A Narrative Study of the Leadership Stories of Indonesian Female Senior High School Principals

by

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A thesis submitted for the degree of

Doctor of Philosophy

School of Education

Division of Education, Arts and Social Sciences



University of
South Australia

February 2017

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Table of abbreviations

ADB	Asian Development Bank
AEI	Australian Education International
ASEAN	Association of Southeast Asian Nations
AUD	Australian dollar
FMG	female genital mutilation
ICW	Indonesian Corruption Watch
IIEP	International Institute for Educational Planning
LSM	*Lembaga Swadaya Masyarakat* or non-government organization
MOEC	Ministry of Education and Culture
MORA	Ministry of Religious Affair
NGO	non-government organization
OECD	Organisation for Economic Co-operation and Development
SILN	*Sekolah Indonesia Luar Negeri* or Indonesian School Overseas
TEFLIN	Teaching English as Foreign Language in Indonesia
TI	Transparency International
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Fund
ACER	Australian Council for Educational Research
DEEWR	Department of Education, Employment and Workplace Relations
EFL	English as a Foreign Language
ILO	International Labour Organization
PNS	Pegawai Negeri Sipil (Civil Servant)
PPP	Principal Preparation Program
SWOT	Strength, Weakness, Opportunity, Threat

Summary

Even though teachers in Indonesian schools are predominantly female, when it comes to leadership positions (i.e., school principals) male teachers outnumber their female counterparts. The leadership stories of Indonesian female teachers who have managed to reach positions as school principals are worth sharing. This study is significant because it expands the current limited available body of knowledge regarding women and school leadership, especially in the Asian context. Second, a contribution of this study is its potential as a source or reference for those Indonesian female teachers who aspire to become school principals. Finally, at the educational policy level, the findings of this study can inform the selection process for school principals.

This qualitative study explores the lived experiences often Indonesian female school principals of public senior high schools within a municipality in a southern region of Sumatera, Indonesia. It discusses their journeys to advance into the key position at their institutions, their experiences during their school principalship, and the significant challenges of being a career woman with a family.

Narrative methodology was utilized to allow the participants to share their stories through a one-to-one interview that was guided by a set of questions. This process allowed the participants to detail aspects of their leadership stories. Reading the transcript of the interviews, significant stories related to the objectives of this study were identified and labelled into themes.

Findings from this study showed that the participants' decisions to become teachers were motivated by several reasons, which can be categorized as intrinsic and extrinsic motivations. The stories of their roles as school principals also revealed the presence of conflicts, pressure and gender issues. In addition, two-way communication and being a role model were cited as the most important things in performing their leadership. Another significant finding of this study was the important role of support from family members (especially husbands and children) concerning the participants' roles as career women.

Declaration

I declare that:

This thesis presents work carried out by myself and does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; to the best of my knowledge it does not contain any materials previously published or written by another person except where due reference is made in the text; and all substantive contributions by others to the work presented, including jointly authored publications, are clearly acknowledged.

Amrullah

[Signature] February 2017

Acknowledgements

As a Muslim, I believe this journey with all the hardship, challenges and many lessons to learn have been written to be mine so I thank Allah the Almighty for choosing me to go through this.

Completing my doctoral program at the University of South Australia would not have been possible without the support of some very important people. I extend my deepest gratitude to my supervisors, Emeritus Professor Bruce Johnson and Dr Nahid Afrose Kabir who constantly motivated me to do quality work. I am grateful for their time and thoroughness in providing feedback on draft after draft of my dissertation. I also thank Dr Monica Behrend for reading and giving her feedback on my work. My gratitude also extends to Ms Kate Leeson who very kindly was willing to copy edit my thesis at the last minute.

It would not have been possible for me to gather sufficient data for this thesis without the participation of the female school principals and their significant others. Therefore, to each of the participants, I extend my profound thanks.

My deepest gratitude also goes to my family. My supportive and very loving wife, Machdalena Vianty, has offered her unwavering support in many ways, but mostly by dedicating every minute of her own life to nurturing our three daughters in many ways, while I was working on our dream in Adelaide, and by encouraging me along the way. My three lovely daughters – Dareen Nurrahma, Naila Mufidah and Hannah Alisha – who have not seen their Dad a lot in almost four years, I miss you all and I thank you for your understanding and unconditional support. This work is also for you; there are lessons you can learn when you grow up and choose your own career path.

Finally, for all my family members – my late father, my mother, my brothers/in-law and my sisters/in-law, I thank you for the support you extended.

1 Introduction

In Indonesia, the teaching profession is dominated by females. However, there are more male school principals than female ones. This present study aims to address this issue by exploring the stories shared by the female principals participating in this study. Investigating the leadership stories and experiences of Indonesian female school principals makes a significant contribution to the body of knowledge on school leadership, especially the leadership of female principals. Particularly, this study aims to investigate how the female school principal participants came to be in leadership roles as school principals, their leadership stories, and what they understand to be the significant challenges of being career women with regard to their family responsibilities. The introductory parts of the study are covered in this chapter. First, the background to the study is presented, followed by the explication of the thesis topic, the aim and the research questions. In addition, the location and scope of the study, the significance of the study and an overview of the structure are also outlined in this chapter.

1.1 Background to the study

The Republic of Indonesia, which is commonly known as Indonesia, is located in Southeast Asia. Located on the equator and situated between the Asian and Australian continents and between the Pacific and Indian Oceans, Indonesia is also called *Nusantara* – archipelago in between. Consisting of 17,508 islands, Indonesia is the largest archipelagic country in the world (Indonesian Ministry of State Secretariat, 2010).

Indonesia is ethnically, linguistically and religiously diverse. There are more than 300 ethnic groups and more than 250 native languages (Hermawati & Saari, 2011). Bahasa Indonesia or Bahasa is the official language. The Javanese are the largest ethnic group and are politically dominant. Indonesia has a national motto, *Bhinneka Tunggal Ika*

(Unity in Diversity), which reflects the diversity that shapes the country. Indonesia's natural environment supports the second highest level of biodiversity in the world (Indonesian Ministry of State Secretariat, 2010).

Indonesia is 'the most populous single Muslim-majority' nation (Offenhauer, 2005, p. 1). Even though Indonesia is not an Islamic nation, in certain aspects of life Islamic laws are applied to accommodate the needs of Indonesian Muslims. For example, the Indonesian government has opened access to Islamic banking and finance. This is a banking system that is consistent with the principles of *sharia* (Islamic law). For instance, unlike the commercial banks in Indonesia, there is a prohibition on interest (*riba*) payments in Indonesian Syariah Banking.

In 2005, the Muslim population in Indonesia reached 88.58 per cent, while other religions included Protestant (5.79 per cent), Roman Catholic (3.07 per cent), Hindu (1.73 percent), Buddhist (0.61 per cent), Kong Hu Chu (0.10 per cent) and other (0.11 per cent) (Hermawati & Saari, 2011). In 2006, the population in Indonesia reached 222 million people and this positioned Indonesia as the fourth most populous country in the world (Indonesian Ministry of State Secretariat, 2010). The Indonesian population tends to increase every year and the number of females and males is almost equal (Hermawati & Saari, 2011). The legal equality of all Indonesian citizens was granted by the 1945 Constitution of the Republic of Indonesia. As described in Article No. 27 of the 1945 Constitution, 'Every citizen enjoys equal status before the law and in government, and is obliged to uphold them without exception' (Paragraph 1) and 'Every citizen shall have the right to employment and to conditions of life commensurate with human dignity' (Paragraph 2).

Industrialization and modernization have also led to an increasing number of Indonesian women occupying fields that were traditionally dominated by men (Ida, 2001). Likewise, Indonesian men have also entered professions that women have dominated. For example, data from the Indonesian Ministry of National Education (2010) shows that the number of male teachers in Indonesia has increased every year and, by the end of 2010, 39.55 per cent of teachers in public and private schools at kindergarten, elementary and secondary levels were male. However, fewer women fill school principal positions than men. A report from the Development and Research Center of the Indonesian Ministry of National Education (2010) shows that the number of female

teachers (60.45 per cent) in Indonesia is greater than male teachers (39.55 per cent), but when it comes to school leaders, the number of male school principals (54.39 per cent) is greater than female school principals (45.60 per cent). Airin (2010) makes a similar argument, citing data reported by the Indonesian Ministry of National Education in 2007 in which only 35 per cent of primary school principals are women. At junior secondary and senior secondary school levels, the percentages of female school principals were 14 per cent and 12 per cent, respectively. This phenomenon also takes place in other countries. For example, data from the National Centre for Education Statistics, US Department of Education (Bitterman, Goldring & Gray, 2013, p. 3) showed that the percentage of public school principals who were female was 42 per cent in middle schools and 30 per cent in high schools. The result from the Teaching and Learning International Survey (TALIS, 2013) also showed that 61 per cent of lower secondary school leaders in Australia were men. In New Zealand, in the schools sector in 2012, only 31 per cent of secondary school principals were women, although 61 per cent of all secondary teachers were women (New Zealand Ministry of Education, 2015, p. 43). Statistics from Finland from 2005 (Finland Ministry of Education, 2007) also showed that, at the upper secondary school level, 33 per cent of school principals with language instruction in Finnish and Swedish were women. In Turkey, women held 67 per cent of all teaching positions, but only 4 per cent were principals; on the other hand, males held 92 per cent of the elementary school principal positions and 99 per cent of the high school principal positions (Celikten, 2005). These figures demonstrate that, internationally, women are still under-represented in positions of power, responsibility and leadership, despite the dramatic increase in their formal employment over the last five decades.

There is a growing body of literature on women in leadership. For example, based on her review of leadership literature, Debebe (2007) concludes that there is a large body of literature identifying a wide range of internal (e.g., female assertiveness) and external barriers (e.g., balancing work–life demands) that constrain women's leadership effectiveness. Similarly, reviewing scholarship in the field of women and leadership, Dang (2012) also reports that women leaders in non-academic fields in developing countries such as China, Hong Kong, Indonesia, Malaysia and Singapore experience a variety of common barriers to their career advancement which are primarily determined by their traditional cultural values and norms. These two works from Debebe (2007)

and Dang (2012) highlight the common experiences of women leaders. In the Indonesian context, Airin's (2010) review of related literature lists the following as contributing factors to the under-representation of women in educational leadership: stereotyping; culture and tradition; low level of women's education; perceived lack of confidence/self-esteem; and lack of mentorship (role models and peers).

Research starts with curiosity about a phenomenon that one finds worthy of investigating. Likewise, given that females are under-represented in leadership positions in Indonesian schools, but on the other hand there are females who have managed to reach leadership positions, it is imperative that research is undertaken to explore the leadership experiences of Indonesian female senior high school principals. Their experiences can serve as lessons for other Indonesian women who aspire to become school principals. Cook (2007) highlights the importance of sharing the stories of women principals' journeys:

> Through sharing the stories of women who have made the journey we can inspire others to step forward. Women need to hear that we can have multiple roles. We can be a wife, mother, community volunteer, professional, and any combination of complex and demanding opportunities. (p. 5)

The stories shared by the women who have managed to become educational leaders can motivate other women to step in and manage their own leadership journey. More importantly, Cook's statement strongly conveys a message that women are multitasking; being a wife and a mother does not prohibit them from achieving their leadership dreams. The leadership stories of female senior high school principals which were under investigation in this present study included their experiences navigating the paths they had to take in order to become school principals, what they encountered on their leadership journeys, and how they balanced workplace demands and family responsibilities (see Figure 1).

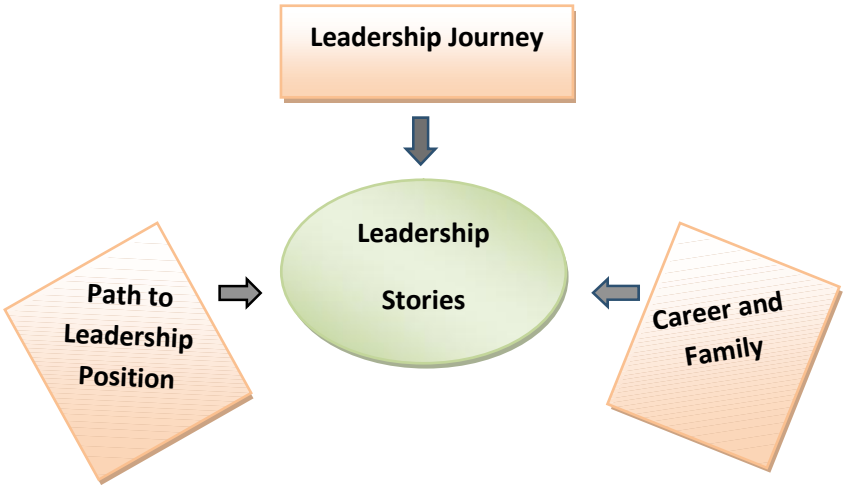

Figure 1: The focus of the participants' stories

1.2 Explication of the thesis topic

In their review of the results of previous studies of the leadership experiences of female school principals, Zhong and Ehrich (2010) conclude that female school principals tend to have an instructional leadership style because they not only instruct teachers to help improve students' learning and achievement, but also make teaching and learning their priority. In addition, female school principals promote and maintain a rich learning climate in their schools and demonstrate an ethic of care for students and staff (Zhong & Ehrich, 2010). In addition to adopting a particular leadership style, the literature on women and leadership also highlights that female leaders encounter barriers and challenges in their leadership journeys. For example, as Luke (2001) asserts, regardless of their field, academic or non-academic, the barriers that women leaders face and experience include the challenges of fulfilling the often competing responsibilities of family and work.

The previous studies on women and educational leadership have indeed made significant contributions to the body of literature; however, most of the studies have been conducted in Western contexts. Raihani (2008, p. 483) points out that there are relatively few studies focusing on school leadership in Asian contexts and fewer of them are available in English. In relation to this, in her dissertation, Vianty (2012) highlighted the difficulties she encountered in locating literature on Asian women in educational leadership positions, especially in the Indonesian context.

I had a similar experience in writing this dissertation. A careful search through the University of South Australia library's online catalogue with the key words 'female school principals in Indonesia' led me to three studies. Murniati (2012) conducted a qualitative study to 'investigate how eight women senior academic administrators in two public research universities in Indonesia navigated their way to leadership positions' (p. 2). Even though Murniati's study was not specifically focused on female school principals, the aims of her study shared similarities with this present study, as she explored the factors that facilitate female senior academic administrators achieving their current positions, the strategies they employ to achieve their positions and the types of support they utilize to attain those positions.

Sumintono, Sheyoputri, Jiang, Misbach and Jumintono (2015) conducted a qualitative study of public secondary school principals from four different provinces in Indonesia, but the focus of the study was 'on how public secondary school principals in Indonesia are prepared, developed and selected for their role' (p. 342). The study found that, 'even though principal training has been standardized in Indonesia and is now a compulsory part of a principal certification process, micro-political influences still currently govern the appointment of school principals' (p. 342).

Gaus (2011) surveyed elementary school teachers in Makassar, South Sulawesi, Indonesia. Gaus' study shared similarities with this present study in that it examined the factors deterring female teachers from seeking principal positions. Gaus claimed that the findings of her study could 'provide an indication of what additional steps may need to be made taken to address teachers' motivation to pursue their leadership roles' (p. 175).

The conduct of this present study which explored the leadership experiences of Indonesian female senior high school principals makes a significant contribution to the body of knowledge on leadership experiences, especially those of female school principals. This study applies a qualitative approach to explore the Indonesian female senior high school principals' stories of their leadership experiences.

1.3 Aims of the study

The objective of this present study is to investigate the leadership stories and experiences of Indonesian female state senior high school principals in the municipality of Musi Indah (pseudonym) which is located in the southern region of Sumatera,

Indonesia. In particular, the study is aimed at exploring how female senior high school principals came to be school principals, their leadership stories, and what they understand to be the significant challenges of being career women while still managing the demands of family life.

1.4 Research questions

This study asks: What are the leadership stories and experiences of Indonesian female state senior high school principals in the municipality of Musi Indah which is located in the southern region of Sumatera, Indonesia? Specifically, this study addresses the following research questions:

1. How did Indonesian female senior high school principals come to be in their leadership positions?
2. What are their leadership stories?
3. What do they understand to be the significant challenges of being a career woman with regard to their family life?

1.5 Location and scope of the study

The setting or context in which individuals experience the central phenomenon under investigation is one of the major characteristics central to a narrative study (Creswell, 2007). In accordance with the aims of the study, this study is situated in the Indonesian context. Particularly, the setting of this study is public or state senior secondary schools in a municipality of Musi Indah that is located in the southern region of Sumatera, Indonesia. In the Indonesian education system, senior secondary school refers to schools that provide education for Year 10 through to Year 12 students.

The municipality of Musi Indah was selected as the site of the study because there are 22 public senior secondary schools and 10 of the schools have female school principals. This means the municipality of Musi Indah suits the objective of this study which is aimed at exploring the stories related to school leadership experiences from the point of view of female school principals.

1.6 Significance of the study

This study is designed to explore stories of leadership experiences of Indonesian women who have managed to become school principals. As stated in the background of this

study, there are relatively few studies focusing on school leadership in Asian contexts and fewer of them are available in English. In addition, to the best of my knowledge, there are also no publications in Bahasa Indonesia or English of studies investigating women and school leadership in the Indonesian context. Therefore, first, this study is significant because it expands the current limited available body of knowledge regarding women and school leadership, especially in the Asian context. Second, a contribution of this study is its potential as source or reference for those Indonesian female teachers who aspire to become school principals. Finally, at the educational policy level, the findings of this study can inform the selection process for school principals.

1.7 Structure of the thesis

This present study is structured in the following ways. Chapter 1 described the rationale for this study. In addition, an explication of the thesis topic, the aims, the context and the significance of the study were also presented in Chapter 1. Chapter 2 reviews the literature that is relevant to the topic under investigation. Chapter 3 describes the justification for the research method applied in this study. Chapter 4 presents the findings based on the participants' stories about their decisions to be a teacher. Chapter 5 focuses on the participants' stories about the factors or reasons that motivated them to further their teaching career by becoming school principals and how they came to their leadership positions. Chapter 6 presents the participants' stories about what they experienced on their leadership journeys, for example, their stories of conflicts they experienced as a school principal within the school context. Chapter 7 reviews the participants' stories concerning how they perform their multiple roles as career women, wives and mothers. Chapter 8 summarises the study reported in this thesis.

1.8 Chapter summary

This chapter presented the introductory parts of the thesis which included the rationale for this study. It explained the reasons why this study was conducted, and the aim and the significance of the study. It also described the reason for selecting the site of the study. Next, in order for the readers to follow the presentation of information in this thesis, the chapter outlined the structure of this thesis. Following this chapter is Chapter 2 which reviews the literature that is related to the topic under investigation.

2 Literature review

The main objective of this chapter is to provide a review of the literature related to the topic under investigation. As previously explained in Chapter 1, the context of this present study was the Indonesian secondary school setting. In line with this, the first section of this chapter presents information about the national education system in Indonesia. Next, the review of the literature examines the present curriculum implemented in Indonesian schools and its relation to school leadership. It reviews studies of school leadership in both Indonesian and international school contexts. The second section of the review of the literature examines the responsibilities of school vice principals in Indonesian schools, followed by the selection process of a school principal. The third section discusses the literature concerning conflict management within school settings. The last section focuses on Indonesian women with an emphasis on identity, Islamic feminism, culture and leadership.

2.1 Indonesian national education system

Indonesia belongs to the Association of Southeast Asian Nations (ASEAN). These countries share a common vision for education, that is, education is core to development and contributes to the enhancement of ASEAN competitiveness (UNESCO, 2014). The education policy that governs the Indonesian education system is the National Education Law No. 20 enacted in July 2003. This law has its foundations in the 1945 Constitution of Indonesia, Article 31, Section (1), which states that each and every citizen shall have the fundamental right to education (Indonesian Ministry of National Education, 2003). The law seeks to open access to education at all levels and all forms – formal, non-formal and informal – for all the citizens of Indonesia, in accordance with the National Plan of Action in 2002, which recognizes that Indonesia's education is for all. In addition, the law applies to all educational institutions that exist or may be created in the Republic of Indonesia. The underlying philosophy of this law is that

education is a national movement to enable different stakeholders to participate in the development that comes from education as a lifelong process. Therefore, the law recognizes active partnership with local government and other local authorities in the process of education decentralization.

The main thrust of the National Education Law No. 20/2003 is to make education relevant to societal needs; to develop further community-based education; and to enhance participation by the community in supporting basic education (Indonesian Ministry of National Education, 2003). The law also aims to inculcate in young minds respect for human rights, for cultural pluralism and learning to live together, and to promote morals and character building as well as unity in diversity (Bhinneka Tunggal Eka) in the spirit of solidarity. The following principles of education provision in Indonesia are outlined in Article 4 of Law No. 20/2003.

- Education is conducted democratically, equally and non-discriminatorily based on human rights, religious values, cultural values and national pluralism.
- Education is conducted as a systemic unit with an open system and multiple meanings.
- Education is conducted as a lifelong process of inculcating cultural values and for the empowerment of learners.
- Education is conducted based on the principles of modelling, motivation and creativity in the process of learning.
- Education is conducted by developing a culture of reading and writing and arithmetic, for all members of the community.
- Education is conducted by empowering all components of the community to participate in the implementation and quality control of education services.

Article 4 of Law No. 20/2003 clearly points out the principle of non-discrimination relating to the right to have access to education. It also emphasizes the importance of education as a continuous process that is not only the responsibility of the learners, but of the whole community. Furthermore, improving education through developing a culture of reading, writing and arithmetic for all members of the community is in line with UNICEF's (2006, p. 158) position on the importance of reading, writing and numeracy skills for the effective functioning and development of the individual and the community.

The National Education Law No. 20/2003 governs the division of education levels in Indonesia into basic education, secondary education and higher education. All levels of education are governed by two ministries: the Ministry of Education and Culture (MOEC) and the Ministry of Religious Affairs (MORA). The planning and implementation of educational services for public and private general schools is the responsibility of the MOEC, while Islamic schools, both public and private, are the responsibility of the MORA.

2.2 Indonesian Curriculum 2013 and school leadership

School is about learning the values, norms, rituals, symbols and designated knowledge of the dominant groups in any particular society and the content of schooling in all of its forms (written and unwritten) is called curriculum (English, 2010, p. 5). A curriculum is a means of achieving educational goals or objectives. As Wood and Davis (1978) explain, a curriculum is 'a totality of courses that constitute a course of study offered by an institution or followed by a student' (p. 16), but according to Pratt (1994), 'actual teaching and learning is not curriculum, for curriculum refers to plans for instructional acts, not the acts of instruction themselves' (p. 5). In other words, curriculum is the plan that provides teachers with a model they can follow as a teaching guideline.

In July 2013, the Indonesian government implemented Curriculum 2013 to replace the previous school-based curriculum or what is known as Curriculum 2006. However, some impediments such as procurement and distribution of the textbooks, the system of evaluation and teachers' lack of preparedness prompted the government to issue an instruction letter to school principals in December 2014 containing three important points. First, schools that had applied Curriculum 2013 for only one semester could stop using it and they were requested to re-apply Curriculum 2006. Second, the schools that had implemented Curriculum 2013 for three semesters could maintain it as guidelines in conducting teaching and learning activities. Third, the schools that had applied Curriculum 2013 for three semesters, but decided to discontinue, could file an objection to the Minister of Education and Culture (Alawiyah, 2015). Now Indonesia implements both Curriculum 2013 and Curriculum 2006.

Curriculum 2006 is "learners' and competency oriented and implemented by paying attention to learners potential, development stage, needs, interest, and environment" (Dharma, 2008). Specifically, the aims of Curriculum 2006 are as follows:

> to improve religious faith, character; learners' potential, intelligence, and interest; the variety of regional potential and environment; the demand of regional and national development; the employment demand, the development of science, knowledge, technology, and art; religion, the dynamic of global development, national unity and values. (Dharma, 2008)

Meanwhile, the aims of Curriculum 2013 are:

> to improve the quality of instruction in schools and *madrasah* throughout Indonesia, with a specific focus on achieving an optimal balance between the development of cognitive skills, particularly those of critical thinking and problem solving, and the development of student character and behaviour. (OECD/Asian Development Bank, 2015, p. 269)

Curriculum 2006 and Curriculum 2013 share similarities in that they help students develop not only their knowledge and skills, but also their spiritual and social competencies. As Qoyyimah (2015) reported, the sampled schools and teachers that applied a school-based curriculum which gave teachers more freedom to develop content and teaching materials, tended to prioritise religiosity in their hidden curriculum and lesson plans. However, critics say that Curriculum 2006 tends to put the emphasis on cognition; it does not provide opportunities for the children to engage in challenging activities outside the classroom; and it also includes too many subjects (Sukyadi, 2015, p.129).

As described above, in addition to Curriculum 2006, Curriculum 2013 is also applied in Indonesia. Curriculum 2013 emphasises the development of affective domains, which poses at least two problems for teachers at the implementation level (Sukyadi, 2015). As Sukyadi (2015, p.130) further explains, first, some people believe that the morals or character traits which need to be developed should be explicitly stated both in the lesson plans and in the teaching and learning process, while others believe that this is impractical because although it is not explicitly stated or taught, moral and character development will be nurtured in every teaching and learning process. Second, it is not easy to assess students' moral and character development, so teachers are being asked to do something that they might not be able to do.

The implementation of Curriculum 2013 has also received a review from the OECD review team.

> The ministry has undertaken the 2013 curriculum design, textbook writing and provision of information to teachers within a very short period of time. Not surprisingly, the complexity of changes required combined with the speed of

> development have created some confusion and some implementation challenges. (OECD, 2015, p. 270)

However, in spite of the challenges in the implementation of Curriculum 2013, the OECD (2015) review team reports that teachers supported the enactment of this curriculum, even though they were concerned about the speed of change and the challenges of implementing the curriculum. Therefore, the OECD (2015) review team recommended that, 'To implement its curriculum successfully, Indonesia will need to build professional leadership capability' (p. 271). It is true that the implementation of curriculum in the school context needs school principals, vice principals, teachers, students and stakeholders to get involved, but it is the school principals who play the major role. Gurr, Drysdale and Mulford (2006) highlight the important role of a school principal: 'in most countries it is the principal who is regarded as the key educational leader and the one person in a school who has the most opportunity to exercise leadership' (p. 371).As the OECD recommends, a school principal is expected to demonstrate leadership capability.

The issue of building leadership capability is associated with the question whether a leader is born or made. Addressing this question, Conger (2004) says, 'It is not a matter of whether leaders are born or made' (p. 136); he argues,

> Many factors shape the extent to which an individual becomes a leader, including genetic predisposition, family environment, school experiences, hardships, job experiences, bosses, organizational incentives, and training. (p. 136)

In alignment with OECD recommendations that Indonesia will need to build professional leadership capability in order to successfully implement its curriculum, Conger's statement suggests that it is possible for Indonesian school principals to build their leadership capabilities through their assigned tasks. Leadership training can also build school principals' leadership capabilities. The OECD report (2015, pp. 263–264) concludes that upgrading the capability of school leaders and supervisors in Indonesia is a significant and urgent issue. The Indonesian government recognizes the importance of this issue, and when this OECD report was published there was a Principal Preparation Program (PPP) underway in some regions.

The PPP uses an approach to learning that incorporates:

- In-service Learning 1: an initial face-to-face training workshop designed to be conducted over 7 days for a total of 70 learning hours
- On-the-job learning: workplace learning conducted over a 3-month period for a total of 200 learning hours
- In-service Learning 2: face-to-face follow-up and assessment conducted over 3 days for a total of 30 learning hours.

The OECD report (2015) stated that an evaluation of this program would measure the impact of PPP and provide recommendations to the Ministry of Education and Culture (MOEC) and the Ministry of Religious Affairs (MORA) on how to prepare school principals in ways that are likely to improve school effectiveness in Indonesia through better school leadership.

Conger (2004) provides this advice on leadership training:

> Training does appear to have greater impact on development if it is customized around the specific leadership needs of the audience receiving the training and if program content addresses the organization's real-life challenges using formats such as 'action learning'. (p. 137)

School leadership has become a priority in education policy agendas internationally because of the key role it plays in improving school outcomes by influencing both teachers' motivations and capacities, and the school climate and environment (Pont, Nusche & Moorman, 2008, p. 9). Effective school leadership can achieve the aims of Curriculum 2013. This is what is expected from a school leader.

> School leaders can define the school's educational goals, ensure that instructional practice is directed towards achieving these goals, observe and evaluate teachers, suggest modifications to improve teaching practices, shape their professional development, help solve problems that may arise within the classroom or among teachers and liaise with the community and parents. (Schleicher, 2012, p. 14)

Schleicher's remark shows that there is much that is expected from a school leader. According to Pont et al. (2008), school leadership can comprise those who take up various roles and functions, such as school principals, deputy and assistant principals, leadership teams, school governing boards and school-level staff involved in leadership tasks, but Day and Sammons (2014) argue that 'Headteacher leadership remains the major driving force and underpins the school's increased or sustained effectiveness and improvement' (p. 39). There are increasing demands on school leaders as a reflection of the increased expectations of the education system in many countries, including greater

accountability pressures and emphasis on both raising standards and widening the social goals of schooling (Day & Sammons, 2016, p. 61).

The implementation of Curriculum 2013, with its emphasis on academic achievement and character building, can be viewed as the Indonesian government's effort to raise the standards as well as the social goals of schooling. The 'Aim of Indonesian National Education Goal' is set out in Article 3 of the Law on National Education System No. 20/2003:

> The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible. (Indonesian Ministry of Education and Culture, 2013, p. 8)

Specifically, the graduates of a senior high school are expected to have the behaviours, knowledge and skills described in the following Model of Task Analysis proposed by the Indonesian Ministry of Education and Culture (2013, p. 10).

Table 1: Model of task analysis

Students' standard competency/principals' roles	Standard competency of senior high school graduates	Role of a school principal in teaching/learning planning	Roles of a school principal in teaching/learning and evaluation process
ATTITUDE	Having the attitudes that reflect the manner of an individual who: believes in God, is righteous, has knowledge, has self-confidence, and is responsible both in his/her interaction with society and in positioning him/herself as a representative of his/her country in the world.	• Gathering data about the religious and social manners of the school community • Directing the formulation of lesson plans that encourage the development of desired attitudes. • Directing the measurement of attitudes.	• Managing the data concerning the change in attitude • Supervising the development of attitudes through integrated thematic learning and evaluation • Assessing the progress of the attitudes based on the authentic evaluation data • Communicating the results of the observation and attitudes evaluation

KNOWLEDGE	Having factual, conceptual, procedural and metacognitive knowledge in science, technology, art and culture, with an insight into humanity, nationality and civilization in relation to the cause and impact of existing events.	• Using students' knowledge profile in the planning • Working with teachers in formulating integrated thematic lesson plans • Directing the evaluation of attitudes	• Managing students' knowledge development data • Supervising integrated thematic learning within the knowledge domain • Analysing the results of evaluation of skills • Assisting in the developing of knowledge on the basis of data
SKILLS	Having the ability to think and do productive and creative acts within the concrete and abstract domains as the actualization of what has been studied at school and from sources of learning.	• Directing teachers writing the thematic integrated lesson plans to fulfil the skill domain • Directing teachers in evaluating skills development • Formulating the assessment of learning outcomes	• Managing students' knowledge development data • Supervising the implementation of thematic integrated learning • Analysing the evaluation of outcomes • Assisting teachers in integrated thematic learning
SCHOOL PRINCI-PALS' MANA-GEMENT ACTION	• Doing contextual analysis to determine students' competency needs • Setting the 'Graduate Competency Standard' • Setting the indicators of achievement • Developing the school's expectations • Giving quality awards	• Revising the vision and mission of the school • Managing the school's profile data • Planning the school's academic calendar • Setting students' competency development program • Planning teachers' supervision	• Monitoring the implementation of programs • Providing leadership in the implementation of academic supervision • Improving the learning process through 'Lesson Study'

The Model of Task Analysis presented in Table 1 also highlights what a senior high school principal should do in order to realize the aim of having qualified graduates through improving the planning, conducting and evaluation of learning activities. Table 1 also describes some management activities that a senior high school principal can do,

for instance, performing a context analysis to determine the students' competency needs.

The implementation of Curriculum 2013 has brought changes in the roles of a school principal. Curriculum 2013 focuses on three aspects of a principal's role: learning leadership, change management and reformer of school culture (Indonesian Ministry of Education and Culture, 2013, p. 99).

- ***Learning leadership***. School principals have the moral strength to mobilize others, build initiatives, improve communication and interaction, and motivate staff and students through curriculum development activities, learners' competency improvement, and developing and evaluating learning processes.
- ***Change management***. School principals can improve a school's performance through improving plans, aims, indicators of success, measurable targets and strategies. They can improve staff and student satisfaction and manage the possible conflicts due to the shift or change to achieve better results. As the manager of change, a school principal should have entrepreneurial competency.
- ***Reformer of school culture***. School principals have norms, values, faith and are good at developing ideas, actions and work that can serve as the underlying motive for a school community to build good attitudes, using the school principal as a role model.

The implementation of Curriculum 2013 in relation to the three aspects (learning leadership, change management, and reformer of school culture) is in accordance with the findings of a previous study identifying school leadership as a key factor in schools. Kirst, Haertel and Williams (2005, cited in Darling-Hammond et al., 2007, p. 1) found that achievement levels are higher in schools where the school principals undertake and lead a school reform process, act as managers of school improvement, cultivate the school's vision, and make use of student data to support instructional practices and to provide assistance to struggling students. In the Indonesian context, Yulianti (2015, p. 165) reported on the important role of a school principal in implementing Curriculum 2013. She concluded that effective school leadership, including the capacity to manage change, is crucial to successful curriculum implementation.

2.3 Path to school leadership

To reach the position of school principal, there are certain requirements that must be fulfilled. Initially, school principals in Indonesia begin with a career as a school teacher. Therefore, this section starts with a description of teaching as a profession and the recruitment of teachers in Indonesia. This section also presents what Indonesian law states is required to be a school principal or vice principal.

2.3.1 Teaching as a profession

Strauss (2005) defines teaching as 'the intentional passing on of information from one who knows more to one who knows less' (p. 371). This definition of teaching describes teachers as the ones passing on the information and therefore as active agents, while students who receive the information seem to be passive. Curriculum 2013 is constructivist in design. Chaille and Britain (1991) claim that in a constructivist classroom, teachers are no longer the transmitters of knowledge; they are the facilitators of learning. This is in line with Stein et al.'s (1994, p. 26) claim that teachers are facilitators of learning rather than transmitters of knowledge and students are active rather than passive.

In a broad sense, teaching, defined as helping others learn to do particular things, is an everyday activity in which many people engage regularly (Ball & Forzani, 2009). On the other hand, professional classroom teaching is specialized work that is distinct from informal, commonplace showing, telling, or helping (Cohen, 2011).Although teaching is concerned with passing on information, Strauss (2005, p. 371) emphasizes that there are cognitive prerequisites of teaching and they are as follows.

- monitoring the other's mind (inferring emotions, beliefs, knowledge);
- having representations of two levels of knowledge to be taught (i.e., correct knowledge, possible incorrect students' knowledge), as well as having the ability to detect gaps between these two levels of knowledge;
- having the ability to communicate knowledge to students (with respect to some important characteristics like its difficulty, level of generality, temporal features);
- having the ability to provide feedback (i.e., assessment, corrections) to students.

The cognitive prerequisites of teaching proposed by Strauss (2005) show that teaching is not as simple as transferring what one knows to someone else who does not. This is in accordance with what is stated by the OECD.

> Teaching is a complex task that involves interactions with a great variety of learners in a wide range of different circumstances. It is clear there is not a single set of teacher attributes and behaviours that is universally effective for all types of students and learning environments, especially when schooling varies in many important regards across different countries. Effective teachers are people who are competent across a range of domains. (OECD, 2005, p. 99).

OECD's description of what teaching means suggests that teaching needs knowledge, communication skills and responsibility.

In a policy paper on the quality of teachers, the Association for Teacher Education in Europe (2006) defines teaching as a profession that entails reflective thinking, continuing professional development, autonomy, responsibility, creativity, research and personal judgments. It states that the quality of teachers can be measured using these values and attributes.

Considering the definitions of teaching proposed by the Australian Council of Professions and the Association for Teacher Education in Europe, it is clear that being a teacher is a challenging job. In Bahasa Indonesia, a teacher, also referred to as guru, is a person with knowledge or expertise who is expected to set a good example to society (Suryani, 2014). This means that, in the Indonesian context, a teacher not only needs to have knowledge to teach or transfer to students, but also to show attitudes and characteristics that make him/her a good example to his/her students. In addition to these requirements, teachers' work in schools is further complicated by the reality that they are responsible for many individual learners' growth while they also work simultaneously with many learners, in batches (Ball & Forzani, 2009, p. 499).

The central concern of teachers is their students. Buchmann (1993, p. 147) states that teacher is a 'role word', and the locus or the central area of the role of a teacher is other people, the learners. There is widespread agreement that teachers are key to student learning. Ball and Forzani describe

> the core tasks that teachers must execute to help pupils learn. These include activities carried on both inside and beyond the classroom, such as leading a discussion of solutions to a mathematics problem, probing students' answers, reviewing material for a science test, listening to and assessing students' oral

> reading, explaining an interpretation of a poem, talking with parents, evaluating students' papers, planning, and creating and maintaining an orderly and supportive environment for learning. The work of teaching includes broad cultural competence and relational sensitivity, communication skills, and the combination of rigor and imagination fundamental to effective practice. (Ball & Forzani, 2009, p. 497)

Ball and Forzani's (2009, p. 497) description of teachers' core tasks highlight that teaching is much more than transferring knowledge. Most people teach; parents teach children, friends and co-workers show one another how to do things, and many kinds of professionals provide information, demonstrations and advice (Ball & Forzani, 2009, p. 498), but professional classroom teaching is specialized work which is distinct from informal, commonplace showing, telling or helping (Cohen, 2011).

Debates continue as to whether teaching meets the criteria of a 'profession' (MacBeath, 2012). According to Strike (1990, p. 91), among the characteristics that are often supposed to define professions are the possession of an esoteric knowledge base, a long and substantial amount of training required for entrance, the existence of a professional association that can speak authoritatively for the occupation, a code of ethics, significant professional autonomy, and a strong orientation toward service and client welfare.

Ingersoll and Perda (2007, p. 108) also list the following indicators which are widely used to define professions: 1) credential and licensing requirements for entry, 2) induction and mentoring programs for entrants, 3) professional development support, opportunities and participation, 4) specialization, 5) authority over decision making, 6) compensation levels, and 7) prestige and occupational social standing. Sexton (2007, p. 84) has identified the following attributes of professions in the literature: 1) presence of a recognized knowledge base, 2) extensive degree of autonomy, 3) personal responsibility/code of ethics, 4) spirit of altruism, 5) intellectually based/extended training, 6) commitment to ongoing professional development, 7) high status/prestige, and 8) high level of remuneration.

Referring to the commonly accepted criteria of what it means to be a 'professional', MacBeath (2012, p. 15) believes we should go beyond the formal categories and agree that teaching meets the criteria. This is in line with Paragraph 6 of the ILO/UNESCO Recommendations concerning the Status of Teachers:

> Teaching should be regarded as a profession; it is a form of public service which requires of teachers expert knowledge and specialized skills, acquired and maintained through rigorous and continuing study; it calls also for a sense of personal and corporate responsibility for the education and welfare of the pupils in their charge. (ILO/UNESCO, 1984, p. 6)

This statement introduces two key concepts: profession and public service, which imply that teaching should not be regarded as an occupation that merely requires the possession of skills; it is a true profession with all the requirements and responsibilities towards society that the term implies (ILO/UNESCO, 1984, pp. 6–7).

Sexton (2007, p. 95) also claims that evaluating the status of teaching as a profession by reference to attributes derived from the occupations traditionally called professions such as medicine, the law and architecture is a flawed strategy because the term profession is defined to describe them, while other occupations, including teaching, are, by extension, predestined to fail. Based on the findings of his study, Sexton (2007, p. 95) concludes that a much better strategy to evaluate teaching is to refer to the skills, attitudes and practices of teaching itself, which essentially involves an examination of teacher professionalism (see Table 2).

Table 2: Thirty identified attributes of teacher professionalism

Attributes	Descriptions
concerning pupil–teacher relationships	Showing respect for students Developing a trusting relationship with pupils Willingness to support students with learning difficulties Maintaining a certain distance between teacher and pupils
concerning interaction with colleagues	Having respect for colleagues Willingness to engage in collaborative practices with colleagues
concerning classroom management	Having well-planned lessons Ensuring that the school environment is safe Willingness to assess students' work regularly Being able to manage student discipline
concerning the teacher's character/personality	Willingness to always do one's best Having a work ethic Having a high level of professional self-confidence Being a good time keeper Having a sense of duty Having a sense of humour Being able to think both analytically and conceptually Being a role model Being altruistic Dressing smartly

concerning wider educational issues	Seeing education as a means for creating a better society Being held accountable for what you do Being interested in educational change Defending teacher autonomy Being involved in school planning Having an understanding of the theoretical knowledge base of teaching Keeping abreast of developments in educational theory Being actively involved in a professional organization Participating in postgraduate study
concerning philosophical issues	Seeing education as a means to create a better society Perceiving teaching to be an inherently moral enterprise

In addition to viewing professionalism in pragmatic, classroom-based terms, Sexton (2007, p. 79) argues that teachers must be more willing to engage with bigger issues such as moral, political, social and philosophical issues that shape the wider education agenda.

Indonesia has one of the largest and most diverse cadres of teachers in the world, with close to four million teachers from kindergarten through academic and vocational secondary education; in public, private and Islamic schools; and with both civil service and temporary, school-based contract status (Chang et al., 2014). Chang et al. (2014) further point out that Indonesia has adopted, or is experimenting with, several strategies to attract quality candidates to the teaching profession such as financial incentives (fee waivers, loans and scholarships), more flexible approaches to teacher education such as part-time study and distance education, and a clearly defined career path. Teachers have been given a further incentive by the doubling of teachers' income through the provision of a professional allowance equal to a teacher's base salary for all teachers meeting the four-year degree qualification followed by official certification. This allowance has definitely made teaching an attractive profession in Indonesia (Chang et al., 2014). On the other hand, Indonesia has not yet formally adopted all the strategies available to attract more and better candidates to the teaching profession, including active recruitment campaigns and rigorous selection processes (e.g. requiring a candidate to be in the top 20 per cent of a graduating secondary school class) (Chang et al., 2014).

2.3.2 Teacher recruitment

Teacher education is part of a country's educational system. It has its own place within the institutional structures and has a strong relation with schools, as it educates their teachers. Therefore, teacher education reflects the characteristics of the national education system (Snoek & Zogla, 2009, p. 13).

In the Law on Indonesian National Education System No. 20/2003, educators mean teaching staff who have the qualifications to be teachers, lecturers, counsellors, learning guides (*pamong belajar*), senior instructors (*widyaiswara*), tutors, instructors, facilitators, and other titles in accordance with their specialization, and who participate in the provision of education. Specifically, the term 'teacher' is defined in Chapter 1 and Article 1 of the Law on Teachers and Lecturers No. 14/2005 as follows:

> Teacher is a professional educator with a primary task of educating, teaching, guiding, directing, training, assessing, and evaluating students on early childhood education, formal education, basic education, and secondary education.

Article 1 of Chapter 1 shows that the role of a teacher is not only concerned with transferring knowledge or information to the students, but also guiding the students. As further described in Chapter 11, Article 40, Item 1 of Law No. 20/2003, the responsibilities of educators are

> To create meaningful, joyful, creative, dynamic, and mutually interactive education environment; demonstrate professional commitment to the improvement of the quality of education; be the role model and uphold the reputation of their institution, profession, and position in accordance with the trust deposited in them.

Indonesia had about 2.9 million teachers in 2009, of which 886,230 were secondary teachers with varied academic qualifications, ranging from secondary education graduates, 1-year to 3-year diploma, bachelor, master's and doctoral degree holders (Jalal, 2010, as cited in Spolsky & Sung, 2015, p. 139). Teachers in Indonesia are divided based on job status and occupancy (Basikin, 2007, pp. 4–5). The first group is teachers with part-time status. The second group is full-time private teachers who are employed by private educational institutions. The third group of teachers is those who are recruited by the provincial government; they are referred to as *Pegawai Negeri Sipil* or PNS (civil servant).

Chapter 4 (Article 8) of Law No. 14/2005 on Teachers and Lecturers states that teachers must have academic qualifications, competencies and educator certificates, and be

physically and spiritually healthy to realize the national education goals. To satisfy the academic requirement, the law states that, as a minimum qualification, all teachers must have at least a bachelor's degree (S1) or a four-year diploma program (D4). The competencies teachers must have include pedagogical, personal, social and professional competencies acquired through professional education.

However, statistics from the Indonesian Ministry of National Education in 2008 showed that teachers in Indonesia had a relatively lower level of academic qualification than those in neighbouring nations; more than 60 per cent of the total 2.78 million teachers had not reached the level of academic qualification of a four-year bachelor's degree (S1/D4) (Jalal et al., 2009, p. 7).

Law No. 14/2005 on Teachers and Lecturers refers to pedagogical, personal, professional and social teacher competencies (Jalal et al., 2009, pp. 35–36).

- ***Pedagogical competency*** focuses on teachers' teaching competency, which involves their understanding about their students; designing and implementing learning methods; evaluating study results; and developing professionally.
- ***Personal competency*** is concerned with the personality of teachers as mature and outstanding persons who set an example to be followed by their students. Personal competency involves having a mature personality and character worthy of imitation; and having leadership qualities and an ability to nurture each individual student.
- ***Professional competency*** is the wide and comprehensive mastery of the subjects to be taught to students using appropriate instructional methodologies and learning strategies. Professional competency involves the following: 1) theoretically and practically mastering study materials/subjects including science, technology and arts; 2) having knowledge about teaching methods and the ability to implement them effectively; 3) having knowledge about learning methods and processes and the ability to guide students towards quality learning activities; 4) having professional knowledge and understanding of individual and group learning behaviour and the ability to use this in the learning and guidance process for the benefit of students; 5) having sound social knowledge and general knowledge; and 6) having the ability to evaluate students' study results/achievements objectively.
- ***Social competency*** is concerned with the ability of teachers as part of a social group to communicate effectively and efficiently with students, fellow teachers, students'

parents/guardians, and the nearby community. This competency covers the following: 1) displaying good behaviour with an enlightened attitude and interesting personality in social intercourse at school and in the community; 2) having the ability to respect and appreciate the feelings of other people, particularly students, with their respective strengths and weaknesses; and 3) having good moral values in accordance with one's religion.

Astuty's (2015) research confirmed the importance of these four teachers' competencies in students' learning, finding that applying the four competencies simultaneously in the learning process had a significant effect on students' academic achievement.

2.4 School principalship in different countries

This section starts with a description of the literature concerning school principalship in different countries through examining the key ideas that Townsend (2011) has discussed in his writing. Next, I examine school principalship in Finland where 98 per cent of basic education principals are formally qualified for their job and 99 per cent of upper secondary principals are qualified (Finland Ministry of Education, 2007). In addition, in this section I also document studies in school principalship in Asian countries such as China, India, Malaysia and Indonesia.

2.4.1 England

In his article, MacBeath (2011) argues that headship, or principalship, has become a less and less attractive option and recruitment and retention have become a matter of growing concern not only in the UK, but also in Australia, the United States, Canada and New Zealand. Comparing what happens in Scotland and England, MacBeath (2011) explains that the National College for Teaching and Leadership in England has undergone serial change in its programs to bring it closer to the daily work of school heads, so as to offer more attractive, personalized and flexible pathways, while in Scotland, which decided against a similar national provider, leaving development with universities and local authorities, 'flexibility' is the by-word. MacBeath notes that evaluations in both England and Scotland show that collegial networking, confidantes, coaches and critical friends are important and welcome in alleviating the pervasive sense of loneliness that many school leaders express. Therefore, MacBeath believes

there is an urgent need for policy makers to rethink what they expect of school leaders and to recognize that 'distributed leadership' is more than an academic conceit.

2.4.2 The United States

Bogotch (2011) describes the tension between two overlapping approaches – hidden histories and recorded history – concerning the state of the art of school leadership training and development in the United States. Recorded history approach is 'a written documentation – by those in power – of milestone events, governance changes, and commission reports as well as the passage of landmark laws and policies' (Bogotch, 2011, p. 123); it depicts an orderly progression of school leadership development in its dominant discourses of timelines, key actors, and key events. Bogotch argues that the timeline allows people to see the historical chronology and to keep the key events in mind. Even though the timeline is not comprehensive, but it is foundational, providing a common discoursal background for communicating the events and happenings of school leadership development and training.Bogotch describes that the timeline between 1911 to 2009shows the structural foundation of school leadership. For example, Bogotch points out that from 1987 to 2009, the field of educational leadership has been very active in terms of advancing policies to improve professional preparation and career development.The second approach, hidden history, seeks to 're-interpret recorded history by emphasising political contingencies, contextual differences, and the many contradictions in meaning and actions that seem to surround key events, governance structures, and policies' (Bogotch, 2011, p. 123). Within a hidden history approach, as Bogotch points out, there are methods of critique and discovery to explore the localized practices that are hidden by, forgotten by, ignored by or deleted from recorded history.

Bogotch argues that the two approaches have rarely been told in either an integrative or comprehensive manner and as the result, the study of school leadership training and development in the US has been more easily grasped piecemeal as event highlights and trends. School leadership operates typically at the national level and focuses on centralized events and actors within the ongoing tensions of recorded history. However, the timelines of recorded history are not contested or even subject to alternative interpretations, either in historical or contemporary terms. Therefore, as Bogotch (2011, p. 124) claims, for those who work inside the field of school leadership in the United

States, the timeline does not help them to see the historical chronology and to keep the key events in mind.

2.4.3 Australia

Exploring school leadership development in Australia, Dinham, Anderson, Caldwell and Weldon (2011) focus their discussion on a brief historical overview of developments in research and changing paradigms of Australian school leadership. They describe that, from the start of the new millennium, the academic focus, government policy and professional learning began to swing from issues of school management to the leadership of teaching and learning, or instructional leadership. They also note that distributed leadership is becoming a prominent leadership theory or approach in the Australian education context. Dinham et al. also discuss the current leadership development emphasis and provision and emerging concepts in the field such as leadership standards, capital formation in education and leadership in small schools. Dinham et al. claim that there has been considerable work in the last decade around the development of a national standards framework for school leadership, while many sets of leadership standards and frameworks have been developed independently across Australia by a variety of educational systems and professional associations. ACER mapped the existing standards for the Australian DEEWR (Department of Education, Employment and Workplace Relations) prior to the development of the newly released draft national standards for teachers in 2010, revealing that there are over 40 frameworks developed by systems, dioceses, professional associations and consortia, some comprising one or two levels of leadership standards, some principal standards and some a mixture of the two.

According to Dinham et al. (2011), most of the leadership standards are 'content' standards ('what'), rather than 'performance' standards ('how much'), the latter being designed with assessment in mind. The use of these standards, however, has not been mainstreamed within systems and they have rarely been integrated into appointment and performance appraisal and salary and career structures. In addition, few standards as yet have certification options, meaning that traction in lifting leadership performance has been weak. Referring to the literature, Dinham et al. highlight the importance for education of intellectual capital (the level of knowledge and skill of those who work in or for the school), social capital (the strength of formal and informal partnerships and

networks involving the school and all individuals, agencies, organizations and institutions that have the potential to support and be supported by the school), spiritual capital (for some schools it has a foundation in religion; while for others it refers to ethics and values shared by members of the school and its community), and financial capital as resources to achieve success (the finances available to support the school). They further state that building capital requires outstanding governance, which in turn requires outstanding leadership, in order to build strength in each of the domains and align them to secure success for all students in all settings.

2.4.4 Hong Kong

Kwan (2011) points out that profound changes have taken place in education in Hong Kong since 1997 when China reclaimed sovereignty from the British government. The changes have brought Hong Kong schools to the same educational reforms that were making their way around the globe (e.g. school-based management, student-centred learning, and educational quality).According to Kwan, the changes have also placed school principals centre stage as the persons who are responsible for the implementation of these changes and accountable for results. As the results, principals welcomed the recognition of the importance of school leadership, but on the other hand, it increased the intensity in the work role of school principals; there were also more varied expectations of that role, and a range of new accountability oriented policies have combined to create a new context for principal leadership in Hong Kong. Reviewing the development of school leaders in Hong Kong, Kwan describes. '... It was not until 2002 that the government introduced new school leader development initiatives' (p. 171). The programs were aimed to help principals to more effectively and efficiently discharge their responsibilities in schools. A survey of participants and focus-group interview conducted in 2004 showed that the program had a positive impact on the performance of schools. Kwan argues that although school leadership development in Hong Kong has undergone substantial change in the recent reform environment, when it is considered in tandem with the still largely inert school cultural environments, there is a number of areas have yet to be addressed by school sponsoring bodies and policymakers. The following points are highlighted by Kwan: a) creating school leadership development programs for vice principals; b) encouraging schools to formulate a leader succession plan; c) creating a school culture conducive to innovations; d) developing a commitment to life-long learning in school leaders; e)

maintaining a group of competent and committed experienced principals; and f) introducing principals to emotion-regulating strategies. Kwan concludes, 'the reform policies set requirements to guide leadership preparation, but the actual exercise of leadership in schools is constrained by internal school contexts' (p. 175). In addition, the group-oriented and high-power-distance culture in Hong Kong schools constitutes a considerable impediment to leadership practices. Kwan concludes that leadership preparation in Hong Kong needs to include emotion regulating strategies, in addition to leadership practices and technical skills. It is suggested that vice principals need professional development to help them more effectively discharge their current responsibilities. Finally, schools need to carefully consider putting in place a leadership successful plan.

2.4.5 Finland

Finland was selected by the OECD as an example of a systemic approach to school leadership, because of its particular approach to distributing leadership systematically. Its model of leadership cooperation has benefits for student and school outcomes. This section reviews school leadership in Finland as reported by the Finland Ministry of Education (2007). In the context of general education, the term 'school leadership' is generally conceived as 'being the remit of principals and vice-principals' (Finland Ministry of Education, 2007, p. 18). In secondary education, responsibility for school leadership is assumed by school principals and vice-principals; in vocational schools, it is also the responsibilities of heads of department and training managers. Therefore, as Hargreaves, Halasz and Pont (2007) report, 'In the absence of the principal, the staff has to take matters more into its hands' (p. 30). A school leader's responsibilities are described as follows:

> The Local Government Act and municipal ordinance, the regulations of the educational legislation, the national curriculum, the decision on lesson distribution, the financing system and other regulations governing schooling, such as those relating to safety and industrial democracy, as well as various hearing procedures, regulate a large part of school leaders' work. It is duty focused and occupies a lot of a principal's time but yet it is a necessary part of a principal's work. (Finland Ministry of Education, 2007, p. 19)

Administration entails a lot of work that occupies much of the school principal's time, but as the Ministry of Education confirms, it is a necessary part of the work. Additionally, by means of decrees, responsibilities relating to students and assessment

have been incorporated into a principal's tasks. It notes that the authority and official status of school leaders vary greatly from one form of educational institution to another.

The selection process of school principals in Finland is regulated by the Teaching Qualifications Act. The qualification required is a university-level class teacher's or subject teacher's degree. An exception to this criterion can be made only in the absence of qualified applicants, and the exception can only take effect for one year. Municipalities are entitled to determine for themselves how teachers are selected. In their report, Hargreaves et al. (2007) point out that one of the main features of educational leadership in Finland is the strong role played by local municipalities. There are more than four hundred municipalities; they are the owners of the majority of schools, they finance their schools (to a significant degree from their own revenue), they are the employers of teachers (including school leaders), and they also play a key role in curriculum planning and development.

There is a division of responsibility between school leaders and the school governing board of the local/regional education authority. For example, decisions on financing of municipal schools as well as on curriculum issues are often made by the relevant board. School principals are consulted as experts, but the final decision is made in conformity with the municipal ordinance. This suggests the presence of an upper-level body which has the right to assume the power to make decisions. However, 'Hierarchies are not feared' (Hargreaves et al., 2007, p. 18).

Through these relationships of responsibility, cooperation and trust, Finland exhibits a pattern of systemic leadership with a strong culture of lateral and vertical teamwork, networking, participation, target setting and self-evaluation. An OECD team reflected:

> Finland cannot settle with its existing success if its development is to be sustainable in the future. Ideological allegiance must not impair the ability and necessity to learn continuously, interactively and internationally if the educational and economic systems of OECD nations are to transform successfully into knowledge societies. (Hargreaves et al., 2007, p. 34)

2.4.6 School principalship in China, India and Malaysia

In Malaysia there is a Centre of Principalship at the University of Malaya which has conducted numerous studies on school principalship. I will discuss two of these studies here. First, Sharma, Sun and Kannan (2012) focused on 'leadership attributes of

principals as envisaged and selected by teachers' (p. 542). They believed that teachers' perceptions of their principals' capabilities and their working conditions play important roles in the organizational culture and the performance of the school. In a comparative study, Sharma et al. (2012) selected their teacher participants randomly from a list of schools in China, Malaysia and India which proved to be excellent schools on the basis of the schools' performances in academic and non-academic areas. Each country was represented by 100 teachers, of which 48 per cent were male and 52 per cent female, with working experience ranging from less than 10 years (34.3 per cent), between 10 to 20 years (36 per cent), and more than 20 years (29.7 per cent). Sharma et al. (2012) found that, regardless of the teachers' gender, tenure and nationality, 'self-management' was the school principals' leadership quality that was rated most highly by the teachers. Sharma et al. (2012) showed that there were no significant differences in the teachers' perceptions of their school principals' leadership qualities on the basis of gender, tenure or nationality. In other words, as Sharma et al. (2012) concluded, 'This clearly infers that if a school principal is really an excellent leader, he would be viewed excellent by all teachers irrespective of gender, tenure and nationalities as such' (p. 542). They pointed out that the findings of their study contradicted previous studies such as those conducted by Hunter-Boykin and Evans (1995), Lee, Walker and Bodycott (2000) and Luo and Najjar (2007), who found teachers' perceptions of their school principals' leadership to be negative.

Second, Fook and Sidhu (2009) investigated leadership characteristics of excellent school principals in Malaysia. Considering the high number of excellent secondary school principals in Malaysia, as the National Excellent Principal Council reported in 2009, Fook and Sidhu (2009) conducted a study 'to examine and document the characteristics of an excellent principal in Malaysia so that others could benchmark some of the practices in improving their own leadership characteristics' (p. 107). This study focused mainly on the leadership characteristics of a 53-year-old female school principal as viewed by the principal, three senior assistants, three teachers, three students and one Chairperson of the Parent-Teacher Association. Fook and Sidhu (2009) found:

> The successful leader in this study was identified as being reflective, caring and a highly principled person who emphasized the human dimension of the management enterprise. She placed a high premium upon personal values and was concerned more with cultural as well as structural change. At certain circumstances, she had

> moved beyond a narrow rational, managerial view of her role to a more holistic, values-led approach guided by personal experience and preference. (p.114)

Fook and Sidhu found that the leadership characteristics demonstrated by the female school principal were in line with those outlined in the literature. Even though Fool and Sidhu concluded that the leadership characteristics of the school principal were critical factors that helped create a sustainable school climate, which was important in enhancing both teachers and students' productivity, they also reported that 'some felt that the principal was too ambitious, result oriented, and had little time for teachers and students' (p.106).

2.5 International studies of successful school leadership

Leithwood and Riehl (2003) define school leadership as follows, 'Those persons, occupying various roles in the school, who work with others to provide direction and who exert influence on persons and things in order to achieve the school's goals' (p. 9). This definition emphasises the importance of the roles of school staff other than the school principal in achieving the schools' goals.

Other scholars have placed a greater emphasis on 'vision' in their definition of school leadership.

> Leadership is a process of influence leading to the achievement of desired purposes. Successful leaders develop a vision for their schools based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures and activities of the school are geared towards the achievement of this shared vision. (Bush & Glover, 2003, p. 5)

Based on this working definition of school leadership, Bush and Glover (2014) conclude that there are three dimensions of leadership: first, leadership as influence –it aims to achieve certain purposes; second, leadership and values –leaders are expected to ground their actions in clear personal and professional values; third, leadership and vision –the ability to develop a specific vision for schools.

Many studies have been conducted on school principalship but, as Gurr et al. (2006, p.372) point out, most of this research is from North America or the UK and it typically relies on principals as the source of evidence.They argue that the reliance on principals as the primary source of data about principal leadership 'limits our understanding' and it 'may not only be limiting, but may lead to ill-founded conclusions' (p. 373).

The International Successful School Principalship Project (ISSPP) was instigated as a response to the concern about the reliance on principals as the primary source of data (Gurr et al., 2006, p. 373). Gurr et al. (2006) describe the project:

> This is a three-phase project involving eight countries (Australia, Canada, China, Denmark, England, Norway, Sweden and the USA). The three phases consist of multiple perspective case studies, surveys and observational case studies. Thus, the ISSPP involves perspectives across several countries from Asia, North America, Europe and the Pacific and contains the voices of students, parents, teachers and principals. (p.373)

The ISSPP has shifted the scholars' research focus from effective schools to successful principals (Jacobson & Day, 2007).The following paragraphs describe studies in New Zealand, Singapore and Indonesia investigating successful school leadership which were based on the ISSPP.

New Zealand. Notman and Henry (2011) studied successful school leadership in New Zealand, with the key question: To what extent is a successful principalship in the New Zealand context contingent upon a successful relationship between a school and its community? They selected three primary school principals and three secondary school principals with at least five years' experience at their schools. The measures of success used to identify the sample followed the two ISSPP selection criteria: first, schools that received a positive independent inspection report by the New Zealand Education Review Office (ERO), particularly with regard to the leadership and management of principals, and second, schools in which the principals were widely acknowledged by their professional peers as being successful leaders. Notman and Henry identified the influential components of a principal's successful leadership and their capacity to maintain that success. They organized their findings under four thematic headings:

1) *Personal characteristics*. Notman and Henry (2011, pp. 378–379) reported that the successful principals demonstrated the following personal characteristics:

   - Relevant previous life experiences. This offered the principals early 'training in how to build and maintain human relationships'.
   - Passion for education. This was shown in their immense enthusiasm for their leadership tasks and to 'make a difference' to the learning lives of their students.

- Pride and self-belief in school and community. This was obvious and, as Notman and Henry (2011) claim, 'this attribute had a flow-on effect that engendered a feeling of pride among the students, teachers, and wider community' (p. 378).
- Work ethic. Even though the principals had heavy workloads, they maintained 'a positive purpose, a "can do" attitude, and an unfailing sense of hope for the future' (p. 378).
- Resilience. Their resilience was displayed through commitment to serve others and ensuing feelings of self-confidence that they could make a difference for students.
- Human face of leadership, which was portrayed through people-based leadership.

2) *Leadership skills.* Notman and Henry (2011, p. 379) acknowledged that the principals in their study moved into the principalship without graduating from a university program. However, they did understand the relevance of knowledge and skills in their prior experience and were able to apply those skills to their leadership role across these seven areas: management, communication, consultation, knowing when to lead, decision-making, critical self-reflection and interpersonal connectedness.

3) *Leadership strategies*. Notman and Henry (2011, p. 381) identified ten leadership strategies applied by the principals:

- Vision and purpose. The principals considered a shared vision between school and community as a key to developing shared ownership of the school.
- Focus on student achievement.
- School improvement practices, which were predominantly in the area of curriculum development. As Notman and Henry (2011) point out, 'The principals showed a willingness to try new curriculum concepts and teaching methodologies, with the result that their schools gained growing reputations for educational experimentation and innovation' (p.382).
- Consultation with teachers and community, which aims to progress the school's vision and purpose.
- Employment of quality staff.

- Strong senior leadership team.
- Personnel support systems.
- Integration of different cultures, which was a hallmark of each principal's level of cultural awareness.
- Growing other leaders within the school, by distributing leadership through delegation and shared decision making.
- Having one's 'finger on the pulse' through 'involvement in activities at the grass-roots level of the school, through active listening and interpretation during daily discussions with students and staff, and through maintaining effective networking links outside the school' (p.383).

4) *Leadership sustainability*. Notman and Henry (2011) explain the factors that contribute to sustainable leadership:

> Results of findings can be summarized as factors that occur in three leadership domains: collaborative leadership within the school, contingent leadership that addresses influences external to the school, and intrapersonal leadership that focuses on a principal's self-awareness and self-management. All three domains were sustained by the principals' high levels of resilience and by their deeply held convictions about the education of children. (p. 383)

Notman and Henry (2011) summarise their study as follows:

> Implications arising from these New Zealand case study findings point to influential factors impacting the efficacy of school principalship that are supported by other ISSPP research studies, despite the varying social, political, and educational contexts across the range of countries. These major factors include a principal's capacity for reflection on self and on school, responsiveness to contingent factors impacting on each school environment, a relational connectedness to all sectors of the school community, and resilience in the face of often complex and competing demands. (p. 391)

Notman and Henry also argue for 'a greater recognition of the processes of critical self-reflection and intrapersonal understanding in the personal learning of principals' (p. 391).

Singapore. Wang, Gurr and Drysdale (2016) studied successful school leadership in Singapore, claiming that their study contributes an important Asian perspective to the ISSPP. The participants in this study were four primary schools that met the following four criteria of successful schools developed for ISSPP (Wang et al., 2016, p.273):

1) Schools that received recognition for their achievement in academic and/or non-academic domains; data collected from publicly available information;

2) Schools that, on the basis of national examination results, have shown to be improving their performance over time; data collected from publicly available information;

3) Schoolsinwhichtheirprincipalsarewidelyacknowledgedbytheirprofessional peers as being 'successful' leaders; this information was gathered from system superintendents and principals;

4) Schools where the principal has been in the position for at least three years (to ensure adequate time for the principal to have influenced the school).

In accordance with the ISSPP research methodology, Wang et al. applied a multiple perspective case study approach. Seven major themes emerged from the analysis of the interviews.

*Collaborative visioning.*Visioning involves four stages: developing, cascading and articulating the vision, and setting targets and expectations. As Wang et al. (2016, p.275) report, school vision development was conducted collectively at each of the school's envisioning exercises, and it also involved a repertoire of stakeholders: teaching and non-teaching staff, parent representatives and school board members.

Collaborative culture. The school principals established collaboration and partnerships to build quality relationships with staff, students, parents, school board and stakeholders inside and outside the school community.

Educating the whole child. Demonstrating instructional leadership, the school principals focused on the improvement of the curriculum and instruction through strategies to facilitate the attainment of high student outcomes.The principals also recognised the importance of developing non-cognitive domains such as social, affective and psychomotor, as evidenced by the character development programs they implemented.

Developing people. The school principals believed that every staff member makes an important contribution to overall school improvement and they facilitated school-wide professional development.

Building on the legacy of past principals. As Wang et al. (2016) claim, 'A common and unique feature in this study was that the current principals all seemed to build on the legacy of past principals' (p. 279). The principals continued or modified programs passed down from their predecessors or added new ones to improve students' academic and non-academic achievements.

School-wide systems and structures. There were standard operating procedures with clearly defined working processes in areas such as professional development, administration and finance. Wang et al. point out that some areas were common amongst the schools, while others were exclusive to each school.

Personal qualities, beliefs and values. In accordance with the ISSPP's findings, this study reported this:

> the principals' leadership in this study was underpinned by personal qualities, beliefs and values. Some qualities, beliefs and values were common amongst the principals, such as being open to feedback from others, caring for others and demonstrating commitment, while others were held by a single principal, such as demonstrating initiative and creativity, and being resilient. (Wang et al., 2016, p. 281)

In this study, Wang et al. (2016, p.281) also proposed a model of successful school leadership which they called *6E Singaporean model of successful school leadership*. The 6E's were educate, envision, energise, engage, enable and embrace. The aim of the 6E model was to conceptualise the findings from the four case studies of successful school principalship. Wang et al. (2016) claim that, 'while the model reflects the economic, cultural, social and political context of Singapore, it has features that can be applicable to other contexts and countries' (p.284).

Indonesia. Raihani (2008) studied successful school leadership in the Indonesian context. As Raihani acknowledged, this study was inspired by the ISSPP and the selection of the three successful public senior high schools was based on the following criteria:

1) Schools that, on the basis of provincial-wide test and examination results, could be shown to be improving their performance at an exceptional rate;

2) Schools where the principal had been in the position for at least two years.

Raihani (2008) described the study's findings:

> Whilst confirming several common practices of successful school leadership from earlier research, the principals from the three successful schools in Yogyakarta also demonstrated significant differences, particularly in terms of beliefs and values that underpinned their leadership. These values include Islamic and cultural beliefs and values which were strong and enduring, and which were articulated in the school leadership and strategies. The principals demonstrated ability in developing the school vision, setting strategies, building capacity, and establishing a broader network to achieve the benefits of school improvement. (p.481)

Raihani claimed that the beliefs and values underpinning the principals' leadership were important elements of their leadership, and demonstrated significant differences in their practices as successful school principals. This finding also shows the important of considering the role of context when conducting a study on successful school leadership.

2.6 Related studies in educational leadership in Indonesia

Bandur (2012) conducted a survey-based study in Flores investigating the implementation of the School-Based Management (SBM) policy and program. Bandur (2012) found 'the implementation of SBM with mandatory school councils has led to participatory decision makings and partnership at the school level' (p. 326). Bandur (2012) also found that all principals need training in educational leadership and management, workshops in School-Based Management, training in strategic planning, and regular professional development sessions. In addition, a large number of principals in Bandur's study (2012) cited that they needed training support in the areas of participatory decision making and computer literacy and typing. Therefore, Bandur (2012) has recommended that attending pre-service training on leadership and management at universities or teacher training colleges should be mandatory prior to taking a job as a school principal.

Another study in the field of school leadership in Indonesia was conducted by Vernez, Karam and Marshall (2012). Surveying school principals, teachers, school committee members and parents in a random sample of 54 out of 470 districts, drawn from all seven regions of Indonesia, Vernez et al. (2012) found that most of the principals did not have a clear picture of what they had to do to develop school programs. The school principals also perceived that, as a school leader, they had autonomy over their school's operations and budget, and hiring and assigning teachers. Vernez et al.'s (2012) study

also showed that most of the principals admitted they were not well prepared to perform effective leadership and SBM.

2.7 Responsibilities of school vice principals in Indonesian schools

The findings of the studies of Kirst et al. (2005, cited in Darling-Hammond et al., 2007) and Yulianti (2015) affirm that school principals serve not only as the educational leaders, but also the chief administrators of their schools. A school principal has multi-faceted roles; his/her responsibilities range from budgeting to managing day-to-day problems at school. Scholars in the leadership field (for example, Heck & Hallinger, 2005; Leithwood, 1994; Southworth, 2002) claim that there is now a strong expectation that school leaders can and should be held accountable for improvement of the school's academic performance. This is consistent with Crow and Peterson's (2010) statement that changes in the culture of schools have resulted in changes in principals' roles.

Given the important role of a school principal, teachers who aspire to become school principals should be aware that this position entails much responsibility. This section presents what is documented in the literature concerning the responsibilities of school vice principals in Indonesia. The rationale behind this is that, in the Indonesian educational context, a school principal starts his or her career as a teacher and before resuming a leadership position as a school principal, he or she can serve as a school vice principal. There are four vice principal positions in the Indonesian education system; each of them is responsible for the curriculum, the infrastructure, public relations and students' affairs. The following descriptions are the responsibilities of each of the school vice principals.

- *The vice principal of curriculum* is responsible for: 1) arranging the teaching programs (annually and for each semester), 2) planning the academic calendar, 3) drafting the decree of teachers' teaching duties and additional duties, 4) planning students' learning schedules, 5) plotting the programs and the schedules for students' exams, 6) outlining the criteria and requirements for students' passing, 7) organizing the schedules for students' acceptance of reports or results of final exams, 8) providing students and teachers' attendance books, 9) drawing up the teaching and learning process, content standard analysis and process standard analysis, 10) managing any problems resulting from the teaching and learning

process, 11) coordinating the conducting of teaching and learning processes, 12) coordinating and guiding the drawing up of lesson plans, and 13) organizing report writing on the implementation of teaching and learning on a regular basis.

- *The vice principal of student affairs* is responsible for: 1) organizing the programs for the students' organization's activities, 2) executing the school's rules, 3) coordinating with counsellors and classroom teachers to manage problems caused by students (e.g., students fighting), 4) providing counselling and guidance in terms of students' curricular activities so there will be no problems, 5) coordinating with students and teachers to ensure the 5Ks take place: *Kebersihan* (cleanliness), *Kerindangan* (shady), *Keindahan* (beauty), *Kesehatan* (health), and *Kekeluargaan* (togetherness), 6) providing guidance and evaluation in the selection of students' organization members, 7) working together with the teachers who coordinate the students' organization to draw up the extracurricular activities, 8) selecting the students' orientation program and high-achieving students, 9) selecting the students who will get involved in activities conducted by organizations outside the school, and 10) selecting scholarship recipients.
- *The vice principal of public relations* is responsible for: 1) organizing and conducting meetings with students' parents and the school committee, 2) maintaining relationships with stakeholders and social organizations, 3) writing reports about activities conducted with stakeholders, and 4) organizing and conducting activities with stakeholders.
- *The vice principal of infrastructure* focuses on: 1) maintaining an inventory of goods belonging to the school, 2) utilizing the facilities and infrastructure to support the process of teaching and learning, 3) maintaining the educational facilities and infrastructure, and 4) managing the facilities and infrastructure required in the teaching and learning process.

With these sets of responsibilities, it is expected that school vice principals together with school principals can help improve the performance of their schools, both managerial and academic, including students' academic performance. This is important because, in its reviews of Indonesian national policies for education, the OECD (2015) highlighted 'too many graduates of senior secondary schools, both academic (*Sekolah Menengah Atas*, or SMAs) and vocational (*Sekolah Menengah Kejuruan*, or SMKs) are

under-educated and unemployable' (pp. 33–34). Therefore, the OECD (2015) recommends this:

> Greater responsibility should be given to school principals and senior teaching staff for quality assurance and improving learning and teaching. This will mean ensuring that standards for the competence of schools leaders including principals, senior staff and school supervisors are set and met. (p. 34)

Although school principals and their vice principals should assume greater responsibility for school performance, effective school leadership may not reside exclusively in formal positions, but may instead be distributed across a number of individuals in the school: principals, deputy and assistant principals, leadership teams, school governing boards and other school-level professional personnel; they can contribute as leaders to the goal of learning-centred schooling (Pont, Nusche & Moorman, 2008, p. 17).

An essential role of school leadership is to ensure that both students and teachers can continuously learn, develop and adapt to changing environments (Pont et al., 2008). Given the significant role of a school principal as the leader of a school, it is worth arguing that the standard of competence for school principals should be set out from the beginning of the selection process for a school principal. The following section examines the literature on the selection process for school principals in the Indonesian educational context.

2.8 Selection process for school principals

The Regulation of the National Education Minister No. 28/2010 states that a teacher can be given an additional task as a school principal. In order to perform the role of school principal, a candidate must complete training to prepare them to be a school principal through the provision of theoretical and practical learning experiences. The training ends with assessments.

To be eligible to apply for the selection process for a school principal, there are several requirements that teachers have to meet. As outlined in Article 2 of Chapter 2 of the Regulation of the National Education Minister No. 28/2010, there are general and specific requirements.

- *General requirements*. The selection of a school principal in the Indonesian educational context requires the participants to meet the following: 1) having faith

and a belief in one God, 2) having an undergraduate degree or diploma from an accredited institution, 3) not more than 56 years old at the time he/she is appointed as a school principal, 4) being physically and spiritually healthy proven by a certificate from a doctor, 5) never having been in lawful custody or never been arrested and detained or imprisoned in a manner that has been authorized by law, 6) having an educator certificate from the government, 7) having at least five years' teaching experience at the elementary and secondary levels, 8) belonging to at least Group III/c for teachers with or without civil servant status, 9) getting very good scores for loyalty and other categories in his or her achievement evaluation for the last two years, and 10) receiving a good performance evaluation as a teacher for the last two years.

- *Specific requirements.* In order to apply for a school principal position an Indonesian school teacher has to cover the following points: 1) having a status as a teacher at the level of school that is in accordance with where he or she will be assigned as a school principal, and 2) having a certificate issued by the government as a school principal at the types and levels of school that is in accordance with his or her experience as a teacher.

It should be noted that different countries may have their own selection process for school principals, but it is likely that an important thing they have in common is what comes after the selection process: what lies ahead for the newly appointed school principal. The leadership position entails much work and responsibility. In other words, the result of the selection process (being appointed as a new school principal) is the beginning of one's leadership journey. The literature has documented that it is a challenging task. How to get teachers to head in the same direction, maintain good communication with parents, and resolve conflicts within the school are among other things that a school principal is likely to face during his/her leadership.

2.9 School leadership: conflict management

Leadership is about interpersonal influence, exercised in a particular situation, and directed, through the communication process, toward the attainment of a specified goal or goals (Tannenbaum, Weschler & Massarik, 1961, p. 24). In other words, it is through communication that all parties involved in an organization are influenced and driven to move towards the organization's goals. For school principals, how they listen, transmit

information, make decisions and lead dialogues will affect leadership and communication processes and ultimately the school's outcomes (Arlestig, 2008, p. 18). Kouzes and Posner (2002) highlight the importance of communication between a leader and his/her followers. They claim that leadership is dependent on relations and interaction between leaders and followers and that leadership is more about dialogues than monologues. This statement implies that two-way communication between a leader and his/her followers is an important part of leadership.

Poor communication in an organization can create misunderstandings which may lead to conflict. Conflict happens whenever disagreements exist in a social situation over issues of substance, or whenever emotional antagonisms create frictions between individuals or groups (Chung & Megginson, 1981; Carrell, Jennings, & Heavrin, 1997; DuBrin, 2005). Within an organization, conflicts are likely to happen; they are inevitable. Conflicts also potentially occur at schools. As Fleetwood (1987) claims, schools frequently appear to be centres of tension and, on occasion, problems in the community manifest there. The following sections focus on the possible sources of conflict in schools and what is documented in the literature concerning ways to manage these conflicts.

2.9.1 Sources of conflict in schools

A variety of factors can cause conflicts. Understanding what the conflict is actually about is a necessary preliminary step in resolving the conflict (Windle & Warren, 1999, p. 17) because having a clear picture of what the conflict is about helps reduce the chance of a mismatch between the conflict and the solution. Windle and Warren (1999) identify the following seven main types of conflict based on their core elements:

- *Data*. A conflict can take place when people have too little or incorrect information or when they misunderstand the information they receive. Possible solutions for this are either obtaining more information or new data collection.
- *Relationship*. Conflicts can arise over a relationship, or over a communication style, which can lead to misinterpretation. Therefore, listening actively and asking questions can help clarify what is misunderstood.
- *Values*. Conflicts can occur over values, where the parties have perceived or actual incompatibilities in their belief systems.

- *Resources*. Conflicts often occur over real or perceived scarcity of resources. A possible solution is finding a way to use resources more creatively and effectively.
- *History*. Conflicts occasionally result from one's past experiences. Therefore, keeping an open mind and re-establishing trust through listening can be a possible solution.
- *Structural*. Conflicts can occur over how to deal with structural realities which exist outside the immediate world of the parent/school but which are having an impact on them.
- *Psychological*. Conflicts can be caused or maintained by the psychological needs of humans: the desire for power, control, autonomy, recognition or love.

Conflicts at schools are multifaceted. They can stem from a matter taking place between school principal and teachers, among teachers, teachers and students, or school principal and administrators. As Abubakar (2005) points out, types of conflicts that can be identified in a school setting are student–staff conflict, student–student conflict, student–principal conflict and community–school conflict. The process of teaching and learning at school is also fraught with conflict (Barsky, 2002). Although the study on students' behaviours in South Australian school conducted by Sullivan, Johnson, Conway, Owens and Taddaeo (2014) was not related to conflicts at schools, the three categories of students' behaviour exist in schools (disengaged behaviours, low-level-disruptive behaviours, and aggressive/anti-social behaviours) identified by teachers can become the sources of conflicts between teachers and students.

A number of studies have sought to discover the sources of conflicts at school. For example, Momodu (2013) reported that the factors engendering conflict in secondary schools in Nigeria include the leadership style of school administrators; lack of tolerance on the part of teachers towards the students; inadequate school facilities; harsh rules and regulations; lack of discipline among students, influence of drug addiction; gangsterism; injustice; favouritism; corrupt practices among teachers and administrators; teachers' absence from work; and low salaries.

Salleh and Adulpakdee (2012) investigated the causes of conflicts as perceived by school principals and teachers in six Islamic secondary schools in Yala Province, Thailand. They found the causes of conflict centred on interpersonal conflict; including

conflict between principals and teachers, teachers and teachers, teachers and students, and teachers and students' parents. Interpersonal conflict, which is also known as dyadic conflict, refers to 'disagreement or incompatibility between two or more organizational members of the same or different hierarchical levels of units' (Rahim, 2002, p. 216).

Parents' involvement is also a source of conflict at school. As reported by Lareau and Munoz (2012), a very high level of parent involvement led to many conflicts. Based on their case study of an elementary school in an upper-middle-class community, Lareau and Munoz (2012) found there were three main sources of routine conflict: first, parents and educators' different priorities (parents favoured a warm, friendly and non-bureaucratic environment, while the principal favoured an orderly, safe and bureaucratic environment); second, battles over authority, particularly over the planning of school events; and third, weak lines of communication and minimal training in the parent-teacher organization.

2.9.2 Conflict management

Conflict is no longer seen as dysfunctional; it is a healthy process, but it needs to be managed and contained through negotiation, structural adaptation and other forms of intervention (Kolb & Putnam, 1992). In a personal competence sense, dealing with conflict issues can improve one's general ability to understand and cope with problems and, when properly handled, conflicts can be resolved with constructive and even creative results (Steckman, 2005, p. 150). However, if a conflict is ignored or poorly handled, it can become detrimental or even destructive; it can decrease productivity, erode trust, increase secrecy, reduce information flow, and cause morale problems and decision-making paralysis (Pickering, 2000).

It is a challenge for schools to find ways of managing conflicts constructively so that those involved can learn from the conflict. According to Bodin and Crawford (1999), because school is a home for different individuals with different generational ages, negotiation and mediation are the best strategies for handling conflicts. Referring to Follet's work (1926/1940), Rahim (2002, p. 216) highlights the following ways to deal with conflict: domination, compromise, integration, avoidance and suppression. For Rahim and Bonoma (1979, p. 216), there are two basic styles of handling conflict: concern for self and concern for others. Concern for self explains the degree (high or

low) to which an individual attempts to satisfy his or her own concern, while the second dimension explains the degree (high or low) to which an individual tries to satisfy the concerns of other people.

Constructively resolved conflict results in an outcome all disputants are satisfied with, improves the relationships between the people involved in the conflict and improves the ability of disputants to resolve future conflicts in a constructive manner (Johnson & Johnson, 1996). Fleetwood (1987, p. 3) believes that, because conflicts are unavoidable, particularly in school settings, it is important to be aware of the presence of any conflict, view both its constructive and destructive potential, and learn how to manage conflict in a practical way.

The literature shows there are many possible ways to handle conflicts. At schools, conflicts are inevitable. Therefore, as Rahim (2002) suggests, 'conflict must not necessarily be reduced, suppressed, or eliminated, but managed to enhance organizational learning and effectiveness' (p. 229).

2.10 Women in Indonesia

In her book *Gender and Islam in Southeast Asia*, Schroter (2013, citing van Doorn-Harder, 2013) highlights that Muhammadiyah (Indonesia's second-largest Muslim mass organization founded in 1912 as an organization of reformist Islam) has always had a progressive wing that encouraged women to pursue education and employment. This suggests that Indonesian women have rights in education, work opportunities and politics.

As a matter of fact, there are now many Indonesian women who have pursued their study to the highest level of formal education (i.e., doctoral degrees). They have pursued and completed their study not only in Indonesia, but also overseas. For example, data from Australian Education International (AEI) in 2009 showed that there was almost an equal number of Indonesian male (53.3 per cent) and female (46.7 per cent) students studying at the tertiary level in Australia on student visas. This fact suggests that opportunities for further study at the tertiary level are improving for both Indonesian male and female scholars. Data from UIS (UNESCO Institute of Statistics, 2017) also reveal that female participation in tertiary education in Indonesia has been higher than male participation since 2012. For example, in 2014 and 2015 the

percentages of Indonesian female students in tertiary education were 32.82 and 25.7, while the percentages of Indonesian male participation in tertiary education were 31.1 and 24.25, respectively.

Van Doorn-Harder (2013) describes the importance of education for Indonesian women. Highlighting what 'Aisyiyah (the woman's branch of Muhammadiyah) has done, van Doorn-Harder (2013) made this conclusion:

> Careful education of all those involved led to a slow change in attitudes towards women and created respect for the bond of marriage, even though the model remained firmly framed within the conservative Muhammadiyah paradigm. It gave women a stronger voice within their nuclear families, yet failed to make their voices more authoritative in Muhammadiyah circles. (p. 70)

Indonesian women increasingly have opportunities to become involved in politics. For example, in 2004, the Indonesian government set regulations concerning the representation of women in political parties and in elections. The regulations state that a political party should meet a quota of at least 30 per cent women candidates to be eligible to take part in the election process.

Having a good education also increases employment opportunities for Indonesian women. In addition to the fields that are female-dominated, such as nursing and teaching, it is now common to see Indonesian women holding jobs that are traditionally considered men's jobs, such as police officers, bankers and pilots.

In the teaching profession, as stated in the background to this study, data from the Indonesian Ministry of National Education (2010) shows that women dominate teaching positions in Indonesia, but when it comes to leadership positions, males dominate, especially at the secondary level.

2.10.1 Identity and Islamic feminism

According to Erikson (1980), identity resides in part in occupational choices. Therefore, it is worth noting that being a teacher or a school principal shapes one's identity. This is also in line with Bamberg's definition of identity (2010), that is, 'a label attributed to the attempt to differentiate and integrate a sense of self along different social and personal dimensions' (p. 4). Based on this notion, identity can be grouped according to varying socio-cultural categories such as gender, age, race, occupation, gangs, socio-economic status, ethnicity, class, nation-state or regional territory (Bamberg, 2010).

Gender, race, class and other elements of social difference are acknowledged to play an important role in the development of leadership styles (Trinidad & Normore, 2004). Identity markers have also been identified by some sociologists; they include place of birth, ancestry, place of residence, length of residence, upbringing and education, name, accent, physical appearance, dress and commitment to place (Kabir, 2013).

Following Bamberg's (2010) work, it is worth noting that gender (i.e., being male or female) can be represented by certain identity markers which can give an individual some benefits. For example, Dewi (2015) has claimed that Mrs Qomariyah – an Indonesian female regent candidate – incorporated certain gendered identity markers as a political strategy to create a distinct identity politics. As Dewi (2015) describes, the identity markers Mrs Qomariyah utilized included her upbringing as the daughter of an influential Islamic boarding school leader in her home town, her consistency in wearing Islamic dress (i.e., long-sleeved shirts and skirts, and a veil), her diverse education as the graduate of Islamic schools where she learned the essence of religion (Islam), her educational experience studying at a university in Canada where she received her master's degree, and her status as a married woman who could demonstrate her respect to her husband and maintain harmony in her family. Mrs Qomariyah's use of identity markers, as Dewi (2015) claims, 'has proven to be an important selling point which has paved her way into politics' (p. 112).

According to Douglas (2009, quoted in Kabir, 2013), the term identity is both complex and fascinating because 'At a basic level, identity is about who we are, and who and what we identify with. However, identity is also about who we want to be, and how we wish to be seen by others' (p. 23). In other words, identity is concerned with both how others see us, including physical appearance and gender, and how we actually want others to see us (i.e., not judging by appearance). Therefore, it is worth saying that the presence of Islamic feminism is an example of identity because, in accordance with Douglas's statement (2009), it is concerned with how some Muslim women wish to be seen and identified by others.

Islamic feminism is defined as a

> Koran-centered reform movement by Muslim women with the linguistic and theological knowledge to challenge patriarchal interpretations and offer alternative readings in pursuit of women's advancement and in refutation of Western stereotypes and Islamic Orthodoxy. (Moghadam, 2004, p. 1)

Moghadam's statement is in line with Faruqi's (1985) argument that, 'if feminism is to succeed in an Islamic environment, it must be an indigenous form of feminism, rather than one conceived and nurtured in an alien environment with different problems and different solutions and goals' (p. 4). In other words, Islamic feminism is concerned with the efforts of Muslim women to ensure that their roles as described in the Quran are not patriarchally interpreted so that Muslim women are not disadvantaged. In addition, based on Faruqi (1985), if feminism is to succeed in a Muslim environment, the form of feminism must be conceived and nurtured based on Islamic teaching or values rather than in 'an alien environment' (Faruqi, 1985, p. 4), which may contradict Islamic teaching with different solutions or goals.

As previously explained, identity is how people see or judge others. What people see in others may form their point of view or their judgement of others, which may not be accurate. The practice of circumcision in Muslim communities can serve as an example. It has generated controversy; the Western world sees the practice of circumcision as an abuse of women's rights and the United Nations even refers to it as female genital mutilation (FGM), which is an act of harm or violence instigated against women's sexuality (Newland, 2006). However, referring to the practice of circumcision in the context of rural West Java in Indonesia, Newland (2006) argues that seeing the issue from the point of view of those who experience it can give a clearer picture of what female circumcision really is:

> While my fieldwork experiences shocked me at first, it quickly became clear that female circumcision was not performed with any intention of violence, abuse, or even harm towards girl-children and did not seem to have any measurable effect on their lives. Instead, parents were fulfilling their obligations by circumcising boys and girls to conform to a moral order deeply identified with Islam and to position them appropriately in the Muslim community. In this context, zero tolerance policies towards female circumcision seem out of touch with the realities experienced at the grass-roots level. (Newland, 2006, p. 403)

Newland (2006) implies that opinions or judgments that are merely based on what is seen can be a potential source of problems or conflict. However, Kabir (2006, pp. 314–315) also argues that FGM is a cultural tradition practised by some non-Muslims. In the context of Nigeria, Okeke and Ezenyeaku (2012) have concluded that the practice of FGM does not have any relationship with religion. Muslims and Christians practice it, and in fact it is more widely practised in predominantly Christian parts of Nigeria.

To make a judgment about the roles of women in a certain setting (e.g. an Islamic setting), one should form a conclusion not only from what one sees, but also through the eyes of the women – how they wish to be seen. In the context of Indonesia, Niehof (1998) observes that women's roles are developed within a framework of tradition, Islam and state ideology. Under a complex Indonesian cultural system, women in Indonesia generally follow traditional cultural norms, and thereby they uphold their traditional Indonesian female identity. To be able to make a fair judgment about the roles of Indonesian women, one cannot just rely on what one sees; it requires careful research.

Taking into consideration the social, economic and political changes in Indonesia and the constant influx of ideas, from liberal to radical, Parvanova (2012) describes Indonesian Islamic feminism as 'a creative response to restrictive regulations and discriminatory practices that impose a subordinate status on women' (p. 11). She further states,

> Based on the professional knowledge and autonomous reinterpretation of the Islamic sacred sources and on methodology deriving from social and gender studies, Indonesian Islamic feminism provides comprehensive tools to promote women's issues in Indonesia's public sphere. In combination with further civil activism, it represents a decisive move to enhance women's representation on both public and governmental level. (Parvanova, 2012, p. 11)

Parvanova indicates that the existence of Indonesian Islamic feminism should be viewed as something positive since it can provide comprehensive tools to promote issues faced by Indonesian women in the public sphere.

2.10.2 Roles of culture, religion and society

The literature has documented that collectivism is a cultural value identified with Asian communities, while Western culture favours individualism. The two concepts can be described as follows:

> Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. ... Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. (Hofstede, 1991, p. 51)

Collectivism in Asian cultures is reflected in the way the members of a family maintain their interactions. A collectivist culture requires children to pay respect, honour,

devotion, dutifulness and sacrifice to their parents (Chen, 1982). Furthermore, unquestioning obedience to parents as well as concern for and understanding of their needs and wishes, with the intention to comfort them, are also part of a collectivist culture.

The cultural context in Indonesia is also still heavily patriarchal (Parawansa, 2012). The patriarchal culture is so deeply rooted that it affects many aspects of life in Indonesia. In politics, for example, the common perception is that 'the political arena is for men, and that it is less preferable for women to become members of parliament' (Parawansa, 2012, p. 87).

The patriarchal notions that exist within Indonesian culture also make men responsible as the breadwinners or key providers for the family household. This is shown by Indonesian Marriage Law No. 1/1974 which explicitly regulates the roles of women and men. For example, the Indonesian Marriage Law states:

> Article 31, section (3): The husband is the chief of the household and the wife is the housewife.
>
> Article 34: The husband is responsible for protecting his wife and providing the basic needs of his household.
>
> Article 34, section (2): The wife is responsible for taking good care of the household.

These articles of the Indonesian Marriage Law suggest that women are responsible for the domestic chores and the primary care of children, while men are the breadwinners.

Similarly, van Doorn-Harder (2013) has also highlighted what is stated in the Indonesian Marriage Law 1974 by stating that this law assumes women to be subordinate to their husbands. Specifically, van Doorn-Harder (2013, p. 57) points to Article 79, which states that the husband's role is to be the head of the family and the wife's role is to be a housewife. A similar phenomenon is described in the following statement:

> In many Asian countries, women are strongly committed to family responsibilities prescribed by their gender role. Women's main role is taking care of children and housework, while men are considered as breadwinners and heads of households. (Abdullah, Noor, & Wok, 2008, p. 442)

Abdullah et al. (2008) highlight the fact that there is a division of men's and women's roles which is governed by their gender. In relation to the role of religion, in particular

Islam, Esposito (1998) asserts, 'historically, women's role in society was determined as much by social and economic factors as by religious prescriptions' (p. xi). Although the Indonesian Marriage Law suggests that men are the breadwinners, nowadays many Indonesian women also take responsibility for supporting their families financially due to economic circumstances. Taking into consideration the Indonesian economic situation nowadays, having a wife who also works helps the family financially. This fact suggests that the Indonesian Marriage Law is not interpreted strictly; it becomes flexible in its application. In other words, in real-life situations, Indonesian women have an equal opportunity to take part as a breadwinner for their family, side by side with their husbands.

2.11 Women and leadership

This section examines what the literature in the field of leadership has documented concerning women and leadership. Specifically, this section reviews the literature on gender, gender roles and stereotypes, and the consequences of women's roles as leaders, for example, the challenges of balancing work and family matters.

2.11.1 Gender

Dividing or categorizing people into groups seems nearly inevitable (Bem, 1993). The process of categorizing people in terms of gender is both habitual and automatic (Crespi, 2003). Race, nation and religion are the examples of the categories. This means that grouping people based on their sex or gender is also inevitable. Gender builds on biological sex to give meaning to sex differences that categorize individuals with labels such as woman, man and transsexual (Johnson & Repta, 2012).

Gender is the way society perceives, evaluates and expects both males and females to behave (Schlegel, as cited in Dewi, 2015, p. 11). However, what 'gender' refers to when the term is used in everyday conversation is not always clear; it can be conceptualized, among other things, as gender roles, gender identity or institutionalized gender (Johnson & Repta, 2012). According to Oakley (1972), although different cultures have different ideas about gender, each society believes that their understandings of gender 'correspond to the duality of sex' (p. 158).

2.11.2 Gender roles and gender stereotypes

Gender roles are defined by Anselmi and Law (1998) as 'socially and culturally defined prescriptions and beliefs about the behavior and emotions of men and women' (p. 195). Gender roles are also often related to stereotypes, which refers to 'overgeneralized beliefs about people based on their membership in one of many social categories' (Anselmi & Law, 1998, p. 195).

The research regarding male versus female leadership is concerned with the idea that an individual's gender is linked solely to the person. It also considers the more general concept of gender roles with the purpose of linking leadership effectiveness or leadership emergence to characteristics or behaviours thought to be typically male or female (Appelbaum, Laudet,& Miller, 2003). Research suggests that gender roles are a better predictor of leadership emergence than sex (Kent & Moss, 1994, as cited in Appelbaum et al., 2003).

Based on Eagly's (1987) social role theory, gender roles are the results of the sexual division of labour and societal expectations based on stereotypes. Gender roles or sex roles cause people to perceive the same behaviours exhibited by men and women differently (Eagly, 1987; Eagly & Karau, 2002). Sex roles refers to socially shared expectations about how males and females should behave and are often examined in terms of agency and communion (Johnson, Murphy, Zewdie, & Reichard, 2008). Bakan (1966) describes agency and communion as fundamental drivers of human existence. Specifically, communion relates to the motive to form social relationships and get along with others, emphasizing harmony and affiliation, while agency relates to the motivation to strive for power and control over others, emphasizing assertiveness, efficacy and mastery.

According to Appelbaum et al. (2003), there are not only two gender roles – male and female –but a new dimension to gender roles surfaces: androgynous. This refers to a balance of masculine and feminine behaviours. As Kolb (1997, as cited in Appelbaum et al., 2003) argues, there is a possible relationship between androgyny and leadership, as possessing feminine characteristics in balance with masculine ones may be important in perceptions of leadership. The emergence of androgynous leaders suggests that the possession of feminine characteristics does not decrease an individual's chances of

emerging as a leader as long as the individual also possesses masculine characteristics (Appelbaum et al., 2003).

Just as individuals have expectations of how men and women should behave, they have expectations of how leaders should behave – or leadership prototypes (Johnson et al., 2008). The widespread attitudes people have about women in leadership positions are a perception with no objective basis, hence they are called stereotypes (Crawford, 2000). For example, Indonesian women are believed to be emotional, passive, weak, dependent, decorative, obedient, unassertive and incompetent except for in household tasks (Hasibuan-Sedyono, 1998, p. 87).

Gender stereotypes in leadership have been cited as a factor that can significantly alter the perception and evaluation of female leaders and directly affect women in or aspiring to leadership roles (Northouse, 2007). Having been categorized as male and imbued with agentic qualities, men have a double advantage in being recruited into positions of leadership (Eagly & Carli, 2007). Stereotypical masculine behaviours are still considered important for leadership; in one study individuals who reported that they exhibited masculine behaviours without the accompanying more supportive or feminine behaviours were viewed as leaders more often than any other category (Appelbaum et al., 2003, p. 45).

However, the stereotypes attached to women disadvantage women leaders (Klenke, 1996; Eagly & Sczesny, 2009) because the attributes and behaviours typically ascribed to women are in conflict with what is expected of a leader (Klenke, 1996). As leaders, women are expected to show the agentic qualities which are ascribed to men while, on the other hand, they are also expected to present appropriately as women with all the communal qualities attributed to them as women (Eagly & Sczesny, 2009). Applebaum et al. (2003) find it ironic that, when women attempt to prove their competence by 'acting like men', they are considered to be less than women; however, when there seems to be some merit in what would normally have been considered a 'female' approach, men adopt it as their own.

In relation to the issue of communal qualities being attributed to women, Crawford (2000) argues that placing a woman in a typically female job brings her closer to the communal stereotype and this can mediate the effect of gender stereotypes in leadership.

2.11.3 Women as leaders

Many scholars in the leadership field have examined the characteristics of female leaders as more women take leadership positions in many fields such as economics, politics and education. Rosener (1990), for example, in her study examining the leadership behaviour of women and men within the fields of government, business and other professions, found three attributes which were referred to as 'components of interactive leadership' (p. 120): sharing power and information, encouraging participation, and enhancing self-worth.

According to de la Rey (2005), one of the prevailing assumptions in the field of gender and leadership is that women have a different leadership style than men. This assumption has been confirmed by the work of Applebaum et al. (2003), who examined the documented literature focusing on women and leadership in order to answer the question whether or not women's leadership styles are truly different from men's. Applebaum et al. (2003) conclude that women's leadership style is different from men's. For example, women employ a transformational leadership style, while men's leadership style tends to be transactional.

Female leaders are also rated significantly higher than men on several characteristics that are crucial for developing fast, flexible, adaptive organizations (Avolio & Bass, 1991). According to Daft (2008), female leaders are rated as having 'more idealized influence, providing more inspirational motivation, being more individually considerate, and offering more intellectual stimulation' (p. 338) than male leaders. Likewise, Hagberg Consulting Group (1998) believes that being able to create and articulate a clear vision, set defined goals, assume responsibilities, take charge in difficult situations, be better communicators, have more social skills and use influence rather than authority are features that make women exceptional leaders. The characteristics considered essentially feminine among others are heightened communication skills, specifically the ability to be a good listener and empathetic, advanced intermediary skills that are essential for negotiation and conflict resolution, well-developed interpersonal skills and a soft approach to handling people (Stanford et al., 1995, cited in Appelbaum et al., 2003).

According to Shakeshaft (1989), as school principals, females have a propensity to focus on instructional and educational issues, stress achievement within an encouraging

environment, promote teamwork, observe and intercede more than men, assess student progress more frequently than men, supervise more orderly schools, and endorse participation in decision making.

2.11.4 Women and educational leadership in Indonesia

In Indonesia, women have equal rights in education, work opportunities and politics. As I discussed in section 2.9, for a political party to participate in an election at least 30 per cent of its candidates must be women. In education, there are now many Indonesian women who pursue their study to the highest level of formal education such as a doctoral degree, not only in Indonesia, but also overseas. For example, data from Australian Education International (AEI) in 2009 showed that there was almost an equal number of Indonesian male (53.3%) and female (46.7%) students studying at the tertiary level in Australia on student visas. This shows that women have an opportunity to further their study at the tertiary level overseas. Indonesian women also have equal rights in work opportunities. For example, there are now Indonesian women who hold a job that used to be considered a man's job, such as a police officer, a banker or a pilot.

There are now many Indonesian women in professions or occupations that were once dominated by men, as well as many in the areas of work that have long been dominated by women, such as nursing and teaching. As previously mentioned in the background, the data from the Indonesian Ministry of National Education (2010) shows that women dominate teaching positions in Indonesia, but when it comes to leadership positions, men dominate in Indonesia, especially at the secondary level.

2.11.5 Challenges for women in leadership

Debebe (2007) points out that there is a large body of literature identifying a wide range of internal and external barriers that constrain women's leadership effectiveness. As shown in Table 3, Debebe (2007, p. 5) highlights that internal barriers such as women's self-limiting beliefs about their roles or their lack of self-confidence come from within the individual women, while external barriers such as traditional hierarchies, cultural stereotypes, lack of access to critical developmental experiences and tokenism are rooted in the environment.

Table 3: Barriers to women's leadership effectiveness

Barrier	Source	Explanation
Gender schema	Internal and external	Unconscious beliefs about gender differences lead to small but persistent differences in the treatment of women that, over the long term, result in significant gender inequality.
Participation in professional networks	External	Men's discomfort with women in the workplace and women's discomfort being the minority lead to social distance from members of the majority group. Consequently, women are left out of information loops or have no-one with whom they can discuss career issues.
Compensation	External	Persistent pay gaps exist, with men receiving higher compensation than women for the same or comparable jobs.
Evaluation guidelines	External	In the absence of clear performance measures, men tend to be evaluated more favourably than women.
Access to line positions	External	Women's lack of access to line positions means they have limited exposure to a mix of assignments, experiences and relationships and, thus, are less prepared to assume more senior positions.
Treated as one-down	External	The tendency of majority group members in general, and men in particular, to view people who are different from their reference group as being deficient leads women to feel they are viewed as second-class citizens.
Tokenism	External and Internal	Pressures of being the minority, especially at senior management levels, leads to chronic insecurity and isolation.
Female assertiveness	External and internal	Women have to be assertive to be taken seriously, but if they are too assertive, they are open to ridicule from colleagues.
Discomfort working for women	External and internal	Many men experience discomfort with, and resist the authority of, female managers.
Guilt	External	Women tend to assume the majority of household responsibilities out of guilt about shirking responsibilities as wives and mothers.
Defining success and failure	External	Women tend to attribute success to things other than self and take more responsibility for failures.
Lack of self-confidence	External	Some women, especially those from developing countries, may believe they are not capable of achieving career goals.
Balancing work–life demands	External	Women often are expected to assume most household responsibilities, even when they are the sole earners. Seeking to meet these expectations makes it difficult to balance their workload.

Taking all the information, Debebe (2007) believes that it seems women still walk a different path than men. Similar to Debebe's (2007) conclusions, Morley and Crossouard (2014, pp. 3–4) investigated the under-representation of women in higher education leadership in six countries in South Asia (Afghanistan, Bangladesh, India, Nepal, Pakistan and Sri Lanka) and found that the barriers the women faced were concerned with the following issues:

- The power of the socio-cultural. Women are largely still identified with the domestic sphere and with caring/nurturing extended family roles although there have been some women in the six countries who became the heads of state. For example, in 1960 in Sri Lanka, Sirimavo Bandaranaike was the first female Prime Minister in the world.
- Socio-economic backgrounds and socio-cultural belief systems. These two barriers were reported as significant constraints in pursuing academic careers. Societies have potent messages about what is considered gender-appropriate behaviour, for example, women should not be in authority over men.
- Social class and caste. Intersecting with gender, these two barriers determine which women can enter leadership positions. For example, women from more privileged socio-economic backgrounds often reported family support and cultural capital that helped them navigate education and employment structures.
- Lack of investment in women. There was an absence of structured interventions to develop women's leadership. The successful senior women had to learn on the job, or seek out their own development – often overseas since there were no formal mentoring arrangements, very few development programs, and no structured capacity building or career advice.
- Organizational culture. The patriarchal nature of higher education institutions means that they are frequently unfriendly and unaccommodating to women. This is experienced as gender discrimination and bias, and in extreme cases it manifests as gender-based violence (symbolic and actual) on higher education campuses including sexual harassment and stalking.
- Perceptions of leadership. As Morley and Crossouard (2014) reported, many women in their study perceived leadership as a diversion from their commitment to research and scholarship; they also saw it as a set of unattractive administrative functions requiring a 24/7 commitment in a globally competitive

and performance-oriented academic culture. Meanwhile, the few participants who had entered senior leadership were pleased with what they had been able to achieve, but stressed the lack of formal training and development for the position.

- Recruitment and selection. The appointment processes for leadership positions lacked transparency and were susceptible to gender bias. In addition, it was often a political process, explicitly or implicitly, which required lobbying and the construction of highly visible public profiles.
- Family. The extent that women can engage in higher education careers was constrained by the expectations of care giving. However, family support was also cited as critical to the women's academic career progression.
- Gender and authority. The association of leadership with particular types of masculinity such as competitive, ruthless and politically networked meant that the women did not think of themselves as leaders, or resisted assuming positions which could leave them isolated and subject to hostility from colleagues who did not recognize their authority.
- Corruption. Leaders were constructed as being open to bribery and corruption, suggesting that the women would be viewed as having gained leadership positions via corrupt practices.

Morley and Crossouard's explanation shows that the expectation that women are the family's caregiver is a major constraint on women engaging in higher education leadership. The following section takes a closer look at what the literature has documented in relation to women, leadership, family and work.

2.11.6 Family and work

Being a leader entails a lot responsibility. In addition, a leader is expected to be available for work at any time. Therefore, for a married woman, being a leader is a challenge because, as O'Laughlin and Bischoff (2004) claim, women usually cannot escape the responsibilities of child care and household demands. The domestic division of labour still gives women prime responsibility for child care (Pascall, Parker & Evetts, 2000). According to Hasibuan-Sedyono (1998), Indonesian women's life mission is not considered complete until they have married, had children, and brought them up.

Managing the dual responsibilities of family and work is a challenge for women both in non-academic and academic fields (Luke, 2001). For example, Debebe (2007) points out that balancing work and life demands is a major challenge women encounter in their leadership path. The married female school principals in this present study had multi-faceted roles ranging from budgeting to managing day-to-day problems at school, and were also faced with tasks concerning family care responsibilities.

It is arguable that balancing family and work is very challenging for married women who maintain a career whether in academic or non-academic fields. In this study, being a wife and a mother made it more challenging for the female school principals to perform their leadership roles and responsibilities. Married female teachers have responsibilities they have to meet, while on the other hand they have to maintain their role as a wife and a mother in the family (Khilmiyah, 2012). A harmonious relationship between work and family matters for female teachers is seen as important for their performance in the workplace (Nurmayanti, Thoyib, Noermijati, & Irawanto, 2014). Therefore, it is clear that being able to maintain a balance between work and career is very important for Indonesian married female teachers and school principals.

Similarly, a study conducted by Coronel, Moreno and Carrasco (2010), which involved women who worked in educational institutions, found that reconciling professional and personal roles was a barrier in their career development. This explains why many women considered becoming leaders later in life, once their family structure had changed and their children had grown older. On the other hand, another trend which Hewlett and Luce (2005) consider disturbing is that 'Large numbers of highly qualified women [are] dropping out of mainstream careers' (p. 43). Hewlett and Luce (2005) give examples of highly qualified women who left their dynamic careers:

> Brenda Barnes, the former CEO of PepsiCo, gave up her megawatt career to spend more time with her three children; Karen Hughes resigned from her enormously influential job in the Bush White House to go home to Texas to better look after a needy teenage son. … Lisa Beattie Frelinghuysen … featured in a recent 60 Minutes segment, was building a very successful career as a lawyer. She'd been president of the law review at Stanford and went to work for a prestigious law firm. She quit after she had her first baby three years later. (p. 43)

2.12 Chapter summary

This chapter presented a review of the literature related to the topic under investigation. First, it started with information relating to the national education system in Indonesia, briefly describing the objective of the Indonesian national education policy and the division of education levels in Indonesia. Next, the review of the literature examined the two curriculums that are applied; it also specifically looks at how Curriculum 2013 is connected to school leadership. Given the fact that school principals in Indonesia start their careers as teachers, the review of the literature also discussed what has been documented in the literature about teaching as a profession. In addition, teacher's recruitment was also discussed.

This chapter also reviewed the literature concerning school leadership in five countries in order to give a picture about how school leadership is viewed from different perspectives. Information concerning the international study on successful school leadership was also discussed. In an attempt to provide the readers with an overview of what has been done in the field of school leadership in Indonesia, related studies in educational leadership were also reviewed.

The next section of this chapter focused on the responsibilities of school vice principals in Indonesian schools. The aim of discussing this is because, in the Indonesian public school context, one serves as a school vice principal before one applies for a school principal post. Following this, the review of the literature examined the selection process for school principals in Indonesia.

Given the fact that a school is an organization comprised of people with different personal characteristics and different positions (i.e., principals, vice principals, teachers, students, administrators, parents), a review on conflicts and the management of conflict was also considered relevant.

The next part of Chapter 2 focused on women. The rationale behind this is that the participants in this study were female. Therefore, the review of the literature attempted to describe women in the Indonesian context. In addition, relevant literature associated with women and leadership was also examined.

3 Methodology

This chapter describes the research design chosen to investigate the leadership stories of Indonesian female state or public senior high school principals in the municipality of Musi Indah located in western Indonesia (in Sumatera). It details the conduct of the study, covering the selection of the research approach, the research administration, the recruitment of the participants, data collection procedures, and data analysis.

3.1 Selection of qualitative study

This study uses a qualitative approach to research. According to Strauss and Corbin (1990, p. 178), qualitative research 'produces findings that are not arrived at by means of statistical procedures or other means of quantification' (p. 178). This was appropriate for the present study, as it aimed to explore the leadership stories of the Indonesian female senior high school principals through in-depth and detailed descriptions and interpretations of the participants' stories.

Bryman (2004) highlights the association between qualitative research and the study of leadership:

> Qualitative research on leadership has proved valuable in certain areas: understanding leadership in relation to the change process; how leaders manipulate symbols and meaning to achieve organizational ends; uncovering or attaching greater significance to aspects of leadership that are relatively neglected by quantitative researchers; appreciating the relevance of context for leader behaviour; giving us insights into the worlds of senior leaders, as well as leaders at lower echelons; and enhancing our understanding of the relevance of language for leadership. (p. 762)

Bryman's statement shows that qualitative research allows a researcher to gain an in-depth story about leadership as it is experienced by the participants who are 'information rich and illuminative, that is, they offer useful manifestations of the phenomenon of interest' (Patton, 2002, p. 40).

The qualitative data for this present study were collected from the participants' narratives or stories concerning their leadership experiences. This is alignment with Creswell's (2007) description of the characteristics of qualitative research in which the data collection takes place in the natural setting where participants experience the issues or the problems of interest and researchers gather the data 'by actually talking directly to people and seeing them behave and act within their context' (p. 37).

Following Patton's (2002) description of the principles of qualitative inquiry, the analysis strategy in this study was an inductive analysis and a creative synthesis. The analysis began with an exploration of the participants' responses to discover important patterns, themes and interrelationships; then the next steps were, as Patton (2002) explains, 'confirming; guided by analytical principles rather than rules; ends with a creative synthesis' (p. 41). Because qualitative research is an interpretive inquiry (Creswell, 2007), the interpretations of the collected data in this study were based on what were perceived and understood from the participants' stories.

3.2 Narrative approach as the method of inquiry

Casey (1995) refers to narrative inquiry as 'the study of stories of experience, or, of life generally, which enables a researcher to identify themes, issues, concerns and problems of individuals, or communities' (p. 214). As a research methodology, narrative inquiry is 'concerned with the production, interpretation and representation of storied accounts of lived experience' (Shacklock & Thorp, 2005, p. 156). Narrative inquiry is also a way of inquiring into experience through 'collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus' (Clandinin & Connelly, 2000, p. 20). Overall, narrative inquiry serves as a powerful tool that enables the people who experienced a phenomenon to give their voice so that others can hear their stories.

This study employed a narrative approach since it focused on the lived experience of the participants. A narrative approach helped to frame the investigation in this present study, as it relied on the narratives or stories told by the participants. As Connelly and Clandinin (1990) point out, narratives may refer to stories of experience told by participants in a study. According to Polkinghorne (1988), 'narrative can refer to the process of making a story, to the cognitive scheme of the story, or to the result of the process also called "stories", "tales", or "histories" ... As I use it, the term story is

equivalent to narrative' (p. 13). Therefore, following Polkinghorne's idea, in this study 'narratives' is equal to 'stories', in this case the stories told by female school principals concerning their leadership experiences.

Narrative accounts of people's lived experiences have become the sources for scholars in educational research. Narratives have helped scholars gain insights into teachers' professional development (Nelson, Slavit, Perkins & Hathorn, 2008), the experience of a pre-service teacher (Rushton, 2004), and EFL teachers' knowledge and understanding of teaching English as a foreign language (Zhao & Poulson, 2006). In the field of educational leadership, the study conducted by De Guzman and Guillermo (2007), which used the participants' narrative accounts as the data, unfolded the stories of how a school principal's leadership was shaped and influenced by their personal and professional experiences.

3.3 Ethical considerations

First of all, an ethics application was submitted to the Human Research Ethics Committee of University of South Australia before the data collection was conducted. In addition, a letter of approval was also sought from the Education Office in the municipality of Music Indah, which is located in the southern part of Sumatera, Indonesia. Having this letter of approval from the Education Office is important because it is a requirement if one wants to collect data (e.g. on students' academic achievement or teachers' professional development) in schools. For the purpose of this data collection, I had to present the approval letter to the female school principal participants so that the interviews could be officially conducted.

In addition to the approval from the Human Research Ethics Committee of the University of South Australia and the Education Office in the municipality of Music Indah, written information about the ethical procedures of this study was also presented to the female senior high school principals when I met first met them before they made their decision to voluntarily participate in this study. Such procedures included obtaining a consent form for their participation. The consent form stated that they could withdraw from the study at any time without penalty once they agreed to become participants in the study. It also stated that the participants would have full confidentiality and anonymity. Pseudonyms for both the participants and their institutions were used. The consent forms were provided in Bahasa Indonesia and also

in English and were signed by the female participants once they agreed to participate in this study. The data collected for this study will be safely stored for five years in anonymized form in the University of South Australia's open access repository.

3.4 Rationale of the study

Working in an educational field as a teacher is the beginning of a career path that can lead an individual to the position of school principal. Data from the Indonesian Ministry of Education (see Chapter 1) have shown that female senior high school teachers outnumber males. However, the number of male school principals is higher than for females.

The rationale for this study was the opportunity to conduct an investigation to gather the stories of Indonesian female senior high school principals in reaching their positions as school principals, including their roles as wives and mothers. This study can serve as a significant contribution to the existing literature concerning women and educational leadership, and how the multiple roles (i.e., as a career woman, a wife and a mother) are balanced, especially in the Asian context. This is especially significant because much research in the field of women and educational leadership has been conducted in Western contexts.

3.5 Research site and profile of participants

The setting of this study is public or state senior high schools (Year 10 to Year 12) in a municipality of Musi Indah which is located in the southern region of Sumatera, Indonesia. There are 22 public senior secondary schools located in this municipality. Ten of these schools had female school principals. In accordance with the aims of this study, I only invited these ten school principals to participate in this study.

Creswell (2007) recommends that when conducting a narrative study it is important to have one or more individuals who are accessible and willing to provide information on the issue under investigation. Therefore, in accordance with the purpose of this present study, the participants were specifically selected through purposive sampling. This was based on the assumption that 'the investigator wants to discover, understand, and gain insight and therefore selects a sample from which most can be learned' (Merriam, 1998, p. 61). This is in accordance with Patton's (2002) statement that qualitative inquiry typically focuses on relatively small samples which are selected purposefully to get an

in-depth understanding of the phenomenon under investigation. In relation to the number of participants of a narrative study, Riessman (2002, p. 262) claims, 'narrative analysis is not useful for studies of large numbers of nameless, faceless subjects'.

The participants in this present study were Indonesian female principals of state senior high schools in the municipality of Musi Indah which is located in the southern region of Sumatera, Indonesia. The following table presents the information or the profile of the school principals.

Table 4: Profile of school principals

No	Participant	Age	Teaching experience (year)	School principal at present school since ...	Qualification
1	Maryantini	57	31	2011	Postgraduate (Masters)
2	Farida	54	27	2012	Undergraduate
3	Anisa	57	29	2010	Postgraduate (Masters)
4	Siti Hawa	55	27	2011	Postgraduate (Masters)
5	Yusniar	61	35	2011	Postgraduate (Masters)
6	Yanti	59	31	2012	Postgraduate (Masters)
7	Halimah	54	31	2011	Postgraduate (Masters)
8	Azizah	46	17	2012	Still completing her PhD
9	Rinawati	55	30	2012	Postgraduate (Masters)
10	Nunung	51	31	2010	Postgraduate (Masters)

Aligning with Denzin and Lincoln's explanation (1994), the sampling activities for this study started with the identification of school principals of state senior high schools in the municipality of Musi Indah. There are 22 state senior high schools; these schools are under the Indonesian Ministry of National Education. The 22 schools were listed and the female school principals were located in the list. The data from the Education Office of the Municipality of Musi Indah (2012) showed that there were ten female state senior high school principals out of the 22 state senior high schools in the municipality.

In addition to the female state senior high school principals, this study also had other sources of information (significant others). They were two female teachers (Mrs Rita and Mrs Tati) who had applied for positions as state senior high school principals in the municipality of Musi Indah, but failed; one female state junior high school principal

(Mrs Sari), and one newly appointed School Vice Principal of Curriculum of a state senior high school (Mr Amir).

3.6 Recruitment of participants

3.6.1 First phase: the female school principals

Initial contact with the female school principals was made through my spouse who was in touch with a teacher at one of the state senior high schools in the municipality of Musi Indah. The teacher, whom I refer to as Mrs Nova, acted as my network in this study. Mrs Nova is actively involved in the teacher association in the municipality of Musi Indah, so she happens to know all the female school principals. With her help, my spouse managed to get the phone numbers of the female state senior high school principals. In addition to her help obtaining access to the female state senior high school principals, Mrs Nova also helped me to get access to her colleague in the Education Office of the municipality of Musi Indah. With the help of Mrs Nova's colleague, the request for research approval that I lodged with the office could be obtained in one day. Otherwise, it would have taken at least two weeks before a research approval letter was released.

Next, as previously described, Mrs Nova played a very important role in the recruitment process of the female state senior high school principals; she helped open access for me to the female participants. Having their phone numbers, I then made my first contacts with them. I also explained to them the aims of my study and I requested their assistance by becoming involved as participants.

Meetings were arranged when the female participants stated they had time to see me. All of them requested to meet me in person before the interviews were conducted. However, even though Mrs Nova had already informed the female participants that I would come and see them, at some schools I was asked to meet the Vice Principal of Curriculum before seeing the school principal. Firstly, I was asked to fill in the guest book and then the vice principal walked me to the school principal office to see the principal. There were two occasions when I came to the schools and the female participants were not present. I met the Vice Principal of Curriculum who advised me to contact the school principal by phone and reschedule the meeting.

Meeting the female participants at their schools, I had both the English and Bahasa Indonesia versions of the required documents such as the introductory letter, the consent form, and the letter of approval for conducting the research. They checked both documents in Bahasa Indonesia and in English while I was explaining what was stated in the documents written in English. Some of the school principals requested to see the interview protocol in Bahasa Indonesia; they wanted to know what I was looking for with the questions.

Once the school principals agreed to become participants in this study, the meetings for the interviews were set. There was one participant who was available for the interview the first time I met her. She did not mind having the interview on the day I first came to see her. There were four interview meetings that had to be cancelled so the appointments were rescheduled. This was the reason why some of the interviews with the female participants took a few days to conduct. For example, there was one participant who cancelled three appointments that had been agreed on for different reasons before she finally made it. It was very tiring and time consuming to reschedule the meetings, especially when the distance or the location of the school were issues. This was when Mrs Nova's role was very important. I asked for her assistance to contact the female participant to grant me a time to conduct the interview. This strategy worked; the next time I had an appointment with her, the interview took place as agreed.

3.6.2 Second phase: the significant others

As described in the previous section, in addition to the female state senior high school principals, this present study also had four additional participants who were sources of supporting information. I gained access to these four individuals through my spouse. She happens to have a postgraduate student whose colleague (Mrs Rita) had once applied for a position as a state senior high school principal in the municipality of Musi Indah. Through her student, my spouse obtained Mrs Rita's phone number. Next, I gave Mrs Rita a call, explaining that I wanted to invite her to participate in this study. I convinced her that her stories concerning her failure in the selection process of a school principal would be very important and could be a lesson for others. Mrs Rita agreed to take part in this study. The meeting for the interview was arranged and it took place after school hours at the school where she teaches. Therefore, I was not asked to fill in the guest book.

The second additional participant was Mrs Tati, a senior high school teacher who had also applied for selection as a school principal. Mrs Tati is a friend of my spouse's colleague. Having knowledge of what my study was about, Mrs Tati agreed to be interviewed.

The other two additional participants were Mrs Sari, who is a female state junior high school principal, and Mr Amir, who is the newly appointed Vice Principal of Curriculum of a state senior high school. They are all my spouse's colleagues. After contacting them and describing the aims of my study, they agreed to meet me and be interviewed. The interview with Mrs Sari took place at the postgraduate school where she is studying for her master's degree, while the interview with Mr Amir took place at the school where he teaches. Because it was after school hours, I was not asked to fill in the guest book. There was no problem in contacting and conducting the interviews with these four additional participants; they were very cooperative.

3.7 Data collection

Since the aim in a narrative study is to explore the experiences of the participants, the data consisting of the participants' experiences is typically gathered through interviews or informal conversations. In this study the data was collected through interviewing the female senior high school principals and the other four participants. The leadership stories of the female senior high school principals had a very significant role in this study. Similarly, the data obtained from the four other educators was also very valuable because they served as supporting views concerning the topics under investigation.

In this study, the interview was in the form of a dialogue in which important information developed out of the informal conversation between the female school principals and myself. Although the dialogues or the conversations were casual, they were professional conversations which were akin to what Burgess (1988) refers to as 'purposeful conversations'.

Open-ended questions were also applied in this present study since, according to Riessman (2002), open-ended questions help produce narrative accounts. In addition, I believed that semi-structured interviews based on open-ended questions would help the participants feel free to express themselves in their own words and attend to what was most important to them. As Patton (2002) suggests, an open-ended interview allows the

respondents to describe what is meaningful and salient. The validation of the interview questions was approved by the University of South Australia Ethics Committee and by my supervisors who are experts in qualitative study. This study was inductive, open-ended and explo~~l~~atory in order to allow the data to speak, and it did not include a pre-formed hypothesis (Kabir, 2013, pp. 32–33).

The interviews in this study took the form of semi-structured interviews that were conducted for one to one-and-a-half hours for each female school principal participant. As Burgess (1982) claims, a semi-structured interview is not only flexible, but it is also controlled. This type of interviewing is also referred to as 'unstructured interviewing conversation' (Burgess, 1982, p. 107), and 'conversation with a purpose' (Webb & Webb, 1932, cited in Burgess, 1982, p. 104). Furthermore, semi-structured interviews gave me a certain amount of room not only to adjust the sequence of questions to be asked, but also to add questions based on the participants' responses.

3.7.1 Interviews with female school principal participants

The interviews with each of the female school principals were conducted from 10 July to 25 August 2014. The interviews were in the form of a one-on-one interview and were audio-recorded and transcribed with permission from the participants. The interviews were conducted in Bahasa Indonesia because they were not good in English. As a matter of fact, conducting the interview in Bahasa Indonesia helped the participants express themselves better. Since the interviews were in Bahasa Indonesia, translation from Bahasa Indonesia to English was required. Since my educational background for my undergraduate study was English language teaching and I have a good command of English, I did the translations of the interviews from Bahasa Indonesia to English.

To help me conduct the interviews, an interview protocol serving as a guide in asking the questions during the interviews was prepared in advance. In conducting the interviews, the following general principles (Spradley, 1979 & Measor, 1985, cited in O'Donoghue, 2007) served as guidelines: (a) having a clear purpose which is made apparent to the participant, (b) explaining why particular questions are being asked, (c) using clear, meaningful language, (d) asking descriptive, structural and contrast questions, (e) using open-ended questions to elicit rich qualitative responses, (f) avoiding leading questions, (g) framing the same questions in different time dimensions, (h) using effective probing to obtain further elaboration, explanation and clarification,

(i) using cross-checks to investigate possible exaggerations and distortions, (j) allowing the participant to do most of the talking, and (k) being non-judgemental and sensitive to the participant's situation.

Considering the possibility that the female participants might feel reluctant to be interviewed by a member of the opposite sex in their office without the presence of a third person, I decided to ask my spouse to accompany me during the interviews with all the female participants. However, when I came to see them, I learned that they were fine to have the interviews without the presence of my spouse. Therefore, my spouse waited in another room while the interviews were conducted.

3.7.2 Interviews with the significant others

As previously described, in addition to the female school principals who were the main source of data, this study also involved four additional participants whose information served as supporting data. The interviews took place in the third and fourth weeks of January 2015.

Similar to what was conducted with the female school principals, the interview with each of the additional participants was a one-on-one interview. It was audio-recorded and transcribed with permission from the participants. Only the interview with Mrs Rita was conducted in Bahasa Indonesia, while for the other three participants it was in English. This was because they happened to be English teachers.

3.8 Data analysis

Creswell (2007) claims that there is no single, accepted approach to analysing qualitative data. In this study, I transcribed the interviews manually by listening to the interview recordings repeatedly to ensure that the transcripts were transcribed verbatim 'as complete and unedited as possible' (Wengraf, 2001, p.213). In accordance with Chamberlayne and Rustin's recommendation (1999, p.24), the transcripts of the school principals' interviews in this present study served as the source of data on which the interpretation and analyses were based. Before I began to analyse the data from the interviews, I presented the transcribed interviews to the participants to ensure the validity and reliability of the data. Afterwards, I began to analyse the data following the steps suggested byVaismoradi et al. (2016, p. 103).

- First, I read and re-read the transcripts to reach an overall understanding of the data. Next, through a coding process conducted manually I aimed to break the data down to manageable sections that were relevant to the research questions. At this point, I began translating sections of the transcripts. The parts of the transcripts which provided answers to the research questions were translated from Bahasa Indonesia to English. With my educational background (as a graduate of an English language teaching course) and a good command of English, I did the translation myself.

- The second step in the data analysis was organizing the codes by assigning them into clusters of codes that related to the research questions. A label or theme was then assigned to each cluster which covered similar codes.

- I developed the participants' stories through describing and connecting the themes to create story lines that answered the study questions. I also linked the story lines to the related literature.

3.9 Chapter summary

This chapter covers the rationale for selecting qualitative research methods and the narrative approach as the method of inquiry. It also describes the ethical considerations, the recruitment of participants, the method of data collection, and the data analysis procedure. This study involved ten female participants who were school principals of state or public senior high schools in a municipality of Musi Indah located in the southern region of Sumatera, Indonesia. There were also four significant others whose stories served as supporting data. The data collection method employed in this present study was individual interviews. The stories shared by the participants through the interviews were transcribed and similar stories from the participants were highlighted and grouped under themes which corresponded to the research questions. These findings are presented in the following chapters.

4 Initial move to teaching

The school principal participants in this study had various stories behind their journeys to leadership positions. One of the stories they shared was the reasons behind their decision to become a teacher. They came to their decision to be a teacher for five main different reasons, namely parents' wishes, parents and significant others/role models, financial problems, the right option and job security. This chapter presents these principals' stories centring on why they decided to become teachers. In other words, this chapter addresses the question: Why did the female school principals decide to become teachers? This chapter also discusses the rationale behind their reasons for becoming teachers, particularly explaining the cultural and religious rationale or underpinning of their reasons.

4.1 Parents' wishes

Parents' wishes were one of the reasons that led the participants to decide to become a teacher. Their parents played a key role in their path to a teaching career. One of the participants said:

> To be honest, since I was kid, my parents had seen my talent and told me to be a teacher after I was grown up. Every time they had a chat, they always said that their daughter had to be a teacher. After graduating from junior and senior high school, I just didn't know why I didn't want to be a teacher. (Mrs Rinawati)

In other words, Mrs Rinawati's parents encouraged her to become a teacher by recognizing her potential and they regularly reinforced their suggestion or wish.

A similar story was also shared by another female school principal participant:

> It might be because of my parents' prayers. Honestly, I didn't want to be a teacher. If I wanted to be a teacher, I would have gone to the teacher's school. (Mrs Maryantini)

The stories shared by these two participants showed that becoming a teacher was not what they dreamed of, but it was the wish of their parents. Their parents asked them to choose a teaching career. The same reason was identified in a study by Yong (1995) investigating the motives for choosing a career in teaching by Year 1, 2 and 3 teacher trainees who were enrolled in the Certificate in Education program at Universiti Brunei Darussalam. As Yong (1995) reported, 'a few were forced by their parents into teaching' (p. 277), and one of the students in the study remarked:

> I was under pressure from my parents to choose teaching. Teaching is definitely not for me. I just don't like to argue with my parents. (p. 277)

Similarly for Mrs Rinawati and Mrs Maryantini, their parents played an important role as decision makers determining their future career. This is in accordance with Article 26 (Item 3) of the Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on 10 December 1948: 'Parents have a prior right to choose the kind of education that shall be given to their children' (United Nations, 2015). The participants' parents might not have been aware of this statement; however, the participants' parents were involved in deciding which type of program the participants should enrol in to further their study. It was considered their right and responsibility as parents. In this present study, it turned out that the parents' involvement in the participants' academic lives (i.e., asking the participants to choose teaching as a career) was a significant contribution to the participants' careers.

The parents of Mrs Rinawati and Mrs Maryantini wanted them to further their study at teacher's college so that they could be a teacher. The fact these two participants did not question their parents about why they had to be a teacher revealed that they did not raise any objections to their parents' decision. This lack of objections or questioning raised the following questions: Why didn't they question their parents? Why did they listen to their parents?

It can be inferred that one explanation is the role of religion in their lives. Religion may be a key factor involved in the participants' decision to accept their parents' wish to be a teacher without any argument. As the participants were from Muslim families, the absence of questioning the parents' decision was most likely due to the religious beliefs of the participants. These two participants probably accepted their parents' wish for

them to be a teacher without having any objection because in this way they showed their obedience as a child.

In Islamic teaching, children's obedience to their parents is important and it is mentioned in the Quran several times. For example, Surah An-Nisa' (The Women), Verse 36 states:

> Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful. (Saheeh International, 2007, p. 111)

As a good Muslim, obeying parents is a must for children. However, it does not mean that the children must do everything their parents' request. As the Quran, Surah Al-Luqman, Verse 15, which is specifically targeted to children, states:

> But if they [parents] endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to me will be your return, and I will inform you about what you used to do. (Saheeh International, 2007, p. 441)

The Quran has made it clear that obeying parents is important. However, in accordance with Surah Al-Luqman Verse 15, there is only one exception to obedience to parents, and that is, if the parents ask their children to associate anything with Allah and to commit sins, then the children must not obey their parents. There are many ways to show obedience to one's parents and one of them is do good things that they suggest. This is a reasonable explanation of why the participants listened to and obeyed their parents' suggestion to become a teacher without questioning the parents.

Compliance was another point inferred from the participants' willingness to accept their parents' suggestion without having any objection, although they were aware that they were urged to respond in the desired way. In addition to obedience and compliance, the stories of these two participants accepting their parents' wish for them to become teachers revealed the presence of conformity. This conformity suggests their intention to avoid having conflict with their parents. To avoid having an argument with the parents was also cited as the reason why the participants in Yong's (1995) study accepted their parents' request to choose a teaching career even though it made the participants feel

under pressure. These findings suggest that refusing parents' wishes can create a conflict between the parents and the children.

Children's refusal can agitate the parents according to a report by Year 12 students in Jember (East Java Province, Indonesia) in the study conducted by Hariyanto (2013). Hariyanto investigated the relationship between the students' level of stress and their parents' expectations for their future. The students reported that their parents would be displeased if they did not select the study program or faculty that the parents wished them to continue for their tertiary study. This finding provides further evidence of the importance of children obeying their parents' wishes.

The participants' agreement to accept their parents' decision to pursue a teaching career also showed the influence of collectivism. Collectivism is identified with most Asian cultures. Cultures with a collectivist orientation put an emphasis on the goals and interests of the group over those of individual members (Triandis, 1995). In a collectivistic culture, individual needs are sacrificed to satisfy the group (Matsumoto & Juang, 2004). The needs of the family usually have priority and individual members are often asked to downplay their own needs and desires if they conflict with those of the larger family (Huang, 1994). The presence of compliance and conformity also relates to individualism or collectivism (Matsumoto & Juang, 2004). In a culture fostering collectivist or group-oriented values, concepts of conformity, obedience and compliance not only enjoy a high status and positive orientation, but are also viewed as 'good' and necessary for the successful functioning of the culture, its groups and the interpersonal relationships of its members (Matsumoto & Juang, 2004, p. 423). Given this understanding of collectivism, Mrs Rinawati and Mrs Maryantini accepted their parents' decision to choose a teaching career for them, even though it was not their dream to be a teacher. This choice reflected their sacrifice in order to satisfy their family. Their approval could also have been the way they showed their obedience as a child, their conformity, and their choice to avoid having a conflict.

A further part of the story shared by Mrs Rinawati revealed that her decision to choose a teaching career, even though becoming a teacher was not what she wanted, was due to her consideration that, if she accepted her parents' wish, she would help them financially once she completed her study and attained a job as a teacher:

> The reason for me to continue my study at a teacher education school was to help my parents get out of their difficult economic condition. They said I could get a job directly after finishing my study from that school, compared to studying in a general high school where I would still need to pursue my study at a higher level such as at university. I now thank God for being a teacher for it is because of being a teacher I then could experience a lot of things. As a history teacher I, along with my students, could travel around almost all of Indonesia to visit historical sites. (Mrs Rinawati)

Mrs Rinawati was grateful she obeyed her parents' wish by becoming a teacher. As she described, after becoming a teacher, she not only could help her parents financially, but also experience many things; one of them was visiting historical sites in Indonesia. It can be inferred that Mrs Rinawati firmly believed that God granted her success because she listened to her parents.

The story shared by Mrs Rinawati about giving financial aid to her parents after becoming a teacher is also in accordance with the findings of the studies conducted by Feldman, Mont-Reynaud and Rosenthal (1992) with adolescents of Asian background in the United States and Australia, and Zinn's study (1994) with Latin American background students in the United States. The findings of these studies showed that the young adult members of Asian and Latin American families are sometimes obligated or compelled to provide assistance to their family members by contributing portions of their earnings or even by taking in their parents when the parents were no longer able to care for themselves. The findings of these studies are also relevant to Fuligni, Tseng and Lam's (1999) finding that, even within a society that emphasizes adolescent autonomy and independence, youth from families with collectivist traditions retain their parents' familistic values and that these values do not have a negative impact upon their development.

4.2 Role models

While for two participants, their decision to pursue a teaching career was because their parents requested them to do so, another reason was because they had a role model in their life who was a teacher. For example, Mrs Azizah acknowledged that her father inspired her or became the motivation for her to choose a teaching career. She stated:

> I was inspired to be a teacher because of my father; he used to be a school principal. He's very charismatic; he was respected by his followers as well as his superiors; he and those people could work together, so he could hold [those people] up. This [his leadership] inspired me; I wondered if I could lead the way he did. But people have their own way [of leading]; it's not a guarantee that the children

> will have the same way of leading as their parents have. We have our own leadership. (Mrs Azizah)

Having a father who was a teacher and then a school principal motivated her to follow in her father's footsteps.

Similarly, for Mrs Maryantini, in addition to her parents' wish, becoming a teacher was also inspired by another family member, her uncle, who already worked in the educational sector. She said:

> I lived with an uncle who was a lecturer; because my uncle knew my parents' economic status. Besides, I have many siblings. At that time I was studying at the Economics Faculty and it took a long time to finish it. Now, it can be completed in three years. It would be better if I were a teacher, especially because I had many siblings. So, I moved to the Faculty of Teacher Training and Education. My uncle was a lecturer at this faculty. I was a third semester student at that time.

Mrs Maryantini's story showed that her uncle, who was a lecturer and whom she stayed with during her studies, was the person who influenced her to choose teaching as a career. Furthermore, taking into consideration the financial problems that her parents had, her uncle took the initiative by suggesting that she study at the Faculty of Teacher Training and Education to become a teacher.

What can be highlighted from Mrs Maryantini's story is the presence of the patriarchal system in Indonesian families. The patriarchal arrangement gives fathers and father figures (such as uncles) authority over women and children. This is probably the reason why decisions concerning some of the female school principals' future careers were made by their father or father figure. This is consistent with Adeney's (2003) statement that 'Indonesians claim that their society is strongly patriarchal'; therefore, 'loyalty to father figures – the presidents, the CEO, the neighborhood leader, the family patriarch – is a central value for Indonesians' (p. 9).

Fathers and father figures had the power to determine what the female school principal participants should do for their future career. In Mrs Maryantini's case, although her uncle had a part in deciding what she should do (i.e. quit studying at the Economic Faculty and then study at the Faculty of Teacher Training and Education), the decision brought Mrs Maryantini to a better economic status than she expected.

The comments shared by Mrs Azizah and Mrs Maryantini show that it is rationally accepted that children follow their parents' or relatives' advice to pursue a certain

profession. In addition, what the parents or the relatives have done in their own work or profession may also be the motivation for the children to do the same. As Mrs Azizah stated, the way her father maintained the relationships between himself and his followers as well as his superiors inspired her to do the same when she became a school principal.

In addition to family members, people outside the family circle can also become the inspiration for what one wants to do as a profession. Mrs Siti Hawa's former teacher was the person who inspired her to become a teacher. Mrs Siti Hawa said:

> Fortunately, the Faculty of Teacher Training was newly established and I applied, majoring in economics; it's accountancy. My high school economics teacher was my inspiration to be an economics teacher. I loved the way she taught; even if the time was quite long, she had enough materials for us to study.

Mrs Siti Hawa's admiration of her economics teacher motivated her to become an economics teacher, too. Mrs Siti Hawa's teacher was the extrinsic reason for her to choose teaching.

The influence of significant others as role models has been documented in the literature. For example, studies conducted in Brunei (Yong, 1995) and in the United States (Thomson, Turner & Nietfeld, 2012) showed that family members or former teachers were greatly influential factors in the participants' teaching choices. According to Alexander, Chant and Cox (1994), 'The impact of "others" persists as an important factor' (p. 40) and becomes a motive for choosing teaching as a career. A study conducted more than 34 years ago by Roberson, Keith and Page (1983) also found that, in the career of education students, former teachers are the 'most influential factor' (p. 13). Furthermore, Lortie (1986) also highlights the important role of a teacher as students' motivating factor in choosing teaching as a career. Teachers become the significant other in students' career decision making, so that, according to Daniel and Ferrell (1991), the role of parents as the motivational force in career decision making has been supplanted by the 'influence of students' former teachers' (p. 11).

A different story was shared by another participant, Mrs Anisa, concerning the role of significant others in her career decision making. For Mrs Anisa, it was not her former teachers, but the information she gained from her reading that motivated her to become a teacher. She said:

> So, what inspired me to become a teacher because I knew from the books. Being a teacher is interesting because we have face-to-face interaction; we can have a direct communication; there's a sense of togetherness. That what moved me to be a teacher; an economics teacher. So, that's it; I wanted to be a teacher. Now, here I am.

Mrs Anisa explained how the information related to the teaching profession she gained from literature inspired her to become a teacher. From her reading she found out that the teaching profession opened the possibility for a teacher to maintain direct interaction and communication with students, which in turn, helped build a sense of togetherness between the teacher and the students. A good relationship maintained between a teacher and students is an important aspect of the teaching and learning process. It helps build not only a classroom, but also a school environment that is conducive to the teaching and learning process.

Mrs Anisa and Mrs Siti Hawa both were inspired by knowledge of the teaching profession. Teachers are the individuals whom students meet almost every day. In the classroom, teachers and students are involved together in the teaching and learning process. The way teachers teach can be a contributing factor in their students choosing teaching as a future career. In addition, how teachers interact with their students can also shape the students' characters. As Lumpkin (2008) claims, 'As teachers interact with students, it is vital for them to serve as role models of character by making professional judgments and decisions based on societal and moral virtues' (p. 45). Lumpkin's statement suggests the importance of teachers having characters that can be good examples for their students. For example, students may learn about respect from a teacher who shows his/her appreciation of the students' effort in doing an assignment regardless of the results. In other words, societal and moral virtues practised by teachers in their interaction with their students are very important in that they can be good examples or models for the students to follow.

4.3 Financial issues

Another important point that can be highlighted from the female school principals' stories in relation to the reason why they decided to be a teacher was their intention to help their family to escape from difficult economic conditions. Their decision to become a teacher was concerned with their desire to help their parents financially. For example, the stories told by Mrs Rinawati revealed that, after graduating from junior high school, she furthered her study at a teacher education school and graduated in

1979. Afterwards, she furthered her study in a state or public university in her hometown although at that time, as she acknowledged, a graduate of a teacher education school, which was equivalent to a senior high school, could get a job as a teacher straight away. It can be concluded that becoming a teacher was Mrs Rinawati's way to help her parents financially.

A similar story was also shared by Mrs Maryantini. Because of financial considerations, Mrs Maryantini quit her study at the Faculty of Economics in her second year of study. As suggested by her uncle, she continued her study at the Faculty of Teacher Training. Having many siblings was also acknowledged by Mrs Maryantini as a reason why it was decided it was better for her to be a teacher. Mrs Maryantini suggested that studying at the Faculty of Teacher Training provided her with a greater possibility of getting a job as a teacher as soon as she completed her study so that she could help her parents financially.

Another female school principal, Mrs Farida, also shared a similar story. Her decision to further her study at the Faculty of Teacher Training was also due to financial matters. The following was her story:

> my parents were farmers; I lived with a relative. I could say that no-one inspired me [to become a teacher]. Honestly, there's no-one, but I went to the Teaching Institute, majoring in biology. I was determined to earn money by myself, so I taught at a senior high school. That was when I found out it was nice to be a teacher. But it was different from now; now children can see that being a teacher is not the only option, there are many [occupations]; they can be this ... and that ... in 1980s there were few [options for occupations]. So, flowing like water, the situation [made me become a teacher]. That was it, but after I experience it, I found being a teacher was enjoyable. (Mrs Farida)

As Mrs Farida said, she lived with a relative when she was completing senior high school. Her parents were farmers with a little piece of land; the crop was usually enough to feed the family and buy the stock for the next plantation season. There are many small farmers like Mrs Farida's parents in Indonesia. They are often geographically isolated and lack access to agricultural extension services, markets and financial services. These conditions make it very hard for these small farmers to escape the poverty line. The World Bank (2012) has estimated that 40 per cent of Indonesians are highly vulnerable to poverty. In addition, based on the 2015 Economic Survey (OECD, 2015, p. 35), poverty in Indonesia is mostly, but not exclusively, found in rural and agricultural areas where about half the population lives.

The OECD (2015, p. 40) suggests that a possible explanation for why poverty is found in agricultural areas is that the agricultural sector, despite progress, suffers from lagging productivity and misplaced support for staple crops (such as rice, maize and soybeans). Indonesia abounds with natural resources, but the unique nature of its geography, with its thousands of islands, coupled with the lack of transport infrastructure, makes exploitation of natural resources challenging (OECD, 2015). Therefore, one of the key messages of the OECD's 2015 Economic Survey (2015, p. 14) is that Indonesia's abundant natural resources could be better harnessed by raising productivity in agriculture by providing technical assistance and training, including through agreements between smallholders and large estates, and increasing farmers' access to credit by accelerating land titling.

The story shared by Mrs Farida suggested that she wanted to earn money by herself so she could help her parents financially. This indicates that her parents might not earn a decent income as farmers. This financial issue made her determined to earn money by herself. For that reason, she continued her study at the Faculty of Teacher Training so that she was eligible to be a teacher at a senior high school level when she graduated.

4.4 Teaching as the right option

Despite becoming teachers and then school principals, the interviews revealed that, for some of the participants, being a teacher was not what they wanted to be when they were still secondary school students.

> Honestly, when I was at senior high school, I didn't have a dream to be a teacher. (Mrs Nunung)

> At the beginning, I did not want to be a teacher. I did not have an intention to be a teacher. (Mrs Maryantini)

As previously described in section 4.1, some of the participants initially entered the educational field because of their parents' wishes. In other words, following their parents' wishes was what led the female school principals to become teachers and now they are school principals. The quotations from Mrs Nunung and Mrs Maryantini show that being a teacher was not on their list of future careers, but they are now school principals. They have become leaders of their schools and this entails many responsibilities and hard work. Taking this into consideration, what first was not

considered by these female school principals (being a teacher) has become a part of them and taken them to important positions as school leaders.

The Indonesian female school principals' stories in this present study are in line with what was experienced by a British school principal (The Guardian, 2014b) and a British language teacher (The Guardian, 2014a). The British school principal admitted that he went back to school at the age of 20 only to get a degree so that he could get back to work and move into management. Similarly, the British language teacher never planned to be a teacher due to self-confidence issues; she found getting up in front of a class full of students daunting. The reason she finally got into teaching was because it was her ticket to go abroad. The British school principal and the British language teacher both said they were not sure they could do it, but they found that they enjoyed it. In the present study, something that was not accounted for at the beginning turned out to be an important part of the female school principal participants' lives.

Given that some of the participants initially did not want to be teachers, it raises a question: What did they want to be? The principals revealed that they wanted to be a doctor and a lawyer. Here was what they said.

> I wanted to study at the Law Faculty. (Mrs Siti Hawa)
>
> when I was at senior high, I wanted to be a doctor, so I applied for the Medical Faculty, but failed. (Mrs Yusniar)
>
> When I was a kid, I did not dream of being a teacher; people wanted to be a doctor; I wanted to be a doctor. (Mrs Halimah)
>
> Honestly, when I was at senior high school, I didn't have a dream to be a teacher. After graduating from senior high school, I wanted to further my study to the Medical Faculty, but I failed the test. (Mrs Nunung)

The last three female school principals admitted that they wanted to be a doctor and this raised the question: Why a doctor? As Mrs Halimah stated, being a doctor was what most people wanted to be. In line with this, the study conducted by Djoharnas (1997) found that 57 per cent students of the Faculty of Dentistry of Indonesia University (Jakarta, Indonesia) who were the participants in Djoharnas' study claimed that being a doctor (or dentist) was their first choice when they entered the university and it was also what they wanted to be since they were children. In Indonesia, being a dentist is a specialization for doctors.

Medicine is still considered one of the more prestigious and lucrative careers in Indonesia (Parker & Nilan, 2013). This suggests that, if a son or a daughter passes a state university selection test to study at a medical faculty, it would make their family proud. Therefore, it is understandable that being a doctor was what Mrs Yusniar, Mrs Halimah and Mrs Nunung wanted to do. However, not being able to pass the selection test to study at a medical faculty prevented them from reaching their dream to be a doctor.

Another participant initially wanted to be a lawyer. However, as Mrs Siti Hawa acknowledged, because the course at the Law Faculty was longer than at the Faculty of Teacher Training, her father advised her to continue her study at the Faculty of Teacher Training.

Failing to study at the Medical Faculty and Law Faculty urged the four principals to consider another option which was to study at the Faculty of Teacher Training and become a teacher. The decision to choose teaching as a profession raised the following questions: Why was it that the participants decided to be a teacher? Why didn't they consider other professions?

The participants' stories showed that furthering their study at a teacher's school, which is equal to a senior high school or at a faculty of teacher training provided them with a greater chance to get a job as a teacher as soon as they completed their study. For example, Mrs Rinawati stated, 'If [I] graduate from the teacher's school, [I] can work [as a teacher] once graduating'. On the other hand, if she completed her study at a general senior high school, Mrs Rinawati needed to undertake further study at a university to get a job. The following participants made similar remarks:

> At my time, with a bachelor degree of teaching, people could be employed as a teacher and got a salary. (Mrs Maryantini)

> being a teacher has a good prospect [in the future] because if we have a Diploma 2 certificate in teaching, we can be assigned as a civil servant. So, in 1983 I got my Diploma 2 certificate in teaching and I was officially appointed as a teacher. (Mrs Halimah)

The bottom line of the statements of the three participants is that they decided to further their study at a teacher's school or faculty of teacher training due to the possibility of gaining a job as a teacher once they completed their study.

Another possible answer to the questions Why was it that the participants decided to be a teacher? And Why didn't they consider other professions? is that being a teacher gives the participants benefits. For example, schools in Indonesia usually start at seven in the morning and they finish at half past twelve. Therefore, the female teachers have sufficient time to fulfil their role as a housewife and do the household chores. Yong's study (1995) also found that working hours and vacations were extrinsic reasons cited by the participants as motives for entering into a teaching career. In Brunei Darussalam, a benefit of being a teacher was that they normally worked half a day, five days a week and for about 200 days a year (Yong, 1995, p. 277).

Culturally, the gender division of labour locates Indonesian women as having a primary responsibility in the home domain. As a result, although they have a career as a teacher, they have to be able to maintain a balance between their career and their responsibilities as a wife and a mother. A teacher's workload enables them to fulfil their responsibilities as a wife and a mother. Similar conditions also occur in Pakistan. As Khan (2014) reports, the teaching profession in Pakistan provides an opportunity for women to maintain a balance between work and domestic responsibilities. These formal working hours are short compared to other jobs. Opening time for public and private sector schools varies between 7:00 am and 8:30 am and the closing time usually varies between 1 pm and 2:30 pm. Therefore, this enables female teachers to concentrate on their domestic role (Khan, 2014).

Furthermore, a reasonable answer to the previous two questions is because teaching is a profession that is associated with women. In Indonesia, by the end of 2010 (Indonesian Ministry of National Education, 2010) the number of female teachers in Indonesia reached 60.45 per cent of teachers in public and private schools at kindergarten, elementary, and secondary level. Data from the Commonwealth Secretariat and UNESCO (2011) also showed that between 1999 and 2007, in the Pacific sub-region of East Asia, female teachers constituted a large majority at the primary level in particular, but significantly lower majorities at the secondary level, but Central and Eastern Europe and Central Asia were the two regions in the world that had the highest levels of feminization of teaching. An occupation that is predominantly made up of women is said to be 'feminised' (Bank, 2007). Teaching is a highly feminized profession. Feminization is identified as a 'phenomenon of large-scale entry into the teaching profession by women' (European Trade Union Committee for Education, cited in

Wylie, 2000, p. 1). In Indonesia, females also dominate the teaching profession. An Indonesian study conducted by Suryani, Watt and Richardson (2013) examined future teachers' motivation for choosing a teaching career by involving 802 fourth-year undergraduate teacher education students at two public and two private universities in Jakarta and Yogyakarta (Indonesia). This study revealed that female students dominated the number of students. In other words, the teaching profession is dominated by women.

Personality traits such as caring, nurturance and attentiveness, which are credited to women and are believed to help females to be better teachers, are also likely to be answers to the question why the participants chose to be a teacher over other professions. Previous studies describe how teaching is often perceived as a 'gendered' profession. As Bolton and Muzio (2008) argue, 'teaching has historically been numerically dominated by women and its ethos of vocationalism, dedication and nurturance delineates it as "women's work" drawing on the stereotypical notion of the "caring" female' (p. 291). Cortina and San Roman (2006), in several of their Latin America case study countries, found that women teachers are expected to display maternal qualities, such as patience, a sweet disposition, and love for young children. A cross-cultural study conducted by Gao and Liu (2013) comparing American and Chinese pre-service teachers found that, within each culture, American females were more concerned than males about teacher honesty, and Chinese females were more concerned than males about teacher adaptability and respectfulness.

Taking into consideration the participants' stories about the reasons why they chose teaching as a profession, it can be concluded that becoming a teacher was considered as the right option for them; they could have chosen an alternative profession, but for various reasons they chose being a teacher or the teaching profession.

4.5 Job security

As previously explained, three participants explained their decision to further their study at a teacher's school or faculty of teacher training by the likelihood of having a job as a teacher once they completed their study. In Indonesia, a teacher with a civil servant status means is a government employee. A civil servant or a government employee receives a monthly salary and he/she is also entitled to receive a pension when he/she retires. It can be inferred from the participants' stories that being a teacher with civil servant or government status provides valuable job security. This is because a

teacher receiving a monthly salary on a regular basis continues to receive a salary when they are absent from teaching due to sickness or family matters. This is also the case in Brunei Darussalam; teachers are civil service employees and the term of service is permanent; they also receive a regular income (Yong, 1995).

Even though they are quoted less often than altruistic and intrinsic motives, job security and salaries, which are concerned with material benefits, are extrinsic motives that draw people to teaching (Yong, 1995). The findings of studies in Zimbabwe (Chivore, 1988), Cameroon (Abangma, 1981), and Brunei (Yong, 1995) found that factors relating to salary (i.e., good level of pay; regular salary) were the main attraction of teaching. Another large-scale study involving 1653 first-year pre-service teacher education candidate at three universities in Sydney and Melbourne, Australia, also found that the participants rated job security one of the motivations for choosing teaching as a career (Richardson & Watt, 2006).

The income or salary of teachers became an issue for a number of years in Indonesia. Finally, the enactment of the Law of the Republic of Indonesia No. 14/2005 on Teachers and Lecturers has made significant changes in the educational field. One of the changes is the requirement of an undergraduate degree for those who want to formally teach and who have already taught at elementary and secondary schools. By doing so, they will be able to apply for the Teacher Certification Program. Certified teachers get the incentives, that is, they receive extra money, in addition to their monthly salary. This is the Indonesian government's effort to improve the standard of teaching through improving teachers' qualifications. The rationale is, if the welfare of teachers is improved, that will encourage teachers' efforts to improve their teaching. The Indonesian government seems to think that a reward should be provided in return for an expectation that teachers will put their best effort into improving teaching standards. The extra sum of money serves as a stimulus for certified teachers to perform better.

Richardson and Watt (2006) studied 1653 first-year pre-service teacher education candidates at three universities in Sydney and Melbourne, Australia, and found that their participants rated job security as one of the primary motivating factors for choosing teaching as a career. A similar study conducted by Suryani et al. (2013) involving 802 fourth-year undergraduate teacher education students at two public and

two private universities in Jakarta and Yogyakarta (Indonesia) found that the participants cited job security as one of the main reasons for choosing a teaching career.

4.6 Chapter summary

This chapter aimed to answer the question: Why did the female school principal participants in this present study decide to become teachers? Their stories revealed their reasons or motives for becoming teachers. Basically, the female school principals' reasons can be categorized as internal and external motives.

First, the participants' decision to choose a career in the teaching field was initiated by their parents' wishes. Being a teacher was not what they wanted to be; it was their parents who asked them to be a teacher, but they willingly accepted what their parents requested them to do. The reasons why they accepted their parents' wishes are: following their religious belief as a Muslim, showing their obedience as a child, avoiding conflict with their parents, and helping their parents financially. Furthermore, accepting their parents' decision also showed that, in the Indonesian context, parents play an important role in their children's future. The decision to become a teacher was made by their parents. Specifically, it was the father who had the control in making the decision concerning their children's future careers. The wishes of the participants' parents were an external factor that made the participants embraces a teaching career, which they did not dream of at first. However, as they admitted, that decision brought them to the leadership position as a school principal and they were very grateful for what their parents had decided.

In addition to parents, another external motivation factor was significant others (like an uncle or teacher) who had an important role in deciding their future careers. This suggested the presence of collectivism, in which members see themselves as fundamentally connected with others (Markus & Kitayama, 1991). The information or knowledge gained from reading concerning the roles of a teacher was also an external motive that inspired one female participant to choose teaching as her career.

In addition to these external motives, internal motives also influenced the female participants' decisions to become teachers. They wanted to have a shift in their lives from a precarious financial situation to a better life. For example, some of them had parents who were farmers who did not earn much. Therefore, the participants were

determined to improve their family's financial position. Being a teacher was a reasonable decision because, as soon as they completed their study at Teachers School, they were eligible to teach. In other words, they had a high possibility of gaining a job right after completing their study so that they could give a portion of their earning to financially help their family. Furthermore, the participants also suggested that being a teacher with a civil servant status or a government employee provided them with job security.

To sum up, the stories shared by the female school principal participants in this present study revealed the motives that influenced their choice of teaching as a career, which can be grouped into external and internal motives.

5 Path to a leadership position

Chapter 4 presented the female school principal participants' stories about their decisions to be a teacher. In this chapter, the focus is on their stories about the factors or reasons that motivated them to further their teaching career by becoming a school principal. Several key points in relation to the participants' stories about their journeys to their leadership positions are presented. Specifically, this chapter addresses the following questions: What made the female school principal participants decide to become a school principal? and How did they come to their leadership position?

5.1 Becoming a school principal: the reasons

All the female participants started their career in the educational field as a teacher. They had all been a teacher for more than ten years when they applied for the senior high school principal selection process. In addition, they had been in a leadership position by being a vice principal before they became a school principal. The stories shared by all the participants explicitly and implicitly mentioned what motivated them to become a school principal.

5.1.1 Personal motivation

While, as we heard in Chapter 4, some participants became teachers because they accepted their parents' wishes, in this section their stories showed that they became principals because of their own personal motivation. Motivation plays an important role in many aspects of human lives. Motivation is what drives people to do what they do. Motivations are 'the forces either within or external to a person that arouse enthusiasm and persistence to pursue a certain course of action' (Daft, 2008, p. 522).

One of the participants, Mrs Yanti, stated that the decision to become a school principal was driven by her own willingness. For Mrs Yanti, it was the desire within her that became the motivation for her to become a school principal. Having the motivation to

become a school principal, she was conscious about what she would face when she became a school principal and the impact of it on her well-being. She did understand that being a school principal was challenging and it also required much responsibility. Her sense of motivation and its importance is in line with Reeve's ideas of 'its capacity to foreshadow those life outcomes that we care deeply about, including the quality of our performances and our well-being' (2009, p. 2).

Similarly, public secondary school principals in Thailand who were involved in Sungtong's (2007) study also acknowledged the leadership challenges they faced as school principals. The challenges included the following: working with a new administrative structure and new management systems, dealing with financial management, and dealing with challenges relating to parental expectations and relations.

Mrs Maryantini shared a similar story to Mrs Yanti. She was also a teacher and a vice principal before she became a school principal. Her decision to become a school principal was initiated by her own desire or personal drive to take a further step in her career, which was as a deputy principal and next as a school principal.

> I had been a teacher, then became a deputy principal. My heart said, 'don't just be a teacher, [then] a deputy principal'. For me, being a school principal is the ending [of being a teacher]. (Mrs Maryantini)

As Mrs Maryantini claimed, she considering being a school principal as the final destination of her career as a teacher, and she was happy to get this position. This is understandable since the position of a school principal is the highest position within the hierarchical structure at a school level in Indonesia. Similar to Mrs Yanti, she was driven by individual motivation to become a school principal.

The stories shared by these two participants revealed that it was not the parents or influential others, but the women themselves who wished to become a school principal. They showed the presence of individual motivation. The importance of motivation in choosing teaching as a career is documented in the literature. For example, Brookhart and Freeman (1992) have highlighted intrinsic, extrinsic and altruistic motivations as the most important groups of reasons for deciding on teaching as a career.

The individual or personal motivation of Mrs Yanti and Mrs Maryantini seems to create a discrepancy between being in a collectivist society and having individual ambition. Mrs Yanti and Mrs Maryantini's personal career drive seems to align with individualist

Western cultural norms. Although they were raised and lived in a collectivist society in which the goals and interests of the group have priority over those of individual members (Triandis, 1995), their decision to become a school principal was personal. There is an assumption that people from a certain cultural group are all equally and validly representative of that culture (Matsumoto, Kudoh & Takeuchi, 1996). However, as Matsumoto et al. (1996) argue, 'The way of life – customs, rituals, behaviors, attitudes, values and opinions – changes across time for any social group and the individuals that comprise those groups' (p. 81). This statement affirms that people's ways of life do change for certain reasons.

In collectivist cultures personal needs and goals are sacrificed to satisfy the group (Matsumoto et al., 1996, p. 78), but the stories shared by Mrs Yanti and Mrs Maryantini show that it does not always have to be like that. Some cultural flexibility can be observed here. As Matsumoto et al. (1996, p. 103) suggest, culture defined along a socio-psychological dimension know, as individualism and collectivism, is not a static, fixed or rigid entity. It is fluid, flexible and dynamic, shared by members of a culture, but experienced differently by each individual.

The stories shared by Mrs Yanti and Mrs Maryantini concerning their own decisions to become school principals also affirmed the presence of self-confidence. Their decisions to become school principals regardless of the responsibilities the position entailed, suggested their feeling of certainty that they could manage the role.

5.1.2 The belief that women are as capable as men

As described in the background to this study, the number of female teachers in Indonesia is greater than the number of male teachers. However, it is evident that school leadership positions are dominated by males. In addition, it has been documented in the literature that, although being an assistant principals or vice principals is frequently a stepping stone to becoming a principal, few women are chosen as high school principals (Pigford & Tonnsen, 1993). All the female participants in this present study previously served as a school vice principal and they believed that they would be able to climb the leadership stair and become a school principal. As the story told by one of the female participants, Mrs Farida, revealed, women are as capable as men of becoming school principals:

> First of all, I wanted to show the people that women were as capable as men. Then, I wanted to show to those who are in the teaching field that female school principals are as good as male ones. (Mrs Farida)

Having faith that women were as capable as men to be a leader of a school was what motivated Mrs Farida to take a further step to become a school principal. Leading one of the 22 state or public senior high schools in one province in Indonesia, Mrs Farida also wanted people, especially those who are in the educational field, to acknowledge that women are capable of having the responsibility of a school leader.

Another participant, Mrs Rinawati, shared a similar story. She believed in herself that she had the capability to become a school principal. Furthermore, she thought that being a single parent of her children was not a reason that should prevented her from deciding to become a school principal.

The belief Mrs Farida and Mrs Rinawati had that women were as capable as men was one motivating factor for them to perform the tasks of a school principal. However, relying on the belief one has about one's ability to perform the responsibilities of a school principal is inadequate. The literature on school principalship shows that it is important to provide support such as school leadership professional development for both newly appointed and in-service school principals. For example, there are two separate continuing professional development programs for school principals in Hong Kong: one for aspiring, newly appointed principals and one for serving principals (Walker et al., 2002). Similarly, in England school principals also receive training in school leadership. As shown in Early et al.'s study (2002), there is 'a call for a coherent school leadership professional development framework which begins shortly after qualification as a teacher and continues through and beyond headship' (p. 8). This shows that, in addition to the belief one has concerning one's capability to perform a role as a school principal, getting involved in school leadership professional development training or programs is also is important for school principals in order to support them to perform their leadership role.

5.1.3 Encouragement from others

In the previous section, we saw that a desire coming from within the participants was the factor that motivated some of them to become school principals. The participants' stories also revealed that encouragement from others became the drive for some of them

to become school principals. As Mrs Halimah stated, encouragement from her school principal motivated her to become a school principal herself:

> In 2008, we had a new school principal at our school. She asked me why I did not apply for the school principal's selection; she said I had already got my master's degree and I was also rewarded as an Outstanding Teacher in 2003 and 2004. I told her I did not have the courage to be a school principal, but she said, it's okay and I had to try. So then I decided to apply and sit for the test. In 2011, there was a senior high school principal who retired and I was assigned as a substitute school principal, not as a school principal officially. One year later, I was transferred to this school and officially appointed as a school principal. I did not have the courage to become a school principal because being a leader is very challenging and risky. So, it was my former school principal who really encouraged me to become a school principal. Others may say, 'well, okay, if you don't want to', but not my former school principal; when I said no, she kept encouraging me to be a school principal.

The persistence of Mrs Halimah's former school principal in encouraging her to apply for selection as a school principal was the determining factor in Mrs Halimah's decision to become a school principal.

Mrs Nunung shared a similar story:

> In 2005, there was a selection for a school principal. I was a teacher at one public senior high school at that time and had been teaching at the school for 8 years. The person who encouraged me to apply for the selection was my school principal. I never thought about it [applying for the selection] and about being a school principal. My school principal said it was my performance as a teacher that made her decide to ask me to apply for selection; she said I deserved to become a school principal so she asked me to apply. I was not very confident about it because there were some senior teachers at my school and they had had experience as a vice principal, while I had not. I was just the helper of the Vice Principal of Student Affairs. Then, based on the result of the teachers' meeting, it was decided that I was one of the six teachers who would apply for the school principal selection. There were about 150 participants and based on the final result, that was the tests, there were only 9 persons –the first rank to the ninth one – who were selected as school principals. I was one of them; I was on the 5th rank and I was the only person from my school that got it.

Mrs Halimah's and Mrs Nunung's stories show that encouragement from their school principals served as the external factor that made them finally decide to apply for school principal selection. This encouragement contributed to these two female participants' paths to leadership positions. In addition, their stories confirm the fact that a school principal plays an important role in the improvement of teachers' performance. This is in line with a statement from a female primary school principal who was a participant in a study conducted by Zhong (2009) exploring the professional lives of two female exemplary school principals in urban primary schools in Mainland China: 'The

principal should be a person who could always reinforce the confidence of teachers' (p. 160). Similarly, support from the school was cited by public secondary schools principals in Kenya as the primary factor that facilitated their preparation and development of principalship (Ibrahim, 2011). Ibrahim (2011) further reported that the support included permission to attend in-service courses, seminars and workshops concerning preparation for school leadership; advice about school management issues; and mentorship concerning matters of school finances and ways of dealing with discipline cases.

The stories shared by Mrs Halimah and Mrs Nunung showed how encouragement from their colleagues (in this case their school principals) was a motivating factor for them to pursue the school leadership position. In addition to this encouragement, knowing what is involved in a school principal position is also important for prospective school principals. In other words, those who have formerly served as a school principal can share their experiences with teachers who aspire to become school principals. In addition, during one's term as a school principal, one can also help teachers develop their leadership skills. According to Fullan (2001), developing leadership in others through encouraging them to take responsibility for improving learning and achieving goals is one of the most important roles of effective leaders. This is how leadership capacity in an organization is built (Robertson, 2008). Robertson (2008) believes that, by using coaching as part of their daily practice, leaders can promote continuous leadership development and improvement of practice and, from there, effective learning in their institution. In this present study, coaching refers to what Whitmore (2002) describes as 'unlocking a person's potential to maximize their own performance. It is helping them to learn rather than teaching them' (p. 8). Delegating work to vice principals, for example, can be the way a school principal coaches them to maximize their performance. This is consistent with Mulford's (2003) statement that valuing and supporting teachers by working with them rather than through them is part of a school principal's role.

Another significant point inferred from Mrs Halimah's and Mrs Nunung's stories is concerned with the idea of 'seniority'. The fact that there were some senior teachers who were considered to have more experience than Mrs Nunung was a reason why at the beginning she was not motivated to apply for the school principal selection. Her reluctance could also be considered as the way she showed respect to those who were

older than her. Paying respect to the elderly or those who are older is part of the Indonesian way of life.

In Indonesia, seniority, in addition to religion, family, relationship and nationality, is a key value and Indonesians respect seniority in the family, office, government and the nation (Elashmawi, 2001). This is in accordance with Hofstede and Hofstede's (2005) finding that Indonesian people rate 'power distance' highly. 'Power distance' is the extent to which a society accepts and views as inevitable or functional human inequalities in power, wealth and prestige (Hofstede, 1980). High power distance means that seniority (i.e., elderly status) plays an important role in Indonesian society and people usually respect the elderly and value their social status in the community (Mangundjaya, 2010).

Gaus (2011) also identified the impact of seniority in her study investigating the factors deterring some female teachers from becoming principals at elementary schools in five districts in Makassar, South Sulawesi, Indonesia. As one of the participants in her study acknowledged, being a newly appointed teacher means having less opportunity to be promoted in the school principal selection since the senior (i.e., older) teachers would have priority. What this participant in Gaus' (2011) study said is reasonable. Considering the length of service of senior teachers, they can reasonably expect priority in promotion as a school principal. In addition, having five years of teaching experience is one of the criteria for applying for secondary school principal selection in Indonesia.

5.1.4 Inspired by others

Successful people can motivate others. Other people's achievements can also serve to help and guide those who are motivated to achieve. For Mrs Siti Hawa, Mrs Azizah and Mrs Nunung, seeing what their school principals did or achieved as a leader inspired and motivated them to become school principals:

> After working with the school principal at my former school, I was inspired [to become a school principal]. He managed to improve not only the school's performance, but also the teachers'. I wanted to be like him. That's why I sat for the selection test. (Mrs Siti Hawa)

> As a teacher, we usually observe our school principal. We have notes about how she or he leads that motivated me to become a school principal. (Mrs Azizah)

> the school principal sees our performance as a teacher and, based on that, he or she can promote us to sit for the selection of a school principal. (Mrs Nunung)

Mrs Siti Hawa and Mrs Azizah's stories confirm that teachers as followers observe what their school principals do. This means that a school principal as a leader of a school can serve as a role model for his/her followers; in other words, a school principal is a person who can inspire others. Being a role model, in addition to a steward, an expert and an instructional leader, is the way school principals exert influence on teachers' learning (Bredeson & Johansson, 2000).

Another important point that can be inferred from the stories shared by Mrs Siti Hawa and Mrs Azizah is that a school principal should not only be concerned with the performance of the school, but also with the performance of teachers. Teachers' performance is usually assessed by the school principals. Teacher performance assessment is an assessment of the overall success rate of a teacher in carrying out his or her tasks as a teacher and is done periodically using certain instruments (LPPKS, 2011). Specifically, the assessment scrutinises the 'Main Component', which covers the teacher's responsibilities as a teacher, for example, conducting the teaching process and performing his/her role as a classroom teacher; and the 'Supporting Component', which includes such things as being a member of a profession organization. For example, an English teacher can be a member of the Teaching English as a Foreign Language in Indonesia (TEFLIN) association.

As mentioned in previous paragraph, to evaluate teachers' performances is one of the tasks of a school principal and is outlined in the Indonesian Government Regulation No. 28/2010. One of the female school principal participants in this study, Mrs Nunung, pointed out that a teacher's performance was also one point that a school principal had to take into consideration in promoting an individual teacher for school principal selection. This finding was also confirmed by some of the eighteen Indonesian school principals from four different provinces in Sumintono et al.'s study (2015, p. 348). These principals acknowledged that the selection of their deputy principals was heavily premised on their future capability to be a principal.

5.1.5 Having grown-up children

Rationally, for a career woman with small children, maintaining her role as a mother, taking care of the children and performing her responsibilities as a career woman is challenging. Nine out of ten female participants in this study had grown up children when they assumed their leadership positions as school principals. Therefore, getting

help in taking care of their children at home while they were at work was not an issue for them. In addition, it was evident from these participants' stories that no longer having small children was the main consideration in their decision to become a school principal.

> As far as I'm concerned, there is no problem because, as I stated earlier, I was appointed as a school principal when my children had grown up. So, there's no problem. As a matter of fact, they support me [to be a school principal]. But yes, if it was ten years ago, for example, I don't know because my children were still small. They are grown up now, so because I am busy and they are also busy with their own business, we meet [at home] in the evening. (Mrs Rinawati)

> There is no problem concerning my role as a school principal because my children are grown up; the youngest one is at senior high school. (Mrs Nunung)

> [I became a school principal] when my children were grown up, so there is no problem. They do understand that sometimes I have to come home late, even at night when the National Exam takes place or when I have to go earlier, let's say at 5:30 in the morning; they are okay with that. There is no problem. (Mrs Maryantini)

The stories shared by the female school principal participants in this present study also suggested that as a school principal they had a schedule that sometimes required them to spend less time with their children. However, having grown-up children who could understand their mothers' responsibilities as school principals made it easier for the participants to perform their responsibilities.

5.2 The road to a leadership position

This section focuses on the research question: How did the female participants become a school principal? The answers can be deduced from the female school principal participants' stories about what they encountered and experienced on their way to leadership positions as school principals. The explanations and discussion based on the participants' stories are also provided to elaborate the key factors in the selection process.

5.2.1 The selection process: The requirements

The starting point of the participants' school principalship journey was the selection process for school principals. The female school principal participants had their own stories or experiences concerning the selection process, but their stories had much common. For example, all of them mentioned that they had to meet certain requirements in the school principal selection process.

5.2.1.1 Experience as a school vice principal

Two female school principal participants shared their stories as school vice principals in relation to the selection process that they went through. Evidently one requirement they had to meet in order to apply for school principal selection was whether or not they had experience as a deputy principal.

> To be a school principal, there are some requirements. First, of course, the person must be a teacher; next, a deputy principal. Then, sit for the test. Because I wanted to be a school principal of a senior high school in Palembang, I took the test administered by the Education Office of Palembang. In the group from the region that I represented, there were 150 participants and there were only 9 people who were selected to take the next test administered by the Education Office of South Sumatera Province. I was one of 9 participants and I was at the 3rd rank. Alhamdulillah, all those 9 participants have become school principals. Well, there were the steps so we could be the school principal. (Mrs Maryantini)

> Sitting for the selection test was the primary requirement that I had to do to become a school principal. To be eligible to join the test, I had to have an experience as a school vice principal. I took the test [to become a senior high school principal], after being a deputy principal for some time in a public senior high school. (Mrs Rinawati)

Experience as a school vice principal is considered relevant since it can provide a teacher with hands on-experience which can be useful to support his/her role when he/she later becomes a school principal.

Additionally, the stories told by one of the significant others whose stories served as supporting information in this present study also confirmed what the female school principal participants described about having experience as a school vice principal as one of the requirements for the selection process of a school principal:

> There's a procedure [in the selection process]. [One of them is] two years' experience as a deputy principal, especially School Vice Principal of Curriculum. (Mrs Sari)

Mrs Rita also mentioned the importance of having experience as a Deputy Principal of Curriculum, similarly to Mrs Sari, as one of the requirements for the senior high school principal selection process. As previously described in Chapter 3, Mrs Rita was one of the four participants (i.e., the significant others) whose stories served as supporting information, in addition to the stories gained from the female school principal participants. Mrs Rita was a female senior high school teacher who had joined the selection process to become a state senior high school principal, but failed. Mrs Rita discussed what happened to her colleague who failed the first phase of the selection

process, which was the paper work. She said her colleague failed because she could not present a document mentioning that she had ever been a Vice Principal of Curriculum. This story shared by Mrs Rita shows that, if it is not documented officially on a piece of paper and signed by the person in charge (the school principal), one's experience working as a school vice principal will not be acknowledged by the selection committee.

As I explained in section 2.6, In the Indonesian educational system, the positions of school vice principal include Vice Principal of Curriculum, Vice Principal of Infrastructure, Vice Principal of Student Affairs and Vice Principal of Public Relations. The Regulation of the Indonesian Ministry of Education and Culture No. 19/2007 (Indonesian Ministry of Education and Culture, 2013) states that a Vice Principal of Curriculum has a responsibility to help the school principal in arranging the academic calendar for the school, outlining the teaching programs including the allocation of teaching loads and schedules for teachers, and supervising teaching and learning process.

Taking into consideration the responsibilities of a Vice Principal of Curriculum, it can be inferred that having experience as a Vice Principal of Curriculum is one of the requirements that has to be met by teachers applying for the selection process for a senior high school principal in Indonesia. This is because experience as a Vice Principal of Curriculum can significantly help future principals in performing their leadership practice. Additionally, the importance of having experience as a school vice principal was also evident in the study conducted by Sumintono et al. (2015), who highlighted the importance of the principal's leadership practice in shaping teachers into future school leaders. Sumintono et al. (2015, p. 348) also point out that this finding was consistent with the reports of previous studies (Day, Sammons & Gu, 2008; Wallace Foundation, 2013) conducted in the international context that show that experience in a deputy role could significantly influence the subsequent leadership practice and behaviour of future principals.

Having experience as a school vice principal is also important in the Singaporean educational system. A vice principal who aims to become a school principal will go through the senior program of the National Institute of Education, which is the only institute in Singapore that is charged with the provision of formal leadership programs

and it works closely with the Ministry of Education. According to Dimmock and Cheng (2013), the stringent and cooperative method of leader selection in Singapore has led to a selection process based on merit. In Australia, the selection of a school principal is also based on merit. For example, the Victorian State Government (Education and Training, 2016, p. 13) states that the selection for advertised principal positions is determined solely on the basis of merit assessed in relation to the selection criteria; one of the principles that should be applied in the selection process is that all applicants receive fair and equitable treatment. It can be inferred that each country has its own criteria and process for school principal selection. Even in the United States, despite the fact that there is a national set of leadership standards, each state system is essentially different and operates independently from other states (Bogotch, 2011).

The selection process for school principals adopted by a certain country may not seem ideal from the point of view of other countries. Likewise, the selection process for school principals described by the participants of this study may be viewed as less effective and as not reflecting scholars' recommendations for a school principal selection process, but that was what was practised.

5.2.1.2 Competitive test

The female school principal participants' stories also revealed that sitting for tests was one of the requirements in the selection process. They explained that passing the tests was important because it would determine the next step that had to be taken in the selection process to reach the position of school principal. The following remarks illustrate aspects of this test:

> As far as I remember, there was an Academic Potential Test and there was a leadership test, too. Our knowledge as a teacher, for example, how to write a lesson plan, teaching techniques, was also tested. Our knowledge about administration was tested, too. (Mrs Nunung)

> The test was a written one about our academic knowledge which covers Math's, Bahasa Indonesia and English. There were also questions about what we know concerning [government] policies in education. (Mrs Yanti)

> The test was about our leadership, our teaching experience, our experience as a school vice principal, and also the IQ test. (Mr. Maryantini)

> Academic test, IQ test and interview. So, there were the processes, the stages. (Mrs Anisa)

> The test is not easy; there's a psycho[logy] test and there were many who failed this test because, through this test, our commitment [to be a leader] will be

> revealed; the consistency of our behaviours [will be revealed, too]. Being a school principal means a person is able to lead others and he/she is capable of doing other things too such as using IT; it [using IT] is tested, too, so it's impossible for someone to become a school principal if she/he doesn't pass the tests; [he/she] doesn't know how to turn on a computer. How can she/he have dignity if [she/he] doesn't have a skill that can be a model for [her/his] followers? This is very important [to become a leader]. (Mrs Azizah)

In summary, these stories discussed some tests they had to do in the selection process for school principals. For example, one participant, Mrs Sari, stated that the tests comprised an academic test and a case study test. In the latter the participants were given a situation that commonly happens at school and they had to describe what they would do to manage it if they were the school principal. A similar story was also shared by Mrs Tati, a significant other who had experienced the selection process for a senior high school principal. She mentioned that the tests included a written test, which covered items about the regulations in the educational field and teaching activities. In addition to the written test, there was also an interview in which the participants in the selection process were asked questions about their knowledge of English, religion and the subjects that the participants taught. Furthermore, the participants were asked to present a paper (i.e., a presentation test).

One of tests taken by the participants in the senior high school principal selection process was an English test. Because not all the participants were English teachers and they probably did not have a good command of English, it raised a question: Why is there an English test? What is the rationale for including it as one of the tests?

Presumably, the rationale behind having an English test as one of the required tests in the selection process is the role of the English language as an international means of communication. Having a good command of English makes it possible for a school principal, as the leader of the school, to play his/her roles and take part not only in a local setting, but also a global one. He/she should be able to keep up with developments in the educational field at the international level. As Pont, Nusche and Moorman (2008) say, 'beyond the school borders, school leaders can connect and adapt schools to changing external environments' (p. 16). In other words, it is the school principal as the leader of the school who links the school to the environment beyond the school. Additionally, having a good command of oral and written English will enable a teacher or a school principal to apply for a school principal position at a Sekolah Indonesia Luar Negeri (SILN) or Indonesian School Overseas. These schools are for Indonesian

children who are with their parents who are working or studying overseas. There are 14 SILN overseas in the following cities and countries: Singapore, Bangkok, Beograd, Cairo, Davao City, Jeddah, Kuala Lumpur, Kota Kinabalu, Mecca, Moscow, the Netherlands, Riyadh, Tokyo and Yangon (Indonesian Ministry of Education and Culture, 2016).

The tests the participants in the senior high school principal selection process had to take are consistent with the guidelines concerning a school principal's roles in the Regulation of Indonesian Ministry of Education No. 162/2003 (Indonesian Ministry of National Education, 2014). Article 5 states that the procedure for school principal selection should include administrative selection (paper work), written tests and a paper presentation.

The female school principal participants in this present study defended the use of these tests in the selection process. They said the tests were objective. As Mrs Siti Hawa stated, after she got the result of the selection tests, she found out that one participant who had been awarded as an Outstanding Teacher did not pass the tests. A teacher can be recognized as an Outstanding Teacher if she/he meets certain requirements, among others that she/he shows a good performance as a teacher. Mrs Siti Hawa believed that the tests in the selection process for school principals were objective because the participants were selected based on their competencies, not their achievement as an Outstanding Teacher. For the participant who had been awarded as an Outstanding Teacher, the title was not a guarantee that he or she would pass the selection process for a school principal. It was his or her competencies in doing the test that mattered. The person's performance is not questioned, as he or she may perform well as a teacher; he or she might have sufficient knowledge of the subject taught, teaching and learning activities, and classroom management. However, he or she may lack knowledge concerning school administration and leadership in relation to the role of a school principal. This is a possible explanation of why Mrs Siti Hawa's colleague who was awarded as an Outstanding Teacher failed the selection process for a school principal.

5.2.1.3 The delay before becoming a principal

After taking the test, the last stage of the selection process was training. However, as Mrs Siti Hawa pointed out, completing the training did not necessarily mean that the participants would be automatically assigned a position as a school principal. The

female school principals had to wait. Sumintono et al. (2015) also found this in their study, in which one of their participants waited for two years after the training before being appointed as a school principal.

The female participants' stories revealed that the length of their waiting period to be appointed as a school principal varied. For example, Mrs Siti Hawa had to wait for five years, while Mrs Farida had to wait for nine years before officially being appointed as a school principal. This situation raises another question: Why did they have to wait so long before being officially appointed as a school principal? Four female school principal participants discussed this question:

> As we know, there are 22 state senior high schools in [city]. Previously, there have been selections for a senior high school principal and there are still many prospective school principals who have been waiting to be assigned as a senior high school principal in the schools, too. Therefore, we have to wait. There are those who have been waiting for 5 years and even 7 years. Mrs X [one of the state senior high school principals] had been waiting for 10 years before she was assigned officially. (Mrs Nunung)

> There were some school principals who retired or were about to retire by the time I completed the training. It's probably the reason why I was assigned as a school principal just three months after I completed the training or it might be because of the assessment done by my superior so that they decided to assign me as a school principal without having to wait for years. (Mrs Azizah)

> I say no comment if you ask me why it takes time to assign those who have passed the training to become a school principal. I cannot give the answer if you ask me why. That's what happened; it maybe that's the way it is; it's God's will that I had to wait. (Mrs Farida)

> I don't know. I've got no idea what happened. Probably it was the best time for me since if I was appointed ten years ago, my kids were still small. I had no idea. It was probably God's secret. (Mrs Rinawati)

For Mrs Azizah, the reason for her immediate placement (i.e., why she did not have to wait for years) as a school principal was probably due to the results of the tests she did in the selection process. One likely reason why it did not take a long time for Mrs Azizah to wait for her placement as a school principal was because some senior high school principals retired at that time.

The stories shared by the other female school principal participants unveiled the reasons why they were not officially appointed as school principals as soon as they completed and passed the training. Mrs Nunung, for example, admitted that it was because there were other school principal candidates from the previous selection processes who were

on the list, waiting for their placement at a school. In addition, the number of candidates who were waiting for a placement was greater than the number of state senior high schools.

It can be inferred from Mrs Nunung's story that there are other school principal candidates on the waiting list because the number of senior high schools and the intake of senior high school principal candidates is not equal. This raises a question: Why does the provincial government hold the selection process for senior high school principals every year and let the successful candidates wait for years before they are officially appointed as school principals? One of the female participants, Mrs Farida, confirmed that she had no comment or answer to the question why it took time to appoint those who had passed the training as school principals. She believed it was her fate; God willed that she had to wait for nine years before being officially appointed as a school principal. This female participant resigned herself to the fact that she had to wait for an indefinite time before being officially appointed as a school principal at a school with Islamic religious reasoning. She believed in the Islamic ethos of *sabr* – patience due to faith in Allah. *Sabr* (patience, forbearance, fortitude) enables a Muslim to face hardship with dignity and to accept times of ease without becoming arrogant (al-Jawziyyah, 1997).

The stories showed that the female school principals had to wait for different lengths of time before they were appointed as school principals. They believed that there was no 'play' behind this. This was confirmed by the following statement from Mrs Nunung:

> [Based on] what I experienced, there was no effort to approach those who are in charge [of the selection process], for example, giving money. I even found out that I would be officially assigned as a school principal on the day the official ceremony took place. I even found out where I would be assigned to when I signed the letter at the ceremony.

In line with what Mrs Nunung said, another female school principal, Mrs Rinawati, also confirmed that she played by the rules; she obediently waited for her time to be officially appointed as a school principal without trying to make an effort that could shorten her waiting time. A further statement from Mrs Rinawati identified that some school principal candidates did make this effort by approaching the people in charge through, for example, sending parcels or gifts. Again, this is in accordance with Sumintono et al.'s (2015) study of the process of preparation and selection of eighteen public secondary school principals in four different provinces in Indonesia. As a

participant in Sumintono et al.'s study (2015) pointed out, 'the competition for a position is very tough especially if you don't know somebody in mayor's office' (p. 346). Therefore, knowing someone at the political level or getting acquainted with people in bureaucracy who are in charge or have anything to do with the selection process plays a significant role. As Pereira (2016, p. 6) argues, 'Competency and meritocratic ability is but a shadow acting under the more important realities of networks and relationship'. Furthermore, in addition to having a connection with the people in charge of the selection process, a prospective school principal must be ready with cash in hand. As reported by an online newspaper (DetikNews, 2013), quoting a female teacher in a school in Jakarta, a prospective school principal had to 'dig in their pocket' to allocate up to more than one hundred million rupiahor approximately AUD 10,000, to bribe the people in charge so that he/she would not have any delay in his/her placement or allocation as a school principal.

The female school principal participants were reluctant to talk openly about the issue of bribery. For example, Mrs Farida's statement that she had nothing to say about why it took so long to assign those who had passed the training to become a school principal can be referred to 'a silent secret'. It is likely that she was keeping information to herself for a reason that only she knows.

However, a different story was shared by one of the five additional participants, Mr Amir, who was the Vice Principal of Curriculum at a state senior high school. Mr Amir said there had been an issue of bribery during the selection process for a school principal. It was a delicate matter so, as Mr Amir further stated, proving it was challenging because people might not give you straight answers. Mr Amir's acknowledgement was in line with what has been written in the newspapers about bribery in the selection process for school principals, the placement of newly appointed school principals, and the replacement of school principals. Even though the newspapers have covered the issue, as Mr Amir further said, it is challenging to prove that bribery takes place. Another case that suggested an existing and prolonged practice of collusion and nepotism was the selection process for a principal at primary school level in Makasar (South Sulawesi) discussed by participants in Gaus's study (2011). As Gaus (2011) claimed, new and rather surprising evidence emerged from her study. The issue of corruption in education is also a concern in many other countries in the world. For example, the International Institute for Educational Planning or IIEP conducted a

survey study on ‘Ethics and Corruption in Education’ by sending a short questionnaire to 33 organizations (multilateral and bilateral agencies, development banks and NGOs) working in several countries in the world, including in Indonesia, which was one of the targeted countries in the Asia-Pacific region (Hallak & Poisson, 2002). This study aimed to collect information about the projects/activities developed by the organizations on the issue of corruption, the approaches that they followed and the lessons that they drew. Even though there was no specific information about what the ADB (Asian Development Bank), World Bank and TI (Transparency International) particularly did in Indonesia, the activities they developed on the issue of ethics and corruption in education directly targeted the issue of corruption in education (Hallak & Poisson, 2002, p. 116). This confirmed the fact that corruption did take place in the Indonesian school setting.

5.3 Chapter summary

In Chapter 4, the female school principal participants shared their stories about their initial path to their teaching careers. In this chapter the participants’ stories relating to their path to school principalship were unveiled. Their stories revealed that they started their career as a teacher and they furthered their teaching career by becoming a school principal. Their decisions were motivated by several reasons that could be categorized as internal and external.

Having their own desire without being forced by others and believing in themselves that they were able to perform the role of a school principal were the internal reasons which drove three of the female participants to become school principals. In other words, individual motivation was the personal drive that encouraged them to become school principals. Furthermore, their wish to become a school principal driven by their internal motivation showed the presence of individual ambition. This finding suggests that, although the participants belong to a culture with a collectivist orientation which emphasizes on the goals and interests of the group over those of individual members (Triandis, 1995), the participants’ own desire to further their career as a school principal determined their decisions. This finding is in accordance with Triandis’ (1995) argument that ‘Individualism and collectivism can coexist and simply emphasize a culture depending upon the situation’ (p. 162). This suggests that all humans are both individualist and collectivist. Therefore, as shown by the finding of this study, belong to

a collectivist culture does not mean that people are merely governed by collectivist values such as interdependence, family integrity and obedience.

The findings of this present study also revealed that seeing what others had done as a school principal could become the motivation to be a school principal. This is logical because people usually measure others' performance based on what they observe or see and what the others have achieved. The literature has documented that people who are considered great leaders because of what they do or achieve as a leader often inspire others to do the same.

The stories shared by the participants also showed that having grown-up children was a reason to further their career as a school principal. Being a school principal entailed much work which affected their family life, for example, they spent less time with their children. Having a position as a school principal when their kids were grown up (at least junior high school students) made it easier for the participants to perform their responsibilities since their children could understand the responsibilities their mothers had as school principals.

In order to achieve their goal of becoming a school principal, all the female participants started with the selection process which required them to meet certain criteria. Based on the female participants' stories about the selection process, it seems that merit-based selection was practised. For example, they had to have experience as a deputy principal. Next, meeting all the requirements, the female participants sat for tests and the next stage was the announcement of the successful applicants for the school principal positions.

However, the successful applicants were not officially appointed as school principals straight away; they had to wait for an indefinite time. The female principals speculated about several reasons for the delay in their appointment to a principal position. Out of ten participants, two believed it was Allah's wish. They were patient about it and did not complain. This was a representation of what they believe in, in this case, their beliefs as Muslims. From the Islamic point of view, one does the efforts needed to achieve one's goals but the efforts must not violate Islamic teaching or values. A Muslim must believe that, after all the efforts he or she did to achieve the goal, it all goes to Allah the Almighty. The participants' views that it was God's decision that they had to wait longer before being formally appointed as a school principal is very

understandable from the point of view of Islamic teaching. It is clear, based on their story, that they had done what was required to become a school principal; they did the selection tests and they passed. Therefore, as their religious beliefs taught them, it was God that would decide for them and they did not want to do 'dirty' work to speed up the process; they just had to wait.

The story shared by one female participant revealed the reason why she had to wait longer to be appointed as a school principal. There were no positions available because the previous principals were still working. In addition, one 'significant other' said that bribery was rampant in the educational system. This meant that principals who could not 'bribe' the system (for example, the mayor), had no hope of getting a position soon. However, proving such cases of corruption in education is difficult. The participants in this study were reluctant to discuss this matter. Only one principal discussed the custom of giving gifts to the relevant higher authorities.

6 The leadership journey

Chapter 4 unveiled the stories of the female school principal participants in this present study about the motivating factors or reasons that they decided to choose a teaching career, while the focus of Chapter 5 was the participants' stories about their decision to become a school principal and how they came to their leadership position.

In this chapter the focus is on the participants' stories relating to what they experienced on their leadership journeys. For example, this chapter presents the participants' stories about conflicts they experienced as a school principal and within the school context and the strategies they applied to resolve the conflicts.

6.1 Conflict and resolution

A school is an organization comprising such parties as a school principal, teachers, vice principals, hundreds of students, administration staff, librarians and technicians who have different personal characteristics that may affect the ways they perform their roles within the school. Their job descriptions or responsibilities may also be the source of conflicts that take place among them.

The following story shared by one of the participants illustrates how conflicts at schools can come from the lack of facilities at the schools and also from problems caused by the teachers, students and stakeholders.

> One of the challenges I've got is dealing with the school facility which is still less compared to other schools. The second one comes from the school community inside, vice principals, teachers, students, the administration staff who I do realize sometimes don't like the way I lead them. (Mrs Rinawati)

In this case, the conflict was caused by the number of computers in the computer lab being less than the number of students in one class.Mrs Rinawati's story suggests that conflicts in schools are inevitable and they are a challenge for the school principal as the leader of the school. It is worth saying that if the problem goes on without being

noticed, it will escalate and it then can take a lot of effort from all the parties involved to resolve the conflict.

As previously stated, conflicts within a school context can stem from such sources as teachers, students, parents and stakeholders. The following section presents the participants' stories concerning the conflicts they experienced in their principalship journeys and the strategies they employed to deal with the conflicts.

6.1.1 Conflict with teachers and vice principals

The stories by all the female school principal participants revealed that they experienced conflicts with their teachers. The following stories that were shared by two of the female school principal participants described conflict taking place between them and the teachers:

> [When there is a conflict] I think about how to approach the person and have a talk. [How I deal with] a teacher who came late or did not come, as I said, I invited the teacher to have a face-to-face talk with me; I told her what the consequences were for the students when he or she did not come. I realized that there were those teachers who did not like this, so I talked to them, asking them why they did not support [my methods]. It's important to know what they thought so we could find the solution. (Mrs Halimah)

> [At that time] there was a teacher, Mrs X, whose nephew could not pass to Year 12 because of his low scores. Mrs X then asked the other colleagues to change the scores to help her nephew's entry to Year 12. The classroom teachers know the students in their class and they also have the students' academic record so, when we had a meeting and I found out about this, I asked the classroom teacher for her decision concerning this teacher's nephew. The decision was not to pass the student to Year 12. Mrs X was out of town when we had the meeting. When we had another meeting to make a final decision, Mrs X was there and she was furious at me and scolded me in front of the others. I tried to be patient and did not say words back to her because I knew there was no use. (Mrs Halimah)

> Some of them even hate me and what I do to solve this situation is by of course not hating them back. Instead I try to always stay positive and show them that I care about them. (Mrs Rinawati)

Mrs Halimah's story showed that the teachers' lateness coming to school and teachers' absenteeism were sources of conflict. It can be inferred from Mrs Halimah's story that the teachers' lateness and absenteeism became actual conflicts once they were brought to attention. In other words, when the teachers' lateness and absenteeism caught Mrs Halimah's attention and she invited the teachers to talk and find a way out, it became a friction or problem for the teachers who could not accept it.

McKenzie et al.'s (2014) study of teacher absenteeism in Indonesia showed that it does exist for different reasons. As McKenzie et al. (2014) reported, the most common reason for absence nationally was to attend official teaching-related duties, mainly attending meetings and training. Next, the most common reason for absence in Sumatera and Kalimantan was late arrival, and around one in four teachers were absent for this reason. On the other hand, one in four teachers in Sulawesi, Bali and Nusa Tenggara regions were absent for reasons unknown to the principal or school staff. Furthermore, it was found that male teachers were found absent from school at significantly higher rates. What is promising from the findings of McKenzie et al.'s study is the fact that Indonesia has achieved significant progress over the past ten years in reducing the absence of teachers from schools from 19 per cent in a national sample of schools surveyed in 2003 to 9.8 per cent in the same schools in 2014. McKenzie et al. (2014) conclude that it is a continuing challenge to make sure that teachers are present and effective in teaching in the classroom and the role of the school principal is crucial in managing the teachers and providing professional support for teaching effectiveness and achieving optimum student learning outcomes.

As Mrs Halimah claimed, conflict occurred between her and one of the teachers (Mrs X) because of illegal conduct attempted by Mrs X. Mrs Halimah explained that Mrs X had asked her colleague to change the scores in her nephew's report book. Since this was not approved by her colleague and not tolerated by Mrs Halimah as a school principal, Mrs X unleashed her anger at Mrs Halimah during a teachers' meeting. This showed that a conflict could occur not only between the teacher (Mrs X) and Mrs Halimah as a school principal, but also between Mrs X and her colleague. This kind of conflict which occurs between two or more individuals can be categorized as interpersonal conflict (Anderson & Kyprianou, 1994; Wall & Callister, 1995).

In her story, Mrs Halimah also described the strategy or the way how she dealt with the conflict taking place between her as a school principal and the teachers. Inviting the teacher whose act became the source of the conflict to have a talk with her was what Mrs Halimah's preferred to do in order to get to the bottom of the problem. Mrs Halimah also made the point that the way she handled conflict with a teacher was to be patient, instead of saying something back to the teacher who angrily said something to her.

Mrs Rinawati shared a similar story concerning conflict with teachers in her school. As Mrs Rinawati acknowledged, not all the teachers supported what she did for the school or the way she led the school; there were teachers who hated her because they did not like the way she led. Similar to Mrs Halimah, Mrs Rinawati also tried to think positively and not to hate the teachers back.

What Mrs Halimah and Mrs Rinawati did by not saying anything back or by not hating the teachers in return could be their way to prevent the conflicts from escalating. This strategy is referred to as a 'non-escalating approach'. Conflict escalation is 'the process of increased intensity or worsening of the conflict' (Wall & Callister, 1995, p. 526) and it can take place because the parties involved in the conflict are unaware of the potential of the conflict or when they are not concerned about its consequences (Schelling, 1960).

As shown in the leadership literature, escalation or intensification of a conflict is not inevitable (Wall & Callister, 1995; Butler, 2009). In relation to this, referring to what Mrs Halimah and Mrs Rinawati did, not saying anything back to the teacher or trying to be patient might work to prevent the conflict from escalating. However, it is worth noting that it might only work temporarily because the conflict remained unsolved and the possibility of the conflict getting worse was great.

The following story shared by another female school principal participant, Ms Azizah, is an example of how a conflict escalated:

> What happened [the conflict] was something that had been there for a long time. It's like a volcanic that waited for the eruption. Almost every school principal who'd been here [experienced this] and [the conflict] was never solved completely. I asked one teacher why there's no conflict when this school had him as a school principal. The answers that I got were because that school principal never cared about what was happening; he didn't bother whether there were teachers who were absent from teaching; he didn't care. So I thought, no wonder there's no conflict. But in my opinion, as school principals, we have to assess the performances of our teachers; we have to discipline [them]. Because they were accustomed to that condition, when there was a change, it's difficult for some of them to accept it. (Mrs Azizah)

In Mrs Azizah's story, the conflict escalated because nothing had been done by the former school principal about the conduct of the teachers, the vice principals and the administration staff. For example, there was no reminder given to the teachers who were absent from teaching. Consequently, they did what they wanted to without worrying

about being disciplined by their leader. As Mrs Azizah pointed out, it was no surprise that no conflict took place during the tenure of the former school principal.

In relation to what is documented in the leadership literature in relation to conflict management styles, what the former school principal at Mrs Azizah's school did could be referred to 'no conflict' which is the first level of conflict and this 'no conflict' takes place when a problem arises and people put it off or dismiss it completely (Donohue &Kolt, 1992, p. 12). In addition, what the former school principal at Mrs Azizah's school did reflected an 'avoiding' style. As Thomas and Kilmann (1978) explain, an avoiding style in conflict management takes place when one denies or neglects the presence of a conflict or one prefers to evade an issue or put it off until later. An avoiding style of conflict management is appropriate or can work for trivial problems, but not for difficult and escalating problems since it cannot solve the essence of the problem (Fox, 2006). Besides, latent conflicts can boil over and become big problems (Donohue & Kolt, 1992, p. 12).

Avoiding conflicts, for example, by doing nothing when teachers came late to school, had kept the former school principal at Mrs Azizah's school from having friction with the teachers. However, Mrs Azizah had to deal with the consequences of what the former school principal had done. Mrs Azizah had to deal with the disapproval from the teachers, the vice principals and the administration staff when she made some changes in order to put everyone back on the right path. She did it because, as she claimed, it was her duty as the leader of the school to ensure that all parties performed their responsibilities as they were required to.

The previously presented stories shared by Mrs Halimah and Mrs Rinawati cited having a talk or a discussion as their strategies to deal with conflict taking place at their school. This indicated that Mrs Halimah and Mrs Rinawati were prepared to get to the bottom of the conflict. Another participant, Mrs Anisa, told a similar story:

> My four children have different personal characteristics; let alone the 78 teachers and the administration staff at this school. It is not easy [to deal with it]. To deal with it, I invite [the person] to have a talk when there is a problem. If we have a forum, I will talk about the problem we have so we can discuss it together. Togetherness is very important; together we will be strong. As a leader, I cannot work alone; there should be team work. I always tell the teachers that without their cooperation, the students', the administration staff and the others', it is difficult [to achieve the school's goals]. So, when there is a problem, by working together we can solve it. Alhamdulillah, we have done it so far. (Mrs Anisa)

As described by Mrs Anisa, the way she dealt with conflict occurring between her and her followers or among her followers was through having a discussion with all those involved in the conflict. Mrs Anisa tried to find a solution that suited both parties. This strategy is typical of the 'problem solving' model of conflict resolution, which is regarded as the most effective form of conflict management since the focus is on resolving a conflict permanently through cooperation (Steyn & Van Niekerk, 2007, p. 81). Problem solving is also considered a foundation skill in most school-based conflict management programs (Snodgrass & Haines, 2005).

In addition to having a discussion with all those who were involved in the conflict, Mrs Anisa also emphasized the importance of togetherness. She believed that finding a solution for the conflict could be achieved by working together. Mrs Anisa's belief in togetherness is in accordance with Hofstede's (1980) cultural framework. As Kaushal and Kwantes (2006) point out, each of the five dimensions in Hofstede's (1980) framework (individualism–collectivism, power distance, masculinity–femininity, short- and long-term orientation, and uncertainty avoidance), have been explored in an effort to relate them to conflict behaviour. Indonesia is a collectivist society and in a collectivist society people belong to 'in groups' that take care of them in exchange for loyalty (Hofstede, 1980).

In addition to the conflicts that emanate from the teachers, conflicts within a school can also come from the vice principals. One of the participants, Mrs Azizah, shared her story about this:

> [As a school principal] there are problems, I believe so, there is not a school principal who doesn't face a problem. It's because we deal with people with different characters. There are people who agree with us and there are some who don't. It's just a matter of numbers. If those who agree with us are more than those who don't, embrace them, and for those who don't, talk to them, let them understand. If they still don't agree, find a way so that these people who don't agree with us will not influence those who agree with us. We can also ask someone who can talk to those people who don't agree with us. It's just like what I did. I substituted one of my vice principals, then I figured out that this person couldn't work together with me, so I had to do something so that this person wouldn't affect our performance. [I] recommended someone else who was trusted and listened to by those who didn't agree [with me]. Doing this could help me hold them all together. This is a trick, this can be said to be a strategy of a leader to deal with those who don't agree with whatever we do or our ideas that we want to conduct at school. (Mrs Azizah)

Mrs Azizah's strategy for dealing with the conflict was an example of what the literature calls 'micropolitics'. According to Hoyle (1982, p. 88), micropolitics are the strategies by which individuals and groups in organizations seek to use their resources of power and influence to further their interest. Similarly, Blase (1991, p. 11), in his working definition, refers to micropolitics as the use of formal and informal power by individuals and groups to achieve their goals in organizations. As Mrs Azizah described, knowing that the uncooperativeness shown by Mr A, one of her vice principals, could affect the performance of the school, she decided to use the power she had as a school principal to influence and assign the other teachers and vice principals who were trusted and also listened to by Mr A to talk to him. By doing so, Mrs Azizah believed that she could reach and talk to Mr A, who was not cooperative so that his conduct would not affect the organization's performance.

The stories shared by the four participants (Mrs Halimah, Mrs Rinawati, Mrs Anisa and Mrs Azizah) were concerned with conflict and the ways they managed to deal with it show the importance of a school principal as a leader having a whole range of skills and strategies to keep the people at school (the teachers, vice principals, students and administration staff) tuned in or engaged in their prescribed responsibilities harmoniously and cooperatively.

The stories shared by the female participants also revealed the fact that not all of them experienced conflict with their vice principals or teachers. One of the participants acknowledged:

> As far as I remember, I haven't got any personal conflict with the vice principals, teachers and others. Alhamdulillah, from the beginning I told the teachers whenever they have problem with me or with the others, let us talk about it and find a solution. So, if there is a conflict between one of them and I, I face it; find a solution. It's better that way. (Mrs Nunung)

As Mrs Nunung confirmed, she had not had any issues yet with the teachers, vice principals, administration staff, students or parents. Similar to what Mrs Halimah and Mrs Anisa stated, getting to the bottom of a problem by inviting all those involved in it to have a discussion was Mrs Nunung's strategy in order to prevent the problem getting worse. This is in line with what was reported by the school principals and teachers in Islamic private secondary schools in Thailand in Salleh and Adulpakdee's study (2012). They found that the most effective method of solving conflict is 'to identify the cases and take appropriate steps to the solutions' (p. 15). According to Canavan and Monahan

(2001), unresolved and poorly managed conflict is the major impediment to school development.

6.1.2 Conflict with students

Another source of conflict that a school principal may have within the school context is the students. Three participants shared stories about conflicts they experienced with students:

> For the students, there are the classroom teachers and it is their responsibility [when the problem is caused by the students]. So, it's the classroom teacher [who handles it when there is a problem with the students], then if it cannot be solved then it is the school principal, as the leader of the school, whom the classroom teacher can ask for advice. We will give a reminder letter to the students for three times and if they still do it, as the leader of this school I will write them a letter telling them they need to study at a new school. (Mrs Halimah)

> We have the vice principal whose responsibility is to take care of the matters related to the students. There are also classroom teachers and they are my representatives in the classrooms. The classroom teachers have to know their students; who their parents are, what they do, where they live. If, for example, the incident took place in the classroom, it's the responsibility of the teachers who were teaching the class when the incident took place. If it cannot be solved in the classroom, then it'll go to the classroom teachers. If the classrooms teachers cannot [solve it], it'll go to the vice principal. It'll go to me as the school principal if the problem hasn't been solved by the vice principal. If it is the first time for a student to do it, we'll still give him a chance, but if they do it three times and the matter has come to me three times too, the students will be expelled from this school. They will be asked to move to another school. We have tried to deal with them, but if they haven't changed, they can move to another school. (Mrs Maryantini)

> We [teachers, vice principals and school principal] have our own job descriptions. So, if there is a conflict or problem with students, the classroom teacher has the responsibility to handle it; if she or he has a problem [in handling it], she or he can talk to the counselling teacher. If they find it difficult to find a solution for the conflict, they can talk to the Vice Principal of Student Affairs to discuss about what to do. Next, the vice principal can report it to me; together we will discuss what to do. So far, we have been able to solve the problems or conflicts by following the rules or guidelines we have. (Mrs Yanti)

The first thing that could be highlighted from the stories shared by these three principals was the presence of hierarchical ways to solve problems or conflicts caused by students. For example, as Mrs Maryantini stated, when a student caused a conflict, the classroom teacher was expected to deal with it or to find the solution. If the classroom teacher could not make a decision, they could come to the Vice Principal of Student Affairs for assistance or advice. If the conflict was delicate and the Vice Principal of Student Affairs found it difficult to deal with it and to make a decision, the school principal was

the next person in the hierarchy that the Vice Principal of Student Affairs could ask for an advice. Salleh and Adulpakdee (2012, p. 20) reported similar findings in their study investigating conflict management at selected Islamic private secondary schools in Thailand. The teachers in their study stated that if the teachers could not solve the conflict by themselves, sometimes they would consult or ask their principals to be the negotiator, the judge or the consultant to help them solve the conflicts.

However, Beaudoin and Taylor (2015) have identified the drawbacks of this hierarchical method of problem solving as follows: 'In hierarchical situations, people can easily fall into the trap of always expecting the leader to solve problems' (p. 34). Furthermore, knowing that there are people above them to whom they can hand over the conflict may make 'teachers develop the habit of simply referring the students to a higher level of authority rather than working out the situation, which leads to principals becoming stuck in an endless disciplinary role and teachers losing the respect of students' (Beaudoin & Taylor, 2015, p. 34). This statement suggests that it is important for teachers to figure out a way to solve their students' conflicts or problems because knowing that their teachers do care about them and put effort into solving their problems rather than expecting school principals to fix the problems or conflicts, can increase the students' respect for their teachers. In addition, teachers' efforts to work out the situation by themselves, instead of referring it to the school principals, can prevent school principals being stuck in an endless disciplinary role.

Next, in line with the three participants' (Mrs Halimah, Mrs Maryantini and Mrs Yanti) stories, the following story shared by Mrs Azizah also demonstrated a hierarchical way of handling conflicts at her school:

> I decided to expel one student who had done something with one teacher here that was considered immoral. I was accused of defending the teacher. I then reported it in person and also in writing to my boss. It's my preventive way as a school principal. Besides, I have a boss to whom I can report the problems I face at school. (Mrs Azizah)

Having made up her decision about the conflict that had taken place at her school, Mrs Azizah made a written report to her superior – the Head of the City Educational Office – so, as she claimed, he would know what had happened at one of the schools under his responsibility.

The conflict Mrs Azizah was referring to involved sexual misconduct between a male teacher and a female student at Mrs Azizah's school. As Mrs Azizah claimed, it was an immoral act even if it was done outside the school because the parties still had the roles of 'student' and 'teacher'.

Indonesia has a diversity of cultures based on ethnic (for example, Javanese and Sumatrans) or religious differences. Premarital sexual relationships are culturally unacceptable in Indonesia (Shaluhiyah & Ford, 2014, p. 366). Based on Islamic teaching, premarital sex is not accepted, either. Compared to many other parts of the Muslim world, Indonesia has a much more tolerant form of Islam (Hefner, 2002, as cited in Shaluhiyah & Ford, 2014, p. 361), but the Islamic values and teaching have an important place in the lives of many of Indonesian Muslims (Ford, Siregar, Ngatimin & Maidin, 1997). In relation to this, what the male teacher and the female student did is the example of an act that violates the Islamic teaching. The female student and the male teacher were not united in marriage and there are verses in the Quran explaining the warning from Allah concerning sexual activities between unmarried couples and adultery. In Islamic teaching, sexual intimacy between unmarried couple is not halal; it is haram, which refers to 'any forbidden pattern of behavior, speech, dress, conduct, and manner under Islamic law' (Jallad, 2008, p. 80).

A survey conducted by Pew Research Center (2014) also reveals that people in predominantly Muslim nations overwhelmingly agree that engaging in sex before marriage or premarital sex is unacceptable. At least nine out of ten people in Indonesia, Jordan, Pakistan, the Palestinian territories, Turkey and Egypt believe this. Meanwhile, people in Western Europe are more accepting of premarital sex, as only 10 per cent or fewer in Germany, France and Spain say premarital sex is morally unacceptable. In addition, older people (those aged 50 or over) are generally more critical of premarital sex.

A further story shared by Mrs Azizah explained that an investigation into the behaviour of the female student revealed that she did sexual activity for money outside the school and many of her peers knew about it. Taking this into consideration, Mrs Azizah decided to transfer the female student to any other school that would accept her. Mrs Azizah claimed that, if the female student stayed at the school, she would be a bad

influence on the other female students. Mrs Azizah did not want the female student to invite her female peers to become student prostitutes.

Utomo (1997) highlights the phenomenon of students' premarital sexual activity in Indonesia in her thesis. Referring to the documented literature, she points out that some Indonesian young people engage in sexual intimacy either with their partners before marriage or they do it commercially for money. This was twenty years ago and it is not much different now. The rapid development in technology which means Indonesian young people can access pornographic content on the internet is blamed as a contributing factor. Utomo (1997) came to a similar conclusion in her study:

> Indonesian young people are facing tremendous challenges. On one hand many of them still hold traditional values and are religious, but on the other hand exposure to the mass media such as television, videos, movies and pornographic material on Westernised sexual behaviour has been increasing. (p. 16)

This statement suggests that though there are religious beliefs that govern their lives, if Indonesian young people are not committed to their religious beliefs, there is a possibility that they will use social media and access to the internet irresponsibly (for example, accessing pornographic sites).

As previously pointed out, what Utomo (1997) described twenty years ago is still relevant to the present, as pornographic content on the internet is cited by Indonesian males who commit sexual crimes as the main reason for their actions. For example, alcohol and pornography are both blamed for influencing the men and boys who gang raped and killed a 14-year-old junior high school girl in a remote village in Bengkulu Province, Indonesia, in April 2016. It was later found out that they often hung out together drinking moonshine and watching pornographic videos on their mobile phones (Rustan, 2016). Kate Walton, a Jakarta-based Australian activist, states that this case was only one of many similar cases happening across Indonesia (Yosephine, 2016).

To anticipate the availability of pornography on the internet, the Indonesian government through the Minister of Communications and Informatics issued Regulation No. 19/2014 on Controlling Internet Websites Containing Negative Content which has been in force since 17 July 2014. This regulation aims to ensure 'the safe and healthy use of the internet' by all social groups by blocking access to websites that contain pornographic or unlawful material (Makarim & Taira, 2014). Aligning with what is described in Chapter 2 about the curriculum, the Indonesian government also aims to

prevent moral degradation among young Indonesians by instilling important values in the curriculum through character education. Character education is the effort to fight and eradicate corruption (Datta et al., 2011); it is also concerned with the increasing crime rate and loss of morals in the younger generation (Haling, Sudirman & Mohd Meerah, 2011). Disseminating core values through character education is one of the aims of Indonesian National Education Law No. 20/2003, that is, to promote students' morals and character building. National education functions to develop learners' potential so they possess, among other things, moral and noble character (Indonesian Ministry of National Education, 2003, pp. 2–3). This clearly shows that schools have an important role in guiding students in building their moral and noble character. As part of this, teachers should be role models for their students.

However, in spite of the misconduct by the male teacher, Mrs Azizah's story revealed that it was the female student who got expelled from the school and the male teacher stayed. Mrs Azizah admitted she was accused of defending the male teacher because of her decision. Mrs Azizah's decision to keep the male teacher at her school seemed unjust to the female student. Although it was not explicitly stated, it was suspected that Mrs Azizah tried to protect the credibility of her school as well as her teaching staff by not asking the male teacher to resign from the school. Mrs Azizah did mention that the male teacher remained at the school because he just took advantage of the female student's situation (i.e. did the sexual activity commercially). Unfortunately, Mrs Azizah declined to talk further about the sexual activity between the female student and the male teacher from the perspective of teachers as the role models and the adults in a school who are responsible for their students. Regardless of the fact that the female student did the sexual activity for money, what the male teacher did (having sex with the female student) was unacceptable. As Hutchings (2009) points out, 'When the sacredness of the teaching profession is violated by the words or actions of a few trusted educators, the result can be the degeneration of trust in an entire schooling system' (p. 2).

Since Mrs Azizah shared no further information concerning the misconduct of the male teacher, it was not quite clear whether or not the sexual activity between the male teacher and the female student was on the basis of a commercial conduct (he paid the female student) or whether there was pressure from him because he knew that the female student did it as a side job. In other words, as Mrs Azizah said, the male teacher

took advantage of the female student. If this was the case, it is worth saying that what the male teacher did could be considered sexual abuse since he used his power as a teacher to impose his desire on the female student. According to Sullivan and Beech (2002), teachers who abuse the power and authority they have to exploit children and youth are labelled as professional perpetrators. Furthermore, teacher sexual misconduct can be understood as institutional abuse (Mototsune, 2015). Gallagher (2000,) defines the term 'institutional abuse' as follows:

> sexual, physical, or emotional abuse of a child (under the age of 18 years of age) by an adult who works with him or her. The perpetrator may be employed in a paid or voluntary capacity; in the public, voluntary, or private sector; in a residential or non-residential setting; and may work either directly with children or in an ancillary role. (p 797)

What the male teacher did with the female student was probably possible because of the power that he had over her as a teacher; his conduct could be categorized as sexual abuse. However, as previously pointed out, Mrs Azizah did not share whether or not a further investigation was also conducted into the male teacher's behaviour so it was not clear whether the sexual activity between the male teacher and the female student happened because of pressure from the male teacher or on the basis of a commercial act (i.e., the male teacher paid the female student).

Mrs Azizah's story did reveal that the female student did not lay a sexual harassment charge on the male teacher so the case did not go to court; it stopped at the school. Even though Mrs Azizah shared no further information concerning the misconduct done by the male teacher, there was a possibility that the male teacher might have said something to Mrs Azizah in order to defend himself. This is in accordance with Rubin and Biggs's (1999) suggestion that

> in dealing with the problem of accusations against personnel: Many believe that because school staffs are professionals, if the teacher is asked and denies in appropriate behaviour ... the denial must be respected. (pp. 6–7)

This statement suggests that, regardless of what happened between the male teacher and the female student, the school was likely to accept his defence. The male teacher also remained at the school, while the female student got expelled from the school. Even though the fault was not all hers, she was considered the guilty one. What happened to the female student indicates the presence of gender inequality in the eyes of the law. According to Parziale (2008), gender inequality can be defined as allowing people

different opportunities due to perceived differences based solely on gender. In simple words, gender inequality means that women and men are not treated equally and that was what happened to the female student. The student was probably also treated differently because of her status as a student, while the other party was a teacher. Gender inequality is an issue in Indonesia. The Asian Development Bank (ADB, 2015) reports that Indonesia's gender inequality index (GII) of 0.500 ranks it 103 out of 149 countries and there was a deterioration from its rank of 100 out of 146 countries in 2011.

Mrs Azizah's story showed that using her authority as a school principal, she made a decision to allow the male teacher to remain at the school and she claimed her decision was approved by her superior, Mrs Azizah was the head of the school, but the problem or conflict she was facing required her to report to and to consult with the individual whose working position was hierarchically above her. This shows that, although as a school principal Mrs Azizah had the authority to make a decision, she considered it was still important to consult with her superior about her decision.

The presence of a hierarchical structure of conflict resolution or management also reflects the organizational culture within Indonesian schools. A public secondary school in Indonesia is under the Ministry of National Education and, as Nielsen (2003, p. 403) points out, 'The press of the bureaucracy begins in Jakarta ... the press of bureaucracy radiates to all levels of public institutions – regional and local educational offices, institutions of higher education, and even the school and classroom'. This is likely to be the reason for the presence of a hierarchical conflict resolution structure as shown in the participants' stories.

Similar to what has been described in the previous section, the actions taken by Mrs Halimah, Mrs Maryantini, Mrs Yanti and Mrs Azizah in dealing with the conflicts caused by the students can be referred to what the theory calls micro political action strategies. As Blase (1991, p. 1) describes, micro politics is about power and how people use it to influence others and protect themselves. Referring to the stories shared by the four participants (Mrs Halimah, Mrs Maryantini, Mrs Yanti and Mrs Azizah), it is worth saying that the actions they took by expelling the students causing the conflicts from their schools reflected the use of formal power the four participants had as leaders;

the use of the power was also likely the way they protected the organization from experiencing the same thing in the future.

The presence of hierarchical methods of conflict resolution, as shown in the participants' stories, also suggested the important role of a third party as the mediator. As Moore and Sentosa (1995) point out, Indonesians commonly involve third parties in the process of reaching mutually satisfying agreements in managing conflicts. The involvement of a third party, according to Wall and Callister (1995), is only necessary when the disputants are unable or unwilling to handle the conflict and third parties are willing to become involved. Referring to the participants' stories cited above, handing a conflict resolution decision to those whose position was hierarchically higher, was not due to the participants' inability or unwillingness to handle the conflict. It was probably because of the bureaucratic style that exists in the Indonesian government's institutions. As Darwis (2004, p. 201) points out, organizations in Indonesia are bureaucratic and autocratic types with patron-clientele and superior-subordinate leadership styles and tend to have centralized structures; therefore, although the employees may be capable in their job, they still depend on the leader who is responsible for making decisions, providing guidance, giving attention, and protecting and caring for them.

Another important point that can be highlighted based on the female school principal participants' stories concerning with the way they handled problems or conflicts caused by the students are compromising. As the female school principal participants stated, the students who caused the problems were firstly given an opportunity to improve their behaviour. If they kept causing problems, as the female participants acknowledged, a further step would be taken. The compromising way of solving conflict caused by the students as shown by the female school principal participants is in accordance with what Su'udy (2009) found in his study investigating the conflict management styles of 271 Indonesian college students at two major public universities in Eastern Java (Indonesia). He found that compromising and integrating styles were the most preferred conflict styles, followed by avoiding, accommodating/obliging, emotion, third-party use and dominating styles. Similarly, Kalagbor and Nnokam (2015) also found that compromising and integrating styles of conflict management were preferred by school principals and teachers in Nigeria to resolve secondary students' conflicts. In addition, Kalagbor and Nnokam (2015) also suggested that compromising and integrating styles of conflict management should be used jointly because the strategies are participatory

and democratic. On the other hand, the avoiding and dominating strategies connote injustice and threats to conflict resolution; therefore, the use of avoiding and dominating may not be reasonable styles of resolving conflicts.

6.1.3 Conflict with others

In addition to the conflicts coming from the students, the teachers and the vice principals, conflict experienced by a school principal can also come from other parties such as the parents. Two of the participants shared their story concerning this:

> [Conflicts] with parents, yes, they happen. There are conflicts; I can say that, but they don't last a long time; we can solve them. For example, there was a student whose scores were so low that the student could not move to the higher year (level). It's hard for the parents to take this, so this kind of thing creates a conflict between the parents and the school. If this happens, we usually call the parents, the classroom teacher, the counseling teacher and all the vice principals so the school can show to the parents what really happened so that their child could not get to the higher class. By presenting all the information to the parents, we expect they will know the reasons why their child could not get to the higher class. If we don't do it, the parents will protest. So far, with what we have done, there's no problem. (Mrs Farida)

> So far we have not got a serious conflict with the parents. I have tried not to do things that can create conflicts [with parents]. I have emphasized that their children – the students – are our priority. So, the success of our children is the proof that we are successful in educating them. That's what I emphasize to the parents. (Mrs Yanti)

These stories from the two participants showed that the source of conflict taking place between the school principal and the parents was the students. Having a talk with the parents and all the parties involved, such as the classroom teacher, the counselling teacher and the vice principals, was the preferred way to resolve the conflict. The stories from these two participants also showed that talking to the parents about the problems their children were having at school was an effort done by the female school principal to prevent the conflict escalating.

In addition to the parents, the existence of independent groups that are referred to as non-government organizations (Lembaga Swadaya Masyarakat), famously known as 'LSMs' in Indonesia, has also become a source of conflict. As part of the community, it is worth noting that a school receives surveillance from the community. The following stories shared by two of the participants described this matter:

> When some other school principals and I visited schools in Java, I noticed that LSMs contribute to the schools by supporting the programs that the schools are

> doing. But here, some of the LSMs do not come to the schools with that intention; they come to dig for information that they can use to corner the schools and at the end money is what they are looking for. (Mrs Nunung)
>
> What they do sometimes annoys me. They quite often tried to find mistakes which we actually didn't do, like when we were building classrooms, they came to our school saying that they were sent by the head of the national education department to supervise the construction, which they thought was not in accordance with the plan. Things like that really bothered me. They usually came to our school and threatened to take us to court or put us in the newspaper if we do not cooperate with them. The reason for them to do that is they think I am such a stingy principal who never gives them some money. They said that I am different from other school principals who often gave them money when they came. Because of that, every time they think that there is a problem in my school although it is never proved, they will blow it out to the public through the media. This kind of thing done by the journalists and the community independent groups (LSMs) really was one of the worst experiences I ever had. (Mrs Rinawati)

As Mrs Nunung reported, she learned from her visit to some schools in Java that LSMs made a contribution to the schools by giving supportive feedback about what the schools were doing. However, that was not what she experienced with LSMs in her region. What could be inferred from Mrs Nunung and Mrs Rinawati's stories is that the LSMs look for the weaknesses of the schools and they use the information they dig up to gain an advantage from the schools (i.e., request money from the schools).

Ideally, as the schools' partners, LSMs keep an eye on the schools so that the schools stay on the right track. For example, if there is an indication of corruption in a school, instead of trying to gain an advantage from what is happening, the LSMs can give their support by helping the media let the public know what is happening so that necessary changes can be made.

However, in the female participants' stories the LSMs were probably coming to the schools because they wanted to gain information about suspected misconduct. Furthermore, local and national newspapers have also reported misconduct in schools such as the misuse of school funds by the principal, marking-up school renovation expenses, and receiving bribes to admit new students. A local newspaper in South Sumatera Province (Indonesia), for example, reported what was experienced by some school principals in one of the regencies in this province. The school principals told the newspaper that there were members of the House of Representatives of the regency who asked for some of the money that the schools received from the government as a school fund (TribunSumSel, 2015). In another case, it was the school principals who were guilty of misconduct; four senior high school principals in Jakarta were stripped of their

school principal positions because of the misuse of school funds provided by the Indonesian Ministry of National Education (CNN Indonesia, 2015). These are two examples of corruption, which is defined by Banerjee, Hanna and Mullainathan (2011) as an incident where a bureaucrat or an elected official breaks a rule for his/her private gain. The term bureaucrat, as Banerjee et al. (2011, p. 6) define it, encompasses 'all public employees or officials: not only the government administrative staff, but also public school teachers, government hospital nurses, etc.', while the term 'elected official' specifies 'those that have been elected into office' (p. 6).

The two newspaper articles in TribunSumSel (2015) and CNN Indonesia (2015) show that corruption in the running of schools in Indonesia has affected nearly all areas and activities and involved numerous people, ranging from school and education office staff members to those not directly related to the schools like contractors, publishers and garment manufacturers (Irawan, 2004).This is in line with Woessmann's (2001) argument that local officials and school personnel might collude in determining the level and use of funds. Therefore, it makes sense, as the Indonesian Corruption Watch (ICW) states, that a relationship or working cooperation between local officials and school personnel (such as school principals) opens the possibility of corruption taking place. The ICW report also reveals that the educational sector was at the third rank (the first and the second were infrastructure and region monetary, respectively) concerning corruption cases in 2013 (Republika, 2014a). ICW further states that since 2007 corruption in the educational field has been increasing; ICW assumes that this is probably related to the increasing pool of funds allocated to education (Republika, 2014b).

It is likely that some school principals become corrupt due to the power they have. For example, the power school principals have as the leaders of the schools, enables them to formulate and implement the school budget without involving the other stakeholders (i.e. teachers or the school committee) (Irawan, 2004). Therefore, as Woessmann (2001) suggests, an authority that is close enough to local schools to understand their needs, yet far enough away to avoid collusion between local officials and school employees, is the best place to rest responsibility for funding education.

Considering the misconduct of some school principals (i.e., the misuse of school funds), there is a possibility that teachers may not feel able to testify against their school

principals without safety assurances. LSMs which have an interest in this kind of issue search for more information by visiting the school and trying to dig up the information about the school principals. Since such issues of nepotism and corruption are reported by the newspapers, it is worth noting that the LSMs' visits to the school might really focus on gathering information whether or not the problems had taken place.

6.2 Working together and two-way communication

As mentioned in the previous section, a school as an organization consists of people with different personal characteristics that can come into play in their interactions at schools, causing conflicts to happen. In addition, the female school principal participants' stories that were shared in the previous section revealed that, instead of avoiding the conflicts, the participants chose to seek to solve the conflicts through face-to-face communication. A second point that was highlighted based on the participants' leadership stories was the importance of two-way communication and working together. Here are the stories shared by some of the female school principals:

> I perform my roles as a school principal based on the visions we set for the school. To achieve the visions, participation from all members of this school is very important. Whenever we have a meeting, I always say that I cannot work just by myself to reach and fulfill our school's vision. We have to reach our school's vision together. Alhamdulillah, the teachers at this school who are still young are very energetic; they are active and can work together. Alhamdulillah there are the results of their work. (Mrs Nunung)

> We cannot watch everything that happens in the school just by ourselves. There is the staff: the vice principals, the teachers. … They have their own job descriptions and I will observe [what they do] and give feedback. I cannot work alone just by myself; I need help from the others, too, such as from the classroom teacher. (Mrs Halimah)

> Togetherness is very important; together we will be strong. As a leader, I cannot work alone; there should be teamwork. I always tell the teachers that without their cooperation, the students', the administration staff and the others', it is difficult [to achieve the goals]. (Mrs Anisa)

> There are vice principals; I talk to them so that I can gather information. For example, what we need for the classrooms. Then I take notes. I ask for their working program. Doing this helps me figure out their performance; those who perform well can be promoted to further their career as a school principal. I can find out about what the school and the students need from the information that the vice principals report to me; what things should be improved. Based on the information I gain from the vice principals, I can plan my program or what I have to do as a school principal at this school. Later on, I'll evaluate the programs; which programs have been conducted and which have not. (Mrs Azizah)

> When there is an important event in the school, for example, a national exam, we talk to the parents, we invite them because teachers cannot assure that the students will pass the exam although the students have a family relationship with the teachers; so, we invite the parents, we talk. In addition, this also helps us to maintain good relationships with the parents. The way we talk to the parents and also other people from the society is different from when we talk to the teachers. What I mean is, we meet the teachers every day, so they know our characteristics. But the parents or others do not know us well, so we must talk carefully so they will not take us the wrong way. It's just like when I talk to you; you are the guest. We have to show our respect; just like our Prophet (PBUH) has told us; if you have a guest, respect him or her, provide all the food we have. (Mrs Maryantini)

These stories shared by the female participants showed how they valued the importance of others as part of their organizations. The participants considered that others – vice principals, the teachers and the administration staff – were as important as they were. In addition, one of the participants, Mrs Maryantini, made a reference to the *hadiths* (sayings of Prophet Muhammad (Peace Be Upon Him)), to describe how students' parents and others (for example, guests at the school) should be treated.

Considering the fact that all the female school principal participants in this present study were Muslim, it is worth noting that Mrs Maryantini's point of view on the importance of paying respect to any guest visiting her school was shaped by her religious beliefs. It reflected her engagement with *sharia* or Islamic law. According to Afsaruddin (2015), *sharia* is much more than Islamic law; it is 'a wide-ranging moral and behavioural code and broad ethical principles of divine origin which are interpreted by humans to yield specific legal rulings (ahkam) and moral prescriptions' (p. 25). The primary sources of *sharia* are the Quran and the *sunna* (practices and sayings) of the Prophet Muhammad (PBUH). Mrs Maryantini cited a *sunna* of the Prophet Muhammad (PBUH) concerning how to treat a guest.

The stories shared by the female participants show that, although the job descriptions of a school principal, vice principals and classroom teacher have been outlined by the Indonesian Ministry of Education and Culture, the participants believed that they could not work alone; cooperation was needed and working together as a team was very important.

The female participants' stories also revealed the importance of having two-way communication between them as the leader and their followers. In addition, as Mrs Maryantini pointed out, good communication with the parents as one of the stakeholder groups is also important so that the parents were well-informed about what the school

had done in relation to the students' activities at school. In addition, communication was also the way the school maintained good relationships with the parents who were part of the community. Effective communication can provide not only a foundation for preventing and resolving conflicts in a friendly and informal way, but also a positive school climate (Ontario Ministry of Education, 2007). Therefore, it is worth saying that if the female school principals only listened to themselves without making an effort to listen to others, it would be very challenging for them to maintain good cooperation with the teachers, the staff, the parents and the students and to create a positive school climate.

The female school principal participants' stories cited above also showed how organizational communication was directed at the schools. In Miljkovic and Rijavec's (2007, cited in Spaho, 2013) terms, communication maintained by the teachers by informing the school principals about situations or problems taking place at the lower level (i.e. classrooms) is 'upward communication'; communication the school principals have with the teachers is 'downward communication'. Meanwhile, communication maintained by the schools with the parents can be referred to as 'diagonal communication' since it involves two parties which do not belong to the same organizational level and are not in a direct relationship in the hierarchy of the organization.

6.3 Being an example

It is worth saying that, whatever the female school principal participants did in their roles as leaders of the schools, it would be noticed by their followers.

> First of all, as a leader, we have to be a good example to our followers. It is no use if we ask them to do something, but we ourselves don't. So, I try my best to be a good example to the teachers. As a school principal, I am also a teacher; so, when I have a meeting that is at the same time at my teaching time, I will come to the class first. I get into the class on time and I also finish my teaching on time. I prepare all I need for the teaching such as the lesson plan and teaching media. So, in my opinion, the most important thing as a leader is being a good example to our followers. (Mrs Nunung)

> As I stated previously, being a leader means being a good example in everything, especially in the field of education, a teacher must be a good example and I am a teacher and a school principal. No matter what we do, we must be a good example. (Mrs Maryantini)

> I have to show [the teachers] how to be disciplined with time. I am the first to arrive at school and, if I do not have a meeting outside the school, I will be the last to go home. (Mrs Yanti)

> The first thing is being a good example. For example, if I want the teachers to come on time, as the leader I must be an example by being at school earlier than they are. In addition to being an example, I have to ensure by myself that everything in this school runs as expected. I cannot rely on the reports given by the teachers; I have to check for myself. (Mrs Farida)

The stories told by these participants clearly showed that being a good example to the followers was a very important part of performing their leadership roles as school principals. As Mihelic, Lipicnik and Takavcic (2010) state, 'Leaders serve as role models for their followers and demonstrate the behavioural boundaries set within an organization' (p. 33). In other words, leaders should set themselves up as the example or the role model for his/her followers. Mihelic et al. (2010) further describe the importance of a leader as a role model:

> The more the leader 'walks the talk', by translating internalized values into action, the higher level of trust and respect he generates from followers. When leaders are prepared to make personal sacrifices for followers or the company in general for the sake of acting in accordance with their values, the employees are more willing to do the same. (p. 33)

What can be inferred from these female participants' stories is that the school principal, the vice principals and the teachers have equal responsibility for the betterment of the school. This is in line with the following story told by Mrs Azizah:

> Well, to be a leader, someone should be low profile, this is very important; [it's not] a high profile. [if we are low profile] we will not consider ourselves more than or higher than others, it's like the rice plant; the heavier it is [with seed], the lower the stem is.

6.4 Outside pressure

A public school in Indonesia is an institution that is under the Indonesian Ministry of Education and Culture. The job descriptions of the school office holders are outlined by the Ministry of Education and Culture. In addition, the Office of Education and Culture in each province in Indonesia makes regulations for the schools in the area. For example, the Office of Education and Culture for the schools involved in this study had made regulations that had to be applied by the schools. The following stories shared by two of the female school principal participants showed how government regulation could add pressure for the schools:

> I support the provincial government's idea of having a 'free education' program as long as it meets the standardized operation of the school, for example, each student needs 200,000 rupiah [AUD 20] a month, but so far the provincial government has only allocated 89,000 rupiah [AUD 8] and the program has to run. You can imagine that is very challenging for us to be able to deal with this. (Mrs Nunung)

As Mrs Nunung related, the school had to find extra funding (AUD 12) to provide the standardized operation for each student. As the leader of the school, it was Mrs Nunung's responsibility to accommodate what the government required although it was a challenging task. She had to figure out what her school could do to overcome this challenge; she had to think of a solution that did not contradict the government's policy, and at the same time meet the school's financial needs. As she further stated, additional financial aid from the central government in Jakarta helped her school meet the demand. This financial aid is set forth as a yearly program by the Indonesian government.

Similarly, the story told by Mrs Yusniar illustrates the effort required from all the parties within the school to make a change required by the government's policy:

> Now the first hour of the school starts at 6:40, but we have to be at school at zero hour [6:20]. This is the government's program. It is not easy, but we do it. I tell the teachers to be present at school on time. Honestly, I usually come at 8:30, so I tell the vice principals, the teachers, the administration staff to change and do our best. We have to change because it is a requirement [from the provincial government]. So, I try my best to be here before 6:40; it is because it's the government's requirement. Sometimes people do something because they are required to. (Mrs Yusniar)

The stories shared by these two female participants reveal that sometimes people do something because they are required to and because not doing it would be disobedient. The situations faced by the female school principal participants as cited above can be referred to as pressure that a school principal might face in performing their role. As Wiseman (2005, p. 40) states, principals have a tough job wherever they are since they have to face pressures from parents, business and community leaders, school board members, and education policy makers. Additionally, school leaders or school principals are generally seen to be taking on more and more roles (Mulford, 2003). For example, the administrative role of school principals 'has evolved from the practicing teacher, with added technical and administrative duties, to the full-time manager and developer of human, financial and physical resources' (Mulford, 2003, p.9).

A further analysis of Ms Nunung and Ms Yusniar's stories shows that the stories are in line with what has been described in the previous sections about the presence of

hierarchy and bureaucracy in all levels of public institutions in Indonesia: regional and local educational offices, institutions of higher education, and even the school and classroom (Nielsen, 2003, p. 403). Therefore, it is understandable that the participants argued that, although it was challenging, the regulations had to be followed as they were requirements from the government. This is in accordance with Wiseman's (2005) argument that, 'In systems where most of the decisions are nationally decided, principals will not have as much influence on what is said and done' (p. 103). In relation to this, although school principals now enjoy more autonomy, they have to refer to the government's policies in making decisions concerning their schools' needs.

6.5 Being female

The stories shared by the female participants concerning their leadership journeys also revealed the presence of a commonality in their points of view regarding their existence as females who were in a leadership position. They acknowledged there were others – not only males, but also their female colleagues – who questioned their capability to perform their duties as school principals. All the female school principal participants claimed that it was a challenge for them to prove to others that being female was not an impediment to them performing their duties and responsibilities as school principals.

However, although the female participants claimed that they were capable of performing the duties and responsibilities of a school principal, in some cases being a woman had prevented them from doing a certain activity related to their role as a school principal. For example, one participant, Mrs Siti Hawa, said she had won second place at a national level for the computer training she participated in and the prize was to attend computer training overseas. However, she turned down the opportunity. Being female and married were the reasons she gave for why she turned down the opportunity. As she further said, as a woman, going overseas by herself was very challenging. This implied that being a woman had kept Mrs Siti Hawa from performing a particular task relating to her leadership position. This may suggest the female school principals' lack of confidence. In this case, however, her decision was reasonable because visiting a new place where the culture and the language used are very much different from theirs takes a lot of courage. Therefore, it is worth saying that Mrs Siti Hawa's refusal to be sent overseas for training was not due to her lack of ability, but it was probably due to the boundaries set around her as a woman within the context where she lived.

The following story from another female participant, Mrs Halimah, also confirmed the presence of doubt about females' abilities as school leaders:

> There are many [male counterparts who look down on me]. Sometimes when I am invited to carry out a certain task at an educational event, such comments as 'Ah, she's a woman; can she do it?' … We [I] have to show them that we can. Yes, there are many [males] like that.

In the above quotation, the remarks made by Mrs Halimah's male colleagues might have been caused by the presence of 'male power'; the thought that males are more powerful than females might have been the factor that initiated the remark. According to Van Dijk (1989), individuals have power, referred to as social power, which is 'a property of the relationship between groups, classes, or other social formations, or between persons as social members' (p. 19). Whether in its direct or in its indirect forms, power is both enacted and reproduced in and by discourse (Van Dijk, 1989). Therefore, the remark uttered by Mrs Halimah's male colleague was likely to be the enactment of the social power he had and wanted to show to Mrs Halimah.

6.6 Chapter summary

There are several significant points that the female participants shared in relation to their experiences along their leadership journeys. As the leader of an institution, being able to work with the others is very important. However, in an organization which consists of individuals with different personal characteristics and different job descriptions, conflict is inevitable. The female participants shared their experiences concerning the conflicts they faced in their principalship. Their stories revealed what they had done to overcome the conflicts. For example, the way Mrs Azizah handled the conflict caused by the student suggests what Johnson, Whitington and Oswald (199) refer to 'advocacy of essentially authoritarian approaches to school discipline' (p. 269). However, according to Johnson (2003), expertise in conflict management depends on a principal's capacity to direct concerns away from self to a concern for the welfare and needs of individuals and the organization. Another significant point related to the conflict resolution strategies adopted by the female participants was that they made efforts to ensure that existing conflicts did not escalate. Knowing how to prevent conflicts from escalating and/or to resolve them is necessary for school principals. One of the most important strategies is having and maintaining good communication with

others (i.e., teachers, students and parents) which can lead to good relationships between the school principals and the others.

The leadership journeys experienced by the female participants also showed the pressures they faced in performing their school principalship. As has been noted, school principals face such pressures from parents, business and community leaders, school board members, and education policy makers (Wiseman, 2005, p. 40). They must learn how to cope with the pressures.

In addition to the above pressures, the leadership journeys of the female participants in this present study revealed that being a female who was a leader of a formal institution was a challenge that not only the opposite sex, but also their peers questioned their capabilities as a school principal. They confirmed that it was not an issue for them because what mattered most was to show people that they were able to perform their duties as a school principal regardless of being a woman. However, the story shared by one of the female school principal confirmed that, different from their male counterpart, there were specific issues she faced. For example, they sometimes had more family commitments than their male counterparts, which became the obstacle for her to perform certain task entailed from her role as a school principal.

7 Leadership and family: the stories

Chapter 6 described the female participants' stories about what they experienced on their leadership journeys. As documented in the literature, school principals are confronted with issues such as whole-school discipline, administrative duties and community relationships. They are expected to meet the demands, expectations and pressures from staff, parents and stakeholders. The female school principals in this study, who are all married and have children, were also confronted with the demands of their family live. This chapter presents the stories they shared relating to what they had experienced in order to perform their leadership roles and, at the same, fulfil their roles as a wife and a mother.

7.1 Balancing multiple roles

In her review of the literature on women and leadership, Debebe (2007) concluded that the presence of dual responsibilities of family and work is a challenge for women in their leadership journey. Even in a developed country such as the United States, women's multiple roles are great barriers to career advancement (Zhong, 2009). Similarly, as one of the female school principal participants in this present study stated, the hardest challenge in relation to the multiple roles as a career woman, a wife and a mother, was managing time so that work and family could go hand in hand.

> The hardest challenge is sharing the time between work and family. (Mrs Siti Hawa)

Mrs Siti Hawa's statement is in accordance with what Dang (2012) found in her study of women in leadership positions within some universities and colleges in Vietnam. The biggest challenge the participants in her study had to address was balancing work and family responsibilities. Additionally, previous studies of women and leadership at the university level conducted by scholars in Asian countries such as Indonesia, Singapore, Thailand, Hong Kong and Korea (Lee, 2001; Luke, 1997, 1998a, 1998b, 2002;

Setiadarma, 1993) showed that, although society is becoming more accommodating of women's personal achievement (e.g. in their careers) and their spouses did undertake domestic tasks, women were still the primary caretakers; child care and household duties were their responsibilities. Previous studies (Greenglass, Pantony, & Burke, 1989; Riehl & Byrd, 1997) also showed that, although conflicts between the demands of work and family affect both men and women, women experience greater work–family conflict than do men. These findings are relevant to Mrs Siti Hawa's statement, which suggests that, although both the participants and their spouses have a career, it is the female participants who bear most of the responsibilities associated with domestic tasks. For this reason, managing to share time for work and family is a challenge for them.

The following stories shared by two of the participants describe what they faced or experienced in relation to their multiple roles:

> For I have to prepare food, then at half past five, all food I have cooked is readily served. I do it all alone … Since my husband is a country man who loves eating fish soup for breakfast, I usually prepare the ingredients before going to bed at night. So, in the morning, I just boil some water, add the ingredients, and the fish. It's all been prepared by me. Also, every day I have to prepare my husband's clothes, like on Tuesday he has to wear a blue and black shirt, then I prepare all of them. (Mrs Maryantini)

> Oh, yes [I prepare the meal]. I do not have a maid so I start everything early in the morning. I get up at 4. Then, I make breakfast for my husband and kid. Because my kid gets home from school late in the afternoon, I pack a lunch for him. At 5.30 am, breakfast for my family is already on the table. Then, at 6 am I have to leave for school. In the afternoon, after coming home from school, I have to also do the laundry, sweep the floor, and cook for dinner and so on … (Mrs Farida)

> Being a woman means having to perform in many household works, because we are career women. Both [career and household work] are difficult to achieve … (Mrs Halimah)

> As I previously stated, I had refused to be appointed as a vice principal because at that time my husband was still serving as a school principal. If [I accepted the position], no wonder I would be busy and my husband went back home from the place where he was placed as a school principal once in a week. Then no one would take care of my kids, that's why I refused the opportunity [to be a vice principal]. When my husband no longer served as a school principal, I got his permission [to apply for a school principal position] and actually he supported me to. It's like, well, now it's my turn. So, now my husband is not so busy anymore, but I am, now. So, when he was busy [as a school principal], I was not supposed to be busier than him. It's all God's plan. The consequence of being a school principal and a housewife; it requires much time. (Mrs Nunung).

The story shared by Mrs Maryantini revealed that, before she held the leadership position as a school principal, household tasks such as making breakfast and laundering

were her responsibility. After becoming a school principal, she still did the household work by herself. For example, she cooked her husband fish soup for breakfast. Fish soup is one of the traditional foods from where her husband was from. Since the meal needed a lot of ingredients, Mrs Maryantini decided to prepare them at night so it did not take much of her time to do it in the morning.

Mrs Farida shared a similar story to Mrs Maryantini's. She did the household work herself as well. The same thing was also acknowledged by Mrs Halimah whose statement suggested that, as a woman, it was her role to manage the household chores. Even though Mrs Halimah did not explicitly say that this was not easy to do, her statement clearly confirmed that performing both her roles as a housewife and as a career woman was a challenge.

A significant point that can be concluded from the stories of Mrs Maryantini and Mrs Farida relating to their multiple roles was that they had had to develop strategies to help them anticipate their hectic schedules. For example, as Mrs Maryantini stated, she had to go to school early in the morning, while on the other hand, she also had to make breakfast for her spouse and children. Preparing what she wanted to serve for her family at breakfast the night before was her strategy. By doing so, she could save time in the morning since she did not have to spend much time making breakfast. Likewise, for Mrs Farida, getting up very early was her strategy in order to be able to manage her time in the morning, so that before leaving for school she still had time to make breakfast for her family.

In accordance with the statements of Mrs Maryantini, Mrs Farida and Mrs Halimah, Mrs Nunung also acknowledged that it was a challenge for her to manage her roles as a career woman, a wife and a mother. Mrs Nunung was a vice principal when her husband was already a school principal. Her concern about taking care of her children, who were about fourteen, eleven and eight years old, while her husband fulfilled his responsibilities as a school principal far from where they lived, made her turn down the opportunity to apply for a position as a school principal. Mrs Nunung believed that, since much of her husband's time was already devoted to his role as a school principal, she had to spend more time with their children.

The negotiation Mrs Nunung and her husband agreed on resulted in the decision that she would have an opportunity to become a school principal when her husband stepped

down from his position as a school principal. Mrs Nunung's story showed that her husband's permission was actualized in the support he gave to Mrs Nunung to advance her career in the educational field as a school principal.

The negotiation between Mrs Nunung and her husband seemed to disadvantage her because she turned down an opportunity to become a school principal and waited until her husband had completed his term. However, as she acknowledged, it was the option they both decided and agreed upon.

Furthermore, apart from the negotiation between Mrs Nunung and her husband, another point that can be concluded from Mrs Nunung's decision not to take the opportunity to apply for a school principal's position was that she was showing respect for her husband. This respect was likely related to her religious beliefs as a Muslim. As Mrs Nunung previously stated, it was her role as a wife and a mother to give more time to their children while her husband had less time because he was a principal at a school located at a different place to where they lived. She believed that this was all God's plan. Therefore, it should be underlined that the argument about the notions of respect and permission that is concluded from Mrs Nunung's story should be viewed within the context of Islamic religious teaching.

Another significant point that can be inferred from the stories shared by these four female participants relating to their concern to fulfil their roles as wives and mothers, and at the same time as a career women, was that their decisions to do the household work and take care of the children by themselves without hiring an assistant was their own choice.

The stories shared by the female school principals show that they are all aware that being a school principal has entailed more work, which at the same time also requires more of their time. However, as described in their stories, being a career woman was not an excuse for not performing the household chores. This fact raised a question: Why do they do the household chores in spite of their hectic schedule as a school principal? The following analysis provides answers to this question.

First, the context where these female school principals lived has to be considered in order to understand why they still did all the household chores in spite of their hectic schedule as a school principal. As described in Chapter 2, the Marriage Law Regulation

enacted by the Indonesian government explicitly states that taking good care of the household is a wife's responsibility. However, even if were not outlined in the Marriage Law Regulation, the patriarchal system that exists in Indonesia positions women as the persons who are responsible for the domestic chores and the primary care of children, while the men are the breadwinners. This is also in accordance with Hofstede and Bond's (1988) claim that Asian cultures are collective and familial and women are expected to assume responsibility for household work and the children. The following remarks from two of the participants are in accordance with Hofstede and Bond's claims:

> We have to realize that as a woman when we are at school, we are the leaders. However, at home, the husband is the imam or the leader and the wife is the follower. (Mrs Yanti)

> At home, I am a wife; a mother. Here [at school] I am a school principal and at home I am not a school principal. (Mrs Anisa)

It should be underlined that these statements by Mrs Yanti and Mrs Anisa were made in the context of the religious teaching they practice. Their statements that they were the leaders at school, but it was their husbands, who were the leaders at home, are in accordance with Islamic religious teaching; a husband is the 'imam' or the leader for his wife. As Quthb (2000), an Islamic scholar, claims, a family is an organization and the leadership in a family is in the husband's hands. Asadinejad (2012,) highlights the same point in his scholarly writing focusing on how to resolve marital relationship problems: 'Nowadays in many countries both spouses are the heads of the family. However, the holy Quran gives 'the leadership of this small community to men' (p. 82). As Asadinejad points out, the Quran says leadership is in husbands' hands, but, referring to the Quranic verse (Ayah 128 of Surah an-Nisa), Asadinejad further explains (2012), 'the man's leadership is not an imperative order and the parties can reach an agreement on it or manage the family together' (p. 82). This means that a husband and a wife can negotiate and make a decision together about what is best for the family.

Considering the workload the female participants had as school principals, doing the household chores by themselves was a challenging task. As a consequence, there were times when they had to put more time and attention into carrying out their responsibilities as a school leader. It is worth noting that, as the leaders of their schools, their followers (i.e., the teachers, students, parents and stakeholders) probably had high

expectations of the female participants. According to Busch-Vishniac et al. (2008), leaders should be available to work at any time. In other words, leaders are supposed to be around whenever their followers need them.

Similarly, this was also experienced by the female school principals who participated in this present study. Their role as a school principal entailed some responsibilities they had to embrace and do. As a consequence, there were times when they had to put more time and attention into carrying out their responsibilities as school leaders. This is in line with Pocock's (2004, p. 10) claim that 'Mothers with jobs have always been busy women'. For the female participants in this present study, this meant they had less time to spend with their family. This was illustrated in the following story shared by Mrs Siti Hawa on how her working load as a school principal affected her:

> [as a school principal] I have to be at school at 6:30 a.m. and I have to leave them [spouse and children] with insufficient meals and then without providing their lunch. (Mrs Siti Hawa)

Required to be at the school at 6:30 in the morning, Mrs Siti Hawa had to leave for the school early and left her family without a well-prepared meal for their breakfast. In addition, going home late due to work relating to her responsibility as a school principal was also why she did not prepare a meal for lunch for her family.

However, as Mrs Siti Hawa further stated, both her husband and children were considerate. Although her husband's office allowed its employees to have lunch at home, her husband usually had lunch at work and he did not request her to serve him lunch at home. In addition, Mrs Siti Hawa's grown-up children were also reasonably considerate of her responsibilities as a school principal, which meant she could not always fully fulfil her role as a mother. Mrs Siti Hawa's youngest son was already in his final year of tertiary study when the interview took place. Mrs Siti Hawa's story suggests that, even though her family was reasonably considerate of her role as a career woman, she still felt guilty about the fact that she, for example, could not fix breakfast for her family. What Mrs Siti Hawa said about feeling guilty concurs with what Parsaloi and Steyn (2013) found in their study investigating the lived experiences of female head teachers in rural primary schools within Kajiado County in Kenya: 'Although these women took their leadership roles very seriously, they still valued their domestic roles. They felt guilty for not performing their duties adequately as mothers, wives and home-makers' (p. 5075).

Family-related problems stemming from the participants' hectic schedules as school principals were also described in the following stories shared by Mrs Farida and Mrs Azizah:

> a lot of time has been spent at school. Like I leave for school at 6 am now, then at 3–4 pm I leave school and usually arrive home late in the afternoon (at sunset) meaning that it's almost a full day focusing on school. … that's the big challenge, that will be difficult if family can't understand that situation. (Mrs Farida)

> I usually went home at this hour [1.30pm], then [after being a school principal] not [go home at 1.30]. (Mrs Azizah)

Mrs Farida and Mrs Azizah's stories show that there was a difference in the workload hour between a school principal and a teacher. As a school leader, the female school principals spent more time at school; they were usually still at school when most teachers had already gone home. Similarly, the issue of the working hours of a school principal was also highlighted by Ertan (2004) whose study involved female school principals in Victoria, Australia. As Ertan (2004) concludes, 'The role of principal does require long hours to attend to administrative duties, school management, parent/school liaison, regional and state meetings and conferences' (p. 86).

The long working hours of a school principal, as described by the two female school principals and Ertan (2004), is due to the additional work associated with the role. The responsibilities of a school principal are outlined in the Indonesian Government Regulation No. 19/2007, which includes the job description of a secondary school principal (see Chapter 2 for details). The responsibilities of an Indonesian secondary school principal include the following: performing SWOT analysis, planning the annual work plan, outlining and performing the supervision program and using the results of the supervision to improve the school's performance. Taking into consideration these responsibilities of an Indonesian secondary school principal, it is worth saying that the female school principals involved in this present study had to devote more time to their principalship duties. Therefore, they had less time to spend with their family members (spouses and children) as a consequence of their roles as school principals, as the following participant admitted:

> that's the consequence of being a principal as well as a housewife, sometimes there is a lot of time spent for the career. (Mrs Nunung)

Mrs Nunung's statement confirms what Mrs Farida and Mrs Azizah mentioned: that having less time to spend with family members was the consequence of fulfilling their responsibilities as a school principal.

Furthermore, having less time to spend with their family members due to their responsibilities as a school principal meant some changes had to be made in the female school principals' family lives. The story shared by one of the female school principals, Mrs Rinawati, illustrated this:

> I hardly have time to cook, so [we] mostly buy [cooked food] or eat outside such as in a restaurant. My kids sometimes miss the food that I usually cooked for them when they were kids. So that's I think one of the problems that I have. (Mrs Rinawati)

Balancing her roles as a career woman, a wife and a mother, Mrs Rinawati found it difficult to get time to cook for her spouse and children. She used to cook for her family, but this changed when she became a school principal; she rarely had time to do it.

Mrs Rinawati pointed out that buying cooked food or having meals in restaurants were the ways she compromised and managed her time. A similar story was also identified by Vianty (2012), whose study focused on the experiences of an Indonesian female who had been in some educational leadership positions in relation to her role as a wife and a mother. Vianty (2012) reported the following based on the stories shared by the female participant in her study:

> there were times when she had to spend extra time at work and she got complaints from her children. However, clearly she managed to fulfill her responsibility as a wife and a mother by making adjustments to family arrangements, such as making up the time that she had spent away from her family by eating out with them or taking them to the cinema. (p. 113)

As this female participant in Vianty's study stated, eating out and going to the cinema with her husband and children were the ways in which she made up for the times she spent away from her spouse and children. Those were her ways to compensate for the fact that she had less time to spend with her family members. This female participant in Vianty's study (2012) further claimed that it was not the quantity (i.e., the length of time spent) that mattered most, but it was the quality – how the time with her family was spent. Similarly, Mrs Nunung, one of the female school principals in this present study, expressed the same point of view. Mrs Nunung usually set aside time to spend

with her children at the weekends. Even though it was not much in terms of the quantity, she believed that it was the quality – how the little time was spent – that mattered.

To sum up, the stories shared by the female participants in this present study showed that having less time to spend with family members was a consequence of having multiple roles as a wife, a mother and a career woman. Similar to what was stated by the participant in Vianty's study (2012), having less time to spend with their children led their children to complain. For example, Mrs Azizah admitted that her five-year-old youngest child sometimes complained about how little time Mrs Azizah had with the family. However, her older children (a college and a senior high school student) did not have a problem with it. Having analysed this finding, the possible conclusion is that it might be due to the fact that, when Mrs Azizah was appointed as a senior high school principal, she still had a young child who needed much more attention from her, while her older children probably already understood that as a school principal their mother now had a hectic schedule so she had less time to spend with the children. The other female participants took up their position as a school principal when their children were already grown up. Most of the children did not live at home anymore; they were studying at a university or working in a company in different cities. Therefore, for these female school principals, the lack of time spent with their children was not caused by their hectic schedule as a career woman, but it was because their children were not living with them.

7.2 Outside challenges

The participants' stories about the effect of their leadership role on their family lives also revealed the presence of outside challenges. As mentioned in the previous section, the hectic schedules associated with their roles as school principals caused the principals to have less time with their husbands and children. The principals' stories also revealed that having less time for socializing with their neighbours became a challenge that they experienced during their leadership journey. The following statement from one of the participants describes the problem:

> [Having less time] sometimes makes it difficult for me to socialize with my neighbours. This is a challenge, but this is the consequence that I have to accept as a school principal. Sometimes I have no time to socialize with the neighbours living next to us. My family and I live in a 'kampong' [neighbourhood]. Living in a

> kampong, the sense of togetherness and 'gotong royong' [mutual assistance] is so heavy. People know each other well and they help each other as well. Sometimes [because of my busy schedule] I do not know that my neighbour is hospitalized and my neighbours do not know either when I get sick and hospitalized. It happens because there is lack of communication [between my neighbours and I]. I rarely mingle and get involved because of how little time I have, but the neighbours sometimes take it the wrong way. They think it's because I do not want to mingle or I do it on purpose. It is because they do not know what our work is. (Mrs Siti Hawa)

Mrs Siti Hawa described that having no time to talk to or to socialize with her neighbours resulting from her hectic schedule as a school principal had become a challenge for her. Mrs Siti Hawa's story suggests that it is important to maintain social relationships with the community. In the Indonesian context, socialization is part of Indonesian culture. Getting involved in the community or neighbourhood activities, mingling and having conversations with neighbours are examples of how Indonesians socialize with each other. As Mrs Siti Hawa stated, the sense of *gotong royong* or mutual assistance in her neighbourhood is strong. It is one example of customs that exist in varying forms in most parts of Indonesia (Mann, 1998). According to Bowen (1986), who has traced the term *gotong royong* through the history of Indonesia since Independence in 1945, *gotong royong* is the basic element in the construction of Indonesian tradition. The term *gotong royong*, as Bowen (1998) explains, is 'a general ethos of mutual assistance (the "spirit" of the community), and as such it has become part of a "national culture" that is recognized throughout the nation' (p. 558).

Socializing that represents the spirit of the community is very important in the lives of Indonesians. Therefore, it is worth noting that, as Mrs Siti Hawa acknowledged, not being able to socialize with her neighbours due to her hectic schedule as a school principal was a challenge for her. She wanted to get involved in neighbourhood activities but, on the other hand, she found it difficult to manage her time due to her hectic schedule as a school principal. Based on her story, it appeared that lack of communication was likely to create misunderstanding between Mrs Hawa and her neighbours. Community bonding is very important in the Indonesian cultural context, but sometimes the principals have to prioritize their family and work commitments over neighbourhood activities

The stories shared by the following principals had elements in common with the story shared by Mrs Siti Hawa concerning her hectic schedule which prevented her socializing or mingling with the neighbours:

> There's a lot of work to do [as a school principal] and because of that sometimes you go home very late and your neighbours may say something [bad] about it. (Mrs Azizah)

> As long as our family understands [what we do] and there is no secret and there is communication between the husband and wife, and also the children, there will be no problem. However, the dilemma is sometimes with the society or the neighbourhood where we live. Many people still think that a mother's place is at home. So, [because of the lack of time I have] when there is an activity in my neighbourhood, sometimes I do not come. There are of course some neighbours who take it the wrong way and come to the conclusion that I am a person who does not want to socialize or to mingle. It is because they do not know what we are having at work. (Mrs Farida)

The stories shared by Mrs Azizah and Mrs Farida were similar to what was shared by Mrs Siti Hawa about challenges coming from outside the family. As Mrs Azizah acknowledged, going home very late due to the work she had at school could invite negative remarks from her neighbours, although the neighbours did not have a clear idea why Mrs Azizah came home late. Likewise, Mrs Farida claimed that her hectic schedule as a school principal which required her to spend more time at school and less time at home also brought negative comments from her neighbours. In accordance with what Mrs Azizah stated, Mrs Farida also told that her neighbours did not know what she had to do at school and why she had to go home late, but they made their own assumptions about why Mrs Farida rarely attended the activities that her neighbourhood conducted.

This kind of challenge coming from outside the family is difficult to avoid. Making an inference from what Mrs Siti Hawa, Mrs Azizah and Mrs Farida said, it is worth noting that the principals did realize that it was a consequence of their status as career women that they had to accept. In addition, their neighbours did not know what the female school principals do and why they had to spend more time at their schools. If the neighbours knew the story behind it, they would probably have a different point of view on this matter.

7.3 Family's support

The participants reported that, as a wife and a mother, support from their spouses and children are very important in their leadership journeys. This section examines participants' views on the support they received from their spouses and children that helped them perform their leadership roles.

7.3.1 Spouse and children's support

The first section of this chapter described that the female school principal participants in this present study did manage to do household work despite having hectic schedules due to their responsibilities as school principals. Their stories showed that they had certain strategies to help them manage their time in order to do the household chores. Their stories also revealed that they received support from their spouses and children. The following are the stories shared by some of the female participants when they were asked about the support their spouses gave to them:

> Yes, of course [there is] support from my husband. If there is no support from my husband, how can it be [become a school principal]. (Mrs Halimah)

> My husband is not a civil servant; he is a freelance. So, my husband drives me to school; he can also take care of my youngest child [when I take her to school with me]. [By doing so] I can go on with my work. (Mrs Azizah)

> [Support from my husband is] a lot. My husband is a school assessor so when I have a problem with school accreditation, I come to him. He showed me what I had to do. (Mrs Nunung)

> My husband used to be a school principal so he knows what I do as a school principal. As a former school principal, my husband gives me feedback and advice that I need as a school principal. (Mrs Farida)

> So this is how we do it; when my husband is at home, he helps me tidy up outside the house and I do the inside. If he washes the clothes, I iron them. (Mrs Farida)

Mrs Halimah's statement confirmed that she was able to become a school principal because she had support from her husband, although she did not describe explicitly what kind of support her husband gave. For Mrs Azizah, whose husband was not from the same working background, she received practical support from her husband, for example, driving her to school. Next, the stories shared by Mrs Nunung and Mrs Farida, whose husbands had the same working background, showed that the support these two participants received from their spouses was work-related. Their husbands' working experiences served as a reference when they faced issues related to their work at school. In addition, for Mrs Farida, the support she received from her husband also included household work; her husband contributed by helping her does the chores. It is worth noting that Mrs Farida's husband did not just support her, but also they developed a strategy to share the household chores. Similar to what has been described in Section 7.1 on balancing multiple roles, the way Mrs Farida and her husband shared the work showed the presence of a work division in the family. Eagly and Carly (2007) highlight

the importance of work division, arguing that spouses who share domestic work can be especially helpful to their partner in seeking leadership roles. Bulbeck's (2005) study revealed that new generations of Indonesians value sharing responsibility for housework between a husband and a wife. This change may be due to increasing levels of education.

In addition to the support given by their spouses, the female participants also highlighted the importance of support they had from their children. One participant stated:

> they could accept my career and feel proud of having a mom as a [school] principal. They even motivate me to be in that position. (Mrs Yanti)

As Mrs Yanti described, her children could accept the fact that their mother was a career woman. In addition, Mrs Yanti's children were also proud of having a mother who was a school principal. In Mrs Yanti's case, it was her children who motivated her to pursue a leadership position as a school principal. As described in Chapter 5, the path the participants had been through to their leadership position was very challenging. Therefore, it is understandable that Mrs Yanti's children were proud of her status as a school principal because, as the persons who motivated her to become a school principal, her achievement was also their achievement. Mrs Yanti's story suggests that, because Mrs Yanti's children realized their mother was a school principal, they were also likely to understand that their mother's responsibilities as a school leader entailed some responsibilities that had an impact on their family lives, such as having less time to spend with family members.

The stories shared by two participants, Mrs Rinawati and Mrs Azizah, revealed that the support given by their children varied:

> When I one day had a meeting at school until afternoon which was out of school time, my son would usually pick me up to go home. (Mrs Rinawati)

> Yes, of course [I get support from my daughter]. For example, if I don't have time to download something from the internet, then my daughter helps me to download it, save it in a flash disk, then print it. It's her support for me. (Mrs Azizah)

> When I've got a lot of work to do at school, my eldest daughter takes care of her youngest sister who is still three years old. (Mrs Azizah)

As stated by Mrs Rinawati, picking her up at school was the support that her son gave to her. This seemed a simple errand that a son could do for his mother. However, this is

one of the forms of responsibility of children to their parents. Mrs Azizah also previously described that her husband drove her to school. Driving mothers or wives to and from a certain place such as to work is common in Indonesia. For Mrs Azizah, the support she received from her daughter was related to her work, such as retrieving certain sources from websites.

Having grown-up children was very helpful for Mrs Azizah because they could help her to perform her leadership role by doing such things as downloading the documents from the internet that Mrs Azizah needed as a school principal. Another support Mrs Azizah received from her children was her eldest daughter baby-sitting the youngest one.

Referring to what the female participants stated about the support given by their spouses and children, it can be highlighted that the support comes in different forms, but they all matter for the participants. The following statement from Mrs Yusniar can serve as a concluding remark to highlight the important role of support from family members (spouses and children):

> Family's support is very important, so it is impossible for us to be successful if we don't have support from our spouse; it's the first one, and the second one, support from our children. (Mrs Yusniar)

The importance of support from spouses was also highlighted by all of the participants in Murniati's (2012) study, who claimed that they had been able to achieve their current positions because their husbands were very supportive. The support from their spouses took different forms; some husbands were willing to share the domestic responsibilities, such as helping with child care and household chores. Dang's (2012) study involving Vietnamese women in academic leadership reported that, without support from their spouses, the women would have stepped down from their demanding and challenging leadership roles and, as a result, spousal support is a crucial facilitating factor in the women's upward mobility. Likewise, Valk and Srinivasan (2011) reported the importance of spouse support (e.g. doing household chores) for Indian women IT professionals to achieve work–family balance. Similar findings were also found by Khumaidah (2008) in her study of Indonesian married women who conducted their postgraduate studies in a university in Australia. As Khumaidah (2008) claims, 'when women have made a decision to undertake a career, it is at the cost of shouldering double or triple burdens' (p. 46). Therefore, it is worth saying that having support from

their family members can help women deal with the challenges they face in their career journeys.

7.3.2 Extended family's support

In addition to the support the participants received from their spouses and children, there was also support from other family members such as their siblings. Mrs Maryantini described the support she received from her extended family:

> Since in my family there is also my sister living with us, I then share my housework with her. If I should work in the morning, she then will do this and this. Though she stays with us, my parents still help her financially. Alhamdulillah [thanks God], because of this cooperation between me, my sister, and my mom, everything goes so well. (Mrs Maryantini)

Having a sister staying with her was very helpful for Mrs Maryantini because she could share the household chores with her sister. In Indonesian communities, it is common to see a brother, a sister, or other family members such as cousins, nieces or nephews from the village staying at their relatives' house in order to continue their studies. Mrs Maryantini's sister was staying with her while continuing her study. Even though her sister stayed at her house, Mrs Maryantini's parents still supported her sister financially (i.e. her tuition fees). Mrs Maryantini's story suggests that there is mutual benefit in having her sister staying at her place; Mrs Maryantini could get help from her sister, while her sister did not have to rent a place to live.

Mrs Azizah shared a similar story:

> so this is the way to do it. As a school principal, I am not always busy with my work. There are times when I don't have a lot of work to do. But when I have a lot of work to do, I can then entrust my youngest kid to my sister or my niece. Or if our older kid goes to the college in the afternoon, she then can take care of her younger sister in the morning. (Mrs Azizah)

It is common in Indonesia for working parents to leave their non-school-age children with their parents, parents-in-law or sister/sister in-law. They can leave their children for free. In addition, the parents often feel more comfortable and safe leaving their children with family members rather than asking other people such as babysitters to take care of their children. In other words, the parents not only can leave their children for free, but also with peace of mind. This is in accordance with Poduval and Poduval's (2009) point that in Asian countries, and in many joint family systems, grandparents and

other non-working family members fulfil the need for child care, so they take over the job of child care when the mother is at work.

For Mrs Azizah, who had a five-year-old daughter, help from her sister or niece was support contributed by her extended family members that was important to her role as a career woman.

7.4 Chapter summary

Based on the stories on work and family lives shared by the female school principal participants in this present study, three points should be highlighted. First, balancing multiple roles as career women, wives and mothers presents challenges. The review of literature by Debebe (2007), for example, has confirmed that a dual responsibility of family and work is a challenge for women in their leadership journeys. Likewise, for the female participants in this present study, having a position as a school principal is also a challenge because this means doubling their roles and responsibilities. For example, before becoming a school principal, they did the household chores and this remained the same when they were a school principal. This suggests that, in this particular context of a southern region of Sumatera, Indonesia, the female school principal participants still believe that it is their responsibility to do the household chores.

Having multiple roles as a career woman, a wife and a mother also means that the female participants have to be ready for the consequences because mothers with jobs have always been busy women (Pocock, 2004, p. 10). Having less time to spend with family members and less time to do the chores were two points cited by the participants stemming from their hectic schedules. As one of the participants acknowledged, this made her feel guilty. This guilty feeling for not performing duties adequately as mothers, wives and homemakers was also admitted by the female head teachers in rural primary schools within Kajiado County in Kenya (Parsaloi & Steyn, 2013). This confirms the fact that, although these two studies were conducted within two different contexts, mothers with jobs encounter the same challenge; namely, balancing the dual roles of work and family lives. In addition to having less time with family, having less time to socialize with the community, especially where they reside, was another impact stemming from the female participants' hectic work schedules. Lack of communication with their neighbours was a consequence they had to accept because of their lack of time.

As described in this chapter, the female participants admitted that they still did the household work despite their hectic schedules as school principals. For example, Mrs Maryantini, Mrs Farida and Mrs Halimah did the household chores by themselves and their stories suggested no acknowledgement of their husbands' superior position in the family. They decided to do it themselves because they believed that it was their responsibility as a wife and a mother. As Mrs Nunung said, it was all God's plan. Mrs Yanti also stated that a husband is the imam or leader at home. Although it was not explicitly mentioned by all of the participants, Mrs Nunung and Mrs Yanti's statements relate to Islamic religious teaching, which is the religious belief practised by all the participants. Therefore, it is reasonable to say that their decision to do the household chores by themselves in spite of their hectic schedules should be viewed in the context of religious teaching.

The participants' stories revealed that, in addition to doing the chores themselves, they had strategies that helped them overcome the challenges stemming from their hectic schedules. For example, sharing the work with their spouses was cited as a helpful strategy. This serves as evidence that there is a work division at home between the participants and their spouses.

The contribution of the spouses in doing the chores can be considered as support they give to their wives. Support also comes from the female participants' children. For example, searching for the participants' work-related information through the internet, was the kind of support Mrs Nunung received from her eldest daughter. It should be noted that the support or help Mrs Nunung and Mrs Rinawati received from their children was possible because they had grown-up children. In other words, it can be argued that it is an advantage for a married school principal to have grown-up children because it is possible for her to expect assistance from her grown-up children. However, this claim cannot be generalized since different contexts may have different points of views on how things should be done. Additionally, support came from extended family members. For example, having a sister staying with her was very helpful for Mrs Maryantini because she could share household chores with her sister.

To conclude, the stories about leadership and family lives shared by the female school principal participants highlight that balancing multiple roles as career women, wives and mothers is challenging. However, they made an effort to do it. Having certain

strategies and receiving support or assistance from their spouses, children and extended family members proved to be an important way for them to manage the consequences stemming from their work as school principals.

8 Conclusion

This chapter presents a summary of the study reported in this thesis. First, it starts by describing the background to this study and what this study attempted to explore. Second, it revisits the research methodology guiding the conduct of this study. Following this, the findings, arguments and discussions are summarized. The discussion of the findings of this study includes comparisons with what has been documented in the literature concerning similar or related scholarly works. In addition, the discussion of the results of this study also highlights the unique findings of this study in terms of the local, regional, national and international contexts. For example, some of the participants referred to the Quran and *hadith* when they talked about their leadership experiences. Next, the limitations of this study are also discussed. Finally, recommendations for further study conclude this chapter.

8.1 Background and purpose of this study

The number of male teachers in Indonesia increases every year. Data from the Indonesian Ministry of National Education (2010) showed that, by the end of 2010, 39.55 per cent of teachers in public and private schools at kindergarten, elementary and secondary levels in Indonesia are male. This suggests that teaching cannot be claimed to be an exclusively female profession in Indonesia. A number of factors have contributed to this shift. Referring to the stories shared by the female school principal participants in this present study, economic security was one of the reasons they decided to be a teacher. This may also be a reason for males to choose the teaching profession, but an empirical investigation should be conducted to confirm this.

Although in Indonesia the number of female teachers is still higher than male ones, the rate at which women actually fill the school principal position is not proportional to the number of female teachers. The number of male school principals is greater than female school principals (Indonesian Ministry of National Education, 2010). A similar

phenomenon also takes place in other countries (Coffee & Delamont, 2000; Mulenge, 2002; Celikten, 2005); although teaching is dominated by women, it is male teachers who hold the school principal positions. These facts are in accordance with de la Rey's argument (2005) that, internationally, women are still under-represented in positions of power, responsibility and leadership, despite the dramatic increase in their formal employment over the last five decades.

Taking into consideration the fact that in Indonesia the number of male school principals is greater than female school principals, it was worth investigating the leadership experiences of Indonesian female public senior high school principals. The stories shared by the participants can serve as lessons for other Indonesian women who aspire to become school principals. Exploring the leadership experiences of Indonesian female public school principals also made a significant contribution to the body of knowledge on leadership experiences, especially from the point of view of women as leaders. This is also related to the facts that there are relatively few studies focusing on school leadership in Asian contexts and even fewer of them are available in English (Raihani, 2008), and there is limited relevant literature on Asian women and educational leadership, especially in the Indonesian context (Vianty, 2012).

Gaining the leadership stories of Indonesian female public senior high school principals was a way to seek explanations about how they came to their principalship positions. In accordance with this, the aim of this study was to investigate the leadership stories and experiences of Indonesian female state senior high school principals in municipality Musi Indah, southern region of Sumatera, Indonesia. Particularly, the aims of this study were to investigate how the participants arrived at their leadership positions as school principals, what their leadership stories were, and what they understood to be the significant challenges of being career women with regard to their family life.

8.2 Methodology

To obtain the information sought from the participants, a qualitative narrative inquiry study approach was employed. A qualitative approach was chosen for this present study because, as Bryman (2004, p. 762) highlights, qualitative research methods can unveil certain areas of investigation in leadership such as uncovering or attaching greater significance to aspects of leadership that are relatively neglected by quantitative researchers and appreciating the relevance of context for leader behaviour.

The qualitative narrative inquiry approach that helped to frame the investigation in this present study relied on the narratives or stories told by the participants. According to Casey (1995), narrative inquiry is 'the study of stories of experience, or, of life generally, which enables a researcher to identify themes, issues, concerns and problems of individuals, or communities' (p. 4). As a research methodology, narrative inquiry is 'concerned with the production, interpretation and representation of storied accounts of lived experience' (Shacklock & Thorp, 2005, p. 156).

8.3 Key findings

The key findings of this study covered the answers to the research questions.

8.3.1 Research question 1: How did the Indonesian female senior high school principals come to be in their leadership position?

8.3.1.1 Decision to become a teacher

The findings of this study, which were based on the interviews with the participants, revealed that it all started from the participants' initial decision to choose teaching as a career. This study found that there were several different reasons behind the participants' decisions to become teachers. Basically, the participants' reasons or motives to choose a teaching career can be categorized as external or internal.

8.3.1.1.1 External factors

First, one external reason was the participants' parents' wish or request. The participants acknowledged that their parents requested them to be a teacher, even though being a teacher was not what they wanted. However, they accepted what their parents asked them to do. The participants' stories revealed the explanations of why they willingly accepted their parents' wishes. Firstly, it was closely associated with the practice of their religious beliefs as a Muslim. Accepting what their parents suggested showed their obedience as a child. In Islamic teaching, children's obedience to their parents is very important and it is mentioned in the Quran several times. Secondly the participants' acceptance of their parents' decision was the way they avoided conflict with their parents. Similarly, Yong (1995) investigated the motives for choosing a teaching career of students who were enrolled in the Certificate in Education Program at Universiti Brunei Darussalam. Yong (1995) reported that a few students admitted that they were forced by their parents into teaching and, to avoid having a conflict with their parents, they accepted the decision. Thirdly, the participants' decision to become a teacher as

requested by their parents suggested the presence of a collectivist notion, which is often identified with Asian cultures. Scholars have pointed out that in collectivist cultures the needs of the family are usually prioritized and individual members are often asked to downplay or sacrifice their own needs and desires if their needs create conflict with the family (Huang, 1994; Matsumoto & Juang, 2004). The fourth reason why the participants accepted their parents' wish to become a teacher was because they wanted to help their parents financially.

The second external motive or reason that motivated the participants to choose a teaching career was concerned with the role of the father/father figure and significant others. In the context where the participants were from, parents had a significant role in deciding the future career of the participants. As found in this study, the decision to become a teacher was made by their parents. Specifically, it was fathers who had control over decisions concerning their children's future careers. However, as the participants admitted, it was their parents' involvement in their future career that had brought them to their leadership position as a school principal. They further claimed that they were very grateful for what their parents had decided. Other family members such as uncles also played an important role in the future career of the participants. Again, referring to the documented literature, this suggested the presence of collectivism, in which members see themselves as fundamentally connected with others (Markus & Kitayama, 1991). In addition to their parents and other family members, former school teachers were also cited as significant others who motivated the participants to choose a teaching career. The findings of studies conducted in Brunei (Yong, 1995) and in the United States (Thomson, Turner & Nietfeld, 2012) showed that family members or former teachers were greatly influential factors in the participants' teaching choices. According to Alexander, Chant and Cox (1994), 'The impact of "others" persists as an important factor' (p. 40) that becomes a motive for choosing teaching as a career.

Third, information or knowledge gained from readings concerning the roles of a teacher was another external reason or motive that inspired some participants to become teachers. This strongly suggests the important role of reading in one's life.

8.3.1.1.2 Internal factors

In addition to the external motives, the following internal motives or reasons were significant points that emerged from the participants' stories about their decisions to become teachers.

First, one internal motive or reason was the participants' desire to improve their family's financial position. Having parents who were farmers who did not earn much from farming motivated the participants to get a job as soon as they graduated from school. The 2015 Economic Survey (OECD, 2015, p. 35) shows that poverty in Indonesia is mostly, but not exclusively, found in rural and agricultural areas where about half the population lives. Therefore, it was understandable that the participants whose parents were small farmers were motivated to improve their lives financially. Being a teacher was the choice. First, this was because at that time they were eligible to get a job as a teacher once they completed their study at a teachers college (now graduates of teachers colleges have to sit a test in order to secure a place as a teacher). By continuing their study at a teachers college, they would be able to give a portion of their earning to financially help their family.

Second, teaching is often perceived as a 'gendered' profession. As Bolton and Muzio (2008) argue, 'teaching has historically been numerically dominated by women and its ethos of vocationalism, dedication and nurturance delineates it as "women's" work drawing on the stereotypical notion of the "caring" female' (p. 291).The notion that teaching is woman's work may make women perceive teaching as the right occupation for them. This claim certainly needs to be justified. The stories the participants in this present study shared suggested that being a female had motivated them to choose teaching as a career since teaching is perceived as a female work.

Third, the stories shared by the participants also suggested that being a teacher with civil servant status or a government employee provided them with job security. In previous studies job security was cited as one of the main reasons for choosing a teaching career (Richardson & Watt, 2006; Suryani et al., 2013). In Indonesia, a civil servant or a government employee is entitled to receive a certain amount of money every month as their salary and he/she is also entitled to receive a pension when he/she retires. In addition, teachers who have received certification get an incentive – another amount of money – in addition to their monthly salary. Therefore, it is understandable that the participants decided to become a teacher to help out their parents, which meant

that they could improve not only their economic condition, but also the social status of their parents. In the Indonesian context, parents are proud if their children manage to get themselves a job as a civil servant since it can give them economic security. Likewise, having a job as a civil servant can assure women of financial support when, for example, they have to separate from their husbands (i.e., if they get divorced or if their husbands pass away). They can rely on their regular monthly income or salary to support them and their children financially.

8.3.1.2 Motives or reasons to become a school principal

Starting their teaching career as a teacher, the participants then made a decision to further their teaching career by becoming a school principal. There were external and internal reasons that motivated the participants to become school principals.

8.3.1.2.1 External motives

First, for some of the participants, their desire to become a school principal was motivated by seeing what others had done as a school principal. In other words, a school principal they worked with or they knew became their role model. According to Bredeson and Johansson (2000), being a model, in addition to a steward, an expert and an instructional leader, is the key way in which school principals exert influence on teachers' learning.This implies that those who decide to be a school principal should understand that the leadership position requires much from them. Being a positive role model for teachers is one aspect of this. The findings of this study show that school principals who became good role models could be a major factor in shaping teachers' futures.

Second, having grown-up children motivated nine out of ten participants to apply to be a school principal. It is worth saying that having no help in taking care of children while mothers are at work can be a problem. Therefore, getting help to take care of the children at home while they were at school was not an issue for these nine female school principals. This finding contributes to the existing literature about the way of life of Indonesian working women, especially the importance of other family members such as mothers, mothers-in-law, in-laws, and nieces being available to take care of the children. It is worth saying that this also creates a stronger bond among the family members and this corresponds with the notion of collectivism.

8.3.1.2.2 Internal motive

For some of the participants, their decision to further their teaching career came from themselves without being forced by others. The importance of motivation in choosing teaching as a career has been documented in the literature. For example, Brookhart and Freeman (1992) have highlighted intrinsic, extrinsic and altruistic motivations as the most important groups of reasons for deciding on teaching as a career.

8.3.1.3 Path to school principalship

As previously described, becoming a teacher was the initial step for the participants in order to continue to the next stage, which becoming a school principal. This study found that there were several steps in becoming a school principal. First, all the participants joined the selection process which required the participants to meet certain criteria. Next, after meeting all the requirements, the participants sat for tests and the next stage was the announcement of the successful applicants for the school principal positions.

However, this study found that the successful applicants were not officially assigned directly to a school; they had to wait for an indefinite time. The participants had their own assumptions regarding the delay in their appointment to a principal position. For example, two participants believed that it was Allah's wish, while one participant said it was because there were no positions available for successful applicants since the previous principals were still working.

What this study found concerning the path to school principalship implied that although the procedure for the selection process was already assigned, adjustments or changes might take place when it came to the implementation. As long as the changes made are clearly communicated, it is possible that any conflict that arises as the result of the changes can be professionally handled.

8.3.2 Research question 2: What were their leadership stories?

The female school principals shared several significant points in relation to their leadership journey experiences. As the leader of the institution, being able to work with others is very important. However, in an organization which consists of individuals with different personal characteristics and different job descriptions, conflict is inevitable. The female school principal participants shared their experiences concerning with the conflicts they faced in their principalship. Their stories also revealed what they had

done to overcome the conflicts. The conflict resolution strategies adopted by the female school principals focused on their attempts to ensure that the conflicts were resolved. As Johnson (2003) states, expertise in conflict management depends on the principal's capacity to direct concerns away from self to a concern for the welfare and needs of individuals and the organization. Another significant point related to the conflict resolution approaches was to ensure that the existing conflicts did not escalate. Knowing how to prevent conflicts from escalating and/or resolve them is a necessary skill for school principals. One of the strategies is by having and maintaining a good communication with others (i.e., teachers, students and parents) which can lead to good relationships between the school principals and the others.

The leadership journeys experienced by the principals also revealed sources of pressure they faced in performing their school principal roles. One pressure, for example, stemmed from the local government's funding policies to support the students' learning process. The participants had to manage funds in such a way to meet the standardized operations of the school and, on the other hand, the government's accountability policies. Another pressure emanated from non-government organizations, known as 'LSMs' (*Lembaga Swadaya Masyarakat*). Based on the participants' stories, instead of giving supportive feedback about what the schools were doing, some LSMs took advantage of the schools by exposing their weaknesses in order to generate money from the school.

In addition to the pressures, the leadership journeys of the female school principals in this present study revealed that being a female who was a leader of a formal institution led not only the opposite sex, but also their peers, to question their capabilities as a school principal. The principals confirmed that it was not an issue for them because what mattered most was to show people that they were able to perform their duties as a school principal regardless of being a woman. However, the story shared by one of the female school principals confirmed that, unlike their male counterparts, there were specific issues the female school principals faced. For example, they sometimes had more family commitments than their male counterparts, which became an obstacle when performing certain tasks as a school principal.

8.3.3 Research question 3: What did they understand to be the significant challenges of being a career woman with regard to their family life?

Having a position as a school principal means one is ready to embrace all responsibilities related to the leadership position. For a married female principal, this means doubling her roles: as a wife/mother and a career woman. It also means that she has to be ready to accept the consequences resulting from her dual roles, such as having less time to spend with family members and socializing with the community, especially where she resides. The lack of communication, for example, that the female school principals had with their neighbours was a consequence of being so busy.

The participants involved in this study had strategies to help them to cope with the issues, for example, sharing the work with their spouses. Taking into consideration the participants' stories, it is worth saying that the assistance from the spouses, children and other family members (for example, sisters) can help the female principals balance their work and family lives. Therefore, both their career and family responsibilities can work side by side.

An important point highlighted from the participants' stories in terms of their status as wives, mothers and career women was the fact that all of them were Muslims. This made their leadership experiences in relation to their roles as wives and mothers unique. Islamic teachings or their religious beliefs shaped the way they balanced their roles. For example, as discussed above, the fact they still did the domestic chores at home in spite of their hectic activity as a school principal was likely governed by their religious beliefs as a Muslim.

8.4 Recommendations for further study

The findings of this study highlight the leadership experiences of female public senior high school principals in Indonesia. The findings of this study highlight the leadership experiences of female public senior high school principals in Indonesia. As described in the background to this study, relatively few studies specifically focus on women and school leadership in an Asian context. Therefore, this study gives a significant contribution to the current limited available body of knowledge on women and school principalship in Asian context. Next, by specifically investigating the topic of Indonesian women and school principalship, this study contributes as a source or reference for Indonesian female teachers who want to further their career as a school

principal. At the educational policy level, the findings of this study can inform the selection process for school principals, especially at the municipality of Musi Indah where this study was conducted.

This study also provides some recommendations for further study. First, while this study focused on the stories of female leaders, a further study could also listen to the stories of their colleagues (i.e., teachers and vice principals), students, stakeholders, spouses and children. Second, this present study involved female leaders in public schools within the capital city of one province in Indonesia. A future similar study could be conducted at private schools to compare and contrast the experiences of female leaders in different education systems. In addition, a future study could also be conducted at schools located in rural or less developed areas to collect broader information concerning leadership experiences of females. Third, a future study could consider the impact of curriculum changes and changing government arrangements on the practices of female school principals.

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Appendix A Interview protocol (English version)

Topic 1: Path to Leadership

Focus Question: How did you come to be in a leadership position?

Prompting Questions:

- What does 'a leader' mean to you? and how do you define leadership?
- What initially inspired and attracted you to begin your work within the educational sector (i.e., as a teacher)?
- How did you become a leader? OrHow have you come to your position as a school principal?
  - What are contributing factors that have led you into the role you currently occupy?
  - What were the key influences on your decision to take on a roleof greater responsibility, that is, as a school principal?
- Can you describe the personal characteristics/traits that support your leadership role?

Topic 2: Being a Leader

Focus Question: What are your leadership stories?

Prompting Questions:

- You have described previously how you became a school principal. Now, please tell me what were the challenges that you had to be in your position right now?
  - How didyouovercome them?
  - Who gave you support?
- Now as a leader of this school, what is the worst moment that you have ever faced?
  - What happened?
  - What did you do to deal with it?
- What is the best moment that you have ever experienced as a school principal?
  - What happened?
  - What did you do to deal with it?
- During your principalship, have you ever experienced some tensions and conflicts with your deputies, the teachers, students, and even the parents of the students?
  - What were the tensions and the conflicts about?
  - What did you do to deal with them?
  - Could you resolve them?
  - Was there any support from you family (i.e., spouse)?
- What do you think the dilemmas for you as a school principal? and for women in general?
- Tell me what do you like about your job as a school principal? Have you ever regretted your decision to be a school principal?
- What can you suggest to other female teachers who aspire to be a school principal?

Topic 3: Dual Roles

Focus Question 3: What do you believe to be the significant challenges of being a career woman (i.e., school principal) with regard to your family life?

Prompting Questions:

- How do you deal with having a career and a family? How does your career affect your roles as a wife and a mother?
- Describe any problems you might have experienced in relation to balancing family and career. How have you resolved them?
- Tell me what kinds of support have your familymembers given to your career?
- What advice would you provide the female teachers with aspirations of being a school principal?

Appendix B Interview protocol (Bahasa Indonesia version)

Topic 1: Jalan menuju kepemimpinan

Pertanyaan fokus: Bagaimana anda bisa berada pada posisi sebagai seorang pemimpin?

Pertanyaan panduan:

- Apa arti 'pemimpin' bagi anda? Apakah definisi 'kepemimpinan' menurut anda?
- Apakah yang menginspirasi anda untuk berkarir di bidang pendidikan sebagai guru?
- Bagaimana anda bisa menjadi kepala sekolah?
  - Hal-hal apa saja yang memberikan kontribusi bagi peran anda saat ini sebagai kepala sekolah?
  - Apakah hal-hal utama yang mempengaruhi keputusan anda untuk menjalankan tanggung jawab besar sebagai seorang kepala sekolah?
- Menurut anda karakter pribadi anda yang manakah yang mendukung peran anda sebagai seorang pemimpin?

Topic 2: Menjadi pemimpin

Pertanyaan fokus: Bagaimana anda menjalankan kepemimpinan anda?

Pertanyaan panduan:

- Menurut anda, tantangan apakah yang anda hadapi sebagai seorang kepala sekolah?
  - Bagaimana anda menghadapinya?
  - Siapa yang memberikan dukungan untuk anda?
- Sebagai kepala sekolah, pengalaman terburuk apa yang pernah anda hadapi?
  - Ayang terjadi?
  - Apa yang anda lakukan untuk menghadapinya?
- Peristiwa atau halterbaik apa yang pernah anda hadapi sebagai seorang kepala sekolah?
  - Apa yang terjadi?
  - Bagaimana anda menghadapinya?
- Sepanjang kepemimpinan anda, pernahkah terjadi konflik atau ketegangan antara anda dan wakil-wakil kepala sekolah, guru-guru, siswa, dan orang tua murid?
  - tentang apakah konflik atau ketegangan tersebut?
  - apa yang anda lakukan untuk menanggulanginya?
  - Bisakah anda menyelesaikannya?
  - apakah anda mendapatkan dukungan dari keluarga?
- Menurut anda, apakah dilemma yang anda hadapi sebagai seorang kepala sekolah dan sebagai wanita pada umumnya?
- Apa yang anda sukai dari peran anda sebagai seorang kepala sekolah?
- Apa yang anda sarankan bagi wanita lainnya yang berkeinginan untuk menjadi kepala sekolah?

Topic 3: Karir dan Kehidupan berkeluarga

Pertanyaan fokus: Apakah yang anda yakini sebagai tantangan yang signifikan sebagai wanita karir, dalam hal ini sebagai seorang kepala sekolah, sehubungan dengan kehidupan keluarga anda?

Pertanyaan panduan:

- Bagaimana anda menghadapi karir dan keluarga? Apakah karir anda berdampak pada peran anda sebagai ibu dan istri?
- Permasalahan apa yang anda hadapi dalam menyeimbangkan karir dan peran anda sebagai ibu dan istri?
- Dukungan seperti apa yang anda dapatkan dari suami dan anak-anak?
- Saran atau nasihat apa yang akan anda berikan kepada guru-guru wanita yang berkeinginan untuk menjadi kepala sekolah?

Appendix C Consent form

Division of Education, Arts and Social Sciences
School of Education
St Bernard Road
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PhD Research Project

Title: A narrative study of the leadership stories of Indonesian female senior high school principals

Research Team Contacts	
Mr. Amrullah, PhD candidate m: 0478037840 amrullah@mymail.unisa.edu.au	Professor Bruce Johnson Bruce.Johnson@unisa.edu.au

Dear (name)

My name is Amrullah and I am currently undertaking a PhD with the University of South Australia, with Professor Bruce T.Johnson and Dr. Nahid Kabir Afrose as my supervisors. My studyinvolves completing a research which includes a collecting data through a one-hour interview on one occasion for each participant. Considering your position as female senior high school principals, I would like to invite you to participate in this study.

Your participation is voluntary; you may withdraw from the research at any time without affecting your position. However, I would be most grateful if you would assist in this project, by granting an interview. Your participation is highly appreciated because your leadership stories can inspire other females, especially Indonesian women, who aspire to be a school principal. In addition, your leadership stories and experiences can give contribution to the body of knowledge on leadership, especially from the point of view of female school principals.

All records containing personal information in this study will remain confidential and no information which could lead to your identification will be released. In addition, you will not be identifiable in the resulting thesis, report or other publications. All the

information collected as part of this study will be stored in a secured place in the University of South Australia. You will be provided with the summary of the research finding once the examiners have approved the dissertation.

Please contact myself or the other supervisor named above if you have any questions or would like further information regarding this study.

This project has been approved by the University of South Australia's Human Research Ethics Committee (HREC). If you have any concerns or complain about the ethical conduct of the study or questions about your rights as participants, please contact the UniSA Ethics and Compliance Officer, Ms Vicki Allen on +61 83023118 or email Vicki.Allen@unisa.edu.au. The Ethics and Compliance Officer is not connected with this study and can facilitate a resolution to your concern in an impartial manner.