ROLES OF HIGHER EDUCATION
ACADEMIC LEADERS IN INDONESIA

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for the degree of Doctor of Philosophy

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Submitted on

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LIST OF ABBREVIATIONS

ADB  Asian Development Bank
APBN  Anggaran Pendapatan dan Belanja Negara
<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>ASEAN</td>
<td>Association of South East Asian Nations</td>
</tr>
<tr>
<td>AUSAID</td>
<td>Australian Agency for International Development</td>
</tr>
<tr>
<td>BHMN</td>
<td>Badan Hak Milik Negara</td>
</tr>
<tr>
<td>BPS</td>
<td>Biro Pusat Statistik Central Bureau of Statistics, Indonesia</td>
</tr>
<tr>
<td>DGHE</td>
<td>Directorate General for Higher Education</td>
</tr>
<tr>
<td>DIKTI</td>
<td>Direktorat Jenderal Perguruan Tinggi</td>
</tr>
<tr>
<td>GER</td>
<td>Gross Enrolment Rate</td>
</tr>
<tr>
<td>HEALs</td>
<td>Higher Education Academic Leaders</td>
</tr>
<tr>
<td>HEI</td>
<td>Higher Education Institution</td>
</tr>
<tr>
<td>HELM</td>
<td>Higher Education Leadership and Management</td>
</tr>
<tr>
<td>HELTS</td>
<td>Higher Education Long Term Strategy</td>
</tr>
<tr>
<td>KBK</td>
<td>Kurikulum Berbasis Kompetensi</td>
</tr>
<tr>
<td>MOEC</td>
<td>Ministry of National Education and Culture</td>
</tr>
<tr>
<td>MORA</td>
<td>Ministry of Religious Affairs</td>
</tr>
<tr>
<td>OECD</td>
<td>Overseas Economic Cooperation and Development</td>
</tr>
<tr>
<td>RPJMN</td>
<td>Rencana Panjang Menengah Nasional National Medium Term Development Strategy</td>
</tr>
<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
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ACHIEVEMENTS TO DATE

A. Papers Presented in International Conferences

1. Paper entitled ‘The triple bind: How university academic leaders navigate another layer of leadership constraints’ was reviewed and accepted for presentation at the Educational Policy, Leadership, Management and Administration Stream, The International Academic Forum (AIFOR) Conference in Honolulu, Hawaii, 9-11 January 2016.

2. Paper entitled ‘The roles of female higher education academic leaders in Indonesia: An exploratory study’ was reviewed and accepted for presentation at the Australian & New Zealand Academy of Management (ANZAM) Conference in Sydney, Australia, on 5 December 2014.
ACKNOWLEDGEMENTS

This dissertation is finally complete. I call this my ‘labour of love’ because of the tremendous amount of time, commitment, and dedication I have invested in undertaking this research project over the course of four years. Yet, I recognise that without the support and encouragement of many wonderful people in my life, I would not have been able to accomplish this task. With deep appreciation and gratitude, the most important organisations and people that supported me in my study are:

My main sponsor, the Endeavour Awards of the Australian Government, provided me with the funding to undertake PhD studies at Deakin University. If it were not for the Endeavour Awards, I would not have been able to study in Australia. I would like to make a special mention to thank the wonderful support of Grace Hubbard, Leslie Nelmes, and Kym Brown, my Case Managers. They were always around to extend help to me in any way. I greatly appreciate their support.

My employer, President University, allowed me to take a sabbatical leave of four years to pursue this PhD. I am going back there after my studies and will help my University expand and improve, as it faces new challenges. I thank President University for giving me this opportunity, and all the people there who endorsed my PhD candidacy.

My principal supervisor, Professor Jon Billsberry, provided me with critical insights into the progress of my work in the crucial last six months of my candidature. He helped shape my thinking about how appropriate paradigmatic principles and theory could be linked to my research strategy, useful advice that allowed me to see how my work could eventually contribute to theory and praxis. His dedication to my thesis, and his detailed but also high-level strategic comments were invaluable. Professor Billsberry is highly respected in the field of leadership and I am fortunate to have been mentored by him. I thank him for believing in me and in my capability.
My associate supervisor, Associate Professor Ambika Zutshi, gave me advice and constructive insights into the content and structure, also in the all-important last six months of my candidature. She always had the time and patience to listen to me and give me encouragement. I consider Associate Professor Zutshi an inspiration for female leaders like me. I thank her for her support.

My former principal supervisor, Professor Ruth Rentschler, and now external supervisor, provided me with advice and guidance during the entire course of my research, both during her time at Deakin University and subsequently at the University of South Australia. Professor Rentschler was patient and persevering, and dedicated time to our bi-weekly consultation meetings. She was very keen on making me produce professional work, and was meticulous and pedantic with every sentence, paragraph, and chapter, ensuring that my ideas and analysis flowed in a structured manner, and that I was highlighting contributions appropriately. Without Professor Rentschler, it would have been difficult for me to appreciate my work. She inspired me in all areas of the research, including helping me write publications in top-ranked journals. I appreciate her support greatly.

My associate supervisors, Dr Uma Jogulu from Monash University and Dr Siewmee Barton, helped reinforce my appreciation of the research journey, and made me believe in my capabilities as a researcher. They provided continuing feedback during the write-up stage of the research, and helped me improve my work critically. I thank them for their support. My mentor, Professor Ken Parry, guided and advised me in writing publishable materials for top-ranked journals. Professor Parry helped direct my attention to areas in my research that were worthy of publication. I thank Professor Parry for his support.

My support network included the extremely competent librarians at the Deakin Library who assisted me in finding the right references needed for my research, and were reliable advisers in matters related to valuable library resources. I am deeply thankful to Sharon Chua. My other support networks were the helpful and cheerful ladies of the Business and Law Research Administrative Group led by Elizabeth Fitzgerald, Julie Asquith, Vilia Dukas, and Bri Gunn.
These wonderful ladies helped me in all administrative matters related to my research. They also became great friends and made my life at Deakin University bearable and happy because they were always on hand to help. And lastly, my former assistant at President University, Ms Lina Rosmawati, who helped me with my data collection and transcription and was always available to extend a helping hand. Thank you, ladies!

Also, there are my dearest friends in Indonesia, the Philippines, and Australia who are too numerous to mention one by one, but to whom I owe my gratitude for their constant prayers for my good health and success. Big thanks also go to my colleagues at the HDR Office for the stories and laughter we shared, but I make special mention of my close friends Mirwan Perdhana, Zhansulu Baikenova, Sarah Steen, Dinithi Pallegedera, Maral Mayeh, Zohid Azkarov, Rajesh Rai, and Mina Roshan. I am deeply honoured to have known all of you. You made my life as a PhD student happy with your friendship and care.

My loving parents-in-law, Pajung Surbakti PhD and Soedarti Surbakti PhD, for their untiring support and love while I was away doing this PhD. They took good care of my family, my husband and my dearest son. I owe them my humble gratitude and sincerest appreciation. My loving parents, Mr Eustaquio Arquisola Jr and Mrs Norma Arquisola, and my siblings, Steve Arquisola, Maria Mercedes Loyola, Maria Corazon Barcinas, Maria Catherine Quiampang, Sally Hall, and their families, for their belief in me and for praying for my success in this endeavour. I love you all.

And last, but more importantly, my family. I owe deep gratitude to my dearest husband Indra Murty Surbakti PhD, for his loving support and prayers during my PhD journey. I could not have done this without you, Hon, you are my greatest pillar of support. And most precious of all, my darling son, Armand Faris Surbakti, who endured four years without a mother but was kind, understanding, and patient with it all. Armand, you are my love and my inspiration, and I dedicate this work to you.

NJ Arquisola
ABSTRACT

Over the last decade, the Indonesian Government has been stepping up to the challenge of developing the higher education sector, with different types of universities, colleges, and religious schools being established to keep pace with the rapid growth in the student population. It could be said that the rapid sprouting of institutions is testament to Indonesia entering an age where access to education is no longer an entitlement, but a right and a necessity, for its 255 million people. The growth in both student population and institutions shows that the government is committed to making education a top development priority, seeing it as a key driver for the country’s economic growth and international competitiveness.

The purpose of this study is to examine how HEALs in Indonesia perceive their roles as leaders, and how they apply these roles as Indonesia’s higher education institutions are addressing changing contextual conditions. Generally, the HEALs of Indonesia are an under-examined cohort despite the multitude of national and international studies on education in Indonesia, and the expanding literature on academic leadership in the Asian region, and worldwide.

Specifically, the two research questions this study aimed to investigate were: a) how do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in higher education; and b) how do gender differences influence the in-role behaviours of Indonesian higher education academic leaders? With these two research questions in mind, the study contributes to advancing the application of role theory from a Western-based to a non-Western-based context, and understanding the different dimensions of academic roles perceptions on the unexplored terrain of Indonesian academic leadership, as revealed during the consistent and thorough review of the literature in this research. The study referred to existing role literature (Bass, 1990, 2008; Biddle, 1979, 1986; Mintzberg, 1980; Parsons & Shils, 1951;
Quinn, Faerman, Thompson, McGrath, & St. Clair, 2007; Yukl, 1981) which have not been applied in an Indonesian context, to provide a theoretical guide in examining the roles. Indonesia is a country rich in diversity, and it is challenging to study its academic leaders whose perceptions of their functionalist roles might vary individually according to their ethnic beliefs and unique socio-cultural interactions. Issues of power in this high-distance relationship country impose constraints on academic leaders’ roles – which makes it challenging to examine how Western-based role theory concepts could be applied on academic leadership studies in a country with such diversity. The roles and the enabling conditions for role performance are assessed against prevailing cross-cultural research, with a focus on Indonesia that extends the work previously undertaken by Hofstede (1980) and House, Hanges, Javidan, Dorfman and Gupta (2004).

Furthermore, the study expands the reach of gender theory to Indonesian academic leadership discourse, to identify the existence of similar or different gender behaviours in HEALs’ performance of their perceived roles as academic leaders. There has never been a study that utilised and applied role congruity theory espoused by Eagly, Johannesen-Schmidt, & van Engen, (2003) on the study of female academic leaders in Asia and Indonesia. Nor has there been any study applying the gender-organisation structure-system model (Fagenson, 1990) and the gender-sensitive model (Yoder, 2001) on the study of gender differences in HEALs’ in-role behaviours. Therefore, examining whether these gender theories may be applied in an academic leadership context provides an appropriate theoretical justification to undertake this study in Indonesia.

Using a qualitative research methodology underpinned by a critical realist paradigm, the study utilised an interview method to examine the perceptions of thirty-five (35) academic leaders: 21 males and 14 female leaders from five (5) public universities and two (2) private universities located in Central Java, West Java, and the capital city, Jakarta. The interviews were undertaken in the last quarter of 2013, through until February 2014. Data from the interviews were analysed using retroductive process consistent with critical realism where
the researcher tried to uncover and explain the underlying causes and the generative mechanisms responsible for the problems perceived by HEALs in Indonesian higher education. Data from interviews were coded and abductively analysed, revealing key patterns and major themes that the researcher draws inference from about roles and gender differences. Subsequently, these major themes were then retroductively analysed (Birnik & Bowman, 2007) revealing the major conditions responsible for the problems HEALs perceived as affecting their roles as academic leaders. Thereafter, the researcher then creatively constructed the frameworks of HEALs’ roles, the conditions that enable and inhibit role performance, and the ‘triple bind’ that emasculates female HEALs’ leadership.

On the first research question about how Indonesian HEALs perceived their roles as academic leaders, the study found that HEALs perceived their roles to be either functionalist (perceived and performed by them as driven by institutional expectations), or interactionist (perceived and performed by them as driven by contingencies that arise). Under each of these role perspectives are four role classifications which are socially-constructed or self-constructed by HEALs that are unique to their academic leadership experience in an Indonesian context. The self-constructed roles are performed contingent on the demands of the context, and the particular contingencies that arise requiring academic leaders to act.

The self-constructed roles entail: (1) *harmonising differences* where they endeavour to resolve conflicts and bring about organisational harmony; (2) because HEALs believe in their people they endeavour to *empower their units* by advocating for their rights and championing their causes; (3) HEALs are committed to their mandates and endeavour to *actualise their mandates* through the use of their positional authority, and by encouraging department compliance to policies; (4) HEALs *link with networks* to acquire necessary resources and bring better exposure and reputation to their institution. These are their socially-constructed roles which fulfil the institutional expectations of their mandates.

The study identified six (6) schemas that support the four roles: (1)
organisational resources; (2) social positions and status; (3) gender roles; (4) support of close networks; (5) self-belief; and (6) contextualisation. HEALs in this study navigated the debilitating problems caused by the lack of organisational resources and the hegemonic power-plays resulting from social positions and status. The study also examined gender roles carefully as one of the generative mechanisms behind the HEALs’ difficulty to perform their perceived roles as leaders. The leaders must be supported by resource-sufficient internal systems, their roles and mandates must be clear, and they should possess strong self-belief in their salient identities as academic leaders. A framework of these conditions is presented in this study.

Metaphors of leadership enunciated by HEALs were explored in this study. HEALs used metaphors to explain and give meaning to their experiences as leaders. The study then linked these metaphors to *amanah*, the social value of altruistic service to God, institution and country that influenced and shaped the socially-constructed view of academic leadership for HEALs in this study. By examining metaphors, the study contributed to new knowledge on the role of metaphors in influencing an academic leader’s self-views of leadership.

On the second research question *how do gender differences influence the in-role behaviours of Indonesian higher education academic leaders?* the study found that there are gender differences in the way HEALs approached the variety of institutional constraints facing them as academic leaders. The study found that female and male academic leaders differed in the way they enacted their identity salience (role). Female academic leaders experienced the ‘*triple bind*’ created by social control schemas, for example, institutional limitations, social position and status, and held gender roles which acted as constraints for leadership. Paradoxically, however, it is also the ‘*triple bind*’ that drives women to resist and rise above their discursive struggles and confrontation. Female HEALs overcome the triple bind by showing assertiveness, depth of conviction, and a take-charge attitude, while male HEALs enact leadership out of entitlement.

Therefore, the study extends the concept of the ‘*double bind*’ to a non-Western context and contributes to discourse on gendering processes in contemporary
higher education in cross-cultural contexts. The study presented a framework of roles that Indonesian higher education institutions can use as benchmarks for the identification, preparation, and development of current and future HEALs in Indonesia. The study also presented a framework of the 'triple bind' that university leaders globally, and in an Indonesian context, can use to evaluate barriers and devise strategies to overcome the constraints to female academic leadership. Implications for role theory, gender theory, and the higher education context in Indonesia, and future research are discussed at the concluding chapter.
CHAPTER 1

INTRODUCTION

This study investigates how higher education academic leaders (HEALs) in Indonesia perceive their roles as leaders, and how they interpret the conditions that enable or constrain them from enacting these roles. HEALs are men and women who participate in the process of leading higher education institutions (HEIs), in this case in Indonesian universities. For the purposes of this study, the participants are Deans, Vice-Deans, and Heads of Department. Using a critical-realist paradigm, this study takes an insider perspective on how HEALs perceive their roles as academic leaders under the prevailing conditions that influence their actions as leaders.

The study is undertaken in the context of the multiple challenges confronting Indonesian higher education academic leaders. Significant reforms in national education policies have been introduced in Indonesia since 2000 to cater for the growth of the higher education sector, and academic leaders play substantial and significant roles in moving forward national developmental reforms. HEALs make a decisive contribution in substantially improving Indonesia’s three pillars of education (locally known as the Tri Dharma – three modes of service – principles): research, teaching, and community engagement. As strategic partners, HEALs are relied upon by their institutions to produce skilled and talented graduates to fuel the impetus for an innovation-driven, competitive, and creative economy.

Nevertheless, despite the importance placed on them by the national government (Jalal & Suharti, 2012), there is a dearth of studies on Indonesian higher education academic leaders (HEALs), enabling this study to contribute new knowledge on academic leadership. Compared to other countries like Australia, the UK, New Zealand, some EU states, and the USA where the roles of HEALs have been studied in detail (Bush, 2006; Clark, 1983; Fraser, 2005; Gano-Phillips, Barnett, Kelsch, & Hawthorne, 2011; Jones, 2011;
Ramsden, 1998a; Scott, Coates, & Anderson, 2008; Spendlove, 2007; Vilkinas & Ladyshewsky, 2012; Vilkinas & West, 2011), current literature on academic leaders in the Asian region has focused predominantly on East Asia, China, and some Southeast Asian countries like Singapore, Vietnam, Malaysia (Lee, 2004; Ng, 2013; Nguyen, 2012; Ong, 2012; Qian, Han, & Niu, 2009; Walker, Hallinger, & Qian, 2007; Zehnder International, 2011), yet, in the Indonesian context, there are very few studies on academic leadership (e.g., Marginson & Sawir, 2006; Ngo, 2013).

Importantly, none of these local studies covered how academic leaders perceive, interpret, and enact their roles within prevailing institutional conditions, and socio-cultural discourses. This is a shortcoming because it amounts to a lack of knowledge on indigenous conceptions of leadership in non-Western-based contexts, such as Indonesia (Hallinger, 1995, cited in Hallinger & Walker, 2011, p. 299). Therefore, this study answers the call for Indonesian scholars to engage more proactively in relevant empirical research on academic leaders in local settings (Hallinger & Walker, 2011, p. 300), thereby expanding the limited knowledge base on academic leaders in the most populous Muslim country in the world.

This chapter provides a background to the study and an overview of the problem. Next, the research questions are introduced; followed by the study’s theoretical framework, the research approach, and an outline of the study.

1.1 Brief Profile of Indonesia

Indonesia is the world’s most populous Muslim nation with around 255 million people in 2015 (BPS, 2010). Indonesia has a diverse socio-economic, political and geographic landscape with 14,000 significant islands (Purwadi & Muljroatmodjo, 2000). This wide archipelago and the geographic spread of the islands make studies in higher education challenging. Ethnically, Indonesia is a very diverse country, with at least 722 languages used as a first language, of which around 719 are indigenous languages. The national language is Indonesian, or Bahasa Indonesia, based on the Malay language of coastal Sumatra, Borneo and the ports of Java. President Sukarno established Bahasa
Indonesia not merely as a lingua franca, but as the unifying national language of Indonesia.

On the education front, Indonesia is regarded as somewhat of a latecomer and laggard due to colonial neglect and indifferent economic performance during the first two decades of independence (Hill & Thee, 2012). Indonesia gained its independence in 1945, first from the Dutch who colonised the country for 350 years, and from the Japanese who invaded it for five years during World War II. However, independence in 1945 did not stop the pockets of armed struggle that erupted mostly in the countryside and villages until 1949, thereby preventing the country from transitioning in a peaceful way, post-independence. Therefore, two colonial powers had significant influence on Indonesia’s education; the Dutch, who stayed much longer than the Japanese, left an indelible imprint on many schools and certain disciplines, such as medicine and law. It was only after 1949 that Indonesia started claiming and building its own ‘national’ education system (Idrus, 1999, p. 136).

Together with building the socio-economic and political foundations of a democratic nation, and withering the dynamic transitions of a pro-people government (under Sukarno) to an authoritarian one (under Soeharto), and now to a more stable democratic government (under Widodo), Indonesia has made impressive gains over the last few decades. Reports claim the nation has been making progress in improving population health and life expectancy, reducing adult illiteracy, and has widened young people’s access to education. Indonesia compares favourably with other ASEAN nations for adult and youth literacy, and primary education survival rates. Its student teacher ratios are also comparable, being much lower than in Cambodia and the Philippines, on a par with Thailand’s and (for primary level) Singapore’s, but higher than in Malaysia. The proportion of the adult population with tertiary education in Indonesia is much lower than in Malaysia and Singapore. These comparisons suggest that there is a much more compelling need for Indonesia to invest in strengthening its tertiary education capacity and enlarging participation in higher education (OECD & ADB, 2015). There is also the need to improve educational services delivery to produce skilled, competent, and talented
workforce needed by both global and domestic markets. For example, in the Northern Hemisphere countries like the US, Germany, Switzerland there is a big demand for talent as due to shortfalls in the technical, engineering, manufacturing, and health care industries as millions of jobs are vacant, and different countries require different skills. In Indonesia, the need for skilled workers could rise from 55 million to 113 million by 2030 (Lanvin and Evans, 2013).

1.2 Broad Research Problem

Indonesia is facing multiple and complex demands in the higher education sector with concrete implications for its academic leaders. Aside from performing their key mandates, which are to teach, conduct research, and engage with the community under *Tri Dharma* principles, academic leaders must confront the growth in student population and rapid changes in national education policies. These two inward factors exert a lot of pressure on institutional sustainability, governance, and leadership. Outwardly, there are the external pressures of globalisation and transnational education that require academic institutions to reach out to Indonesia’s global partners, and engage them in bilateral collaborations and research. HEALs are required to devise and implement strategic approaches that are relevant and responsive to the needs of a diverse student population. These complex demands create an impact on HEALs’ roles, making them complicated, and at times convoluted, due to the pressures of organisational resource limitations.

In a recent assessment of the state of national education, institutions like the Overseas Economic Cooperation and Development (OECD) and the Asian Development Bank (ADB) reported that at the political level and among educational policy-makers, there is awareness of the need for change in the quality of educational services (OECD & ADB, 2015). This would imply the need to have better management and administrative capacity to handle new policies, systems, and ways of operating. HEALs play a major role in realising this change agenda. Yet it has also been pointed out that Indonesian HEIs tend to have low levels of substantive, operational autonomy, and this situation extends to HEALs who are limited in their roles and capacity to respond and
Another pre-eminent challenge for Indonesian higher education is the transnationalisation of education. Globalisation has increased cross-border traffic resulting in increased diversity of the student population, institutional partnerships and collaborations (Marginson, 2004). Cross-national policies promote and encourage skilled migration between countries; so, despite decreased financial support from the government, it is important to put in place mechanisms to transform higher education institutions into internationally-competitive academic communities. One mechanism is to create relevant global partnerships and interactions between local and overseas institutions so these relational dynamics are embedded in the life of higher education institutions. HEALS who understand the nature of these challenges, and how they must carry out their roles in the myriad of confounding contextual challenges, and have the capabilities to carry forth these roles in order to bring about the necessary institutional reforms, are urgently required in Indonesian higher education.

Another issue facing the higher education sector is the lack of female representation in top leadership positions, despite the government’s vigorous efforts towards gender equality in access to education, business, and in professional life. The Constitution of Indonesia places no restrictions on the participation of women in all aspects of socio-political, economic, and religious life. Over the last decade there has been a tremendous effort to make Indonesian women more empowered citizens and this effort has been shown by the creation of agencies and institutions supporting women’s equality, rights, protection, and welfare.

The areas where women have become stronger are in political representation where there has been an uptrend since 1997 and is projected to grown till 2015 (UNDP, 2010). The appointment of several women ministers in top cabinet positions and the creation of the State Ministry for Women’s Empowerment in 1999 expanded the development portfolio for women, from programs to curb violence, lack of political participation, human rights abuses, to gender-sensitive public policies. The Indonesian Government reports that in terms of
gender equality in gaining access to education, employment opportunities, social services, and leadership in industry and businesses, there is almost parity in representation among men and women.

However it is not widely known that many women remain under-represented when it comes to academic leadership. There are very few women administrators, rectors, principals, or heads in most schools and universities in Indonesia. Many women educators are often given jobs that gender-stereotyped roles, given to them on the assumption that it would make it easier for them to take care of their domestic responsibilities, but do not actually boost their chances of promotion. In the higher education sector, males mostly occupy board membership at large regional universities because there are no explicit policies promoting female participation and representation at the academic board level. Males enjoy clear advantage in terms of academic appointments (Kull, 2009), but whether they perform their academic leaders’ roles differently from female leaders, and whether gender in fact has an influence on the manner by which academic leaders’ roles are performed has not been the focus of Indonesian studies. Clearly, there needs to be explicit studies that would capture the similarities and differences in the manner by which female and male HEALs perform their roles, so as to understand the impact that gender has on academic leadership capability.

1.3 Research Questions

Against this background, undertaking this study was compelling because changing contextual conditions will likely impact the management of higher education institutions. Capable academic leaders, be they female or males, are required by government to manage organisationally-healthy educational institutions. Yet, very little is known about Indonesian HEALs’ roles, and whether female and male HEALs perform their roles similarly or differently in response to the multifarious challenges in the contexts they belong. Examining the roles that they undertake, examining their understanding of what it means to be an academic leader, examining how gender imposes an influence on their roles as academic leaders, and exploring how their institutions are supporting them carry out these roles under changing conditions is, therefore, the primary
The overarching research question this study aims to address is:

*How do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in the context of higher education institutions that are addressing changing contextual conditions?*

Specifically, the study answers the following research questions:

1. How do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in higher education?
2. How do gender differences influence the in-role behaviours of Indonesian higher education academic leaders?

1.4 Justification for the Study

There are two important justifications why this study is focused on HEALs in Indonesia. *First*, there is a limited number of studies documenting how HEALs critically contribute to the development of HEIs in Indonesia through the roles they enact based on their perceptual construction of these roles. The lack of research on academic leaders in Indonesia is telling, because the national government has emphasised, albeit implicitly, that HEALs create substantive impact to ensure the long-term sustainability of legislated higher education policies (DGHE, 2003). The dearth of studies is also telling because implicit in the Indonesian government’s developmental agenda is the significant role of academic leaders in achieving educational reforms. Yet, paradoxically, few Indonesian researchers have embarked on detailed examination of HEALs’ roles (except an earlier study by Hutagaol in 1983); most recent studies focused on their leadership styles (e.g., Hariri, 2011; Ngo, 2013), but not on perceived HEALs’ roles as Indonesian higher education are addressing changing contextual conditions in the sector.

It is important to examine how HEALs understand and interpret the challenges, brought about by complex conditions prevailing in their discursive contexts, on their perceived roles as academic leaders. In Indonesia, higher education is
governed by national laws that mandate the implementation of five-year education policies to enable higher education to respond to the multifarious complexities of globalisation, rapid technological advancement, transnationalisation and diversity confronting Indonesia and many other similar countries in the region (Hill & Thee, 2012; Marginson & Sawir, 2006; Moeliodihardjo, Soemardi, Brodjonegoro, & Hatakenaka, 2012; Ngo, 2013; Welch, 2007, 2011; Wicaksono & Friawan, 2011). Additionally, there are consistent pressures from national education regulatory bodies for HEIs to abide by accreditation requirements, putting more administrative pressure on Indonesian HEALs. In this context, the process of leading becomes exhausting, and institutional pressure is unrelenting (Fitzgerald, 2014; Marthinus, 2011).

Moreover, it is important to understand what HEALs perceive are the enablers and barriers to their perceived roles as academic leaders. The study examines the conditions that bring about problematic aspects to HEALs’ perceived roles (Alvesson & Deetz, 2000, cited in Duberley, Johnson, & Cassell, 2012, p. 23). To illustrate, it has been suggested that most universities do not have sufficient financial resources to give incentives or opportunities for staff to attend international conferences, publish research, or undertake international intellectual engagement (Hill & Thee, 2012). These are activities that the researcher believes are essential for personal intellectual growth, collaborations and linkages beneficial to the institution. The government pledge of allocating 20% of the budget to education (which is incorporated in Indonesia’s Constitution) was deemed insufficient (Beerkens, 2007). Private sector universities had to rely on financing from big industry conglomerates (Hill & Thee, 2012; Welch, 2007, 2011). The serious under-funding does not bode well relative to the heightened expectations for leaders and academics to deliver quality research and better education services. Undertaking a study that documents how HEALs navigate the constraints of their roles in this period of significant change is timely, and provides an important contribution to the expansion of the study of HEALs’ roles in an Indonesian context.

With limited financial capacity, HEALs are encumbered, among other accountabilities, with the responsibility for staff development. They face
consistent pressure from their staff who clamour for opportunities to undertake research, attend conferences and training, or engage in socio-civic projects that require funding. Being required to do a lot with limited resources is a daunting challenge for HEALs because their department’s performance is dependent on the support of performing and energised employees. Higher levels of training and a competitive reward system to reinforce performance and maintain motivation of the teaching staff are generally desired, but also generally absent. It has been argued that this is reflective of the absence of a comprehensive human capital development program for higher education in Indonesia (AUSAID, 2010). Therefore, a study focusing on how HEALs perceive their roles in supporting their institutions and tailor ways to address changing contextual conditions, domestically and internationally, is not only timely but very significant for Indonesia.

Second, as mentioned previously, most research currently on academic leaders is based on a Western paradigm because the research on the subject emerges from the USA, UK, Commonwealth, and European states. Hence, Western-based conceptual lenses are being applied to non-Western cultures, resulting in blind spots when applying Western-based paradigms of leadership in cross-cultural settings (Bass & Stogdill, 1990; Collard, 2007; Heck, 2008; Jogulu & Ferkins, 2012). Many scholars are of the view that the study of academic leaders should be 'culture-bound' (Goh, 2009), meaning that research should be adapted to the environmental factors, assumptions and constraints of that particular area or region. Thus, over the years, the examination of academic leaders has been extended to some Asian countries (Hallinger, 2005, 2010; Mok & Nelson, 2013; Walker et al., 2007), but not to Indonesia.

Given a general lack of research on Indonesian higher education leaders and their roles, the study referred to existing role literature (Bass, 1990, 2008; Biddle, 1979, 1986; Mintzberg, 1980; Parsons & Shils, 1951; Quinn, Faerman, Thompson, McGrath, & St. Clair, 2007; Yukl, 1981) to provide a theoretical guide in examining the roles. Using two major classifications of roles, the functionalist roles, and the interactionist roles, the study categorised four umbrella roles: harmonise differences, empower their unit, actualise mandates,
and link with networks, as defined and discussed in Chapter 7. The researcher argues that these umbrella roles are, in part, (i) self-constructed based on HEALs’ perceptions of what they believe their core identity is as a leader, and (ii) socially-constructed based on the influence of the context in the performance of their roles. These roles and the enabling conditions for role performance are assessed against prevailing cross-cultural research, with a focus on Indonesia that extends the work previously undertaken by Hofstede (1980) and House, Hanges, Javidan, Dorfman and Gupta (2004).

1.5 Theoretical Framework

In this study, roles are defined as scripts for behaviours that are understood, and adhered to by holders of the role (Biddle, 1986, p. 68). They are normative expectations that actors who occupy social positions within a social system are expected to conform to, or to undertake through social interaction with others. Roles are created as mechanisms for a specific purpose (Mantere, 2008).

In analysing the roles, the study examined how academic leaders perceive their identities as academic leaders. As a group, higher education academic leaders are a set of inter-related individuals, each of whom performs unique but integrated activities, and who see things from their perspective. Academic leaders perform their role-based identities through different levels of interactions and negotiations, aiming for reciprocity from others (Burke, 1991). A role-based identity means that one acts to fulfil the expectations of that role (Biddle, 1979). In the study, by taking on a role identity, academic leaders adopt self-meanings and expectations to accompany the role as it relates to other roles, and then act to represent and preserve these meanings. In the study, the major constructs that are being examined relative to academic leaders’ role identity are: consensus, conformity, role ambiguity, role conflict, and identity salience (Stryker, 2002; Stryker & Serpe, 1994), sensemaking (Pye, 2005; Weick, 1995; Weick, Sutcliffe, & Obstfeld, 2005), and the role of local contexts in shaping the perceptions of self as leaders (Hallinger, 2011b; Hallinger & Chen, 2015; Hallinger & Walker, 2011; House et al., 2004). Each of these terms is explained in Chapter 3.
Second, gender theory guides the examination of female and male HEALs’ gender differences in enacting their roles as academic leaders. This theory was useful in the investigation of why female academic leaders were under-represented in academic leadership positions. The study refers to the work by Fagenson (1990) who proposed three perspectives to examine how female and male academic leaders differ in academic leadership, and Yoder’s gender-sensitive model (2001), postulating that gendering processes occur in social structures that influence how HEALs perform their roles as leaders. Likewise, these perspectives can help explain the structural factors why female academic leaders experience many barriers in their aspirations to reach the top, causing gender bias and under-representation in academic leadership (Blackmore, 1999; Cubillo & Brown, 2003; Fitzgerald, 2014; Fitzsimmons, Callan, & Paulsen, 2013). These three perspectives are: (i) the gender-centred perspective; (ii) the organisation structure perspective; and (iii) the system perspective (Fagenson, 1990). Each of these perspectives is explained in Chapter 3.

1.6 Research Design and Methodology

This qualitative study was participated by academic leaders in public and private tertiary institutions under the supervision of the Direktorat Jenderal Perguruan Tinggi or DIKTI (Directorate General for Higher Education), under the Ministry of National Education and Culture, Indonesia.

In this study, a critical realist paradigm underpins the investigation of the perceived roles of Indonesian academic leaders, and the examination of their perceptions on the conditions affecting their perceived roles. The importance of a critical realist perspective is to direct attention to social constructions in discursive contexts like HEIs that are important, yet may be presumed by role holders as natural occurrences in their settings and, hence, unproblematic (Alvesson & Deetz, 2000, cited in Duberley, Johnson & Cassell, 2012, p. 23). There are inherent forces in the educational ecosystem that enable or hinder perceived academic leaders’ roles; these forces could be people, systems, or context, or a combination of factors that make normative academic roles fraught with problems and difficulties.
Data were collected through semi-structured interviews in *Bahasa Indonesia* and in English from thirty-five (35) HEALs at five (5) state universities and two (2) private universities located in Central Java, West Java, and the capital Jakarta. The participants were asked twelve semi-structured interview questions that were confined to the examination of: (i) perceived roles of higher education academic leaders in Indonesia; and (ii) gender differences in in-role behaviours of higher education academic leaders. Within the examination of these perceived roles, the study also probed into the conditions that enable or constrain role performance, and the impact of the conditions on the personal and professional lives of higher education academic leaders.

The data collection phase was conducted from November 2013 up to January 2014 in the offices of the academic leaders. The gender composition of participants and the nature of the participating institutions are summarised in Table 1.1.

### Table 1.1 Participants by Location and Gender

<table>
<thead>
<tr>
<th>Location</th>
<th>Public Institutions</th>
<th>Private Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>%</td>
</tr>
<tr>
<td>Semarang and Yogyakarta</td>
<td>9</td>
<td>64.0</td>
</tr>
<tr>
<td>(Central Java)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bandung and Cikarang</td>
<td>4</td>
<td>29.0</td>
</tr>
<tr>
<td>(West Java)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jakarta (Capital City)</td>
<td>1</td>
<td>7.0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>14</strong></td>
</tr>
</tbody>
</table>

After the interviews were transcribed, the researcher conducted a 3-tier inductive process of data analysis. The transcripts only contained verbal elements of the interview. The researcher did not analyse any non-verbal elements. *First*, each transcript was analysed thematically. The researcher noted key ideas, concepts, metaphors emerging from the respondents’ discursive construction of how participants understood their role as an
academic leader and the conditions that enabled or constrained role performance. Second, these key ideas/concepts were grouped into specific clusters (roles and conditions) guided by the literature, and noted the emergence of patterns or similarities in these discourses. Third, all the key patterns that emerged were compared, and the study gradually identified common themes across all the transcripts. These themes were then interpreted and discussed relative to the relevant theory and literature, and findings and conclusions were later drawn from these themes.

1.7 Outline of the Study

Chapter 1 Introduction presented the background and rationale for why the study should be undertaken. The research problem was presented and the research questions were then specified. This chapter presented the arguments why capable academic leaders are needed in view of the many changes happening in the higher education landscape in Indonesia, especially the effects of new laws and regulations on higher education, and how national development plans are impacting the higher educational system which is now responsible for implementing these laws. Chapter 2 The Higher Education Context in Indonesia presents a comprehensive discussion of the current state of Indonesian higher education, and the contextual challenges confronting this sector. Chapter 3 Literature Review is divided into two major sections: The first section, Academic Leadership discusses the relevant literature on leadership as a parent discipline, and academic leadership roles and processes that academic leaders perform in higher education. The second section, Theories Guiding this Research presents an understanding of role theory and the critical issues in this theory that guide the examination of perceived academic leaders’ roles are discussed; gender theory presents an understanding of the theory on gender that guides the examination of gender differences in in-role behaviours of academic leaders. Chapter 4 Methodology presents the research approach and strategies that were undertaken to identify the participants, the collection of data, and the analysis of data. A reflexive account from the researcher’s point of view is provided in this chapter. Chapter 5 Findings: Perceived Roles of Indonesian Higher Education
Academic Leaders (HEALs) presents the findings on the roles of higher education academic leaders where data came from the interview of thirty-five academic leaders from two (2) private and five (5) public institutions. This chapter sheds light on the various institutional constraints that are hampering the efforts to prepare future academic leaders, and discusses the effects of the contextual changes. **Chapter 6 Findings: Gender Differences in HEALs’ In-role Behaviours** discusses the similarities and differences between female and male academic leaders’ enactment of their in-role behaviours. **Chapter 7 Discussion** presents a comprehensive discussion of the findings and how they relate to, and contribute to existing literature and role theory. **Chapter 8 Conclusions and Research Implications** discusses the study’s major findings, contributions to theory, methodology, and practical implications, and the broader research implications of this study in so far as future study on higher education academic leaders in Indonesia can be considered and developed.

### 1.8 Conclusion of the Chapter

This chapter presented the justification for the study of higher education academic leaders in Indonesia. Generally, the core reason lies in the lack of empirical research on higher education academic leaders who are regarded by the nation as key drivers in producing the high-quality tertiary education that the country needs to remain relevant, competitive and innovative under changing contextual conditions. There are multifarious challenges facing academic leaders. These challenges are contextual as well as institutional. The study documents the most relevant and active leadership roles performed by thirty-five (35) academic leaders in two (2) private universities and five (5) state universities in three cities in Indonesia, using a qualitative research methodology (an interview collection method) that capture the leaders’ perceptions of their roles and the conditions that enable and hinder them from applying their roles as academic leaders.
CHAPTER 2

THE HIGHER EDUCATION CONTEXT IN INDONESIA

In order to understand how Indonesian higher education academic leaders (HEALs) perceive their roles as academic leaders, it is important first to understand the Indonesian socio-cultural context. The study argues that prevailing socio-cultural factors have an impact on role perception and in-role behaviour of Indonesian academic leaders. The importance of studying the socio-cultural context has been highlighted in many studies on academic leadership (Dimmock & Walker, 2000; Hallinger, 2005, 2007, 2011). Academic leaders perceive their roles in an ‘open system’ that consists not only of the community, but also the institutional system and social culture (Leithwood, Anderson, Mascall, & Strauss, 2010). This assumes that it is possible for perception to be shaped by, and respond to, the constraints and opportunities extant in the environment where the educational institutions operate. The last section discusses the Indonesian higher education contexts, beginning with a discussion on the core tenets influencing social interactions, and a comprehensive discussion of the issues in leading and managing higher education. This section also discusses academic leadership literature in Indonesia.

2.1 Core Tenets in Social Interactions

Generally, Indonesian culture emphasises heavily the concept of rukun that implies harmonious social integration in the sense of obedience to superiors (manut), kindness, avoidance of conflict, understanding of others, and empathy (Geertz, 1961; Koentjaraningrat, 1985). For example, the Javanese feel awkward toward their superiors or someone they respect, hence seeking not to bother them. Thus, the feeling of sungkan – embarrassed reverence – that is considered as the basic element of Indonesian virtue grows within this kind of
circumstance. Geertz (1961, p. 114) describes *rukun* as the basis of self-control and avoidance of disapproval. These values are reflected in daily activities in the contexts of family, workplace, schools, and even political organisations (Hutagaol, 1983). Hence, practising *rukun* or deference to maintain social harmony plays a major part in the relationship of any employer (superior) and employee (subordinate) in Indonesia (Mann, 1998).

In Indonesia, the principle of respect is the most common principle that can be observed in the workplace. At the office, the Javanese (the biggest ethnic group in the country) will address their co-workers, including their boss or their staff, with Sir (Bahasa Indonesia: *Bapak*) and Madam (Bahasa Indonesia: *Ibu*) rather than using the person’s real name. It is necessary to use polite gestures and the proper tone of voice whenever someone speaks to their boss at the office. The principle of respect is likely to restrain Javanese HEALs from expressing their true feelings, as one is always obliged to act customarily whenever they interact with others (Perdhana, 2014, p. 47).

Mann (1998) adds that in Indonesia, straightforward comments are generally unacceptable as they are believed to disrupt social harmony. Individualism, disagreement and expression of feelings and opinion are discouraged. Indonesians do not like others to be angry or use harsh words and they restrain themselves from expressing differences. Mann says they try to be patient with one another and allow a process of consensus to work itself out. Indonesians convey messages indirectly. This tendency is common to all cultures in Indonesia but some cultures are more indirect than others. Javanese people are known to be more indirect than Sumatrans or people from Sulawesi or other parts of Eastern Indonesia (Mulder, 1996). A high priority is given to being polite and respectful to others and there is constant effort to accommodate and support others. Scholars argue that such beliefs discourage open communication (Mulder, 1996). For example, according to Geertz (1961, p. 147), the need for social harmony makes the Javanese inexpressive because:

*Emotional equilibrium, emotional stasis, is the highest worth, and on the corresponding moral imperative to control one’s impulses, to keep them out of awareness, or at least unexpressed, so as not to set up*
Despite differences in language and different ways of expressing themselves, and understanding a problem, it has been said that Indonesians like to work on a task cooperatively, called gotong-royong. Credit for success is attributed to the whole team and not usually to an individual, as Indonesians like to work towards a common goal (Effendi, 2013; Mann, 1998). They work to reach a consensus, a process of friendly, joint deliberation called musyawarah in order to come up with a mufakat or consensus to resolve a problem (Wahyudi, 2007).

2.1.1 Respect for seniority

In achieving consensus, Indonesian deliberations are centred on the interventions of a respected old man (orang yang dituakan) – a terminology that has its roots in the Javanese terminology sesepuh – the paternalistic and hierarchical basis of Javanese society. The sesepuh has an important role within Indonesian society; he creates a feeling of family within that society or organisation. The sesepuh is perceived to be a source of knowledge as well as morale. Indonesians regard the sesepuh as a guru or teacher, and he is accorded high respect while below that of a parent. Thus, an Indonesian would regard a sesepuh as a leader or superior provided that he has no pamrih, or self-interest in pursuit of egotistical gains (Wahyudi, 2007).

However, Mulder (2000) argued that paternalism is undemocratic, promotes a lack of openness, and denies others the opportunity to take responsibility for their own affairs. He says it denies equality and denies other people the chance of contributing. Mulder (2000) also argued that paternalism encourages young people to be dependent on their seniors. He indicates that paternal leadership leads to social imbalance and disrespect for ordinary people, concluding that without a shift away from paternal (or feudal) leadership to a more democratic leadership, Indonesia may have difficulties meeting global needs in the next era.
2.1.2 The influence of *Amanah* on leadership practice

Leadership perceptions are shaped by the premises of a monotheistic religious system that is the foundation of their own socially-constructed belief system, that may create similar ideas and expectations (Kriger & Seng, 2005, pp. cited in Pekerti and Sendjaya, 2010, p. 2758). In this study, the Indonesian academic leaders carry out their job, functions, and responsibilities as *amanah*. The word *amanah* originates from Islamic teaching (Raihani, 2008) and is perceived as a form of trust that is given to an individual to perform a task. When individuals are given a responsibility, they are expected to take ownership, and are therefore trusted with carrying out that responsibility. In an Islamic religious context, individuals are expected to be of service to God, to their fellow men, and to society. Thus, *amanah* connotes hard work for the individual so entrusted. *Amanah* connotes altruistic service of helping others, of conforming to the Islamic teachings of the *Shari’ah*, the principle of business dealings that does not expect profit from others (Triyuwono, 2004). A study by Handoyo (2010) in a university in East Java, Indonesia, shows that university leaders are expected to cultivate stewardship as a form of *amanah*, or being responsible not only for themselves, but to work for others (being a servant leader). This belief necessitates that university leaders must always be prepared to respond to the ‘altruistic calling’ of their functions where God will judge them justly and wisely for their service to the organisation and country (Handoyo, 2010, p. 138).

2.2 Issues in Leading and Managing Higher Education in Indonesia

Higher education institutions in Indonesia are aware of global and local changes that have a likely impact on higher education. A conceptual paper by Hutasuhut (2009) predicted that higher education institutions (HEIs) face various internal and external challenges. The internal challenges relate to better governance of people and systems, and better relations between management and stakeholders (business conglomerates funding private HEIs, for example). The USAID reports that there is an apparent need for management capacity development in Indonesian HEIs, and that financial and operational systems are deficient (USAID, 2009). External challenges relate to globalisation and...
competition for student markets that require quality improvements in education service. Marginson and Sawir (2006) reported that academic leaders are aware of these challenges, and it is imperative that they prepare their staff mentally for the challenges and how to actively instil the necessary expectations and behaviours.

Anticipating the growth in higher education, the Indonesian government formulated several long-term development plans, with higher education leadership implications, which span the years from 2005 to 2025. The plans are segmented into five-year medium-term plans, each with different development priorities. For example, the Second Medium-term Development Plan (RPJMN) under the Ministry of Education and Culture (MOEC) covering 2009-2014 has five missions which serve as the basis of all educational programmes: (1) improve availability of education services; (2) improve affordability of education services; (3) improve the quality and relevance of education services; (4) improve equality in obtaining education services; and (5) improve the assurance/guarantee of obtaining education services. Further, the Third National Medium Development Plan (RJPMN) for 2015-2019 will be directed at achieving economic competitiveness on the basis of natural resources and the quality of human resources, and increasing capability to master science and technology. Stated concretely in these plans are clear statements that high-quality tertiary education will drive the achievement of these goals. However, implicit in these statements is the understanding that without the enabling contribution of higher education academic leaders, this development agenda would be far from attainable.

The challenges confronting Indonesian HEIs and HEALs are discussed.

2.2.1 Rapid increase in student population

Data show that there were 3,216 higher education institutions (HEIs) under the auspices of the Ministry of National Education in 2011 (which is now renamed the Ministry of Research, Technology, and Higher Education under the Widodo Administration) where there are more than 5.3 million students, accounting for approximately 27% of the core age group 19-23 years (Santoso,
2013), a big jump from the estimated 2,000 students at the time of independence in 1945 (DGHE, 2003).

Higher education institutions have expanded in all areas from public to open universities. The country had 23 tertiary institutions in the 1960s and these were spread around almost 26 provinces in Indonesia. Higher education institutions then spread on a massive scale (Nizam, 2006). In 2013, there are more than 6 million students, as shown in Table 2.1. The government has placed more resources in educational facilities that attract a significant number of students from all parts of Indonesia, which in 1975 numbered 2.3 million students, but has jumped to more than 6 million students in 2012 (DGHE, 2013).

Nevertheless, the Gross Enrollment Rate (GER) for higher education was reported to be lower than those of its ASEAN neighbours (Hill & Thee, 2012) so the government aimed for a 30% increase in GER in higher education for the 19-24 age group in 2014. Reports in 2015 indicate that this target was achieved in 2014, with GER at 31.5%, an impressive growth from 21.3% in 2008, consistent with the Medium-term Development Plan’s target in 2014 (OECD & ADB, 2015). It could be suggested that achieving this target involves the critical yet implicit contribution of higher education academic leaders who are responsible for steering their institutions towards equality in access to higher education.

Table 2.1 Growth in Higher Education Participation Rate, 2009-2013

<table>
<thead>
<tr>
<th>Type of Institution</th>
<th>AY 2009/2010</th>
<th>AY 2012/2013</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public*</td>
<td>1,636,122</td>
<td>1,649,267</td>
</tr>
<tr>
<td>Private</td>
<td>2,451,451</td>
<td>3,645,869</td>
</tr>
<tr>
<td>MORA**</td>
<td>503,439</td>
<td>653,846</td>
</tr>
<tr>
<td>State***</td>
<td>66,535</td>
<td>103,072</td>
</tr>
<tr>
<td>Total</td>
<td>4,657,547</td>
<td>6,052,054</td>
</tr>
</tbody>
</table>
In terms of gender, the increases in participation rates at the higher education level have also reduced gender inequality in tertiary education over the last 20 years. The female enrolment rate in 1993 was only 6.7 percent, but by 2006, it had almost doubled (OECD & ADB, 2015). Recent statistics from the Directorate General of Higher Education show that female students outnumber the male students in both public and private schools, as shown in Table 2.2:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Public</th>
<th>Private</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>811,867</td>
<td>1,390,645</td>
<td>2,202,512</td>
</tr>
<tr>
<td>Female</td>
<td>1,082,731</td>
<td>1,324,430</td>
<td>2,407,161</td>
</tr>
</tbody>
</table>

Statistics show that female students outnumber male students at the diploma level of tertiary education. However, as students move through the various levels of higher education, male students catch up so they are a majority in bachelors programs. At masters/PhD level, there is almost the same number of male and female students, 49.9% and 50.1%, respectively. However, in faith-based institutions like the Islamic universities, only 17% of PhD students are female (OECD & ADB, 2015).

### 2.2.2 Rapid change in national policies

As part of the significant reforms introduced after the fall of President Soeharto in 1998 and to help the nation recover from the Asian financial crisis in 1997, the national government brought about massive social changes, and introduced decentralisation and local autonomy in 1999. This national reform intended to
make all institutional machineries accountable and transparent in managing their affairs. In higher education, reforms introduced intended to amplify academic freedom and, at the same time, intensify market penetration of higher education (Kusumadewi & Cahyadi, 2013). Reforms were introduced in the area of establishing institutions as legal entities and making changes in university autonomy and funding mechanisms.

Further, there were cost-saving measures such as freezing staff recruitment; implementing cost-sharing measures allowing the universities to set their own tuition fees; resource mobilising strategies that include setting up programmes on a full-cost recovery basis, undertaking contract research, consultancies and other various income-generating activities; and efficiency enhancing measures such as changing resource allocation policies, emphasising accountability, and evaluation procedures for assessment of performance (Nizam, 2006, p. 52).

In early 1999, five (5) state institutions were partially privatised and given autonomy (*Badan Hak Milik Negara BHMN*); currently, the number has since gone up to seven (7) with two more public universities added to the list (Kusumadewi & Cahyadi, 2013; Moeliodihardjo et al., 2012). A decade later, in 2008, the central government formalised a law changing public and private universities into legal entities (Law on Educational Legal Entity or *Undang-Undang Bahan Hukum Pendidikan*). As legal entities, universities were given free rein in sourcing and managing their financial affairs free from an oppressive bureaucracy. During this period, universities enjoyed the freedom to raise their own funds and be entrepreneurial (Welch & Aziz, 2012).

However, due to protests from civic groups that this law commercialises education, the government reverted back to the old regime where government withdrew the autonomy given a decade ago and now oversees university affairs. Since then, more changes in legislation have ensued and universities have experienced three more national policy changes in university management. The last change, enacted in 2013, made financial autonomy from the government conditional, meaning the government, through the then Ministry of National Education, would disable financial oversight based on a favourable review of university performance.
In 2013, the government instructed universities and colleges to implement a competency-based curriculum, commonly known as KBK (Kurikulum Berbasis Kompetensi). This KBK policy was aimed at aligning tertiary education with the needs of industries and the relevant needs of the community. The Ministry of Education and Culture contends that this new regulation is not about changing the learning content but is about changing teaching methods and delivery (Nuh, 2013). According to the Ministry, doing so would improve not just content expertise, but also benefit students by providing them with better learning pedagogies, and improve their capacity for critical thinking and problem solving. Implementing this curriculum will produce competent graduates that possess the expertise, independence, creativity, and innovative skills needed by industry (Nuh, 2013). Many Indonesian academic leaders regard this exercise as burdensome; they argue that policy has been changing too rapidly over the years. Indonesia has changed its national curriculum several times, namely, in 1968, 1975, 1984 and 1994 (Kwartolo, 2002), and again in 2006 with the implementation of the Kurikulum Tingkat Satuan Pendidikan (KTSP), or the Curriculum on Integrated Education.

Another national policy change has affected the universities’ main source of funding: tuition fees. In 2013, the Ministry of Education and Culture implemented a regulation stipulating that all universities should apply a “single-fee standard” that will lower the current high tuition fees and enable better access to tertiary education to students from lower-income backgrounds. Students will pay only one fee for the entire duration of their schooling and levies (additional variable school fees) previously charged will be scrapped. This regulation would mean less income for universities which are reliant on student tuition fees to operate (Sihite, 2013).

2.2.3 Funding and financial management

By way of reiteration, the rapid growth in student population (discussed in Chapter 1) is estimated at 5.3 million students (OECD & ADB, 2015), but the increase in student population has brought crucial problems for HEIs. The rapid expansion of HEIs has not been in parallel with appropriate planning and
funding mechanisms. The liberalisation process created many problems for the future of higher education in Indonesia (Kusumadewi & Cahyadi, 2013). Since then, universities are no longer part of the government bureaucracy, and henceforth, have become more accountable to the public rather than to the Ministry of National Education. Evaluative reports, however, observe that the Directorate General of Higher Education (DGHE) still exerts centralised supervision over 54 of Indonesia’s public universities (Hill & Thee, 2012), while the Ministry of Religious Affairs (MORA) has oversight of Islamic tertiary education institutions.

Centralisation poses problems for a country the size of Indonesia with a very large number of higher education institutions; it is next to impossible to run the system efficiently from the centre in a meaningful way with the present degree of regulation. It has been noted that there are too many restrictions and binding rules for other institutions outside the scope of DGHE supervision to develop at a reasonable pace and in keeping with changing local needs and circumstances (OECD & ADB, 2015). The decreased role of the government subsequently resulted in decreased funding support, thus complicating the work of HEALs, as their performance is tied to the capability of running departments loaded with exhausting administrative and operational accountabilities, but with little financial mobility and support. In private HEIs, the financial shortfall is a cause for concern because private HEIs are dependent mostly on tuition fees and donations. According to Welch (2007), private HEIs in Indonesia are managed mostly by a foundation (yayasan) and do not traditionally receive public monies from government. Sources of income are in the form of tuition fees and other business pursuits and certain forms of subsidy, or incentives, according to pertinent regulations. All in all, some 10% of private HEI academics are paid by government (Buchori & Malik, 2004, p. 251). The foundation seeks donations from business conglomerates, or industry groups that are interested in financially supporting the institutions, either short-term or long-term. It can be said that private HEIs in Indonesia often suffer from huge funding shortfalls, despite the increase in student numbers (Welch, 2007).

In an interview with university leaders, Marginson and Sawir (2006) noted how
university leaders regard the imperative of aligning their internal systems with the new autonomy laws. As part of its subsidy to higher education, the government provides a block grant based on performance, but university leaders agree that they should raise their own funds to be less dependent on the national government. The government introduced a chain of funding mechanisms and competitive grants to both public and private universities to develop research activities and undergraduate degree programs from 1996-2004. In cooperation with multi-lateral funding institutions like the ADB, loans were generated for professional skills development of graduates in both public and private universities (Wicaksono & Friawan, 2011, p. 184). Yet, despite these fiscal interventions, reports show that public HEIs had become reliant upon student fees and other income sources because of the reform. They offer professional and vocational programs where they charge higher tuition fees. For example, in one state university, self-generated income, and income from external sources comprise 80 percent of the university’s income, while development funds and recurrent fiscal support from the government comprised the remaining 20 percent (Wicaksono & Friawan, 2011, p. 185).

2.2.4 Incentives for growth

In terms of developing academic leaders’ capacities, enhancing the quality of the academic teaching pool, and maintaining sufficient teaching facilities and infrastructure, the current government support of 20% of the total state budget [Anggaran Pendapatan dan Belanja Negara (APBN)] that is allocated to HEIs is deemed limited (Hill & Thee, 2012). Salaries for officials are low; many academic staff are not well paid (Wicaksono & Friawan, 2011). This means that many faculty members at public HEIs dedicate their energy and time to off-campus work, managing or teaching at private HEIs. A survey of remuneration practices in Indonesian research institutions shows that three-quarters of the income of male university researchers came from supplementary or non-core activities such as research projects, consulting, and additional teaching in another institution (Suryadarma, 2012, cited in Hill & Thee, 2012, p. 247). Obtaining a reasonable and secure income provides academic leaders with the incentive to take over an administrative post, yet the
administrative duties are loaded with a heavy teaching component as well. Therefore, many prefer to do academic research or take in consulting work that incrementally adds more income than relying on the administrative and teaching options (Hill & Thee, 2012, p. 247). The conditions in the private HEIs are even worse, as there is a lower proportion of qualified and full-time staff (Wicaksono & Friawan, 2011, p. 171). These conditions pose a big challenge to HEALs because they must endeavour to manage a motivated, well-paid academic teaching pool yet are fiscally-constrained from doing so.

Given these organisational inadequacies, there are reports that HEIs are unable to match the demands of a growing student population and effective education delivery. This conclusion was derived mostly from evaluative studies conducted by multi-lateral aid agencies that have undertaken several assessments on the state of Indonesia’s national education system (Jalal & Suharti, 2012). In the context of HEALs, the inadequacies pertain to: (1) lack of a means of developing academic leaders’ knowledge and skills; (2) neglect of professional development; (3) unclear career development paths; (4) lack of transparency and integrity in the appointment (from recruitment, selection, hiring, to compensation) of administrators; (5) insufficient financial resources to improve supervisory activities; and (6) absence of a competitive reward system to reinforce performance and maintain motivation (Jalal & Suharti, 2012). The reports also state that there is lack of distinction in academic ranks and hierarchies, and unclear tenure and career progressions which are suggestive of a general lack of human capital development programs in Indonesian HEIs (AUSAID, 2010).

Hill & Thee (2012) proposed six conditions to improve academic staff working conditions to enable higher education institutions to meet their broader objectives. First is being provided with the resources they need to discharge their responsibilities, which include libraries, IT resources, and laboratories, as well as research support staff. Second is enabling them to attend conferences and seminars to open and maintain their academic networks. Third is allowing academics to pursue non-academic endeavours to allow personal growth. Fourth is internationally-comparable peer review of academic outputs. Fifth is
having an administratively simple process of peer review. Lastly, sufficient remuneration is necessary to enable academic staff to focus diligently on discharging their core responsibilities: teaching, research, and public service work (Hill & Thee, 2012, p. 246).

2.2.5 Gender issues in Indonesian higher education

Currently, there is heightened awareness of promoting gender equality, and creating better gender awareness has been the focus of many feminist-based studies over the past decades (Oey-Gardiner, 2002; Robinson, 2004, 2009; Robinson & Bessell, 2002; Surbakti, 2002). Women’s empowerment began to take roots in the early 1980s and the appointment of several women ministers to top cabinet positions post-Soeharto’s regime expanded the development portfolio for women, and redefined gender roles.

Over the last decade efforts have been undertaken by the government to make Indonesian women more empowered citizens. This effort is shown by the creation of agencies and institutions supporting women’s equality, rights, protection, and welfare. The Indonesian government reports that in terms of gender equality in gaining access to education, employment opportunities, and social services, and leadership in industry and business, there is almost parity between men and women (BPS, 2010). Surveys conducted in leading industries in Indonesia also point out a general acceptance of many women as business leaders (Tjahjono and Palupi, 2010).

The great attention being given to gender equality has roots in the gradual dismantling of Indonesia’s patriarchal beliefs that the female gender role is described as stereotypically subservient to men (Murniati, 2012; Nurmila, 2013; Srimulyani, 2007, 2008). In Indonesia, gender relationships are dominated by role expectations, or the kodrat wanita (biologically ordained role), of women caring for family and spouses that was promoted by the state under the Soeharto regime (Oey-Gardiner, 2002; Robinson, 2009; Srimulyani, 2007, 2008). Accepting the kodrat wanita presumes that women recognise the natural patriarchy of the family (Robinson, 2009). Men are leaders of the household as they provide economically for the family (Arimbi, 2010, cited in
Murniati, 2012, p. 36), and women have to prioritise caring for their families over their careers (Tjahjono & Palupi, 2010).

In Javanese culture, for example, women’s roles are determined to include *masak, macak, manak* (cook, put on make-up, breed), and their spheres of influence are restricted in the confines of *kasur, dapur, sumur* (bed, kitchen, and wells) (Murniati, 2012). These notions underscore subservience that is also rooted deeply in Islamic religious teachings that emphasise women’s subordination to their husbands (Nurmila, 2013; Srimulyani, 2007). Currently, these constructions are being challenged by Indonesian feminists, including prominent male Muslim scholars who argue for an equal partnership between husband and wife (Robinson, 2009; Rohman, 2013).

In the higher education sector, males mostly occupy board membership at large regional universities because there are no explicit policies promoting female participation and representation at the academic board level. Males enjoy clear advantage in terms of academic appointments (Kull, 2009). Male academics are also dominant in research and community development activities compared to female academics (Indihadi & Karlimah, 2007). Such activities bring with them related extra incomes that are important for male academics; they are regarded as heads of households and hence have a significant economic function in the family.

National statistics show males taking an 89 percent share in principal-level positions from kindergartens to vocational schools, compared to only 11 percent of females in 2009-2010 (DGHE, 2011). In terms of the teaching pool, male lecturers out-number female lecturers, with the situation more pronounced in private HEIs than in public HEIs, as shown in Table 2.3.
Table 2.3 Academic Lecturers’ Composition by Gender, Public and Private HEIs in Indonesia

<table>
<thead>
<tr>
<th>Gender</th>
<th>Public</th>
<th>Private</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>55,902</td>
<td>93,797</td>
<td>149,699</td>
</tr>
<tr>
<td>Female</td>
<td>37,418</td>
<td>70,575</td>
<td>107,993</td>
</tr>
</tbody>
</table>

Source: [www.forlap.dikti.go.id](http://www.forlap.dikti.go.id)

Data from the Central Bureau of Statistics (1998) shows there is a lower level of female participation in educational leadership positions. There are very few female administrators, rectors, principals, or heads in most schools and universities in Indonesia. A recent report by USAID in Indonesia shows that only 6-20% of women faculty members serve in leadership positions within their institutions. Studies point to deterrents like discrimination in ethnicity and gender, favouritism, and nepotism in hiring (Gaus, 2011). Gaus (2011) argues that gender-role stereotyping is used by males to justify their separation and exclusion of women from occupying top positions in management. It creates negative attitudes in the form of both covert and overt discrimination, ranging from the recruitment, and selection process to promotion for top positions. As a result, more and more men hold important positions, while women are positioned only in the middle. She explains the problem of discrimination concretely, stating that men who are mostly gatekeepers of these institutions tended to choose men with similar characteristics for top positions.

Data from the Directorate of Higher Education - Indonesia shows that in terms of higher academic qualifications, e.g., Master’s and Doctoral degrees, the proportion of women having such degrees is much lower compared to men. Only 43 percent of women obtained Master’s degrees compared to 57 percent of men; and in terms of Doctoral degrees, more men (71 percent) obtained the degree compared to only 29 percent of women (DGHE, 2011, 2013). Furthermore, in a UNESCO study that included Indonesia, the report cited that in fact, despite improved access to higher education, proportionally fewer
women in Asia move up the educational ladder, and the share of women declines to 37% in doctoral programmes (UNESCO, 2011, 2014). Not having the required qualification for leadership could probably be cited as one of the major barriers, among other reasons, for women’s under-representation in higher leadership, as it is known that higher academic ranking is an institutional requirement for leadership. Having an institutional policy that supports women who would like to take higher studies to qualify for leadership positions needs to be in place (Murniati, 2012). Studies show that in Islamic universities, there is no explicit policy to promote female participation on the general board or in obtaining other positions, and that women were at a disadvantage when applying for academic appointments, causing a great discrepancy in the numbers between women and men at top leadership levels.

In policy-decision school committees, Atwell (2006) found there are also more male than female members, resulting in the latter’s inputs for policy changes being ignored. Thus, the scarcity of women in top positions leads to the emergence of imbalances with the men who occupy the top positions (Gaus, 2011). Nevertheless, there are also studies showing that Indonesian women would like to be freed of the notion that they are generally subservient to men and do not have the self-confidence to assert their leadership (Arimbi, 2010; Azmi, Ismail, & Basir, 2012; Murniati, 2012; Srimulyani, 2007, 2008).

2.3 Conclusion of the Chapter

This chapter provided a background to the research context, Indonesia, and the multiple challenges that its higher education institutions and academic leaders face because of rapid student growth, rapid changes in national education policies, financial resource inadequacies, a general lack of attention for development and growth of its leaders, and gender issues that have an impact on the way female and male academic leaders lead.

The exploratory nature of this study, and the focus on Indonesian HEALs, specifically, has merit because they are recognised by the government as a key driver of higher education development and national competitiveness, yet HEALs as academic leaders are under-studied. The limited number of studies
of Indonesian HEALs is a stumbling block in understanding how Indonesian academic leaders perceive their roles within the context of rapid changes in higher education.

The review of literature shows how predominantly the few leadership studies in Indonesia have focused on gender equity studies to the exclusion of male academic leaders. This shows a gap in the literature on male academic leaders. Thus, the study contributes significantly to research on the roles of male higher education academic leaders in Indonesia, as well as females. The chapter ends with a summary of the key areas covered by this literature and synthesises the gaps in research.

The chapter discussed the socio-cultural aspects unique to Indonesia that have an influence on the mechanisms Indonesian academic leaders use in their perceived roles. Academic leaders operate in an open system characterised by social hierarchies and structures defining mandates. Therefore, they must work within the social boundaries defined by socio-cultural beliefs, which have an influence on how they perceive their roles. Examining these contextual parameters where leadership is practised is an important aspect to understanding how Indonesian academic leaders enact leadership within these boundaries.

In order to understand academic leaders’ roles, the next chapter, Chapter 3 Literature Review explains the extant literature on leadership, and academic leadership, and the theories this study utilised in the examination of academic leaders’ role perceptions.
CHAPTER 3

LITERATURE REVIEW

The purpose of this chapter is to profile the literature on academic leaders, as it relates to the focus of the study, and discuss the theories that helped in examining, and addressing the two research questions in this study. This chapter is composed of two sections: a) academic leadership and b) theories guiding the research. These theories are role theory and gender theory.

To examine the first research question, how do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in higher education, the study will be guided by the key precepts of role theory, where critical issues related to academic leaders’ roles will be discussed. To examine the second research question, how do gender differences influence the in-role behaviours of Indonesian higher education academic leaders, the study is guided by contemporary gender theory, where similarities and differences in female and male leaders’ in-role behaviours are being examined as they perform their academic leader’s roles.

In the first section, Academic Leadership, the section begins with a discussion of the general leadership literature and describes some of the current perspectives on leadership, and situating academic leadership in this discussion. Beginning the literature with a wider scan of the leadership literature over the last few decades, enables the study to map out the domain of academic leadership. It is worth noting that the leadership literature is wide and diverse with many leadership theories currently influencing studies on human traits, leader behaviour and styles, gender, and situational leadership, to name a few (Avolio, Walumba, & Webber, 2009; Bass, 2008; Burns, 1978; Graen & Uhl-Bien, 1995; Yukl, 1981, 2002, 2009, 2012).

Academic leadership is a huge part of the leadership domain, with a wide and diverse literature (Gronn, 1999, 2003), attesting to the variety of interest that has been shown in the study of academic leaders. This interest reflects the view
that academic leaders are a vital force in helping their institutions face multiple challenges brought about by significant changes that have redesigned the setting for higher education over the last few decades (Bryman, 2007). Academic leaders’ roles have now evolved in response to the rapidly-changing contexts, discourses, world of work, and management in higher education (Bess & Goldman, 2001). Part of this section is a discussion of the conditions that enable academic leaders to perform their roles, as well as those conditions that hinder academic leaders from performing their roles. The wide literature on academic leaders’ training to enhance their roles and the developmental mechanisms used to develop future academic leaders is also discussed. Therefore, overviews of academic leaders, and an understanding of their roles in the current context, are helpful starting points to provide a focus for this study. The review eventually identified the gaps in the literature that led to this study being specifically focused on higher education academic leaders in Indonesia.

In the second section, *Theories Guiding the Research*, the study refers to role theory to provide the direction for analysing the perceived roles of academic leaders, and to gender theory in examining how gender differences influence academic leaders’ in-role behaviours. These theories were referred to in the absence of appropriate theoretical frameworks grounded in an Indonesian academic leader’s experience.

### 3.1 Academic Leadership

#### 3.1.1 A General overview of the leadership literature

Discussing the roles of academic leaders requires a comprehensive understanding of the underlying philosophies and theories surrounding the general concept of leadership in organisations. Jackson and Parry (2008) broadly define leadership as the mobilising of human, intellectual, and social capital and resources to achieve some desired future state. Leadership is examined as a dynamic, collective social process (Parry, 1998), which is multi-dimensional, with human interactions being the key to developing relationships within networks of influence (Fletcher, 2004). The multi-dimensionality of
leadership arises from the view that it occurs during the complex interaction between people and social systems (Day, 2000). Leadership is no longer seen as a vertical process where a single leader is seen as the major source of influence that shapes a collective action. Instead, leadership is a distributed process where diverse individuals contribute to the mechanisms shaping collective action (van Ameijde, Nelson, Billsberry, & van Meurs, 2009, p. 765). Leadership has three dimensions: (i) the exercise of leadership requires both leaders and followers; (ii) the capacity to mobilise requires communication and interpersonal skills; and (iii) to lead requires actions towards goals (Jackson & Parry, 2008).

Currently, the extant literature on leadership provides enough evidence of the greater financial impacts of effective leadership to generate profits (Dalakoura, 2010; Leskiw & Singh, 2007; Mannion, 2009), and provides an impetus for strategic change (Cacioppe, 1998). Good leaders are a key source of competitive advantage for many organisations (Avolio, Reichard, Hannah, Walumba, & Chan, 2009; Burns, 1978; Vicere & Fulmer, 1998). Tichy (1997) argued such leaders personally commit their time and effort to developing others for the good of the organisation. Graen and Uhl-Bien (1995) emphasised that when leadership is enacted as a social influence process and with less regard for positional power, members of the organisation become engaged in the greater goal of building a much-developed organisation.

The research and attention given to leadership as a field of study has grown over the past 70 years, during which time there has been substantial progress from understanding human traits and style theories to situational approaches (Bolden, Petrov, & Gosling, 2008). Different levels of analysis show substantive progress has been made in terms of defining different constructs, operationalising measures, and theoretical associations of leadership processes performed by individuals, teams, and organisations, and different styles of leadership under different models, e.g., transformational, transactional, charismatic, situational, path-goal, and self-leadership, among others (Yammarino, Dionne, Chun, & Dansereau, 2005). For this study, the academic leader as a person is the unit of analysis: an academic leader performs his or
her role through a one-on-one interactive process with other individuals or
groups in the organisation. Hence, the analytical stand of this study is to
examine academic leaders from a micro-level, individual perspective.

Leadership studies have evolved over the years and now include a social
constructionist perspective. This perspective proposes that leadership is co-
constructed, a product of socio-historical and collective meaning making, and
is negotiated on an on-going basis through a complex interplay among
leadership actors, be they designated or emergent leaders, managers, or
followers (Fairhurst & Grant, 2010, p. 172; Gronn, 2000, 2002). A basic tenet
of social constructionism in leadership states that people make their social and
cultural worlds at the same time as the world makes them. Realities are
constructed through social processes in which meanings are negotiated,
consensus is formed, and contestation is possible. These dynamic processes
occur in structures that are both stable and yet open to change as interactions
evolve over time (Fairhurst & Grant, 2010).

3.1.2 Academic leadership

Academic leadership (also known as educational leadership) first emerged as a
field of formal inquiry in the United States during the mid-20th century
(Bryman, 2007). Research in this field was not only framed in management but
also included the broader disciplines of the social sciences. Research methods
in this field evolved from systematic research designs that were theory-based,
from psychology and sociology, to more varied research methods that aimed to
understand how academic institutions are administered and managed. For
example, research began to focus on the school administrator’s management
capabilities. Scholars later realised that the lack of cumulative knowledge-
building progress in this field suggested moving the lines of inquiry toward
leadership practices that created positive consequences in the development of
an educational organisation (Hallinger & Chen, 2015).

By the early 2000s, the interest in academic leadership gathered pace with
many international scholars broadening the field from North America, and
becoming interested in active empirical research in Asia (Hallinger, 2011;
In Europe (Day & Harrison, 2007; Mulford, 2009), and Austral-Asia (Dimmock & Walker, 2000; Gronn, 2002; Scott et al., 2008). In Asia, a recent review of research by Hallinger and Chen (2015) shows a steady increase in interest in academic leadership topics, with K-12 school management leading the most research, followed by research on change, effects, and improvement, then cultural contexts, and leadership in higher education rounding up the top four topics.

In their collection of papers presented during the Asia Leadership Roundtable 2010, hosted by the Asia Pacific Centre for Leadership and Change of the Hong Kong Institute of Education, Hallinger and Walker (2011) brought together the next generation of research on academic leadership and change in Asia Pacific. Their purpose was to showcase the different developments in the thinking on educational leadership facing many school leaders in Asia Pacific and to examine the geographic, cultural, and political terrain of this area. Papers presented by scholars from Singapore, Taiwan, Hong Kong and Australia are included in this collection. The topics covered were on the efforts to fund better research into this area, examine and challenge the viability of existing leadership empowerment programs, and proposing a model to link educational leaders’ characteristics to what they do and how they should respond to their own changing environmental contexts.

Hallinger and Walker (2011, p. 299) argue that while the literature on academic leadership has been growing during the last 15 years, the studies are based mostly on Western-style educational leadership principles. The view also remains that there is little cross-cultural research that employs indigenous conceptions of academic leadership in non-Western cultures, especially in the Asian region (Hallinger & Chen, 2015). For example, the collection of studies on the changing role of academic administrators (see Mok & Nelson, 2013) is quite limited because it only covers four countries in Asia Pacific and did not include the developing economies of other ASEAN countries (like Indonesia) where studies on academic leadership is still limited. For example, Indonesia is a rapidly-growing economy that commands vast influence in the region, e.g. having been elevated as a member of the G-20 group of high potential
economies gives Indonesia an edge over most of its Asian neighbours. This recognition gives Indonesia wide influence in matters related to for example, economic and defense policy in the region and the Asia-Pacific. The fact that it is also the world’s largest Muslim country gives Indonesia a critical voice in socio-religious diplomacy among Islamic member states. Hence its stand on elevating Islamic women’s right to equality in education is above par compared to other Islamic countries with vast gender inequality in access to education (World Bank, 2014). Therefore, Indonesian studies on leadership in the economic and education spheres are important to bring attention to the difficulties academic leaders face as they perform their roles as leaders. Having such studies will also be encouraging to other resource-poor countries in the region, e.g. like Burma whose transition to democracy needs capable, effective leadership. Moreover, the lack of studies in the Asian region is a critical oversight because many countries in this region have rich cross-cultural experiences that would enhance understanding of academic leadership in other countries in that region.

Work by Bolden et al. (2012) argues that leadership is both unique and universal in an academic context. Universities and other higher education institutions have similar organisational considerations (e.g., personnel, finance, etc.), yet, each has distinct purposes and outcomes. Thus, academic leadership needs to be examined in context, where perceptions of how and why one leads differ. Furthermore, it is also argued that the way academic leaders promote shared values and identity is very context-specific. Academic leadership is enacted in an open system that consists not only of the community, but also the institutional system and social culture (Leithwood, Anderson, Mascall, & Strauss, 2010), meaning that an academic leader’s roles can be shaped by the constraints and opportunities extant in the educational institution and its environment. Mindful of this paradigm, proponents of instructional leadership (Hallinger, 2005), transformational leadership (Leithwood & Jantzi, 2000) and distributed leadership (Spillane, 2006) have suggested that scholars move away from the heroic model of academic leadership. They recommended expanding our understanding to include aspects of the context, antecedent conditions (e.g., university size), and educational mission, culture and a reinforcing structure.
(especially developing people, collaboration and monitoring), and the impact of these contexts on the way academic leaders perceive and enact these roles.

### 3.1.3 Who are academic leaders?

Academic leaders are men and women who participate in a process of leading universities through which academic values and identities are constructed, communicated and enacted (Bolden et al., 2012, p. 15). Because they belong to a formal structure in a defined hierarchy, academic leaders are given formal authority to command resources, enforce policies and regulations, and influence others. Academic leaders’ personal power is argued to be derived from colleagues’ respect and commitment to the academic leader (Ramsden, 1998a, pp. 33-34), as well as their own acquired professional knowledge and skills that include knowledge resources, symbolic resources, rewards, and negotiation skills (Bush, 2006, pp. 39-42). A multi-method research in sixteen UK universities revealed that traits perceived to be associated with academic leaders include being strategic, committed, socially adept, dogmatic, bureaucratic, and occasionally incompetent (Bolden et al., 2012).

Academic leaders engage and involve all members of the academic learning community to create new goals and directions for development (Bush, 2009; Cocklin & Wilkinson, 2011). Achieving this developmental trajectory requires the synergy of all supporting structures (Scott et al., 2008). As part of this process, academic leaders perform roles and a host of activities to organise and allocate academic tasks and processes, as well as maintain structures for decision-making and ensure smooth operational arrangements with support agencies. These processes shape and inform a sense of purpose and objectives that are operationalised through a process of self-leadership (Bolden et al., 2012, p. 15).

### 3.2 In-role Behaviours of Academic Leaders

A review of the literature on academic leadership revealed the various roles academic leaders play in the growth of educational institutions, and the development of people and processes that are part of the education system (Bryman, 2007; Clark, 1983; Gronn, 1999, 2003; Hallinger & Walker, 2011;
Mulford, 2009; Scott et al., 2008). The study aggregates and discusses some of the important roles of academic leaders.

### 3.2.1 Academic leaders’ roles in institutional growth and competitiveness

Over the last two decades, interest in academic leaders has focused on its role to improve educational services delivery (Mertkan, 2011). One of the prime reasons for this interest is the recognition that academic leaders contribute towards providing good quality human resources for economic growth (Nguni, Sleegers, & Denesen, 2006). Academic leaders are recognised as important drivers to develop human capital for economic growth and national competitiveness (Bryman, 2007; Nguni, Sleegers, & Denesen, 2006). Academic leaders support the delivery of quality education that prepares students to become lifelong learners, technologically skilled for the workplace and daily life, and socially, politically, and culturally responsible citizens generally (Hallinger, 1998).

Academic leaders are necessary pillars supporting educational institutions to modernise the delivery of educational services and are considered essential components of reforms in the education sector (Barnett, McCormick, & Conners, 2001; Barnett, 2012; Deem & Parker, 2007; Gronn, 2003; Ramsden, 1998; Turnbull & Edwards, 2005). To achieve these expectations, academic leaders need to possess a clear sense of direction, and have a strategic vision for their departments (Trocchia & Andrus, 2003); they must also prepare their departments to meet the vision through allocations of time, information, and assigning resources (Creswell, Wheeler, Seagren, Egly, & Beyer, 1990). Academic leaders must also be good facilitators so as to bring together all stakeholders at the institutional level to work together and create a sense of shared ownership of the guiding frameworks for reforms or change (Gano-Phillips, Barnett, Kelsch, & Hawthorne, 2011). They must endeavour to harness the collective energy of members to ensure that planned initiatives are realised without too many ‘potholes’ or ‘roadblocks’.

An Australian study identified several issues confronting academic leaders in their attempts to carry out their mandates: (i) the importance of aligning their
departments’ learning and teaching programs towards supporting their institution’s strategic focus and direction, because tensions often occur in the process of aligning these two areas; (ii) providing a rewarding environment for teaching and learning, supported by appropriate mechanisms to reward and recognise excellence, including balanced staff workloads; (iii) allocation of resources, both symbolic and fiscal; and (iv) creating supportive business unit structures and leaders (Devlin, 2013). These four areas will provide academic leaders with the basis for successful enactment of their roles as leaders (more discussion on these institutional resources is in Section 4.5 of this chapter).

3.2.2 Academic leaders’ role in their institution’s efforts to address changing contexts and multiple priorities

The challenges and opportunities brought about by rapid economic development ushered in new demands from stakeholders that higher education must continuously improve with the times. For example, in the developing nations of Asia, parents and students exert a lot of influence in the way education and learning must be delivered, what must be taught, and how much must be paid for such education (Hallinger, 1998, 2005). Other tensions include the on-going tussle between key stakeholders like the academe, and its relationship with the industry, government, parents, and students. Creating a good balance between these competing forces is an important role for academic leaders; they are needed to help their institutions confront these challenges of increasing contextual complexities and globalising priorities (Bottery, 2006; Dean & Carol, 2006; Mulford, 2009; Young, Petersen, & Short, 2002). Other complexities relate to internationalisation which has implications for the capability of education institutions to absorb a large number of foreign students who speak different languages. Using English as a main medium of instruction, a situation that Bottery (2006) calls linguistic globalisation, poses dilemmas for many academics who are unprepared for English instruction, or may not have the capability (e.g., in Indonesia where most schools and universities still conduct classes in the national language, Bahasa Indonesia). Bottery (2006) emphasised that this situation leads to national identity tensions as educators feel they are being imposed upon, a concern for academic leaders.
As external conditions change, universities and their academic leaders must decide how to adjust to them. This situation requires the academic leader to be a good monitor who is able to consolidate information from outside, and disseminate it down the line, or between peers. Staff must be kept updated about relevant information related to the core processes of education, teaching, and research in consonance with maintaining the performance quality standards set up by education regulatory bodies. Furthermore, the academic leader must show that he/she is capable of coordinating effectively, or bringing together the work of two or more subordinates, work groups, or work units that act interdependently.

In this role, academic leaders must make sure that work flows smoothly, and that activities are carried out with a minimum of friction between individuals, work groups, or work units (Quinn et al., 1996). Achieving a sense of order is the outcome of a coordinator’s role that is brought about by effective planning that creates focus, direction, and energy (Filan & Seagren, 2003). The academic leader plans with others the purpose and mission of the unit, then allocates the resources needed to implement the purpose or plan that has been agreed and committed to by members (Quinn et al., 2007). The ability to plan strategically with other members is a key competency for academic leaders in higher education (Filan & Seagren, 2003).

In Asia, academic institutions are experiencing pressures to improve their visibility on the international stage, as well as manage domestic tensions caused by rapid marketisation, commercialisation, and internationalisation of education (Mok & Nelson, 2013). Academic leaders must encourage their members to collaborate productively to face these frontline pressures collectively. However, research suggests that academic leaders experience tough choices, confusion, and sometimes indecision when dealing with different communities of practice, and different viewpoints and values which can clash in the process of leading (Ng, 2013).

To address these complexities, scholars argue that academic leaders require a range of abilities, including analytical ability and alternatives-seeking abilities, knowledge of interpersonal dynamics in the organisation, the ability to see
beyond a frame of reference and to work at a higher level of abstraction, and effective communication skills (Ambrose, Huston, & Norman, 2005; Blackmore & Blackwell, 2006, p. 377; Bland, Weber-Main, Lund, & Finstad, 2005). Further, it has been argued that academic leaders’ role in educating others about global complexities that have impacts on their professional lives must be one of ‘critique, for many of these forces are not descriptive but prescriptive, reflecting particular interests and power’ (Bottery, 2006, p. 21).

This role requires academic leaders to be critical observers and reflective learners. Studies by Vilkinas and West (2011) on heads of school in two Australian universities show that being a critical observer, where they evaluate or decipher which of their operational roles are needed at any given time in response to a given situation or stimuli, helps them devise behaviours that fit with context. As reflective learners, academic leaders find ways to learn from past mistakes, and have heightened self-awareness so they can make better choices about how to best handle future situations (Vilkinas et al., 2007).

3.2.3 Academic leaders’ role in creating a positive and collegial work atmosphere in their department

Collegiality is cited as one of the distinguishing elements between leadership in business and the academe and is highly valued in higher education (Scott et al., 2008). Collegiality is seen as either consensual decision-making in a governance process, or mutual supportiveness amongst staff (Bryman, 2007). To win collegial support, academic leaders must be perceived as credible (Yielder & Codling, 2004), and one way is to foster a sense of community, and a sense of purpose among staff (Ambrose et al., 2005). Under such an environment of collegial understanding and positive peer relationships, academic leaders promote academic freedom or self-leadership (Bolden et al., 2012, p. 15).

A big factor in promoting positive working relationships under a collegial environment is whether academic leaders treat their staff and colleagues fairly and with integrity (Bryman, 2007). Research shows that effective academic leadership comes from individuals who provide inspiration for academic work. Academic leaders were described as those people who made others feel they were valued members of a team (Bolden et al., 2012). An academic leader,
thus, must display such behaviours as empathy, unselfishness, honesty, mutual respect, trusting staff, treating staff equitably, consistently, inclusively, responsively, and being fair. These behaviours build and maintain staff morale (Ambrose, Huston, & Norman, 2005; Moses & Roe, 1990).

3.2.4 Academic leaders’ role in advancing the department’s causes through proactive advocacy

Research has shown academic leaders who engage in ‘advocacy,’ that is, championing the cause of staff within and beyond the university, are perceived to be excellent leaders, and result in more productive departments (Bland et al., 2005). Research also shows that academic leaders who channel staff voices to management create a positive influence on staff members’ motivations, commitment and beliefs concerning the institution’s support for employees’ working conditions (Leithwood, Harris, & Hopkins, 2008). Further, meta-analytic studies show that an academic leader’s support for the professional learning and development of staff, helping them build intellectual capacity, ultimately produces large positive outcomes for students (Robinson et al., 2008).

Hence, a well-motivated and committed educational workforce managed by capable academic leaders is needed. Fullan (2001, p. 21) argues that organisational resources must be allocated to improve staff capacity, with learning support and development interventions for aspiring individuals who will carry on into future academic leadership roles. Academic leaders can serve as brokers by acting as internal and external liaison between those who need resources, and the power-holders of those resources. As a broker, the academic leader tries to exert lateral and vertical influence to top management. Exerting influence is achieved by communicating staff needs to the Dean who has the power and authority to allocate the response needed by constituencies (Moses & Roe, 1990).

3.2.5 Academic leader’s role in empowering their staff

Academics devote their time to empowering their followers through mentoring and coaching to increase their motivation and enhance self-worth and
contribution (Jogulu & Ferkins, 2012). Contribution in this case refers to staff members having increased ownership of the academy’s improvement efforts; this means the staff shares with academic leaders the burdens of handling the challenges and complexities of improving their institution’s performance (Hallinger, 2010). Academic leaders can promote an environment of trust, warmth, and mutual respect, and the key to achieving this is to treat academic staff fairly and with integrity.

By way of a commentary, the challenges academic leaders face globally as they perform their roles are also the same challenges that Indonesian academic leaders face. Indonesia’s rapid economic growth, and its inclusion into economic groupings of nations, e.g. BRIC, G-20 has gained for it international recognition, a force to be reckoned in the global economic stage, not only in Asia but in the world. Yet Indonesian HEIs face the same difficulties like other emerging and transitional markets, e.g. Vietnam, Cambodia, because of rapid student population growth and diversity that create structural ramifications on the delivery of quality educational services (Lanvin and Evans, 2013). Further, any agenda is challenged by fiscal deficiencies that continue to plague the education sector, hence curtailing the Indonesian HEIs from producing skilled, competent, and talented workforce needed by global and domestic markets.

There are many barriers to academic leaders that will likely impact on academic leaders’ roles, gender, and their sustaining power in academic organisations. For example, in gender roles, the sociocultural norms that produce gender stereotyped roles in academic and academic leadership have created the prevailing beliefs that women are not suitable for leadership, and if you are a Muslim woman, your acceptance of a leadership position needs to be approved by your spouse. This is an example of barriers to academic leaders that the study would like to document as they have implications on how roles are performed, and how gender differences in in-role behaviours influence the performance of these roles. These enablers and barriers are discussed below:

3.3 Enablers and Barriers to Academic Leaders’ Roles

An academic leader’s capacity to make choices about when, where, and how to
lead (Dredge & Schott, 2013) is dependent on the conditions that enable or impede them from enacting their perceived academic leaders’ roles. Bolden et al. (2008) presented five different contexts that they argued shaped the perceptions of academic leaders, and experiences in performing their roles. The first is personal context, which refers to the personal qualities, experience, and preferences of individual leaders. This is similar to the intellectual and psychosocial characteristics proposed by Cafarella and Zinn (1999) that include a leader’s internal motivation, self-belief (feelings of efficacy and self-enhancement) and perceptions of themselves, for example, whether they perceive themselves as a teacher, scholar, researcher, or leader. Barriers include frustration, burnout, or recalcitrance to face the challenges of advancing technology.

The second is social context, which refers to the presence or absence of social networks and relationships that support or bar the exercise of an academic leader’s roles. This is similar to people and interpersonal relationships proposed by Cafarella and Zinn (1999) that include personal support systems, positive working relationships with chairpersons and other administrators, and encouragement and support by family and friends. Barriers include passive support or opposition, infighting, or spoken or unspoken disapproval from colleagues and subordinates. The third is structural context, which refers to a situation that may hinder or enable role performance (governance, processes and structures, finances, human relations, information technology, planning or even the physical environment). Included in this context are social positions and status that offer academic leaders different amounts of power. This is similar to Cafarella and Zinn’s (1999) institutional structures such as the provision of necessary resources, where barriers could be the absence of such needed resources. The fourth is contextual, which refers to the external context that includes the social, cultural, and political environment within which the academic leader performs, as well as the organisation’s own internal context, including organisational culture, history, and priorities (Woods, Bennett, Harvey, & Wise, 2004). Lastly, developmental context, which refers to opportunities to develop human capital, is important to help someone who is a pure academic transition to a leader role, and then gain or build forms of
influence in the organisation.

3.3.1 Structural context: The presence or absence of organisational resources

An academic leader can enact his/her perceived roles if they have the instrumentalities or *apparatus*; the systems that support administrative, institutional or material elements (Gillies, 2013, pp. 11-12) of their identity. Academic leaders need material and non-material resources to sustain leadership and their interactions, for example, fiscal resources, facilities, and institutional policies. Resources that are difficult to obtain through formal organisational channels may be obtained through informal networks. This outcome helps leaders implement successful team-based projects, as found in a study of distributed leadership in a UK-based university (van Ameijde et al., 2009).

Academic leaders’ roles are impacted by hierarchical structures, i.e., the bureaucracy, or dealing with university management that makes it difficult for them to present their concerns and causes, and to get responses from top management. For example, if universities are able to decrease the bureaucratic and circuitous system of funding approvals, academic leaders would not face difficulties managing finances, or could manage even with inadequate resources. It has been found that a contentious issue faced by academic leaders is the insufficient authority and support given by top management to help them deal with staffing issues, especially when they have to deal with difficult and uncooperative staff members who are unsupportive of a department’s vision and tasks (Smith, 2002). This condition also relates to how much delegation of authority is given to academic leaders to represent their institutions to external agencies and institutions (Cafarella & Zinn, 1999). These barriers form part of the structural contexts proposed by Bolden et al. (2008) and Cafarella and Zinn (1999) as impacting negatively on academic leaders.

Benschop and Dooreward (1998) propose that power displays occur in how men and women are placed in hierarchical structures (Benschop & Dooreward, 1998), for example, the extent of demographic representation of a particular
gender influences how the gender with lesser representation views its role expectations (Karelaia & Guillen, 2012), as in the case of Indonesia where female representation in academic leadership is low (DGHE, 2011, 2013). Powerful men can deny their behaviour is gendered, and women often cannot challenge them (Martin, 2003). Thus, it is important to examine how role control is fostered by such institutional arrangements in the practice of gender roles, and how it is perceived, experienced, and interpreted by occupants of more or less powerful positions, i.e., female and male academic leaders.

Other important resources include responsive top management, the support of colleagues and, significantly, opportunities to develop academic leaders’ capability, and build their confidence, skills, and competence as leaders. If academic leaders have access to resources, they experience a more elevated and favourable sense of identity salience and heightened self-belief in their capability to lead (Stets & Burke, 2000). Studies show that having access to resources develops academic leaders’ decision-making capabilities: (i) to assess which of the resources at their disposal would create an impact on the work; and (ii) to feel confident in resolving issues beneficial to the interests of the organisation (Floyd & Lane, 2000; Floyd & Wooldridge, 2000; Mantere, 2008).

Included in this condition are holistic approaches to enhance academic leaders’ capabilities where they are given sufficient preparation prior to role assumption (Bush, 2010; Bush & Jackson, 2002), and, in the process of leading, also receive developmental interventions that enhance their skills and capabilities (Bolden et al., 2012; Bolden et al., 2008; Cafarella & Zinn, 1999; Smith, 2002). Without adequate understanding, clarity, and preparation for their roles, it is argued that academic leaders will not be able to develop a philosophy of their role as academic leaders, and could enter their appointments with a flawed vision of the role. Lack of preparation for academic roles can leave new academic leaders feeling misunderstood, unappreciated, inadequate, frustrated, and discouraged (Raines & Alberg, 2003, p. 34).

Studies argue that the quality of academic leaders is dependent upon the quality of the experiences designed to prepare leaders (Orr & Barber, 2007; Orr &
Orphanos, 2011). Lumby, Crow, and Pashiardis (2008) documented some of the important developmental programs for academic leaders in North America, Europe, Latin America, Middle East, China, and small island states (like Cyprus, Seychelles, and Cuba), and they argue that higher education institutions should be concerned with how leaders learn to do their jobs and whether they learn to do them in ways that contribute to the desired outcomes.

3.3.2 People and interpersonal relationships: The influence of social positions and status

Different social positions offer different amounts of power, and shape their occupants’ experiences and consciousness (Benschop & Dooreward, 1998). For example, how much power can male or female leaders have if they work within a system of unequal power, with inequities in educational qualifications and academic ranking? In an Asian culture, people are more influenced by position, age, and power gained from family status and connections (Collard, 2007). It has been argued that in systems of unequal power, one of the markers of the less powerful is to adopt a ‘self-in-relation’ stance where they are required to anticipate and accommodate the needs of the more powerful without any expectation of reciprocity (Fletcher, 2004, p. 652). In this study, the focus is on how female and male academic leaders enact their roles under existing socio-cultural edicts that promote patriarchy, and in a collectivist culture which scholars argue creates social imbalance. For example, the idea of respect for seniority denies equality and the chance for younger generations of academic leaders to contribute and be heard (Mulder, 2000).

Power displays are hegemonic if they are expressed in verbal or non-verbal ways to legitimise rationalities that could produce consent or compliance with the dominant organisational discourse (Benschop & Dooreward, 1998, p. 790). Power displays can be conveyed through verbal or non-verbal behaviour; men tend to be more open suggesting social ease, relaxation and potential assertiveness (Cashdan, 1998 cited in Vecchio, 2002, p. 649), while women tend to be more guarded and hesitant so as to be liked and perceived as trustworthy (Carli, 1990, cited in Vecchio, 2002, p. 649; 2001). These differences are debated by scholars who argue that it could be due to innate
personal dispositions or the interplay of such dispositions with prevalent socio-cultural processes where power is displayed or enacted (Vecchio, 2002). Studies show, however, that female leaders cannot engage in displays of anger, especially in diffusing conflict (Ozga, 1993, cited in Blackmore, 1999, p. 56). Women expressing anger is not well-received and runs against stereotypical expectations (Heilman, 2012); instead, they are expected to be trusting and compassionate as a way of building relationships.

3.3.3 People and inter-personal relationships: The support of family and closest networks

Studies show that the support of family is a huge factor in helping women academic leaders advance in their careers. Family members who provide the biggest support are the spouses or partners, as shown in the study of female Deans in Vietnam (Nguyen, 2012), and among senior academic administrators in Indonesia (Murniati, 2012), and fathers who provide influence in shaping thinking and enabling women to aspire for higher positions (Cubillo & Brown, 2003).

Social networks are formal and informal channels within and outside the institution as well as the shared sense of identity and purpose within and between groups. An academic leaders’ role perception is facilitated by the presence of two elements: (a) ‘social capital’, the formal and informal networks that support role performance; and (b) ‘social identity’ formed when academic leaders share ideas and experiences with similar others, thus forming a sense of shared identity with others (Bolden et al., 2008; Murphy, 2003). For women aspiring to leadership, the support of same-gender sponsors in male-dominated environments enables them to access influential high-status people (Ely et al., 2011).

Social capital is gained because the individual has access to people who have influence, who know and trust the individual, and through the people those people know. These same influential people are willing to make their knowledge and influence known to the individual (Quinn et al., 2007). Studies show that most academic leaders in Brazil spend most of their time ‘building
relations with the external community and the professional market’ (Motta & Bolan, 2008, p. 307) because the ability to understand the external market also enables them to understand how their institutions are placed within the market. An influential social network is vital when faced with complex situations: the people we know could provide the knowledge we don’t know (Quinn et al., 2007, p. 303). A sense of shared social identity is argued to be essential in leading because promoting such an alignment (versus opposition) with the institution (and not only the discipline) will drive the academic leader (and subordinates) to be supportive of broader organisational goals (Mulford, 2009; Woods et al., 2004).

3.3.4 Intellectual and psychosocial characteristics: The academic leader’s self-belief

Self-belief, a self-constructed perception of one’s ability to lead, is a condition that motivates one to lead, and is part of an academic leader’s perception of identity salience. The motivation to lead is rooted in (1) self-efficacy, an academic leader’s acceptance of his/her potential, competence, and capacity to make a difference to organisational outcome; and (2) self-esteem, the positive feelings about his/her worth and value (Gronn, 1999; Karelaia & Guillen, 2012).

In a comprehensive review of studies that explored the lived experiences of educational leaders in developing countries, Oplatka (2006) found that despite the many obstacles women leaders in developing countries face, they have managed to construct strategies to rise to the top. Oplatka (2006, p. 614) mentioned that a common denominator for these women is their strong belief in themselves, particularly their own voice, and their strong motivation to be pathfinders in their own countries. Pathfinders could mean paving the way for other women to also rise to the top.

The same conclusion was reached by Cubillo and Brown (2003) who found in their study that self-reliance and self-motivation enabled female academic leaders in their study to confront the hostile and unwelcoming male-dominated cultures they came from (cited in Oplatka, 2006, p. 614). In another study,
Rashid’s (2010) work found that in Pakistan, despite the influences of family history and traditional values, as well as perceived male dominance, it was the combination of peer support, self-confidence and self-esteem that provided key positive influences motivating women to aim for higher positions. Similarly, a firm belief in their competence and abilities to improve education were contributing factors for seeking higher administrative posts among Hispanic women (Mendez-Morse, 2004, cited in Oplatka, 2006, p. 614).

On the other hand, Twombly (1998) found that a positive source of support for women academic leaders is the support of other women like themselves. This happens when there is a strong female presence in their unit or department. Having other women as peer support makes women leaders feel confident and strong-willed. This conclusion was drawn in a study of women leaders in Costa Rica (Twombly, 1998). Interactions with the same gender (females) with the biggest proportional representation in a unit play a significant role in the development of a positive leaders’ identity, because they lessen identity conflict in more male-dominated organisations (Karelaia & Guillen, 2012).

A study by Atwell (2006) of under-represented women in school committees found that female leaders have elevated self-belief if they make themselves financially productive. They were able to participate actively in policy-making decisions normally the domain of men, and make themselves heard. In Nurdiana Gaus’ (2011) work, women leaders who are aware of these barriers remain internally motivated by their own leadership abilities. They also expressed the hope that institutions could carefully address the problems of corruption in the recruitment and selection of leaders, and protect women against discrimination.

Despite these societal barriers, the Atwell (2006) study also found that female members had, in fact, strong internal and external motivations to rise to the top because they believed in their own leadership abilities. Further, they expressed that unless institutions created processes to protect against discrimination and address the problems of corruption in the recruitment and selection of principals, their chances of rising to the top would be limited. Some of the corrupt practices they desire to be corrected are the payment of grease money.
for recruiting panel members, collusion, and nepotism in order to beat other candidates. The study concludes that an institutional problem such as the lack of integrity in the selection process can have an impact on the promotion of a female academic leader. Atwell (2006) documented what initiatives these women took in order to rise above this admonishment of gender, for example, making financially-productive ventures or businesses that greatly improved self-confidence and self-belief. Cubillo and Brown (2003) and Shah (2010) argued this point in their studies, noting that self-esteem and desire for self-actualisation by undertaking activities that are financially-productive could inspire women to rise above the perceived glass ceiling and have their voices heard.

3.3.5 Contextualisation: A deep understanding of socio-cultural tenets influencing leadership practice

Academic leaders must use their tacit knowledge of work contexts. Mantere (2008) calls this contextualisation – to understand diverse ways of thinking due to various individual, socio-cultural, and environmental contexts. It is a good strategy in practical, situated problem-solving (Mantere, 2008), and helps a leader navigate through diverse backgrounds and build consensus during situations of conflict (Bryman, 2007; Hannum et al., 2011). Studies show that understanding the context where social structures operate enables academic leaders to adjust leadership practice to be appropriate to that context. For example, in institutions with hierarchical structures, the desire for workplace harmony encourages leaders to perform their leadership duties with subtlety and care so as not to appear rude and disrespectful (Jogulu & Ferkins, 2012). Academic leaders can construct roles and identities based on the changing patterns of interaction that they see happening around them (Degn, 2014).

3.3.6 Conceptual Framework: Enablers and Barriers to Academic Leaders’ Perceived Roles

Based on this review of literature about the enablers and barriers to HEALs’ perceived roles, this study has formulated a conceptual framework diagrammatically showing the relationship between HEALs’ roles and the
conditions to role performance. This framework is shown in Figure 3.1. Each of these conditions are defined in Table 3.1 that also shows from whose literature these constructs were obtained from. The conditions include the following: i) organisational resources where HEALs are equipped with the apparatus that support their institutional roles as leaders, and contain the key elements of top leadership support and responsive bureaucracy, fiscal resources, facilities (Mantere, 2008; Floyd and Wooldridge, 2000; Cafarella & Zinn, 1999), and role preparation and enhancement (Bush & Jackson, 2002); ii) social position and status that needs the elements of effective communication and social interactions between the top leaders and HEALs, without nuances of power distance and power differentials (Hofstede 1980, 1982; House, Hanges, Davidan, Dorfman, & Gupta, 2004; Benschop & Dooreward, 1998; Carli, 1990, 2001; Fletcher, 2004; Collard, 2007); iii) gender roles that are the normative gender expectations imposed by socio-cultural edicts that compel female and male leaders to be compliant to stereotypical roles, and consists of the elements of gender stereotypes and cultural edicts (Eagly & Karau (2002; Heilman, 2012; Vecchio, 2002; Ridgeway, 2001; Eagly, Johannesen-Smidt & van Engen, 2003; Blackmore, 1999; Fitzsimmons, Callan & Paulsen, 2013; Valian, 1998; Carli, 1990, 2001); iv) support of closest networks especially from the family, peers, immediate supervisors, and previous mentors that inspire, motivate, and guide them through the performance of their roles despite its innate challenges and difficulties (Cubillo and Brown, 2003; Bolden et al., 2008; Murphy, 2003; Quinn, et al, 2007; v) self belief that is rooted in self-efficacy, or belief in one’s capacity to make a difference to organisational outcome; and self-esteem, the positive feelings about his/her worth and value (Gronn, 1999); Karelaia & Guillen, 2012; Oplatka, 2006; Mendez-Morse, 2004; Rashid, 2010; Twombly, 1998; Atwell, 2006; vi) contextualisation where HEALs show their tacit knowledge of the work contexts, e.g. professional, socio-cultural, economic contexts that enable them to adapt the appropriate strategies to handle different ways of thinking (Mantere, 2008); Floyd and Lane, 2000; Floyd and Wooldridge, 2000; Bryman, 2007; Hannum, Deal, Howard, Linshuang, Ruderman, Stawiski, & Price, 2011).
Figure 3.1 Conceptual Framework: Conditions that enable or constrain academic leaders’ perceived roles
<table>
<thead>
<tr>
<th>Role perceptions</th>
<th>Conditions</th>
<th>Definition</th>
<th>Sub-Conditions</th>
<th>Relevant Literature and Related Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role perceptions</td>
<td>Organisational Resources</td>
<td>A condition where HEALs have the instrumentalities or apparatus that support administrative, institutional or material elements of their identity. These are the material and non-matterial resources to sustain leadership and their interactions. It also pertains to the delegation of authority to execute decisions, and where HEALs are given timely feedback about their success and failures, and given guidance on what to do for improvement.</td>
<td>Top leadership support</td>
<td>Gillies (2013); Mantere (2008); Floyd and lane (2000); Floyd and Wooldridge (2000); Cafarella and Zinn (1999); Smith (2002); Bush (2010); Bush &amp; Jackson, 2002</td>
</tr>
<tr>
<td>Role perceptions</td>
<td>Social position and status</td>
<td>This condition is related to how social actors with ascribed status offer academic leaders’ access to power which shapes how they perceive their roles as leaders, and their interactions with others (</td>
<td>Communication Social interaction</td>
<td>Hofstede (1980, 1982); House, Hanges, Davidian, Dorfman, &amp; Gupta (2004); Benschop &amp; Dooreward, (1998); Carli (1990, 2001); Fletcher (2004); Collard (2007)</td>
</tr>
<tr>
<td>Influence of gender on in-role behaviours</td>
<td>Gender roles</td>
<td>Normative gender expectations imposed by socio-cultural edicts that compel female and male leaders to be compliant to stereotypical roles</td>
<td>Gender stereotypes Cultural edicts</td>
<td>Eagly &amp; Karau (2002); Heilman (2012); Vecchio (2002), Ridgeway (2001); Eagly, Johannesen-Smidt &amp; van Engen (2003); Blackmore (1999); Fitzsimmons, Callan &amp; Paulsen (2013); Valian (1998); Carli (1990, 2001)</td>
</tr>
<tr>
<td>Role perceptions Influence of gender on in-role behaviours</td>
<td>Support of closest networks</td>
<td>A condition where HEALs obtain guidance, advice, inspiration and motivation from family, peers, mentors, and supervisors to carry out their mandates despite the innate difficulties they experience on the job.</td>
<td>Family support Peers Immediate supervisors Previous mentors</td>
<td>Cubillo and Brown (2003); Bolden et al., (2008); Murphy, (2003); Quinn, et al (2007)</td>
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<td>---</td>
</tr>
<tr>
<td>Role perceptions Influence of gender on in-role behaviours</td>
<td>Self belief</td>
<td>A condition that motivates one to lead, and is part of an academic leader’s perception of identity salience. It is rooted in (1) self-efficacy, or belief in one’s capacity to make a difference to organisational outcome; and (2) self-esteem, the positive feelings about his/her worth and value</td>
<td>Self-efficacy Self-esteem</td>
<td>Gronn (1999); Karelaia &amp; Guillen (2012); Oplatka (2006); Mendez-Morse (2004); Rashid (2010); Twombly (1998); Atwell (2006)</td>
</tr>
<tr>
<td>Role perceptions Influence of gender on in-role behaviours</td>
<td>Contextualisation</td>
<td>A condition where HEALs make an effort of linking different ways of thinking based on tacit knowledge of the work contexts</td>
<td></td>
<td>Mantere (2008); Floyd and Lane (2000); Floyd and Wooldridge (2000); Bryman (2007); Hannum, Deal, Howard, Linshuang, Ruderman, Stawiski, &amp; Price (2011)</td>
</tr>
</tbody>
</table>
3.4 Theories Guiding the Research

3.4.1 Role Theory

Role theory explains roles by presuming that persons are members of social positions and hold expectations for their own behaviours and those of other persons. Roles are the rights and duties associated with such a social position or a post that are assigned to a post-holder. Roles are seen as having differentiated functions, and each function is presented wholly or partially by the post-holder depending on to whom it is directed (Biddle, 1979, 1986; Parsons & Shils, 1951).

The study refers to the work by Quinn (1996), Mintzberg (1973), Yukl (1981) and Bass (1990) who described the roles performed by managers in a complex and changing environment (Quinn, Faerman, Thompson, & McGrath, 1996; Quinn et al., 2007; Quinn, Hildebrandt, Rogers, & Thompson, 1991). These roles were referred to in successive studies of academic leaders in Australia (Vilkinas & Cartan, 2006; Vilkinas & Ladyshewsky, 2012; Vilkinas & West, 2011), and deans’ leadership styles in Indonesia (Ngo, 2013).

Role theory has found utility in many aspects of institutional and organisational life, from the study of the roles of managers (e.g., Mintzberg, 1980), to how managers balance their roles in complex and changing contexts (Quinn et al., 2007; Quinn et al., 1991), and how leaders influence, interact, and perform leadership practice (e.g., Bass, 2008; Spillane, 2006; Yukl, 2002, 2012). Role theory is also widely used in the study of gender and leadership (e.g., Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly & Karau, 2002; Eagly, Wood, & Diekman, 2000). In academic leadership, role theory has found prominence in the study of managing universities and the higher education system (e.g., Brennan, 2010; Ramsden, 1998a,b), in the development of educational leaders (Gronn, 1999, 2003), and in how academic leaders utilise their multiple roles in times of change and complexities (Jones, 2011; Jones et al., 2012; Mulford, 2009; Suryadarma & Jones, 2013; Vilkinas & Cartan, 1997, 2001, 2006;

3.4.1.1 Roles defined

Goffman (1967, p. 231) defines roles as follows:

*The enactment of rights and duties attached to a given status...roles will involve one or more parts and that each of these different parts may be presented by the performer on a series of occasions to the same kinds of audience or to an audience of the same persons.*

Actors undertake the roles based on (1) identities that are assumed by social actors; (2) their own interpretation and how others expect them to conduct such roles; (3) the environment’s influence on the delivery of roles; and (4) how they see the roles being enacted by others and would like to imitate them (Biddle, 1979, 1986). These roles are performed within practices and contexts that are part of academic leadership discourse (Gillies, 2013).

There are three concepts in role theory: (1) patterned and characteristic social behaviours; (2) parts or identities that are assumed by social participants; and (3) scripts or expectations for behaviours that are understood by all and adhered to by performers (Biddle, 1986, p. 68). Of these three concepts, this study examines the two concepts of identities of actors (academic leaders performing the roles) and the performance of role expectations. The study did not examine the first concept, patterned and characteristic social behaviours, because culture and the effects of culture on social behaviours of leaders was not the focus of the study, although reference to socio-cultural contexts was implicitly part of the background in this study. Examining these two concepts is significant in answering the research questions posed by the study. It also concurs with suggestions made by Biddle (1986) that roles can be examined in terms of how actors (academic leaders) play out the roles, and the structural and environmental influence on the delivery of roles.
3.4.1.2 Functionalist vs. interactionist: Two role perspectives

In order to perform their identities as leaders and the expectations attached to these identities, academic leaders as actors must perform their functional tasks, and, at the same time, engage in social interactions because the process of leading is a process of influencing others to achieve goals (Yukl, 1981, 2002, 2009). For purposes of this study, two views on roles are considered appropriate in the study of academic leaders because these views provide a holistic way of understanding (i) the nature of the responsibilities that make up an academic leader’s identity, and (ii) how the academic leader relates to the people and system that enable him/her to perform the academic leader identity. These two views are: the functionalist view and the interactionist view of roles.

Roles are functionalist in that they focus on how persons who occupy social positions within a stable social system perform their normative expectations. Developed by Parsons and Shils (1951), functionalists regard roles as the shared normative expectations that prescribe and explain the behaviours. The functionalist views these rights and duties, norms, as impinging on the behaviour of persons. People learn the expectations, either through formal or informal ways like socialisation (Dolch, 2003, p. 392), and these expectations influence their behaviour by informing them how to act. Thus, for example, academic leaders have specific, defined tasks and written job descriptions on which their performance can be assessed. Their accountabilities as academic leaders are institutionally regulated. On the other hand, academic leaders directly relate to students and their peers, and to the community at large, in research, teaching, and networking activities. These different socialisation channels give them opportunities to learn about others’ behaviour and the expectations placed on them. Occupants of the role are presumed to have been taught these norms, and are counted upon to conform to these norms in their own conduct. Occupants of the role can sanction others who do not conform to the norms (Biddle, 1986).

Roles are interactionist in that they focus on the undertaking of roles through social interaction and how actors interpret their own and others’ conduct. Thus, interactionists view roles as not static but dynamic, and always changing. For
example, Turner (1962) believes that a role is not static and inflexible but is made anew as a result of the interactions between persons with whom they interact. Further, Ahrons (1994) contends that new roles could emerge out of the situation in which people find themselves. This implies that roles could have creative, unique, even unpredictable responses depending on who the audience is, and the contexts surrounding the interaction. Interactionists view persons as taking on roles contingent on the situation rather than roles being mechanistically placed upon persons (Dolch, 2003, pp. 395-396). A role is an anticipatory act in which an individual ‘organises a definition of other’s attitudes, orientations, and future responses which is then validated, invalidated, or reshaped in on-going interaction’ (Stryker, 1980, p. 62). This means that one can ‘imaginatively be another to learn vicariously how to act in various situations, to try out roles’ (Stryker, 1980, p. 63). Table 3.2 shows which of the study’s role constructs fall within each of the two role perspectives.

### Table 3.2 Two views on roles and how academic leaders build roles based on these views

<table>
<thead>
<tr>
<th>View of roles</th>
<th>Definition</th>
<th>Role focus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interactionist</td>
<td>Roles are performed contingent on the situation, or reshaped by on-going interactions and not mechanistically placed on occupants of the role</td>
<td>Relational</td>
</tr>
<tr>
<td>Functionalist</td>
<td>Roles are scripts or expectations for behaviours that are understood and adhered to by occupants of the role</td>
<td>Institutional</td>
</tr>
</tbody>
</table>

Source: Modified from Biddle (1979); Dolch (2003)

In line with the study’s focus on roles, both functionalist and interactionist views will be underpinning the analysis of HEALs’ perceived roles. The study will examine which of these two views on roles dominate HEALs’ perception as academic leaders. As shown by the literature, academic leaders act based on
institutional mandates; however, acting on these mandates requires social interaction or a relational stance, assuming there are forces that could potentially enable or constrain them from achieving their mandates. Academic leaders need to display considerable discerning, analytical, and anticipatory behaviours to respond to these social forces in the context they are in.

### 3.4.1.3 Critical issues in role theory

There are five critical issues in role theory that can be examined in this study of academic leaders’ perceptions of their roles. These issues are: (i) consensus; (ii) conformity; (iii) role ambiguity; (iv) role conflict (Biddle, 1986); and (v) identity salience (Stets & Burke, 2000). Consensus and conformity are concepts that functionalists argue promote the ‘social integration of stable social structures’ (Biddle, 1986, p.76). Nevertheless, this argument assumes that roles are based on some ‘conservative social ideology’ (Jackson, 1998, p. 51) where the expectations are static and universal, yet, there are arguments that social systems are far from stable, that norms may or may not be shared within the system, and others in the system may or may not lead to conformity (Biddle, 1986, p. 71). These five critical issues are examined in light of the multiple roles that academic leaders undertake due to various tensions facing academic leadership (see Bolden, Petrov, & Gosling, 2008; Mulford, 2009), and the diversifying academic and professional identities academic leaders must balance due to changing contextual conditions (Scott et al., 2008; Whitchurch & Gordon, 2010). In the examination of role perception, the study will analyse the different conditions crucial to the enactment of perceived roles. Identity salience is a critical issue in role theory because an academic leader is not able to carry out his/her perceived roles if access to organisational resources is missing in the equation.

#### 3.4.3.1 Role consensus

A critical issue for role theory is how actors in a social position agree to the various expectations held by them, and, in the process of interacting with others, influence them to share the same expectations. Role theorists refer to consensus as agreement among the expectations that are held by various
persons. Normative consensus in social roles happens because persons in that social system share norms, they know what they should do, and if they do not support the norms, they can be sanctioned for it (Biddle, 1986, p. 76). Consensus is a social exchange process that can be achieved through negotiation. Consensus is also achieved when members share the same beliefs about social conduct. With consensus, interactions between social members proceed smoothly, and social integration and order is then achieved (Biddle, 1986, p. 77). However, critics say that it can also be achieved because force is applied, or there is hegemonic domination by powerful interest groups (Biddle, 1986).

Consensus is not always achievable because social systems are never stable, and actors in a social system may not conform to the expectations. For example, academic leaders must navigate through power relations in ‘tribes and territories’ in academia, especially in departments that contain staff having different forms of inquiry (Jones, 2011, p. 283). Consensus is a problem when there is no preferential consensus or ‘attitude similarity’ between members. For example, a study in Singapore schools found that middle leaders had to grapple with resisting groups of teachers who did not have the same ability, motivation, and priority to work together to manage reform initiatives. This resulted in a number of challenges for middle leaders to attain consensus for the targeted reform initiatives (Koh, Gurr, Drysdale, & Ang, 2011).

3.4.3.2 Role conformity

Conformity is another critical issue in role theory that connotes an actor’s compliance to some pattern of behaviour, a form of social imitation. People conform to meet expectations, or accommodate accepted social behaviour that could lead to consensus. If a person internalises the role expectations (norms, beliefs, or preferences), they start to support the notion of that expectation (Jackson, 1998). As Biddle (1986, p. 79) explains, when expectations become known, individuals will conform either because they believe it is right to do so and therefore own others’ norms (internalised conformity), or individuals perceive that others are more powerful and can impose sanctions for non-conformity (instrumental conformity). For example, a study by Ong (2012) of
Vietnamese academic leaders and executives found that they face the threat of dismissal and discrimination by university leaders if they start to question their leaders’ competency, their ideas being deemed controversial. Fear of such reprisals has discouraged them from openly expressing their opinions and views. Academic freedom is, therefore, stifled under such repressed conditions. Following this line of thought, critics say that conformity is a flawed socialisation process because of the implicit power relations involved, and the person being imposed upon must try to ‘survive with dignity within this oppressive social structure’, and actors forced to conform may suffer emotional turmoil (Jackson, 1998, p. 52).

3.4.3.3 Role ambiguity

Role ambiguity is another critical issue in role theory that produces many organisational problems like job dissatisfaction and low performance. In role theory, it is important that position holders have clear, well-defined roles. Role clarity gives a sense of belonging, a feeling of personal significance and a sense of continuity (Rizzo, House, & Lirtzman, 1970, cited in Briggs, 2005, p. 285). In an organisation confronted by change, actors should also have clear competencies to respond to change effectively (Briggs, 2005). A lack of role clarity is argued to result in ambiguity regarding duties, and responsibilities. A review by Benoit and Graham (2005) shows that academic leaders, i.e., department chairs, perceive as many as 18 roles ranging from administrative, leadership, interpersonal and resource development, for example, that result in perceptions of role ambiguity, among other problems. It is recommended that institutions mitigate role ambiguity by identifying the roles and developing the competency frameworks for the roles (Briggs, 2005). Having a framework is a crucial policy issue that must be given strategic attention by policy-makers, university leaders, and university staff (Spendlove, 2007).

3.4.3.4 Role conflict

Role conflict is another critical issue in role theory. Stryker (1994) introduced the concept of role conflict, which means there is a clash of competing roles where it is possible that the expectations of one status position come into
conflict with those of another. There are tensions that can affect the practice of leading in higher education. These tensions result from the expanding roles of academic leaders, especially with the addition of multiple tasks beyond the traditional calling of their roles. The expanding roles result in heavier workloads and clashes in time commitments (Aziz et al., 2005). In a case study of a UK university undergoing reforms, some of the tensions identified were: (1) lack of a unified understanding between higher education values, academic values, and the values of business and the market; (2) freedom of collegiality versus structure and integration; (3) differences between academic and managerial sub-cultures, or cultural silos; and (4) differences in core values (academic vocation vs. running the business) that create confusion, uncertainty, and discomfort for many academics (Turnbull & Edwards, 2005).

The clash of competing roles describes the paradoxical nature of the life of an academic leader who is required to be ‘adaptable and flexible yet stable and controlled, and which must be strategic and goal-oriented while also behaving pragmatically, attending to human resources and managing risk’ (Vilkinas & Cartan, 2006, p. 506). In short, it can be argued that academic leaders do suffer from a multitude of paradoxes in what Stryker (1994) calls the paradox between ‘freedom and constraint’, and ‘creativity and conformity’ in the performance of their roles.

For example, there is considerable discourse on whether, if academic leaders engage in both teaching and administrative duties, the efficacy of one or both roles suffers (LeBlanc, London, & Huisman, 2013). The clash between teaching and managing could affect an academic leader’s role performance. They could be pulled in two different directions, where, on the one hand they must establish academic legitimacy to maintain academic status, yet on the other, they must perform expected managerial tasks (Degn, 2014). A study on Australian university leaders show that high staff workloads, caused by increasing student numbers with different needs, is considered to be a big stumbling block in their efforts to influence staff to be more engaged with, and contribute more to, enhancing teaching and learning. University leaders would have difficulty engaging the academic staff to extend more help, feedback,
referral, and other types of support to students (Devlin, 2013).

Additionally, there are many personal and professional challenges facing academic leaders, and the study by Spendlove (2007), for instance, found that these challenges include lack of administrative experience, lack of recognition of metamorphic changes and of the cost to scholarship of leadership. Role conflicts occur when there are opposing expectations for the same status position, such as an academic leader who must issue strict deadlines on exam assessments to all lecturers while giving leeway to older lecturers who just cannot do the assessments at the same speed as younger lecturers (Dolch, 2003, p. 404).

It is argued that the plethora of institutional constraints and opportunities can often conflict and oppose each other, creating tensions (Bolden et al., 2008; Vilkinas & West, 2011) in the performance of academic leaders. To withstand these competing forces or paradoxical situations, it has been proposed that academic leaders should have the cognitive and behavioural capacity to respond appropriately to a wide range of situations that may, in fact, require contrary or opposing behaviours. To be successful, academic leaders must adapt their leadership practice to meet the changing needs of circumstances in which they find themselves, and must be able to demonstrate a diverse set of skills in response to rapidly changing circumstances (Vilkinas & Cartan, 2006, p. 508).

3.4.1.4 Identity salience

The roles performed by an actor (in this case, the academic leader), are tied to his/her institutional and social identity. Thus, a critical issue in role theory is how to bring about an actor’s identity salience. According to Stets and Burke (2000), the core of an identity is the categorisation of the self (or self-views). Self-views arise out of their identification as members of the academic community. Because of this membership, actors incorporate the meaning and expectations associated with their roles, which in turn guide their behaviour in the context of a social structure (Stets & Burke, 2000, p. 225).

Identities are ordered into a salience hierarchy in a social structure, such that
the higher the identity in that hierarchy, the more likely the identity will be invoked in a given situation (Stryker, 2002). Salience is understood as the probability that an identity will be activated situationally, and is reinforced when academic leaders have a positive view of themselves as leaders (Karelaia & Guillen, 2012). In situations when they have to activate that identity (meaning that an academic leader must act), the academic leader is expected to behave consistent with the role standards (Burke, 1991). There are two determining factors for activating this identity salience: (i) access to resources; and (ii) how they make sense of the situations surrounding them, and act accordingly (sensemaking).

Having a positive identity means having a favourable regard for identity content (i.e., the accountabilities attached to the mandate to lead). Positive identity prevents academic leaders from construing multiple roles as incompatible (Xiaojun et al., 2012), e.g., being a mother, father, career woman, or leader. Besides a personal identity, people also have a social identity which defines the self (academic leaders) in terms of group memberships (Tajfel, 1982).

Identity salience is reinforced when academic leaders have a positive view of themselves as leaders (Karelaia & Guillen, 2012). Having a positive identity means having a favourable regard for identity content (i.e., the accountabilities attached to the mandate to lead). This study argues that a positive activation of that identity content requires accessibility and fit. Accessibility is proximity to organisational resources like funding for research, facilities to ensure effective teaching delivery, support of top management, clear and consistent policies. To have access to the organisational resources or such instrumentalities ensures that an academic leader is able to sustain his/her identity and interactions with parties who share that identity, for example, a Dean who must lead the academic staff in a faculty. Fit is the congruence between what is specified by the role, and accessibility of resources, as emphasised by Burke (1997):

*Much of the meaningful activity within a role that is governed by an identity revolves around the control of resources* (Burke, 1997, cited in Stets & Burke, 2000, p. 225).
Therefore, an academic leader’s commitment to the identity content of his/her role demands motivation to carry out that identity, and strong ties to the elements (e.g., subordinates) who enable the academic leader to activate his/her identity content. The greater the commitment to an identity, the greater the effort will be applied to enacting the identity (Stryker, 2002). This means that the academic leader then endeavours to maximise effort to activate that identity as constructively and productively as possible.

Another way to look at salience is the strength or depth of the ties to others. Stronger ties to others through an identity lead to a more salient identity (Stets & Burke, 2000, p. 230). For example, the position of Head of Department (HOD) is greatly embedded in the academic social structure. There are many persons tied to this identity, e.g., teaching staff, and the academic support staff. If the HOD’s ties to the staff are deep, it is argued they will have stronger commitment to create a workable staff environment. In the case of academic leaders, promoting the values of teaching, learning, research and scholarship are the key facets of academic leadership (Scott et al., 2008, p. 5) and, as such, tie academic leaders to these responsibilities. For example, using action research, Batagiannis (2011) conducted a study on twenty-three aspiring principals to discover their leadership identities. The study found that an aspiring principal’s identity is closely tied with a leadership identity that aims to protect the rights of students, provide transformational growth for teachers, and support the authentic learning of every student by developing creative instructional strategies. This thinking was translated in the aspiring principals’ commitment to be active learners and implement the actionable projects that were identified.

3.4.1.5 Sensemaking

Perceived academic leaders’ roles and identity may be constructed through sensemaking (Pye, 2005; Weick, 1995), which is a process ‘by which people concerned with identity in the social context of other actors engage on-going circumstances from which they extract cues and make plausible sense retrospectively, while enacting more or less order into these on-going circumstances’ (Weick, 1995; Weick et al., 2005, p. 409). Smircich and
Morgan (1982) emphasised that the essence of leadership is the management of meaning. As an academic leader, what is important in this role is to manage the meaning that they give to events around them, and help followers manage the meaning they make of events. Academic leaders try to make sense of the confusion or ambiguity around them and convey that sense to followers, which then enables the followers to make sense of their challenges and expectations.

In this process, scholars identified three major motives for sensemaking: (i) self-enhancement; (ii) self-efficacy, and (iii) self-consistency. Self-enhancement concerns the need of the academic leader to maintain a positive cognitive construction of self, namely, a preference to seek out positive information about themselves, and to selectively sample, interpret, and remember events that support positive self-concept. Applied in this study, it means that academic leaders are capable of creating plausible interpretations and explanations when faced with various ambiguous complexities, like the lack of resources, which scholars argue helps in maintaining a positive sense despite the conflicting, challenging, and ambiguous situations confronting them. Self-efficacy describes the need of academic leaders to feel and present themselves as competent, and the fact that people tend to avoid tasks and situations they believe exceed their capabilities. Self-consistency is the need to feel some form of coherence and continuity in one’s identity constructions. The sense of continuity and consistency helps individuals to connect events in their current social life to past experiences and to maintain a coherent view that enables them to operate effectively in the environment (Coopey, Keegan, & Emler, 1997; Degn, 2014, p. 4; Erez & Earley, 1993).

Metaphors have also been connected to sensemaking. Metaphors provide the visual and symbolic images that people will likely remember and can concretely relate to (Parry, 2008). The survey by Sarros et al. (2005) provided evidence that Australian business leaders were able to enunciate how they felt about their institution when they used metaphors to describe whether it was effective and innovative, or ineffective and uncreative. Emotion emerged in this exercise as an important component of the sensemaking process.

Factors known to influence sensemaking are contexts, language, identity,
emotion, politics, technology, and cognitive frames (Sandberg & Tsoukas, 2014). The immediate social and broader institutional contexts are crucial in sensemaking efforts (Balogun & Johnson, 2004) as ‘it binds to actions that people must justify, and provides the norms and expectations that constrain explanations’ (Weick, 1995, p. 53). For example, academic leaders derive cues from the contexts, e.g., who they are dealing with, or who they represent, and try to understand what the situation means to their identity and act on what is most appropriate (Weick, 1995, p. 24). The work by Degn (2014) about how department heads construct identity in the face of changing circumstances, showed that structural demands, institutional scripts and personal cognitive frames resulted in identity dilemmas for department heads, e.g., some show defiant compliance or express dissatisfaction, others hide their resistance to obtain legitimacy and recognition.

Sensemaking has been applied in strategy and organisational change studies, organisational learning and knowledge, organisational crises, and organisational identity (Sandberg & Tsoukas, 2014). For instance, sensemaking has been applied in studies of local government mergers where leaders wanted to enhance the followers’ adaptability to turbulence and change (Parry, 1999). In a survey of chief executives and board members of ten large UK organisations, sensemaking was also applied in understanding how people reacted to the different stages of change: designing, implementing, monitoring change, being sold, or merging (Pye, 2005). A review by Sandberg and Tsoukas (2014) provided a comprehensive itemisation of the areas where sensemaking has been used, and under-researched. One under-researched area is higher education.

The next chapter discusses aspects of gender theory that guide the examination of gender differences in the in-role behaviours of academic leaders.
3.4.2 Gender Theory

The purpose of this chapter is to provide a comprehensive discussion of existing gender theory and to present some of the critical issues related to gender roles in relation to academic leadership. Understanding gender roles is important in examining whether there are gender differences in academic leaders’ in-role behaviours, and how these differences can be manifested in academic leadership practice in higher education.

This chapter begins with a discussion of the common notions about gender and leadership. The expansive literature on this subject is presented and identifies the critical issues in this area that have a bearing on leadership practice. Thereafter, the succeeding section discusses the literature on gender differences between men and women. Finally, the last section presents a useful analytical framework to examine gender-based in-role behaviours at the individual, organisational, and system level structures.

3.4.2.1 Gender roles in leadership literature

In this study, the concept of gender is investigated in academic leaders’ perceptions of themselves as leaders and how their perceived roles are performed. Gender is a collection of qualities, labelled male or female, that is created culturally (Ridgeway, 2001). The key constructs in both gender and leadership have undergone significant change. Gender and leadership are being studied as women undertake global leadership positions in business, politics, government and entrepreneurial pursuits (Bowles, 2012; Vecchio, 2002). The sizeable research domain on this topic (Vecchio, 2002) has covered, for example, studies on gender stereotypes (Eagly & Karau, 2002; Heilman, 2012), gender differences in leadership styles (Bass, Avolio, & Atwater, 1996; Hooijberg & DiTomaso, 1996), and the ways women lead (Blackmore, 2002; Rosener, 1990).

According to Ridgeway (2001, p. 637), gender is an institutionalised system of social practices for constituting males and females as different in socially-significant ways, and has been used to organise inequality in terms of these
differences. Gender roles define effectiveness as leaders and influence chances of advancement (Eagly et al., 2003). Female and male leaders apply gender roles in the process of social interactions, or acts of leading, that reveal insights into how inequalities are created (Martin, 2003), especially in bureaucratic workplaces such as higher education institutions that have structured formal layers of power and authority (Clark, 1983). Gender roles act as an ‘implicit, background identity’ in the workplace (Ridgeway, 2001, cited in Eagly, Johannesen-Schmidt, & van Engen, 2003, p. 572), and it is argued that the gender with the highest representation is guaranteed wider voice and choice, and better chances of upward mobility, compared to those with limited representation (Sadri, Weber, & Gentry, 2011).

3.4.2.2 The ‘masculine advantage’ vs. the ‘feminine advantage’ in leadership

Leadership is sometimes presented as being gender and power neutral, which many critical scholars argue is a serious oversight because gender, in fact, has a profound effect on leadership (Hoff & Mitchell, 2008). In fact, gender is a strong factor for leadership roles (Devlin, 2013; Robinson, Lloyd, & Rowe, 2008). Following this line of thought, one critical issue in gender theory that has been examined is whether men are better leaders than women. To be specific, do men’s leadership characteristics, and attendant behaviour, display themselves strongly so as to be viewed as a ‘masculine advantage’?

Leadership has been equated to masculinity. This is argued in mostly Western studies (e.g., Blackmore, 1999; Fine, 2009; Fitzsimmons, Callan, & Paulsen, 2013; Vecchio, 2002, 2003). Yet, in non-Western studies, this argument also occurs, especially if the context is described as patriarchal (e.g., Jogulu & Ferkins, 2012; Murniati, 2012; Oey-Gardiner, 2002; Robinson & Bessell, 2002). Arguments abound that even if men are a minority group (token), their better wages and access to promotion opportunities that occur more quickly than women’s confirm their advantage, especially in male-dominated occupations (Maranto & Griffin, 2010). Gender norms or gender schemas (Valian, 1998) in leadership point to this ‘masculine advantage’ as the presumption that males are inherently better skilled for leadership than
females, e.g., they are aggressive, assertive, have lower emotionality, are directive, with a higher task focus (Vecchio, 2002). Females, on the other hand, are profiled within a model of institutional and individual deficit and personal disadvantage (Airini et al., 2011; Fitzgerald, 2014). Examples include assumptions that females do not have the necessary traits for top management positions because they lack self-confidence, self-esteem, competitiveness, and have a fear of failure (Cubillo & Brown, 2003).

These implicit norms influence the distribution of tasks and responsibility; therefore, women are expected to behave in ‘gender appropriate ways’ as that is the behaviour their culture expects (Benschop & Dooreward, 1998). Women are seen as being afraid to be aggressive or risk-taking, and display fewer of the traits and motivations that are necessary to attain and achieve success in high level positions, in this case, academic leadership positions (Ely, Ibarra, & Kolb, 2011; Fitzgerald, 2014; Fletcher, 2004). In addition, studies on gender and leadership suggest that women are torn between the enormous demands of a career and societal expectations for women in terms of family responsibilities (Cubillo & Brown, 2003; Fitzgerald, 2014; Shakeshaft, 1989). Women are expected to be home-makers while males are expected to be breadwinners. Women, therefore, have to balance family responsibilities, and, at the same time, juggle career aspirations or decide what they need to give up in order to pursue leadership positions (Hoff & Mitchell, 2008). There are also other barriers, e.g., leadership favouring men, gender discrimination, and lack of family support for leadership aspirations (Oplatka, 2006) that create additional stumbling blocks.

To counteract the view of the ‘exaggerated gender stereotypes’ (Vecchio, 2002, p. 648) the perspective of a ‘feminist advantage’ has been proposed, arguing that females are skilled at inclusiveness, interpersonal relations, nurturing of followers, and power-sharing and that they could also be superior leaders (Rosener, 1990, cited in Vecchio, 2002, p. 647). Because leadership is a process of social interactions, women who show more participatory behaviour, valuing meritocracy as measured by creating an environment for change, having knowledge mastery, and working for the good of the community are
argued to be effective leaders (Eddy & VanDerLinden, 2006).

3.4.2.3 Differences in in-role behaviour between female and male leaders

Gender differences between female and male leaders have been examined thoroughly (Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly & Karau, 2002; Eagly, Wood, & Diekman, 2000; Hooijberg & Choi, 2000). Even when they occupy the same positions, female and male leaders’ views of their gender roles define how they act (Biddle, 1979), and whether their views and actions differ by gender.

In studying gender differences in leadership, Fagenson (1990) proposed a model looking at three perspectives: (i) the gender-centred perspective; (ii) the organisation structure perspective; and (iii) the gender-organisation-system perspective. The gender-centred perspective looks at the reasons why female and male leaders act differently from each other in the practice of leadership. The core of this perspective described gender along binary lines: men and women possess different characteristics, traits and beliefs that influence how they enact their roles. The organisation structure perspective looks at institutional practices that cause female and male leaders to act differently, e.g., policies that promote inclusivity or exclusivity among networks of male and female leaders. The gender-organisation-system perspective looks at how external contextual factors, e.g., religion, ethnicity, culture, social values and beliefs cause male and female leaders to behave differently.

There are also arguments of gender differences in exerting influence. In a meta-analysis of mixed sex groups, research by Lockheed (1985) pointed out that men exert more influence than women, which is translated into men’s contributions receiving more attention than women’s contributions. Carli (2001) argued that these differences may be due to gender composition, the perceived competence and dominance of the agents, communality, and gender-typing of the task. For example, being the minority gender in a group highlights stereotypical notions that this gender minority has less influence and less to contribute. Another way of looking at it is that if there are more same-sex groups making a contribution, and their contribution is supported by that
same-sex group, then they are inspired to participate. For example, when females are in the majority, the male advantage is somewhat undercut by the opportunity for women to serve as allies to one another and by the greater communality of the interaction (Carli, 2001, p. 728).

This argument aligns with another model presented by Yoder (2001) called the ‘gender-sensitive’ model, which argues that a leader’s gender (with all the stereotypes attached to this role), is inextricably tied to the gendering process that occurs in a social context. Yoder (2001) argues that leadership does not take place in a genderless vacuum. Further, in gendered contexts, (a) the gender composition of the group, (b) the assignment of tasks and task characteristics, and (c) policies and standards that tend to favour one gender over another, affect what is and what is not effective for a female or male leader to do. For women, Yoder (2001) calls a context that enables them to be effective leaders as ‘gender congenial contexts’, a concept that draws upon several meta-analyses on this subject (e.g., Eagly & Karau, 1991; Eagly, Karau, & Makhijani, 1995). Critical markers for evaluating the gender congeniality of the social context in which leadership is embedded include the gender-typing of the task, valuing task performance over all outcomes, the group composition, and power emphases, e.g., whether there is gender dominance, resistance, and empowerment in that social context (Yoder, 2001, p. 816).

3.4.2.3.1 The gender-centred perspective

It has been argued that male and female leader behaviour differs in terms of their social actions (Eagly et al., 2000; Vecchio, 2002). These social actions are defined along binary lines: females have communal characteristics, and males show agentic characteristics. Female leaders are described as primarily showing concern for the welfare of other people, for example, being affectionate, helpful, and sympathetic, inter-personally sensitive, nurturing, and gentle, more participative, and democratic in leadership style. In contrast, male leaders are described primarily in agentic terms, showing assertiveness, being controlling, ambitious, dominant, forceful, independent, self-sufficient, self-confident, and prone to act as leaders who are confident. They have a more
autocratic, directive style. These perspectives presume that men are more suited for leadership than women (Heilman, 2012; Vecchio, 2002, 2003).

Women have been found to have greater willingness to listen, and are more empathetic and people-oriented versus a masculine style of leadership, characterised as being more aggressive in the pursuit of goals (Sadler, 2003, p. 137). Studies of gender leadership traits have not been conclusive. It has been argued by some that women are pastoral, caring, inclusive, cooperative, and selfless (Eagly & Karau, 2002; Eagly et al., 2000). Women’s leadership style is further seen as less hierarchical and more democratic, with a better ability to cope with routine stress. Female leaders are not meant to engage in displays of anger as control mechanisms useful in diffusing conflict (Ozga, 1993, cited in Blackmore, 1999, p. 56), while being flexible, democratic, open, trusting and compassionate and ‘humane and efficient’.

Nevertheless, there are studies concluding that there are no gender differences in leadership styles. For example, in their study of the careers of seventy-eight of the most senior women in corporate America, Morrison, White and Van Velsor (1987, cited in Sadler, 2003, p. 137) did not find any significant differences between men’s and women’s styles. Dobbins and Platz (1986, cited in Hooijberg and DiTomaso, 1996, p. 6) in a meta-analysis of 17 studies on gender differences, found that ‘male and female leaders exhibit equal amounts of initiating structure and consideration and have equally satisfied subordinates’. It has been argued that once they are legitimated as leaders, women actually do not behave differently from men in the same kind of positions (Bass, 1990, p. 725). The differences in the sexes are blurred. Further, with the passage of time, there are changes in the way men and women lead. In a study of Swedish academic leaders, research by Haake (2009) shows that at the beginning of a leadership period, academic leaders are concerned about discipline and control, rather than paying attention to problems related to gender. Midway through (about four years), academic leaders start to feel gendered issues at work. By the end of their term, male academic leaders view leadership as a non-personal assignment that is fairly positive and easy to handle, while leadership for women is described as extensive, personal,
problematic, and gender-related. In this study, gender differences can be a function of length of time in the role. The longer women lead, the more they regard the experience as gendered compared to men.

A critical issue in this perspective is why women are under-represented in leadership positions. One notion is that it is women’s lack of self-confidence and lack of competitiveness that inhibit them from advancing into top management positions (Coleman, 1996; Cubillo & Brown, 2003; Yukongdi & Benson, 2005). Furthermore, women sometimes translate this lack of self-confidence by believing that men are more preferred for leadership posts, and thus the women had a tendency to ‘lead from the middle’, aspire to the smallest of promotions and showed a lack of clear planning. Believing that men deserve to be leaders sometimes prevents women from reporting any knowledge of perceived discrimination in the hiring process, or talk about it as a form of inequality (see, e.g., Coleman, 1996, 2007). On the whole, scholars argue that these same traits, attitudes, and behaviours internal to women prevent them from aspiring to leadership (Yukongdi & Benson, 2005). Nevertheless, this perspective was regarded as inadequate for explaining why women’s progression to the top has been slow, despite research showing that women possess the same competence as men (Cleveland, Stockdale, & Murphy, 2000).

Another critical issue is about gender role conflicts facing female leaders. This concept, known as the double bind is a situation where an individual faces two or more contradictory demands, in which a successful response in one demand means a failed response to the other. Women in leadership in many contexts face a double bind because of the negative qualities attributed to female leaders who act and behave like males to rise above the stereotyped roles of being the ‘weaker gender’ and not possessing the leadership traits of male leaders (Omar & Davidson, 2001). For female leaders, the social role expectations of being female, and displaying leadership, i.e. acting in a masculine way, present a conflict because these latter is not aligned with femininity (e.g., Eagly & Karau, 2002). When female leaders show assertive behaviours under their leadership responsibility, they are expected to conform, and not to violate the stereotypes associated with their gender. When they do, they are subjected to
the *double bind* where they are evaluated negatively and regarded as less feminine socially and, thus, displaying masculinity in their leadership approach (Fitzsimmons, Callan, & Paulsen, 2013; Young, 2005).

Western studies found that women who show agentic abilities are rated as deficient in communal skills because they contradict a feminine stereotype and are, therefore, disliked and less well-regarded (Phelan, Moss-Racusin, & Rudman, 2008; Rudman & Glick, 2001). Further, these studies found that women suffer a backlash when they violate the gender norms (Heilman, 2012; Rudman & Glick, 2001; Young, 2005) and they must act in a communal way to be liked and to reduce negativity towards them (Heilman & Okimoto, 2007). Literature on the specific *double bind* in university settings is plentiful, showing that women in faculty positions around the world are struggling to meet the expectations imposed by the male-dominated stereotypical role, leading to more negative evaluations (see, e.g., Eagly & Karau, 1991; Whitley & Kite, 2010; Winocur, Schoen and Sirowatka, 1989; Kierstead, D'Agostino, & Dill, 1988).

### 3.4.2.3.2 The organisation- structure perspective

This perspective posits that organisation structures shape the way men and women behave on the job, and a critical issue in this perspective relates to power. Power structures divide jobs into ‘advantageous’ and ‘disadvantageous’ and this division prevails in organisations (Kanter, 1977). Advantageous positions, which offer their incumbents power and opportunities, are held by individuals whose gender is in the majority (that is, males). Disadvantageous positions, on the other hand, offer job occupants little power and fewer opportunities, and are held by individuals whose social category is lower (that is, females). Those in advantageous positions develop attitudes that help them accelerate; those in disadvantageous positions develop attitudes that reflect and justify their job situations. These differences in opportunity and power structures in organisations indicate that men and women differ in their attitudes and behaviour (Kanter, 1977).

Examples of power differentials affecting gender can be found in academia
where research has documented women’s experience of the ‘chilly climate’ – a situation where women are informally excluded from board memberships, they experience devaluation and marginalisation of ideas, and intellectual capital. The ‘chilly climate’ has been cited as a key impediment to women faculty members’ achievement and advancement (Maranto & Griffin, 2010). Another situation is similarity attraction owing to homophily that results in the tendency of organisations to choose people who are similar to the leaders they are replacing (Maranto & Griffin, 2010). Similarity attraction has also been argued as one reason why few women carry out leadership roles (Gallant, 2014). These conceptions were empirically tested in a quantitative study of 500+ tenure track faculty members at an American university, where Maranto and Griffin (2010) found that demographic dissimilarities make women feel they are a minority, and thus they feel more excluded from the informal networks than do men, including in matters related to voice and decision-making.

Therefore, gendered roles favour men, e.g., there was gender discrimination in recruitment and selection, and a male-dominated education system which, e.g., sees more men represented on academic boards, which made women reluctant to take up higher posts because they believed that men better deserved to be at the top (Anderson & Kilduff, 2009; Coleman, 2007; Cubillo & Brown, 2003; Ely, Ibarra, & Kolb, 2011; Kaufman & Grace, 2011; Killingsworth, Cabezas, Kensler, & Brooks, 2010; Oplatka, 2006). Similarly, these matters are seen as factors contributing to the under-representation of women in academic leadership. Nevertheless, similar to the gender-centred perspective which disregarded situational variables, the organisation structure perspective was found to be inadequate in explaining women’s barriers to academic leadership because it disregarded other factors (Yukongdi & Benson, 2005).

3.4.2.3.3 The gender-organisation-system perspective

A third perspective was proposed by Fagenson (1990) that took into account the interaction of gender, organisation, and social-institutional systems in which leaders’ interactions take place. A critical issue in this perspective is how external contextual factors have an influence on the way in which men and women perform their in-role behaviours. In the context of this study, these
social-institutional systems would be the cultural beliefs and values, societal practices, expectations and role stereotypes of men and women (Cubillo & Brown, 2003; Martin, Harrison, & Dinitto, 1983). Barriers to women’s leadership were not only determined by the familiar institutional and organisational hegemonies of a country, but by the specific history, cultural beliefs and values surrounding women’s experiences (Cubillo & Brown, 2003).

In many countries described as patriarchal, where men are universally accepted as heads and in charge of decision-making responsibilities, gendered-segregated roles are predominant (Sobehart, 2009). Women in such societies must honour the society’s code (e.g., the izzat in Pakistan) that defines how women must relate to men as leaders, resulting in them underplaying their leadership roles and preferring to remain ‘invisible’ (Shah, 2009). In a study of female college administrators in Turkey, a predominantly Muslim society, Celikten (2009) found that it was challenging to prove women’s competence against that of male colleagues who refused to work with them because of their gender, and ‘who placed little or no value on women’ Celikten (2009, p. 172).

3.5 Conclusion of the Chapter

In the first section of this Chapter, in order to understand academic leaders perception of their roles as leaders, it was important to review the relevant literature on leadership and academic leadership. It can be concluded from this review that the literature on academic leaders is wide and diverse, ranging from the study of leadership processes, to leader development, styles and behaviours of academic leaders. The review showed the significant roles required of academic leaders that are addressing changing contextual conditions. Academic leaders support institutional growth and competitiveness, promoting collegiality and inclusiveness, proactive advocacy of employees’ welfare issues, and empowering staff.

There are various conditions that enable or hinder their roles that relate to organisational resources, social position and status, gender roles, support of closest networks, self-belief, and contextualisation Academic leaders wear multiple hats and undertake multiple responsibilities that make their roles demanding, exhausting, confounding, and sometimes convoluted. These are
critical issues that this study will address; it will examine the causal mechanisms behind the complications that academic leaders experience.

In the second section of the chapter, the review tackled the theories guiding the research. These theories are role theory and gender theory. Based on role theory, the study identified two role perspectives, the functionalist and interactionist perspectives, which clarified role boundaries as mechanistic or non-mechanistic expectations. This chapter has also identified five critical issues that are examined in this study of an academic leader’s role perceptions. These are: (i) consensus; (ii) conformity; (iii) role ambiguity; (iv) role conflict; and (v) identity salience. These critical issues are being examined in this study because they have an impact on how perceived roles are to be carried out by actors (academic leaders). Consensus and conformity to normative role expectations may be challenged by visible or invisible causes that could play upon the effectiveness of carrying out the role.

Role theorists argue that actors do not always exist in stable systems, hence, there is often less stability and disintegration in such systems. These latter phenomena can be the product of underlying structural problems that may cause actors (e.g., academic leaders) to have role ambiguity, role conflicts, and lack identity salience. In this chapter identity salience was defined as an academic leader’s access to organisational resources that could trigger the effective enactment of his/her perceived roles. Yet, access to organisational resources, or the lack of it, is often a cause of structural problems in organisations like higher education institutions (Bolden et al., 2008; Whitchurch & Gordon, 2010).

Gender theory guided the examination of gender differences in in-role behaviours. Gleaned from the review, it is apparent that studies on gender differences have mostly focused on the Western perspective, with literature mostly coming out from the US, UK, and countries in Europe. This situation shows how the extant literature lacks gender-based perspectives from gendered contexts like Indonesia, and from the review of gender literature and gender issues in Indonesia (Chapter 2), this suggestion is now obvious. This is a gap in knowledge that the study contributes.
There were several critical issues related to gender theory that the study aims to address. One issue relates to whether men and women display gender differences in leadership practice due to power differentials. Power differentials exist where men and women are accorded different opportunities to have access to power. Power differentials can create a ‘chilly climate’ and similarity attraction that can be disadvantageous to women. Because of power differentials, men and women display leadership behaviours differently, although there are also arguments that, over time, men and women tend to lead in similar ways. Another issue is the ‘double bind’ that attributes negative qualities to female leaders if they enact their roles in agentic ways. This issue is of timely relevance to the current interest being shown in female leadership where research abounds on the many barriers female leaders experience in institutional life.

The chapter presented a framework for analysing gender differences using three perspectives: gender, organisation structure, and the gender-organisation structure-system perspectives. This framework integrates the two aspects presented in the gender-sensitive model espoused by Yoder (2001). Both models provide multi-level parameters for assessing gender issues in a holistic way. The study regards them as useful frameworks for examining gender differences in leaders’ in-role behaviours and how these differences have an impact on an academic leader’s identity.

The next chapter discusses the methodology employed by the study to address the research questions, which involved identifying the paradigmatic principles utilised to draw up the research design: key processes taken by the researcher to collect the data on site in Indonesia, then analyse, and interpret the data using a retroductive data analysis strategy.
CHAPTER 4

METHODOLOGY

This chapter discusses the research paradigm that guided the research and the methodology used to examine the perceived roles of higher education academic leaders (HEALs) in Indonesia. In this study, the perceived roles of HEALs are explored to add new knowledge to the limited scope of available information and data on this subject, and provide insights into the academic roles as they are performed within a rapidly changing Indonesian education context. The main research question that the study aims to answer is:

*How do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in the context of higher education institutions that are addressing changing contextual conditions?*

For this study, knowledge of the perceptions of HEALs’ roles was gained by understanding them from the point of view of the people being studied (Creswell, 2007, 2013). Critical realism is a philosophical world-view proposing that society is made up of feeling, thinking, human beings and their interpretations of the world. Knowledge about the world is socially constructed (Danermark, Ekstrom, & Jakobsen, 2002, p. 200). In the context of this study, Indonesian academic leaders construct their individual self-views about their identity and roles as leaders, independent of others’ views. Thus, proponents of critical realism reject a universal claim to truth (Denzin & Lincoln, 2000) or generalisation of the claims. This is the primary reason why a critical realist paradigm guided the design of the research methodology (Archer, Bhaskar, Collier, Lawson, & Norrie, 1998). The researcher contends that the individual academic leaders in this study each perceive their roles differently, and these differences in the perception of roles are examined.

In terms of methodology, a primary contribution to knowledge made by this study is using Western-based ethics processes and placing them in the context of an Indonesian research setting. The researcher paid considerable attention to designing the data collection process so that it respects customary Indonesian
protocols, e.g., related to communicating with institutions and potential participants, and the social exchange processes that needed to be observed during the data collection process.

This chapter also includes the researcher’s reflexive account of her experience in undertaking this study. She acknowledged that being a female academic leader herself might cause her to be biased about the study. She explained the steps she had to take to minimise these biases in the course of data collection and analysis.

The chapter begins with describing the research paradigm, followed by explaining the research design which is a qualitative research method. The third part of the chapter explains the unit of analysis and sampling, followed by the ethics clearance process. Then the chapter examines the data collection process used in this study, followed by the process of analysing the data.

4.1 Research Design: Qualitative Research

The researcher chose a qualitative research methodology to describe and clarify the lived experiences of HEALs in their roles as academic leaders. Human experience is multilayered and complex; thus qualitative research methods have been specifically constructed to take account of the particular characteristics of human experience and to facilitate the investigation of those experiences (Polkinghorne, 2006). Participants give meanings to their own real-life experiences and real-life events as they live them, and not the values, pre-conceptions or meanings held by the researcher (Barbour, 2008; Creswell, 2007; Neuman, 1991, 2012; Polkinghorne, 2006; Yin, 2011). Thus, data gathered for this study consisted of first-person accounts or self-reports of HEALs’ own experiences.

Using a qualitative research method allows the researcher to conduct detailed examination of experiences arising from the natural flow of HEALs’ roles. Qualitative research presented authentic interpretations that are sensitive to a specific social-historical context (Barbour, 2008; Neuman, 1991; Yin, 2011). In other words, through qualitative research, the researcher was able to study
meanings in HEALs’ lives under real-world conditions, and to examine the contextual conditions within which HEALs live (Rubin & Rubin, 2012). The researcher analysed data from interview transcripts and extracted themes from the evidence and organised them into a consistent picture (Neuman, 2012, pp. 88-92) of HEALs’ experiences. In this study, the researcher focused on how HEALs understood embedded institutional processes that have an impact on every decision they make as leaders, and then enact those decisions (Barbour, 2008).

Using a qualitative method enabled the researcher to capture the unique accounts of stories shared by academic leaders (Temple & Edwards, 2002), where such stories are influenced by individual experiences. Furthermore, HEALs have particular histories and occupy social positions, which means that they do not see the world from another’s standpoint. They may understand each other across differences and through dialogue (Young, 1997). The strengths of qualitative research lie in its attempt to exercise this dialogue, and to record and reconcile complexity, detail, and context. A critical appraisal of it can be the integration of reflexivity; the ability of researchers to take stock of their actions and their role in the research process, and to systematically interrogate research relations (Hertz, 1997).

4.2 The Research Paradigm

4.2.1 Critical realism

Critical realism originated from the work of Roy Bhaskar (1978) who was strongly influenced by his teacher, the philosopher Rom Harre (1970), a strong critic of positivism who argued that there are other possible ways by which reality can be analysed, in terms of cause and effect, without looking only at the observable elements (Danermark, Ekstrom, Jakobsen, & Karlsson, 2002). At the core of critical realism is Bhaskar’s (1978) emphasis that researchers should ask themselves the question: ‘what properties do societies and people possess that might make them possible objects of knowledge?’ (Danermark, Ekstrom, Jakobsen et al., 2002). In the context of this study, this fundamental question posed ontological implications for how the researcher decided on the
approach to gather data using in-depth interviewing, and how to analyse the data on individual academic leaders’ self-views as leaders.

Critical realism assumes that phenomena exist independent of an individual (Kempster & Parry, 2011), and that it is not possible that there can be absolute knowledge (generalisation) of how a phenomenon works (Scott, 2005). For critical realists, phenomena exist at the level of events and experiences and at a deeper level that may not be observable (Kempster & Parry, 2011, p. 107). Absolute knowledge of phenomena is not possible because there will always be new ways of describing the social world, and researchers should not assume that there will always be stable and enduring relationships in that social world (Scott, 2005, p. 637). The world, according to critical realists, is stratified and changing (Danermark, Ekstrom, & Jakobsen, 2002), thus, research guided by this paradigm goes beyond statements of regularity or generalised empirical research with stable results (Denzin & Lincoln, 2000). Critical realists believe that one can explain the complexity of a phenomenon by uncovering the causal mechanisms contingent on contexts in social relationships, and the structures surrounding the phenomenon (Mueller, 2014, p. 645).

Another area where critical realism provides useful guidance is in providing the philosophical framework for the analysis of the mechanisms, processes, structures, and power asymmetries that account for the patterns that are observed (Denzin & Lincoln, 2000) in a phenomenon. For critical realists, accounting for such patterns necessitates looking at the causal powers behind a phenomenon, which can be transitive (visible) powers, and intransitive (invisible) powers (Kempster & Parry, 2011). The human dimension and the arrangement of ‘social relationships in the world’ that produce the rules and practices, as well as the material conditions that would motivate action, are fundamental to uncovering the causal powers creating the effects (Newton, Burgess, & Burns, 2010, p. 580). According to this paradigm, uncovering causal powers could lead a researcher to ‘speculate about the potential consequences of social phenomena on given conditions’ (Newton et al., 2010, p. 580).
Examining the causal powers and effects of a phenomenon will depend on contexts (Kempster & Parry, 2011). The word ‘context’ is taken up in the work of Archer (1995) to imply an environment in which the ‘macro’ features of the system are either reproduced or transformed (Archer, 1995, p. 11). In this study, the context being referred to is Indonesian higher education institutions that consist of different entities: people, structure, and systems that interfere with each other or intervene with each other, leading to ‘multiple determination’ or varied outcomes (Leibowitz, Bozalek, van Schalkwyk, & Winberg, 2015, p. 318). Academic leaders are part of this institutional entity, and their actions as leaders are consciously or subconsciously influenced by the sub-entities that operate within this bigger context.

In this study, Indonesian HEALs are experiencing various complexities in the rapidly-changing socio-economic and political contexts in Indonesia that have profound implications on perceptions of their leaders’ roles. Their perceptions of being an academic leader may be similar to, or different from, each other’s as they individually face similar or different contexts. Leadership varies by context and is perceived relatively (Kempster & Parry, 2011). It is for this reason that the researcher believes that a positivist paradigm would not be an appropriate guiding paradigm to examine the focus of this study, the Indonesian HEALs. On the whole, positivists conduct research using an organised method of deductive logic with precise empirical methods in observing human behaviour. Positivism ignores the subjective dimensions of human action and argues that human behaviour can be explained deterministically based on causal variables and antecedent conditions (Duberley, Johnson, & Cassell, 2012).

Positivists believe that the laws of human behaviour are universally valid, and if identical settings and actors are replicated, any results gained from studying human behaviour can be replicated or reproduced. The meanings that people create can also be measured, and how individuals interact with each other is value-free and operates independently of the social and cultural forces affecting human activities (Neuman, 1991, pp. 58-61; 2012). This frame of thought runs counter to critical realist thinking which believes that reality can never be fully
apprehended and understood, only approximated (Denzin & Lincoln, 2000). The researcher believes that using precise measurements to determine causes and effects of behaviour negates the truth that human behaviour is never static but dynamic. The researcher sees the social world from the point of view of the people being studied because people build or construct their own understanding of the external world (Rubin & Rubin, 2012, p. 17). Therefore, the study’s position in this regard is that a positivist approach is not an appropriate guiding paradigm for the study.

4.2.2 Paradigmatic principles guiding the study

The study adopted four primary principles that guided how the research applied this particular worldview: *ontological, epistemological, axiological, and methodological* (Denzin & Lincoln, 2000; Lincoln & Guba, 1985). Each principle is explained as it relates to the research:

4.2.2.1 Ontological principles

According to Creswell (2007), this principle relates to the nature of reality and its characteristics. In this research, reality was obtained and documented based on the different perspectives constructed by HEALs about their roles, and their perceptions as to how they are supported by their institutions in enacting their perceived roles. Their views were expressed individually and distinctly based on their understanding of the surrounding contexts. The researcher documented the similarities and differences of these multiple perceptions and reported them in this study.

4.2.2.2 Epistemological principles

This principle relates to the nature of knowledge, and how knowledge is claimed. Knowledge is known through subjective, first-hand experiences of HEALs. In this study, the researcher decided to get as close as possible to the participants being studied by conducting the study on site in Indonesia. This study believes that understanding the roles of Indonesian HEALs cannot be separated from the study of its socio-cultural, political, and historical context,
nor can the meanings that HEALs place on how they understand their roles be measured.

4.2.2.3 Axiological principles

This principle relates to what values a researcher brings to a study. How does the researcher implement these values in practice? In this study, the researcher acknowledged that research is value-laden and that biases were present. The researcher accepted that being an academic leader herself makes her passionate about finding out the truth; yet, at the same time, she has to guard herself against personal bias, against feeling comfortable in an environment where she was referred to more as a colleague rather than as a researcher, a reality that she experienced during the data collection process.

4.2.2.4 Methodological principles

This relates to what processes were used to understand the multiple realities being investigated and to answer the research question. The dearth of in-depth studies on this subject warranted that a direct, on-site method needed to be designed for this study. Hence, the study’s methodology had to be resonant with a lack of theory on this subject. It was thus appropriate to design a data collection method involving academic leaders in on-site field work and site visits in state universities and private universities in Indonesia.

4.3 Data Collection Method: Interviews

To establish baseline understanding of academic roles – how these roles are perceived as important by academic leaders, why these roles are being performed, and what are the enablers and barriers to the performance of these academic roles – an exploratory qualitative mode of inquiry was undertaken to answer the research questions. The main method for collecting the data was through interviews.

Interviews are regarded as the most widely-used approach in the production of qualitative data (Polkinghorne, 2006). An interview is a technique of gathering data from humans by asking questions and getting them to respond verbally (Patton, 1990, p. 96).
An interview is a meeting of two persons to exchange information and ideas through questions and responses. The purpose of interviewing was to understand the lived experience of other people and the meaning they make of that experience. Interviewing provides access to the context of people’s behaviour and thereby provided a way for researchers to understand the meaning of that behaviour. The basic assumption of interviewing research is that the meaning people make of their experience affects the way they carry out that experience (Seidman, 2006, p. 9). Through the interview, the researcher obtained ‘descriptions of the life-world of the interviewee with respect to interpreting the meaning of the described phenomena’ (Kvale, 1996, pp. 5-6).

Semi-structured in-depth interviews were conducted. In semi-structured interviews the goal is to explore a topic more openly and to allow interviewees to express their opinions and ideas in their own words. This type of interviewing aims to understand the other person’s point of view; the researcher needs to listen carefully to the participant’s responses and to follow their lead. Semi-structured interviews allowed the flexible ordering of questions taking account of what the interviewees considered of importance or what was a priority to them (Barbour, 2008). In this study, the researcher followed the same semi-structured outline, which contained a set of questions repeated at each interview. This type of interviewing followed a ‘story-telling’ approach that, according to Alam (2005) and Seidman (2006), allows the interviewees to describe their views as freely as possible and enables them to interpret the questions freely and pursue those themes that they regard as central to them.

Interviews are argued as the most popular form of data collection in qualitative research (Denzin & Lincoln, 2000). First, in this particular study, the interview was useful in obtaining a full account and details of the experience of being an academic leader. In Indonesia, the handful of studies on academic leaders has used interviews as a data collection tool (e.g., Gaus, 2011; Marginson & Sawir, 2006; Murniati, 2012).

For example, Marginson and Sawir (2006) used interviews to obtain the parallel views of institutional leaders and leaders of academic units and
research centres from Indonesia and Australia, on what they perceived are
global strategies to facilitate global capacity and cross-border staff relations,
and research collaborations. Rapley (2011) interviewed 20 stakeholders in a
project in Eastern Kalimantan to understand how the government’s
decentralisation and regional autonomy programs have created better education
programs in Eastern Kalimantan. Gaus (2011), on the other hand, used mixed-
method research with an interview component to examine the factors deterring
female teachers from holding principal positions at elementary schools at five
school districts in Makassar. Hofstede (1980) interviewed several key
participants implementing a national project to improve the local content
curriculum initiative for primary and secondary schools, and determined the
barriers and difficulties in implementation at local schools in Indonesia.

Common to all these studies is the richness of detail that is obtained when
researchers have direct access to individuals because they can monitor some of
the non-verbal behaviours that are often observed in a direct interview. The
drawback of a survey, for instance, is that it would not be able to document the
rich experience of academic leaders in their roles, so that such detailed
information could be added to the limited literature of HEALs in Indonesia and
the Asian region (Hallinger & Chen, 2015). Hence, the survey method was not
used in this study.

Second, conducting the interview on-site allowed the researcher to
contextualise. This means that the researcher was able to obtain thick or
substantive understanding of events and experiences because they were
described in context. Thick description situated events in context, and the
researcher understood the peculiar features of the interview context (Brinkman
& Kvale, 2005, p. 177). Thus, an on-site interview provided the researcher with
data that could be interpreted in context, and meanings that could be
formulated because they reflected the context where the experience had taken
place.
4.4 Unit of Analysis and Sampling

4.4.1 Unit of analysis

The unit of analysis for this study were the individual academic leaders represented by the Dean, Vice-Dean, Head of Department, and Department Secretary in private and public higher education institutions in Indonesia. These positions represent the middle management positions at the university level, but are the top executive positions at the faculty level. They were chosen as the unit of analysis because academic leaders have significant roles to play in achieving the improvement of the study programs at the faculty level, as stated explicitly in the Higher Education Law of 2012 (DGHE, 2003). Therefore, while the top management, e.g., Rectors and Vice-Rectors, set the overall mission and vision, strategies, policies and direction of the universities (Ngo, 2013), it is the academic leaders at the faculty level who are tasked with designing the implementation strategies and guidance for the mission and vision to be realised, as well as synergising the key frontline human and technical resources to fulfil the three pillars of education: teaching, research, and community engagement (Ngo, 2013). Because of these important functions, they are the most relevant focus for this study. The job functions of these participants are discussed in Section 6.4.5 of this chapter.

4.4.2 Purposive sampling

Purposive sampling was used to select thirty-five (35) academic leaders in five state universities and two private universities in the cities of Semarang and Yogyakarta (Central Java), Bandung and Cikarang (West Java) and the capital city, Jakarta. Purposive sampling was considered appropriate for interpretive research where generalisation was not the purpose of the study (Neuman, 2012). The purposive selection of data sources relates to the idea that it is not important how much data were gathered or from how many sources, but whether the data that were collected were sufficiently rich to bring refinement and clarity to understanding an experience (Polkinghorne, 2006, p. 140), as was the case in this study. There is no assumption that all members of the population are equivalent data sources (Wiersma, 2000, p. 285), as was the
In this study, two purposive sampling strategies were used to select the site (institutions) and cases (participants): (i) criterion sampling where sites and cases must meet a pre-determined criteria; and (ii) snowball or chain referral sampling where cases are identified from people who know that the cases are information-rich (Creswell, 2013). Each of these strategies is discussed.

### 4.4.3 Criterion sampling strategy

#### 4.4.3.1 Criteria for selecting the participants

Criterion sampling is a strategy that selects participants based on criteria that differentiate them from other participants, and because they have experienced the phenomenon (Creswell, 2013). In this qualitative study, the researcher reflected on who to sample because the study placed importance on the position and experience of an academic leader. It is important for the sample participant to be able to tell the stories of their lived experiences (Creswell, 2013) as an academic leader; therefore, individuals in higher education who would not fit this first critical criterion were not considered by the study.

Using this strategy, the researcher devised a set of criteria to use in selecting the participants for this study. Through a Letter of Invitation to the Faculty
Dean from each of the participating institutions, the main inclusion criteria used for participation in this research are:

a) Age – above 26
b) Gender – Male and Female
c) Tenure of office – Permanent employee
d) Have at least two years’ experience in the current role of an academic leader (Dean, Vice-Dean, Head of Department, Department Secretary)
e) Have had prior leadership experience before assuming the current role

These inclusion criteria narrowed the participants’ characteristics to those who could provide relevant descriptions of an experience because they have had or were having the experience. If the data were to be obtained through an interview, Polkinghorne (2006) suggested that having criteria for selection gives the researcher an opportunity to interview participants who can adequately reflect on their experience and orally describe it. Through criterion sampling, the researcher was able to seek out participants whose accounts of the experience provided important perspectives elucidating and clarifying the experience being investigated. As Lincoln and Guba (1985) suggested, this technique does not focus on similarities that can be developed into generalisations, but details the many specifics that give the context its unique flavour.

4.4.3.2 Criteria for selecting the institutions

By way of an overview, the four main groups of higher education institutions in Indonesia can be seen in Table 4.1.

- 5-7 ‘elite’ public universities;
- 47-49 public universities of mixed but generally low quality;
- a vast number of private institutions of variable quality, totalling approximately 400 private universities and around 300 polytechnics, academies and ‘sekolah tinggi’ (advanced schools); and
a very large number of universities and other institutions administered by
the Ministry of Religious Affairs (MORA) – mainly Islamic but also
including schools of Christian and other religious faiths – and other
government departments (e.g., health, foreign affairs, defence, and
finance), of variable quality.

Table 4.1 Number of Indonesian Higher Education Institutions, 2009/2010

<table>
<thead>
<tr>
<th>Type</th>
<th>MONE(^a)</th>
<th>MORA(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Public</td>
<td>Private</td>
</tr>
<tr>
<td>University</td>
<td>48</td>
<td>412</td>
</tr>
<tr>
<td>Institute</td>
<td>6</td>
<td>47</td>
</tr>
<tr>
<td>Advanced School</td>
<td>2</td>
<td>1,314</td>
</tr>
<tr>
<td>Academy</td>
<td>0</td>
<td>1,015</td>
</tr>
<tr>
<td>Polytechnic</td>
<td>27</td>
<td>140</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>2,928</td>
</tr>
</tbody>
</table>

\(^a\)MOEC - Ministry of National Education and Culture; \(^b\)MORA - Ministry of Religious
Affairs; \(^c\)Sekolah Tinggi


There were 547 universities in 2009 spread across Indonesia, from the province
of Aceh to Papua. Given the size of the country and the number of institutions
it would not be possible to include all universities in this study. Therefore, the
study used a set of criteria to choose the universities from where participants
could be drawn.

The study used the data obtained from the Directorate General of Higher
Education (DGHE) to create a list of 120 accredited universities. These
accredited universities included private and public universities, large and small,
and located in urban as well as suburban areas. The criteria for selecting the
participating universities are: (i) history (how long the institution has been
operating) because the study is interested to know how academic leaders in HEIs with an established history of academic leadership have understood and performed their roles through the many socio-economic and political changes happening in Indonesia; (ii) national ranking, because one of the measures of successful academic leadership is how it is instrumental in the growth and progress of an HEI (Ramsden, 1998a, 1998b); and (iii) student population, because the growth in student base population and diversity is now a major challenge facing academic leaders world-wide, and this factor has created an impact on teaching and methods delivery and the management of systems and processes in HEIs (Hallinger & Walker, 2011; Marginson & Sawir, 2006).

Out of the list of universities, the study chose those universities located in Jakarta, Semarang and Jogyakarta (located in Central Java), Bandung and Cikarang (West Java). It is in these cities on Java Island where Indonesia’s top universities are located (Hill & Thee, 2012). See Table 4.2.

The universities from which these participants were selected are described as having the following characteristics: history, growth potential, and student population. The researcher suggests that a university’s history was instrumental in shaping the views about how academic leaders in HEIs with an established history of academic leadership understood and performed their roles through the many socio-economic and political changes happening in Indonesia.

Another characteristic was growth potential measured by national ranking, because one of the measures of successful academic leadership is how it has been instrumental in the growth and progress of an HEI (Ramsden, 1998a, 1998b). Another characteristic was the student population because the growth in student base population and diversity is now a major challenge facing academic leaders worldwide, and this factor has created an impact on teaching and methods delivery and the management of systems and processes in HEIs (Hallinger & Walker, 2011; Marginson & Sawir, 2006).
Table 4.2 Participants by Gender, Type of University, and Location

<table>
<thead>
<tr>
<th>University</th>
<th>Type of University</th>
<th>Location</th>
<th>Participants</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>University A</td>
<td>Public</td>
<td>Jakarta</td>
<td>5</td>
<td>1 4</td>
</tr>
<tr>
<td>University B</td>
<td>Private</td>
<td>Jakarta</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>University C</td>
<td>Public</td>
<td>Semarang, Central Java</td>
<td>6</td>
<td>5 1</td>
</tr>
<tr>
<td>University D</td>
<td>Public</td>
<td>Yogyakarta, Central Java</td>
<td>6</td>
<td>4 2</td>
</tr>
<tr>
<td>University E</td>
<td>Public</td>
<td>Bandung, West Java</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>University F</td>
<td>Public</td>
<td>Bandung, West Java</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>University G</td>
<td>Private</td>
<td>Cikarang, West Java</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>35</td>
<td>21 14</td>
</tr>
</tbody>
</table>

*The actual names of participating universities are not disclosed in this study as part of a confidentiality agreement between the researcher and Faculty Deans.

4.4.4 Snowball or chain referral strategy

Once the universities had been selected, this was the second strategy used in this research because getting enough participants to be involved in the study was complex due to communication challenges. The researcher was able to secure 35 out of 42 academic leaders in the seven universities that were invited to participate.

Snowball sampling is a strategy to identify or select cases or people as future participants, where the crucial feature of such a method is that each person or unit is in some way connected with another through a direct or indirect linkage. It is also called chain referral sampling (Biernacki & Waldorf, 1981) where one can rely on a series of participant referrals to others who have experienced the phenomenon of interest (Neuman, 1991, 2012; Penrod, Preston, Cain, & Starks, 2003). In this strategy, the researcher seeks a key informant, then asks
that person to refer her to contacts who might fit the criteria and who might be willing to participate (Esterberg, 2002).

In the researcher’s experience, a snowballing strategy demanded, implicitly, the possession of a network of colleagues who could refer information-rich participants. Asking colleagues for referrals was a necessary course of action because midway through the data collection phase, the researcher had difficulty accessing potential participants. But using snowballing strategy, the researcher was able to obtain four participants who were referred by two other participants as meeting the study criteria and had the time to sit through an interview. Two participants came from one public university in Jakarta, and the other two came from another public university in Central Java.

4.4.5 Job functions of participants

The participants in this study hold the positions of Dean, Vice-Dean, Head of Department, and Department Secretary. The typical organisational structure of a faculty in most universities in Indonesia would consist of a Dean, Vice-Deans (who are each responsible for a specific portfolio: academic affairs; finance, personal and administrative affairs; and student and alumni affairs), Head of Department, Head of Administration, and Head of Laboratory (see Figure 6.1). The Dean and the Faculty Senate are the two main governing bodies. For purposes of this study, the review focuses on the responsibilities of the Dean, Vice-Dean, Head of Department, and Department Secretary who are the academic leaders in this study.

The Dean is appointed and dismissed by the Rector after consultation with and approval from the Faculty Senate. Vice-Deans are appointed or dismissed by the Rector upon the recommendation of the Dean.

The Dean is responsible for leading the implementation of teaching, research, and community service activities in the faculty. He/she is responsible for coordinating the implementation of academic activities under the faculty’s key discipline and expertise. Some of the important activities of the Dean are:

- Define the key strategies and policies of the faculty in relation to the
achievement of the *Tri Dharma* principles (the educational tenets governing higher education that require academics to teach, conduct research, and engage in community service activities).

- Lead the direction in implementing the *Tri Dharma* principles through facilitating collegiality and professionalism between members.
- Define and devise the appropriate programs for the continuing education and development of the faculty teaching pool, and non-academic staff, as well as learning standardisation.
- Assist the Rector develop and maintain collaboration with strategic allies, e.g., industries, business, and other educational institutions,
- Support the academic staff to develop and maintain external collaborations, as stated above
Figure 4.1 Typical Governance Structure at the Faculty Level in an Indonesian University

Adapted from Ngo (2013). Note: The dotted line represents a coordinative relationship, while the solid line represents an instructive relationship.
The Vice-Dean assists the Dean in designing the work program for the implementation of the *Tri Dharma* activities, as well as helping maintain external collaborations. They support the coordination process for teaching, development of the curriculum, teaching and staff development, as well as coordinate the development programs for staff training in English. Vice-Deans also monitor the faculty’s reports and evaluation process, the recruitment and selection of academic staff, and the efficient use of funds, facilities, and laboratories, among other functions.

The **Head of Department** (HOD) supports the Dean through the Vice-Dean for Academics in implementing the academic program, and guides/supervises the students in that discipline. To be specific, the responsibilities of the HOD are:

- Plan the study program’s annual work program
- Design and organise the curriculum according to the program study’s key competencies
- Organise and implement the learning and teaching process according to the existing curriculum
- Coordinate the development of materials supplementing the existing learning and teaching process
- Monitor the program study’s learning and teaching process
- Distribute and control the teaching load of academic staff
- Organise the monthly, semestral and annual academic reports
- Coordinate the community, and research activities of academic staff
- Guide and develop student professionalism in accordance with their area of expertise in the study program
- Coordinate and develop activities to disseminate research results/outputs through publications and seminars
- Propose the extension of permit for study program operation

The **Department Secretary** is responsible for the administrative activities of the department, assisting the HOD coordinate the design and development of the department’s teaching curricula. He/she also coordinates the teaching
process and schedules together with the department’s expert group. In terms of facilities, he/she coordinates how laboratories are utilised, and the activities that must be conducted. Further, he/she coordinates the students’ apprenticeships or field work activities, research, and community engagement activities.

The selection process for a dean starts with a faculty (mono programme) and its departments (multi programmes) proposing some potential candidates to the Faculty Senate via a selection committee. Next, the Faculty Senate recommends a minimum of two prospective candidates who are eligible to compete in the next round: a public presentation. At this stage, a candidate publicly presents and explains his or her mission, visions and strategic plans for the future development of the faculty. Usually, two or three candidates are proposed to the Rector by the Faculty Senate. Finally, the Rector appoints one of the candidates. The new dean, will then propose two (or more) people to become his or her vice-deans, who are then appointed by the Rector. Both the dean and the vice-deans hold their position for a period of four years with the possibility of re-instatement, not more than twice, of their previous appointment. The Head of Department and the Department Secretary are appointed for a period of four (4) years with the possibility of extension for the same period. Their appointment and termination are subject to the approval of the Rector upon recommendation by the Dean (Ngo, 2012, p. 119).

4.5 Data Collection Process

To collect data for the study, the researcher used interviews. Table 4.3 below shows each of the processes undertaken, along with the key timelines for the data collection process.
### Table 4.3 Data Collection Process and Key Timelines

<table>
<thead>
<tr>
<th>Phase</th>
<th>Process and Key Tasks</th>
<th>Timelines</th>
<th>Inclusive Dates</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Design interview protocol</td>
<td>June – July 2013</td>
<td>1 month</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Obtain ethics clearance</td>
<td>July – August 2013</td>
<td>2 months</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pre–test interview protocol</td>
<td>October – November 2013</td>
<td>2 weeks</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Dissemination of information to conduct research</td>
<td>September – October 2013</td>
<td>2 months</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Send email invitations</td>
<td>September 2013</td>
<td>2 weeks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Send postal invitations</td>
<td>September 2013</td>
<td>1 month</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Conduct follow-up telephone confirmations</td>
<td>October 2013</td>
<td>2 weeks</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Conduct interviews in three regions</td>
<td>3rd week November 2013 – 2nd week January 2014</td>
<td>3 months</td>
<td></td>
</tr>
<tr>
<td></td>
<td>West Java</td>
<td>November 2013</td>
<td>1 month</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Central Java</td>
<td>December 2013 – January 2014</td>
<td>1 month</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jakarta</td>
<td>November – December 2013</td>
<td>1 month</td>
<td></td>
</tr>
</tbody>
</table>

#### 4.5.1 Design of the Interview Protocol

It was appropriate to design the interview protocol or interview guide (Kvale & Brinkman, 2009) to focus on the interview (Esterberg, 2002). The interview protocol consisted of open-ended questions that represented the research sub-questions. The interview protocol was one of the requirements for ethics clearance, and had to be pre-tested before the major interviews commenced in November 2013.

In designing the interview protocol, the researcher evaluated the related literature on academic leaders’ roles. The researcher adapted the key theoretical constructs on roles found in Quinn’s (2007) Competing Values Framework (CVF). In this framework, there are nine (9) roles that academic leaders are argued to perform, and together with a review of recent literature on academic leadership they were developed into questions for the interview
protocol. Quinn’s (1996) Competing Values Framework has been tested and validated in understanding the leadership behaviour and effectiveness of leaders in the public sector (Wyse & Vilkinas, 2004), military leadership (Hooijberg, Bullis, & Hunt, 1999), and organisational culture (Parker & Bradley, 2000). Later this framework was modified and developed into the Integrated Competing Values Framework (ICVF) by Vilkinas and Cartan (2006) in their study of heads of schools and academic program directors in Australian universities (Vilkinas & Ladyshewsky, 2012; Vilkinas & West, 2011; Vilkinas & Cartan, 2006), and the leadership capabilities of academic field work coordinators in Australia (Jones et al., 2012).

The interview protocol was designed in Bahasa Indonesia and English. The reason for the Bahasa Indonesia version of the interview protocol was to minimise any language misunderstanding because all respondents are Indonesians. However, the researcher was also aware that many academics in Indonesia have also been educated overseas. Thus, anticipating that some of them would prefer, or would be comfortable holding the interview in English, an English version of the interview protocol was also designed. Therefore, questions could be asked in either Bahasa Indonesia or English, depending on the participant’s language preference for the interview.

The interview protocol was divided into three parts:

a) *Participant’s demographic profile* – this section contains questions that aim to understand the demographic characteristics of each participant;

b) *Roles as an academic leader* – this section contains questions that aim to understand how the participant perceives his or her role as an academic leader, what leader roles they perceive to be important, and how they understand the importance of those roles;

c) *Institutional conditions for HEALs role performance* – this section contains questions that aim to understand what institutional factors HEALs perceive have helped them in performing their roles and, conversely, what institutional factors impede and hinder those roles from being performed. A copy of the Interview Protocol is found in Appendix 1.
4.5.2 Pre-testing the Interview Protocol

After obtaining clearance from the Ethics Committee, the interview protocol was pre-tested to determine whether it is an adequate instrument for the study. Pre-testing the interview protocol allowed the researcher to understand the focus of the study, which in turn helped the researcher to concentrate data collection on a narrow spectrum of topics, and to assess whether the interview protocol was realistic and workable (Frankland & Bloor, 1999; van Teijlingen & Hundley, 2002; van Teijlingen, Rennie, Hundley, & Graham, 2001).

A useful outcome of pre-testing the interview protocol was that of preparing the researcher for the potential practical aspects of the major interviews that followed. Some of these practical aspects were establishing access, making contact, and conducting the interview (Seidman, 2006). Furthermore, Seidman (2006) argued that pre-testing would allow the researcher the opportunity to learn in advance about what interview techniques would work to support the research objectives, and what techniques would detract from those objectives.

The researcher sent email invitations directly to each of the heads of study programs at a private university, outlining the research project and giving details of what would be expected during the interview sessions. This private university was chosen for pre-testing the interview protocol because it has shown great promise and potential as a fast-developing university. It fits the researcher’s inclusion criteria where one of the criteria for participation in the study is an institution’s growth potential, as evidenced, for example, by its rapid growth in student numbers.

Altogether, ten invitation letters were sent via email to potential interviewees one month prior to the actual pre-testing, along with a *Plain Language Statement* outlining the purpose and details of the study. Sending the communiqués via email is considered an efficient and faster way of communication. Thereafter, successive email reminders were sent two weeks prior to the actual pre-testing date.

The pre-testing of the interview protocol took place from October 28 – November 3, 2014, at the offices of the heads of department at a private
The HEALs who participated in the pre-testing of the interview protocol were six (6) heads of department from five faculties: one from Communication; two from Economics; one from Engineering; one from Information Technology; and one from International Relations. The HEALs all worked at a private university in West Java.

The participants were all males and aged between 37 and 67 years old. There are no female heads of department in this university. All male participants had an average of three years’ academic leadership experience in their current position. All participants matched the inclusion criteria designed by the researcher.

After the pre-test was conducted, it was necessary to revise one question because it sounded redundant. This pertains to Q11 – “Looking back at these supportive mechanisms, which aspects of your roles were these programs focused on? This question is considered subsumed in Q6 - In your years of experience as an academic leader, what institutional factors do you believe support an academic leader’s roles, and why? Other than Q11, no other questions had to be revised, but one question was added to the modified Interview Protocol. This question pertains to how HEALs understood being an academic leader in an academic context.

Reflecting on the pre-testing experience, first, it was clear from the start that the HEALs who participated were enthusiastic about participating, especially because they were being given a platform to talk and comment about their experiences as an academic leader. This was a positive sign that the research study was an interesting endeavour. Second, the open-ended nature of the questions gave HEALs flexibility to respond to the questions. In addition, they could readily understand the language used in the interview protocol. It was not difficult to ask the questions, nor did the participants hesitate to respond. Lastly, the researcher became aware that indeed it is not easy to organise time for interactions with HEALs because of their own time constraints.

The HEALs who participated in the pre-test were all wary of time limitations because most of them still had teaching duties. This made the researcher aware
of the best strategy to deal with a bigger number of participants in the forthcoming interviews in three provinces: (a) there must be enough time between interviews because transportation and moving between locations is problematic due to distance and traffic gridlock; (b) attention must be given to those participants who were coming from different campuses as most Indonesian universities have scattered campuses; and (c) time must be allowed for flexibility because participants might want to speak past the time allotted for the interview, and, if that happens, moving from one location to another will pose a problem.

4.5.3 Dissemination of information to conduct the research

In October 2013 letters with invitations were sent to the selected universities about a study of academic leaders’ roles that was to be undertaken in their university. The invitations were sent to the Faculty Dean requesting him/her to nominate a participant. Two types of invitations were sent to the Deans:

4.5.3.1 Email invitations to the Deans

Email invitations were sent to the Deans during the first week of October 2013. Speed of communication and efficiency were the main reasons for using email invitations as a first dissemination strategy. The email invitation requests the Deans to nominate any individual who fulfils the criteria drafted for participation in the study. The criteria for participation in the study were stated in the email invitation. Also included were details of the research project, and the purpose and benefits of the project to the participants and their institutions. Included was an advisory stating that email reminders will be sent to the Dean prior to the actual interview taking place, to find out if there are interested participants. If interest is obtained, the researcher informed the Dean that she will contact the participants directly to inform them about the study and the mechanics of their participation in the interview.

4.5.3.2 Postal invitations to the Dean

Postal invitations were sent three days after the email invitations. The reason for this follow-up strategy is to formalise the request to conduct the research in
the Faculty. When sending correspondence of this nature, it behoves on the researcher to respect the customary way of sending letters and invitations, being mindful of Indonesia’s culture that recognises respect and deference for people with higher authority. The researcher had to pay attention to specific details in sending the postal invitations. First, the invitations were printed using the Deakin University letterhead. Doing so gives credibility to the study as a *bona fide* Deakin University research project. The same letterhead was also used in the email invitations. The email bearing Deakin University’s name was aimed at making the email invitation official. The letters were planned to create the same effect. Furthermore, the researcher also had to pay attention to the way the letters were folded before inserting them into the envelopes. In Indonesia, implicit protocols are observed when folding letters for correspondence. The letters were not folded in quarters or in triple-folds style; instead, they were folded neatly with the name of the addressee immediately seen. This shows respect for higher authority. The letters were also written using simple and plain language that did not give the impression of the researcher being of higher status or position. The letters were written in a respectful and professional tone.

The response to the email invitations was fast; within two days one public university had responded with seven nominations. Within a few hours after receiving the nominations, the researcher immediately sent follow-up email invitations to the nominees citing that he/she had been nominated by his/her Dean as a prospective participant. The follow-up email also included the project description and a copy of the Plain Language Statement. The researcher also provided a contact number and email address should anyone have questions about the project, and included details of the mechanics for the interview (proposed date, time, and venue).

Before closing the interview, each nominee was told in advance that the researcher would likely make follow-up phone calls and send email reminders two days prior to the interview taking place. Informing them of the proposed next steps helps the nominees anticipate what actions they need to plan in advance. It made the invitation process more structured and organised.
Table 4.4 shows the total number of faculties that were invited in the seven universities to participate in the research. From the table it can be seen that out of 38 faculties invited, 12 faculties (32%) responded.

### Table 4.4 Faculty Response to Email and Postal Invitations

<table>
<thead>
<tr>
<th>Name of University*</th>
<th>Type of University</th>
<th>Total No.of Faculties Invited</th>
<th>Total No. of Faculty Responses</th>
<th>Response Rate (%)</th>
<th>Total No. of Participants Nominated</th>
</tr>
</thead>
<tbody>
<tr>
<td>University A</td>
<td>Public</td>
<td>5</td>
<td>1</td>
<td>20%</td>
<td>5</td>
</tr>
<tr>
<td>University B</td>
<td>Public</td>
<td>5</td>
<td>1</td>
<td>20%</td>
<td>6</td>
</tr>
<tr>
<td>University C</td>
<td>Public</td>
<td>7</td>
<td>1</td>
<td>14%</td>
<td>7</td>
</tr>
<tr>
<td>University D</td>
<td>Public</td>
<td>6</td>
<td>2</td>
<td>33%</td>
<td>4</td>
</tr>
<tr>
<td>University E</td>
<td>Public</td>
<td>6</td>
<td>2</td>
<td>33%</td>
<td>6</td>
</tr>
<tr>
<td>University F</td>
<td>Private</td>
<td>5</td>
<td>1</td>
<td>20%</td>
<td>1</td>
</tr>
<tr>
<td>University G</td>
<td>Private</td>
<td>4</td>
<td>4</td>
<td>100%</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>7</td>
<td>38</td>
<td>32%</td>
<td>35</td>
</tr>
</tbody>
</table>

Reflecting on this experience, it was without doubt important to have access to the formal gatekeepers of these institutions. According to Seidman (2006b), formal gatekeepers are authorised to control access to participants. They can range from the legitimate (to be respected) to the self-declared (to be avoided). The researcher encountered two gatekeepers in the course of data collection: (a) the Dean; and (b) the local public relations or international liaison office. Letters inviting the participation of the faculty in the research had to be sent to the Dean first who has the authority to allow or disallow any research from taking place on the premises. Therefore, it was important that the Dean had been informed in order to legitimise the researcher’s presence on the premises.

After the Dean’s approval, the request was forwarded to a university agency called the Global Engagement Office (GEO). This office is attached either to
the faculty as a sub-unit, or is attached to the university public relations office. Not many universities in Indonesia have a GEO office, but one can find a GEO in bigger universities with active global collaborations, as in the case of five of the seven universities in this study. The GEO was established as a key contact point and clearing house between the institution and external agencies, especially those from abroad. This is a significant place that researchers undertaking research on Indonesian universities must be aware of.

It was the GEO Officer that the researcher had to meet first to explain what the project was about and how many HEALs may participate. The GEO then arranged the interview schedules, and facilitated the researcher’s initial contacts with participants. To the researcher, the GEO held the key to open doors for any initial contacts with authorities inside. In this particular case, both Dean and GEO were legitimate formal gatekeepers; obtaining their support was an important factor before proceeding with interviews on the premises.

4.5.3.3 Ethics clearance

Ethics clearance was obtained in October 2013 to undertake this research with selected Indonesian universities. The research could not commence with pre-testing the interview protocol until clearance was given by the Ethics Committee. This is a low-risk project where no member of any vulnerable group defined under the human ethics guidelines was going to be involved. The research followed the rules outlined in these guidelines to ensure:

1) There was informed consent during their participation in the survey and in the interview;

2) There was integrity and confidentiality of data collected;

3) There was safety and integrity of the interview recording;

4) There was safe-keeping of the transcripts and data related to the research.

An information sheet approved by the Deakin University Human Resource Ethics Committee (DUHREC) was sent to each participant together with the email invitation. Included in the information sheet were consent forms that the
participant had to sign indicating whether: (a) they agreed to participate in the interview after having understood their rights as a participant per ethical guidelines and policies; or (b) they declined to participate in the interview without any risk or negative repercussions to them or to the institution to which they belong. Once their consent had been obtained and they agreed to the time and venue of the interview, they were then requested to bring their signed Consent Form on the day of the interview. A copy of the Plain Language Statement is found in Appendix 2.

4.6. Conducting the Interview

4.6.1 The interview process

Before the start of every interview, the researcher informed the participants that the interview would be conducted in either Bahasa Indonesia or English, whichever language the participant preferred. This information was also cited when email invitations were sent and participants were each given a copy of the Plain Language Statement. The advance information gave them the liberty to ascertain whether they wanted to participate in the study, and if they chose to do so, decide which language they preferred to use in the interview. A copy of the Interview Consent Form is found in Appendix 3.

Each participant was informed that they were at liberty to stop the interview at any point if they deemed it necessary. Conversely, the researcher also informed them that they could stop the interview, if there were distractions or nuisance that affected the quality of the interview and audio-recording.

As explained in the Plain Language Statement, each participant received a monetary incentive, a form of transport reimbursement, to participate in the interview. The incentive was the equivalent to a round-trip taxi fare from their home to the office and back. The payment of this monetary incentive was reviewed and approved by the Ethics Committee. Funds were sought and provided by the Faculty of Business and Law HDR Grants. Some of the participants appreciated and accepted the incentive; others declined to accept, but suggested instead that it be donated to the university staff who could use the money to buy food/snacks to be shared among them.
Each interview lasted from 50 minutes to more than an hour. Most of the participants chose mid-day (between 10.00 am – 2.00 pm) as their preferred time for the interview, in order to avoid conflicts with teaching schedules. The interviews were mostly done at the offices of the participants. The offices of the HEALs were convenient, private, and secure. Having them on-site allowed greater flexibility, and avoided distractions that could undermine the effectiveness of the interview (Seidman, 2006).

The time commitment was discussed at the beginning of the interview. One observation during interviewing was timing; if the interview went beyond 50 minutes, the participants became fidgety and tended to lose focus. The researcher paid close attention to non-verbal cues or physical manifestations of a gradual loss in focus, for example, if the participant’s response to the question thread tended to become a bit disconnected. This was shown by requests to repeat the question, or having long thinking pauses, and repeated body movements or fidgeting. The researcher kept these observations in mind; hence, during successive interviews, the researcher discussed with the participants the length of the interview, aware that participants’ time was limited. However, if the participant showed enthusiasm to talk more, the researcher allowed extra time. Interviews were audio-recorded with the permission of the participants.

4.6.2 Reflections on the interview experience

Reflecting on the interviewing experience, there are four areas worth noting. First, it is necessary to be aware of contextual conditions that could derail an interview, especially as it was done in a country where there is high power distance. While most of the participants were enthusiastic about being interviewed, some of the male participants were cautious and guarded, especially when the issues of resources and relationships with seniority were discussed. These participants did not want to give away too much, or were afraid to talk, and had a tendency to re-direct their answers to other matters. Their titles and positions influenced the way they answered the questions – they avoided making the institution look bad in the eyes of outsiders because they felt duty-bound to protect its name and reputation.
Second, some participants with high academic status made the researcher feel that she was just a PhD student. There was nothing wrong with this actually, but somehow during the interview process, the researcher was subjected to ‘lecturing on the research process’ by some of the senior participants. Others gave subtle hints of academic superiority by the tone of voice and the language used. For instance, some participants used ‘high words’; others provided long-winded responses that, at the data transcription stage, had to be analysed and strung together for syntax and coherence. In hindsight, the reason could be that the researcher was regarded as an outsider and some of the participants may have wanted to impress her. Others were also eager to show off their English language proficiency, while others did not mind the language and responded to the questions in perfect Bahasa Indonesia and showed none of the implicit language superiority shown by other participants.

Third, the researcher was aware of her tendency for transference, or unintentional signalling of ‘word hints’ that helped frame responses. There were moments during the interviews when the participants could not think of the right word or response, so the researcher would sometimes volunteer a word or hint. The researcher became aware of this tendency in one or two interviews. Therefore, she decided to allow the participants more time to reflect on the answers before asking the next set of questions, thus minimising transference that could bias the interview. She also listened to the voice recordings at the end of the day, and noted areas in the interview where transference occurred. This strategy enabled her to adjust or change her interview processes to avoid the problem in successive interviews.

Fourth, the researcher felt uncomfortable in an environment where she was perceived more as a colleague rather than as a researcher. Reflecting on this matter during the pre-test of the interview protocol, the researcher realised that their nuanced treatment of her being a colleague was not intended to impress. Instead, it had to do with making them feel comfortable during the interview because the questions being asked were sensitive. Thus, while their responses were fluid, frank, and honest, the situation posed a dilemma for the researcher. As a member of one of the universities being researched, political insider
information was provided, which made it difficult to feel ‘detached’ from the participants being interviewed. She felt that she was commiserating with the participants, and she had an uncomfortable feeling of sympathy (bias) towards the participants’ struggles and difficulties during the interview. Thus, she had to remind herself introspectively that she was here to conduct the interview, and not to commiserate with the participants.

4.7 Profile of Participants

Thirty-five academic leaders participated in this study, composed of twenty-one males and fourteen females. Of this total number, three were Deans, another three were Vice-Deans. Twenty-five of the participants were heads of departments, while three were department secretaries. They represented five state institutions and two private universities in the cities of Jakarta, Yogyakarta (Central Java), and Bandung (West Java). A detailed profile of the participants by gender is discussed.

4.7.1 Female participants

There were fourteen female academic leaders who participated in the study. The fourteen participants were senior academic leaders from public and private universities participating in this study. Of interest is that there were no female HEALs in the private institutions who participated in the study. In terms of age, nine were aged between 36 and 55 years old, while three were above 56 years old, and the remaining two were aged 35 years and below. All were married with an average of three children except for one woman who was single. Islam is the dominant religion for all participants. The participants represented mostly the majority ethnic groups: eight were Javanese (8); four were Sundanese; one was Malay, and one was Betawi. In terms of highest educational qualifications, nine had a PhD degree, while five had a Masters degree, but were currently undertaking PhD studies. In terms of position titles, eleven were heads of department and three were department secretaries. None of the female participants held the position of Dean or Vice-Dean.

In terms of experience in their current jobs, seven had been on the job as academic leaders between two and five years, while the remaining seven had
fewer than two years of work experience. In terms of academic ranking, five were associate professors; six were senior lecturers; and the remaining three were lecturers. In terms of academic experience, eleven had more than ten years of academic experience, while three had been teaching from two years up to five years. The majority of the participants, ten of them, had had previous leadership experience as either department secretary, or head of another department between three to five years, and between three years to more than ten years. The female HEALs’ demographic information is found in Appendix 4.

4.7.2 Male participants

There were twenty-one male HEALs who participated in the study. The twenty-one HEALs were senior academic leaders from public and private universities participating in this study. In terms of age, fifteen were aged 36-55 years old and six were above 56 years old. All participants are married with an average of three children. In terms of ethnicity, twelve of the participants were Javanese while nine were from other ethnic groups (Betawi, Batak, Bugis, Malay and Chinese). Islam is the dominant religion for sixteen of the participants while four were Christians and one was Hindu. In terms of academic qualifications, fourteen of the participants had PhDs, while the remaining seven had Masters degrees. In terms of position titles, fourteen of the participants were heads of department; three were Deans, while another three were Vice-Deans. Only one was a department secretary.

In terms of experience in their current jobs, thirteen of the male HEALs had been on the job between three and five years, while three had six years or more experience. The remaining five had fewer than two years’ work experience in their current positions. In terms of academic ranking, five were professors, five were associate professors, six were senior lecturers and five were lecturers. In terms of academic experience, seventeen had six years or more of academic experience, while four had been teaching from two years to five years. In terms of leadership experience, seventeen had had previous leadership experience as either department secretary, or as head of department for between three years to more than ten years. The male HEALs’ demographic information is found in
4.8 Data Analysis Method

Consistent with a critical realist paradigm, the data obtained from the interviews were analysed using an abductive process, then a retroductive process (Danermark, et.al 1997; Birnik & Bowman, 2007). Analysing abductively means trying to understand the participants’ social realities from their perspective, and conducting inquiry from the inside (e.g. the researcher being an academic leader herself and thus understands the context). Then the analysis examines the meanings that participants attribute to their sensemaking and actions (Birnik & Bowman, 2007, p. 3). After these meanings are analysed, the researcher then starts to recontextualise – or interpret and explain the meanings within the frame of a new context. A new set of ideas is then created (Danermark, et.al, 1997, p. 91).

It is from this re-contextualisation that the data was then analysed retroductively aimed at uncovering embedded information and making it explicit (Lincoln & Guba, 1985). The study analysed the underlying conditions that constitute the basic characteristics, or underlying structures of the phenomenon being studied (Danermark, et. al., 1996, p. 96), in relation to whether the presence of these structures is possible if the other structures are absent (Danermark, et.al., 1997, p. 101). Using these methods, the researcher analysed the interview data incrementally (Price, 2002). The researcher read, categorised, interpreted, and moved back and forth at the data, to obtain the most salient themes/interpretations from the data.

For this study, the researcher used a four-step procedure:

1) Managing the data, e.g., filing and organising;

2) Transcribing the data, e.g., listening to the audio-tape and capturing information in vivo;

3) Reading and memoing which involved listening to key words, ideas, and concepts from the audio-recording and journal notes;
4) Describing, classifying, and interpreting, i.e., coding the data which involved labelling the key words and concepts that were revealed as patterns of ideas.

These procedures are discussed below:

**4.8.1 Managing the data**

The first task was to gather all the data that was collected during the interview process and organise them into a series of files. The types of data collected were: (1) participants’ demographic information; (2) semi-structured interview protocol; (3) interview scripts; (4) interview consent forms.

To ensure safety, the researcher made a copy of each of these documents, scanned them, and kept them in the university’s computer database. The researcher then analysed the participants’ demographic profiles and created Excel spreadsheets detailing age, gender, ethnic group, civil status, academic position, academic ranking, length of service in the university, and length of experience as an academic leader. The Excel spreadsheets were then inputted into NVivo, the computer data management software that was used in this study to manage the large data sets.

**4.8.2 Transcribing and translating the interview data**

The first process was to listen to the recorded interview immediately after conducting the interviews to take notes of key words, ideas, concepts, or quotes, and issues that participants brought up during the interviews. These notes were matched and verified against the written notes that were recorded in the journals. This process helped put together an initial picture of the perceptions of academic leaders about their roles. This process also enabled the researcher to think carefully about the kinds of questions that should be clarified if follow-up interviews were necessary.

The second process was data transcription. Transcribing the interviews was an arduous task because the interviews were mostly in *Bahasa Indonesia*. A lot of time and effort was spent listening to the audio recordings and reviewing the
recording over and over again. Eventually the researcher had to hire a professional transcriber to assist with the work, as she was provided with funds for transcription services.

After the interviews were transcribed, the researcher outsourced the translation of the interviews into English to facilitate the classification and coding process that follows. She also sought the help of fellow Indonesian academic colleagues to help understand some of the metaphors in Bahasa Indonesia shared by participants. It helped her understand some of the abstractions that were found in the translated interview data.

4.8.3 Classifying and coding the data

After the transcribing process, the interview transcripts were read to obtain a sense of the whole database. The interview transcripts were read several times to ascertain what initial messages or preliminary information can be noted. The researcher called this coding where similar information, quotes, or ideas were placed into initial categories or codes, and then labelled. The first batch of codes was guided by the theoretical literature congruent with the research questions that were addressed (Kvale, 1996; Miles & Huberman, 1994). The coding mechanism was designed to reveal patterns of ideas (Miles & Huberman, 1994) and facilitated ease of analysis of data scripts. The researcher created an initial bucket of ten codes. Undertaking this procedure helped the researcher to discover that, for each code, there were multiple perspectives coming from the participants. This provided evidence that every code could contain many different ways of perceiving and understanding (Creswell, 2013), giving the researcher rich data to start with.

4.8.4 Categorising and interpreting into themes

The study used the constant comparison method to identify the common themes arising from the coded data. This process involved gathering segments of code from different parts of the database and clustering them into related categories or nodes (Kvale, 1996; Miles & Huberman, 1994; Sapsford & Jupp, 1996, p. 290). Categorising is a process whereby the coded data were organised into categories or nodes that provided descriptive or inferential information
about the context or setting from which the data were derived (Lincoln & Guba, 1985, p. 203). This process was time-consuming and complicated as it required a thorough review of the coded scripts, and necessitated re-arranging them into appropriate themes. The researcher had to decide which data would fit a specific node so a process of inclusion/exclusion of data was undertaken.

After this process was completed, major themes were interpreted. Interpretation in qualitative research involves abstracting out beyond the themes to the larger meaning of the data (Creswell, 2013, p. 187), to reflect the combined categories and the homogeneous themes observed in the transcript analysis.

4.9 Ensuring Trustworthiness

As Lincoln and Guba (1985) suggested, ensuring trustworthiness or credibility of the data entailed the researcher ensuring that her interpretations of the data were consistent with the constructions or interpretations made by the participants, and that the ‘findings and interpretations arrived at via the inquiry are credible to the constructors of the original multiple realities’ (p. 296). This meant that, first, the inquiry was carried out in such a way that the probability that the findings would be found credible is enhanced; and second, to demonstrate the credibility of the findings by having them reviewed, evaluated and approved by the participants. In line with this thinking, the researcher employed two types of trustworthiness strategies: (1) Member checking; (2) Rich, thick description of contextual similarity. Both of these strategies are explained below:

4.9.1 Member checking

A series of activities were conducted on-site in Indonesia to validate the findings of the study, including member checking. Validating the findings of a qualitative study through member checking is one of the most reliable approaches to establish the credibility of the study’s findings (Creswell, 2013; Kempster & Parry, 2011). Member checking is soliciting participants’ views of the findings and interpretations in the study. This approach involved taking analyses and interpretations back to the participants so they could judge the
accuracy and credibility of the accounts (Creswell, 2013, p. 252). With
member checking, the researcher found that the interpretations made were an
adequate representation of the members’ own (or multiple) realities. Member
checking is considered to be a critical technique for establishing credibility
(Lincoln & Guba, 1985, p. 314).

For this validation strategy, a total of nine member checking activities were
carried out successively, over a period of three days from April 28-30, 2015, in
West Java and Jakarta. Specifically, the activities included:

a) six face-to-face meetings
b) one focus group discussion
c) one phone interview
d) one email correspondence

A summary of the findings was sent to participants via email one week before
on-site visits were organised in Indonesia. Sending them the summary of the
findings prior to the on-site visits enabled them to review and reflect on the
findings. The researcher requested that the participants examined the draft,
gave comments, added, deleted, or suggested alternative words or language.
Doing so enabled the participants to play a major role in directing and acting

The member-checking activities with participants occurred in their office, or
outside at a cafe of their choosing. The focus group discussion involved five
female participants and was conducted in one of the HOD offices. Two
meetings were conducted in a cafe. For participants who could not attend either
the meetings or focus group discussion, validation was conducted through
phone interviews, and via email correspondence. In total, 14 out of the 35
academic leaders were able to participate in these activities. In terms of gender
composition, the activities involved 8 female HEALs and 6 male HEALs. See
Table 4.4 for the validation of the findings activities.

The focus group discussion (FGD) and face-to-face meetings were audio-
recorded, transcribed, and analysed. In such member-checking activities,
audio-recording the FGD and face-to-face meetings have the advantage of
putting the respondent on record as having said certain things and having agreed to the correctness of the investigator’s findings. Furthermore, it makes it difficult later for the respondent to claim misunderstanding or investigator error (Lincoln & Guba, 1985, p. 314).

During the analyses of the audio-recording, the researcher picked up clarifications in the data, as well as suggestions about where particular themes should be integrated into the findings in order to create a holistic picture and understanding of the topics discussed. Table 6.5 shows the general comments and clarifications made by participants during the validation exercises.

Although the researcher sent all thirty five (35) participants an invitation to participate in the validation of findings, the researcher nevertheless impressed that participation was voluntary. Hence, those participants who were deemed proximate enough from the capital Jakarta participated in the validation. Participants from Central Java were, nevertheless, contacted via email to ask for their comments on the draft findings. Copies of the series of communiques sent via email are shown in Appendix 6.
**Table 4.5 Validation of Findings**

Method: Member Checking

Conducted on: April 28-30, 2015

Location: West Java Region and DKI Jakarta Region, Indonesia

<table>
<thead>
<tr>
<th>Approach</th>
<th>No. of Activities</th>
<th>No. of Participants</th>
<th>Position</th>
<th>Female</th>
<th>Male</th>
<th>Date Conducted</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Face-to-face Meetings</td>
<td>2</td>
<td>3</td>
<td>Head of Department</td>
<td>2</td>
<td>5</td>
<td>28 April 2015</td>
<td>West Java, Indonesia</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>29 April 2015</td>
<td>West Java, Indonesia</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>30 April 2015</td>
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Table 4.6 Validation of Findings – General Comments and Suggestions from Participants

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<th>Section</th>
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| Identity salience as academic leaders | • Confirmed the findings on *amanah* as a socially-constructed value that has origins in Islamic religious teachings. This value reinforces the HEALs’ acceptance of their job as a duty given to them by God and as a task assigned by their institution. Female HEALs agreed to the interpretation that *amanah* for them is perceived as having higher purpose above and beyond the call of duty.  
• Review the data again to find out if male HEALs also feel that *amanah* has a higher purpose similar to the female HEALs’ perception of *amanah*.  
• On the metaphors – clarify the meaning of “seeing through the horse’s eyes” because in an Indonesian context it is understood as not looking at different angles or different directions |
| Roles of HEALs | • On harmonising differences, it was suggested to add a comment that the problem of harmonising differences becomes a distinctive problem when the institution must fulfill accreditation requirements, and ensuring that academic units comply with education regulations and standards.  
• On harmonising differences, it was perceived that the approach between male and female HEALs varies because of their respective gender traits.  
• On empowering their unit, it was suggested to clarify why there is no data about female HEALs ‘facilitating staff development’; about male HEALs having ‘self-belief’ |
The comments from participants gained during the series of member-checking activities were reviewed and reflected upon, and suggestions made to review the data again were considered.

### 4.9.2 Ensuring transferability – Rich, thick description of contextual similarity

The small sample of participants would have raised questions about generalisability; therefore, the researcher used *rich, thick description* as a strategy to ensure transferability of findings. Rich, thick description is a strategy where details of the participants or settings under study are described and scrutinised for contextual similarity (Creswell, 2013). Lincoln and Guba argued that to ensure transferability it is necessary to have ‘thick description to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility’ (1985, p. 316). With such detailed description, the researcher enabled readers of the study to transfer information to other settings and to determine whether the findings could be transferred because of shared characteristics (Erlandson, Harris, Skipper, & Allen, 1993, cited in Creswell, 2013, p. 252). Details were described in terms of activities, and by interconnecting the details using quotes, for example.
In this particular study, the participants possessed contextual similarity in their geographical location – all participants came from the same Island of Java where Bahasa Indonesia (mother tongue) is spoken. Further, Bahasa Jawa (local dialect) was commonly spoken by 21 of the participants. All of the female participants in this study were Muslims, while 16 of the male participants were Muslims. Indonesia is predominantly Muslim and is the fourth largest Muslim country in the world. The participants in this study, therefore, represent the country’s biggest religion, and biggest ethnic group.

4.10 Conclusion of the Chapter

This chapter explained the key methodology used in the process of undertaking this study. The study utilised a qualitative research methodology that has been guided by a critical realist paradigm. This study balanced the need for Western ethical approaches with Indonesian research protocols, thus making a contribution to new knowledge in research methodology. Using this approach, the study collected data using an on-site interview process to provide information-rich sources from the 35 academic leaders in the study. This chapter also explained the thorough process of identifying the participants, and the strategies used to make sure that only those participants who fitted the criteria were invited to participate in the study. Strategies were also discussed about effective ways to gain access to the institutions, and the interactions with gatekeepers who enabled access. Inductive data analysis helped discover the key findings that are discussed in Chapters 7 and 8.

The next chapter discusses the key findings of this study related to the perceived roles of Indonesian higher education academic leaders.
CHAPTER 5

FINDINGS

PERCEIVED ROLES OF INDONESIAN HEALs

I believe that in whatever structural position we belong we are important...we have a developmental purpose: to build an institution that is aware our students are the future leaders of this country (FH15).

Quote from a Female HEAL, Indonesian state university

The quotation above is heartfelt, expressing a powerful message. It speaks of the depth of purpose and conviction of a higher education academic leader (HEAL) in Indonesia. Despite many barriers, having such conviction makes this female HEAL committed to perform the role with energy and passion. This chapter focuses on the findings and interpretation of the perceived roles of HEALs in Indonesia. These perceived roles are explored in the context of global and domestic pressures confronting Indonesia’s higher education system. Guided by critical realism, the findings show that HEALs construct their own leadership identities fully aware of the prevalent discourses in the social-cultural context, which then influences how they enact their in-role behaviours as leaders. This chapter answers the first research question: How do Indonesian higher education academic leaders (HEALs) perceive their role as academic leaders in higher education?

The chapter begins with a discussion of the fundamental socio-religious ideology – amanah – that influences and shapes their self-views as an academic leader. Amanah requires one to have fortitude of spirit because leadership is a duty or mandate entrusted by God and country. Leadership practice is, therefore, constructed around this key precept which sees HEALs perceiving themselves ‘as soldiers, ready to serve’ (FH28), and ‘as servants of the institution’ (MH4). These perceptions of service to institution and country are ingrained in their psyche as academic leaders. It inspires them to navigate,
with a lot of effort, the many institutional barriers in their jobs as academic leaders. The second section discusses the study’s interpretation of HEALs’ perceived roles guided by role theory. The interpretation of perceived roles results in a clustering of HEALs’ roles into two main categories. In the first category of roles, HEALs undertake a *functionalist role* which sees them perform their normative roles (i.e., described as part of their positional authority). In the second category, HEALs undertake an *interactionist role* which sees them perform social roles contingent on the demands of the context that are dynamic, and the people they interact with.

The third section discusses the key support systems that HEALs regard enable them to perform their perceived roles. The most important support systems are personal: family support; the presence of closest friends; the support of immediate supervisors and previous mentors; and their own self-belief that they are capable leaders. These are intrinsic support systems that aid HEALs to navigate through the barriers, complexities, and challenges of their roles as academic leaders.

5.1 *Amanah* – The basic socio-religious ideology guiding HEALs’ perception of their identities as academic leaders

HEALs’ academic leader identities are shaped by dominant organisational discourses and practices, and the socially-constructed positions of people they must interact with (Stets & Burke, 2000, p. 225; Vryan, Adler, & Adler, 2003). As a group, HEALs are a set of inter-related individuals, each of whom perform unique but integrated activities, yet view things from their own perspective. One leadership perception that has been shaped by the basic premises of a monotheistic religious system is *amanah*, on which people base their own socially-constructed belief system, which may create similar ideas and expectations (Kriger & Seng, 2005, cited in Pekerti and Sendjaya, 2010, p. 758). In this study, HEALs carry out their job, functions, and responsibilities as *amanah*.

As discussed in Chapter 3, the word *amanah* originates from Islamic teaching (Raihani, 2008) and is perceived as a form of trust that is given to an individual.
to perform a task. When an individual is given a responsibility, they are expected to have ownership of that responsibility, and are therefore trusted with carrying out that responsibility. In an Islamic religious context, individuals are expected to be of service to God, to their fellow men, and to society. Thus *amanah* connotes hard work for the individual so entrusted. *Amanah* connotes the altruistic service of helping others, of conforming to the Islamic teachings of the Shari‘ah, the principle of business dealings that does not expect profit from others (Triyuwono, 2004). It is entrusted leadership and resources that must be fulfilled by everyone who has been given them (Raihani, 2008, p. 487).

### 5.1.1 Influence of *AMANAH* on HEALs’ identity as an academic leader

The study found that HEALs perceive their role as academic leaders in terms of upholding the values of *amanah*, or a mandate. The majority of the HEALs in this study are Muslims and the tenets of *amanah* are understood clearly and resonate loudly in their daily consciousness. They describe leadership as ownership and enunciation of *amanah* in many ways. Some HEALs perceive *amanah* as service to their country, inspiring them to have a ‘*high sense of commitment*’ (FH9) to their task; to possess a sense of ‘*dedication to duty because it is not for everyone*’ (FH15), and to ‘*devote ourselves as much as possible to the task*’ (FH23). *Amanah* motivates a HEAL to believe that he/she is a ‘*soldier*’ who has been ‘*entrusted this job so I will do the best that I can, according to my capabilities*’ (FH28), and gives HEALs the ‘*opportunity for dedication to my country*’ (FH15) in their job as an academic leader. Those leaders with traits of readiness, dedication, and willingness (‘*once you accept the responsibility, it becomes yours*’ - MH33) to serve country and institution would understand the true precepts of *amanah*. A HEAL summarised her view of *amanah*’s influence on her identity as a leader:

*I have to be responsible for the things that are entrusted to me; of course I must do this because I was selected. But if I were to choose, I am more interested in being an academic. But I have to divide my time between academic work and management work. I have to give it my full commitment, unless I am asked to give it up. This is how I understand...*
amanah as a leader (FH9).

5.1.2 Amanah influences HEALs’ developmental purpose

On the other hand, amanah is not only about service to country, it is also the ‘invisible’ ideology that dictates how academic leaders view the ‘developmental purpose of my job’ (MH23). Working for the benefit of others is a HEAL’s understanding of amanah. A singular perception that they want to propagate is that members should work hard for amanah in the greater interest of developing the country and its people. With amanah, a HEAL must have the ‘passion to serve, despite the pressure’ (FH13). Therefore, working hard as an academic leader is tied to a higher, developmental purpose, one of which is to:

**Participate in building an institution that is aware that students are the future leaders of this country. I tell my staff that we have a strategic role of moulding and teaching the young generations to be leaders of tomorrow (FH15).**

One example of pressure is the high administrative burden of the job that the majority of HEALs find physically exhausting and time-consuming because it takes away much-needed time from other productive pursuits like doing research, and having time for their families. When they accepted the academic leadership position, HEALs were given power and authority to perform their function, and this power and authority needs maximum utilisation to achieve an important mission: to create progress on the job. To attain this mission, HEALs must aim to:

**Maximise the potential of the function because there is no limit to what we can do. Every one must contribute to achieving synergy in the department (MH23).**

This quote means working collaboratively, with one HEAL saying ‘running the race with me, for I cannot run alone’ (MH31). HEALs, therefore, consider it crucial that a collective understanding of amanah as a mandate requires ‘building one singular perception, the same spirit, the same motivation’ (FH15), and to ‘work together to preserve our collective identity’ (MH30).
This statement connotes that the HEAL understands that it is difficult for people to work collaboratively due to professional commitments, and personal choices. Yet, they also realise that they are unable to do the work alone; they need the team to share ownership of the burdens and help them minimise the limitations of their functions. Thus, HEALs would like their staff to personally imbibe the precepts of amanah so that they ‘would understand the fundamental reason why we are here’ (FH32), and that is, to work for the greater development of higher education in Indonesia.

While the majority of the participants are Muslims, findings in this study suggest that amanah is not only tied to the Islamic religion; some Christian and Hindu participants in this study invoked it as well as part of their definition of what servant leadership entails. For example, one Christian HOD says that amanah requires positioning oneself as a ‘humble servant (MH4), and to demonstrate the Christian values of ‘showing loyalty’ (MH5). Another Christian HEAL said that amanah makes him emphatic ‘to always be there for the students and to listen to their needs’ (MH1). Showing empathy and loyalty in the performance of duty might also be interpreted as showing tolerance for mistakes as one ‘cannot win every battle in leadership’ (MH5), yet must focus on what can be done best for the organisation and its members.

The findings on HEALs’ self-views as academic leaders contribute to extending knowledge on how prevailing social discourses, e.g. amanah, plays a role in shaping an academic leader’s self-perception of leadership and leadership behaviour in complex contexts like Indonesia (e.g., Hofstede, 1980; House et al., 2004; Mulder, 2000), and in particular, to academic leadership in Indonesia (e.g., Hariri, 2011; Hutagaol, 1983; Marginson & Sawir, 2006; Moeliodihardjo et al., 2012). Through this study, the role of amanah, the rudimentary socio-religious tenet of altruistic service to institution and country that influences academic leaders’ self-views in –context, is now identified. Furthermore, findings in this study contribute new knowledge on the role of religion in academic leadership practice, in that, it can influence the construction of a leader’s rudimentary leadership philosophy.
The next section focuses on the findings on how HEALs perceive themselves as academic leaders.

5.2 Functionalist Roles

This study discusses the perceived roles of HEALs according to role theory’s key perspectives: (a) the functionalist roles; and (b) the interactionist roles. To reiterate, the functionalist perspective views roles as scripts or expectations that are understood and adhered to by HEALs. Under the functionalist perspective are two role concepts: consensus and conformity. Agreeing to undertake the expectations is known as consensus. Actors share norms and they know what they have to do. Failure to undertake the expectations could subject them to a sanction. Conformity occurs when, through some pattern of behaviour, people accommodate accepted social behaviour leading them to agree (consensus). When they start internalising the expectation, actors then support the notion of that expectation (Jackson, 1998). Role conflict occurs when role expectations are not matched by conformed role behaviours.

5.2.1 Actualising mandates

Under the *Tri Dharma* principles that are at the core of Indonesia’s national education laws, the academic staff have three main responsibilities. They must: deliver teaching, conduct research, and serve the community through social engagement projects. These three mandates have increased the burden placed on HEALs in Indonesia, on top of planning, organising, coordinating, controlling the operations of the units, and leading staff, which are the operational responsibilities of a manager and leader (Yukl, 1981, 2002, 2009). Such roles are heaped on HEALs, causing role conflicts and work overloads that will be discussed in this chapter.

There are three in-role leader behaviours performed by HEALs as part of their mandate to achieve the *Tri Dharma* principles. They are: (i) bring a sense of order through positional responsibilities; (ii) prepare departmental arrangements to facilitate the directions set; and (iii) see that rules and standards are met. The study classifies these three in-role behaviours under the key umbrella role of *actualising mandates*. 
5.2.1.1 *Bring a sense of order in their department through positional responsibilities*

In this study, the majority of HEALs perceive they have to bring a sense of order to their department through positional responsibilities. These positional responsibilities are enunciated in a HEAL’s job description and position classification (*Uraian dan Spesifikasi Pekerjaan*) which is a document given separately to every academic leader during their appointment to the position. In this study, HEALs from private universities had this document; in the state universities, it is not a separate document but is given together as part of a Rector’s appointment letter (*Surat Keputusan Rektor*). Therefore, by accepting the appointment, they consent to the expectations placed on them as leaders, and assume that their accountabilities are clear and straightforward.

HEALs have to perform the role of *actualising mandates* as effectively as possible. The role requires them to coordinate extensively throughout many functional areas:

*My role is to organise the assignment for the lecturers before the start of each semester, and ask them what they need for their study program, what their tutors need, and so forth. I must also ensure that every member of my unit performs their functions as they are expected to do* (MH14).

HEALs feel responsible for scheduling teaching assignments, organising the team-teaching pool, and handling staff replacement issues. The HEALs in this role also attend to logistical and housekeeping duties (Quinn, Faerman, Thompson, McGrath, & St. Clair, 2007), part of which is ensuring that administrative personnel perform their duties of assisting the teaching staff, and that machineries/laboratory support are functioning properly to *‘ensure the smooth delivery of teaching’* (MH14). Hence, it can be said that HEALs are active coordinators in ensuring the orderly arrangement of departmental elements supporting the routine, yet important, task of their unit which is to deliver effective teaching.
5.2.1.2 Prepare departmental arrangements to facilitate the direction set

HEALs regard this role as a key function, with the majority holding regular meetings and coordinating information-sessions to prepare their departments for any directions set by institutional policy and by their superiors. Other HEALs resort to alternative means like small group discussions to meet with full-time and part-time teaching staff to communicate new policies, rules, and standards set by governing bodies. Efforts like this aim to minimise misunderstanding and ambiguities with such regulations. The meetings also help to bring into focus issues related to teaching content that may affect student learning. A HEAL remarked:

> Yes, in that forum, I find it a very good opportunity for me, as the person in charge for the program, to get the issues coming from the lecturers, also the issues from the classes, and especially the issues about students, about teaching content (FH11).

Within formal dialogues and meetings, HEALs invited feedback from staff, students, and lecturers (old and young alike) about operational/academic issues. Students complain to HEALs detailing their dissatisfaction with a particular lecturer’s teaching or assessment, which is then communicated to the lecturer concerned. It is during these formal meetings, that HEALs provide a voice to those who might otherwise prefer to be silent (Nembhard & Edmondson, 2006). According to HEALs, some lecturers would refute these assessments, so HEALs resort to a more formal way of mediating the issue. They organise what they call a public hearing:

> We hold by end of every semester a kind of public hearing. So we invite all students from undergraduate and Masters programs to say everything what happened in the class. So they listen directly from their own students, that ‘Look Pak (sir), this lecturer never attended class; Pak, this lecturer only conducted classes twice or three times’. Alternatively, we also encourage students to fill out the complaints form, giving them the opportunity to write their grievances, their criticisms, and things like that. (MH26).
It is also to these formal meetings that HEALs bring their facilitator skills that have proven useful at bridging communication gaps (Torrance, 2009).

That’s what we are trying now. We always assess team teaching by inviting students to give their own comments about the team teaching. So it means that if I am the leader, if I only say, ‘Look teacher, according to the students, your teaching is like this, you have to be working together more with your partner.’ They will not believe that, and they can argue (MH26).

Indeed, HEALs perceive that being a facilitator is an important role because their units are composed of diverse individuals with distinct needs and resources. HEALs facilitate the holding of meeting sessions as a platform to discuss and resolve grievances that ensue between unit members.

5.2.1.3 Sees rules and standards are met

For HEALs, one of the most important aspects of their job is to ensure that learning and teaching processes comply with the quality standards set by government regulatory bodies. Quality standards in teaching, research, and learning are aimed at conforming more closely to international best practices and performance-based funding (Hill & Thee, 2012). The rules, standards, and processes must conform to the government’s existing regulatory frameworks which, in state universities, are seen as ‘highly prescriptive’ (Hill & Thee, 2012, p. 243). This is another way of saying that regulations enforce pressures on state universities to conform and be subjected to regular monitoring checks by the National Accreditation Board for Higher Education (Badan Akreditasi Nasional Pendidikan Tinggi, BANPT). As stated by one HEAL:

There are at least four (4) important works I have to do: As a manager, I have to monitor the presence of the lecturers in the classrooms, listen to the students’ complaints. Secondly in terms of education, meaning that I have to see the quality of the lecturers, in terms of their qualifications as doctors, rank, certified in terms of education, as well as if they are doing research, I must supervise those research activities as well as community service. You know, the Tri Dharma principles (MH21).
HEALs must ensure that all elements in this process work together, with each element aware of their functions and responsibilities. In this role, HEALs must coordinate vigorously with all elements involved in administrative reporting, and monitoring performance quality. The most important elements are the lecturers who must record the data themselves ‘but do not like to do it because it is repetitive’ (MH33). Thus they must be ‘reminded frequently’ (MH5), which involves constant monitoring. HEALs would prefer that the reporting system is ‘less complicated’ (MH31).

5.2.2. Linking with networks

In the current educational landscape in Indonesia where there is strong competition between universities for students, and between industries for highly-skilled graduates, HEALs say that they need to stay focused on providing their students with the best external opportunities for growth and development, and on improving their institution’s reputation and image through external collaborations and exposure. The two in-role behaviours in linking with networks relate to: (1) developing and maintaining networks with stakeholders; and (b) exerting upward and lateral influence to acquire necessary resources. The study proposes to classify these in-role behaviours under the umbrella role of linking with networks.

5.2.2.1 Develop and maintain networks with stakeholders

Linking with networks such as industries, business organisations and government agencies, opens up new avenues for engagement. HEALs say they need to remain informed of relevant developments that might have an impact on their institution, or discipline. HEALs in this study understand the importance of linking with networks. Scholars suggest these networks could be academic institutions, domestic or overseas, with industry partners, with other scholarly groups and associations, and with the community at large (Jones, 2011; Jones et al., 2012; Scott, Coates, & Anderson, 2008).

A HEAL commented that with rapid global changes that have implications for the state of higher education in Indonesia, it is ‘time to think more strategically as to how to build formal links with colleagues in the region’ (FH8), citing
countries like Australia, and the UK, South Korea, and Japan, whose universities are considered some of the ‘top ranking universities in the world which we can consider as our benchmarks’ (FH8). Thus, linking with networks offers HEALs the opportunity to learn from leading universities how ‘to engage in knowledge sharing with the wider community’ (MH30). Linkages help boost their universities’ relations with other institutions. A male HEAL regards this exercise as:

valuable, constructively and productively for me’ because ‘agenda setting especially for the development of academics in our sector is taken for granted in developing countries like ours (MH30).

There is strong competition for students between universities in Indonesia and abroad. HEALs recognise these threats and call for the need to collaborate. As a HEAL commented, ‘we have to collaborate. Our biggest competitor now is overseas. Because of a strong GDP, many students are studying abroad’ (FH10). There is also increasing competition for operational and research funding to stay viable, as well as the need to cater to rising sectorial and industrial expectations to produce trained, skilled graduates. As commented by a HEAL:

If we do not equip our students with good knowledge especially the one that relates to their field of study, then I am afraid that they won’t be able to compete (MH6).

HEALs recognise how significant the linkages are for stimulating scholarship and research. This linker role needs to be understood in the context of supporting the institution’s long-term vision for scholarship development, as one HEAL commented:

We need to keep undertaking research; it is our lifeline. We have to collaborate with international research groups, so we can publish at the international level (MH17).

One example of HEALs’ engagement with networks is in the form of inviting industry experts to work with the institution’s internal expert group to plan and
design productive collaborations. Expert Groups are the technical backbone of the government’s ‘Triple Helix’ program that is promoted to achieve better government-industry-academic institution partnerships (Martini, Tjakraatmadja, Anggoro, Pritasari, & Hutapea, 2012; Moeliodihardjo, Soemardi, Brodjonegoro, & Hatakenaka, 2012). Expert Groups are a familiar entity in Indonesian universities where they are relied on to provide content expertise in preparing the syllabus, pedagogy, and course evaluations: ‘Our Expert Group in the department needs to interact with these external partners’ (MH14), especially in improving curricula that matches with industry’s expectations for skilled graduates.

Linking with external networks provides HEALs with alternative solutions for the endemic institutional limitations facing them. As a HEAL explained:

_The ability to create excellent networks, will in most cases, be our own ‘there is always an alternative’ especially in the context of resources. So the ability to socialise, to develop ourselves outside, to create networks outside the institutions, is important. So we should be very active, working and seeking for example, with external networks like the government, non-government organisations. I believe someday that they will become useful alternatives for us_ (MH1).

HEALs report that they reach out to key stakeholders like the students, the parents, the government, and industry. For HEALs it is important that the representatives from the wider public, the interest groups, especially in industry, are invited to speak genuinely about their aspirations and expectations for skilled graduates. Understanding the wider environment within which they are functioning helps HEALs become aware of stakeholder needs, and the consequences of government regulatory policies on their work as academic leaders:

_The first and foremost thing I have to do is to coordinate, then a leader pursuing scholarly work must have a far-reaching vision and view about that scholarly area_ (FH13).

Importantly, consultations like these enable HEALs to evaluate the impact of
extenuating industry demands against their institution’s capacity to meet those demands. Communicating the message from these consultations allows HEALs to communicate the changes to opposing parties, for example, what outcomes are expected from the HEIs, and how resources can be re-programmed and re-focused to meet the expectations.

5.2.2.2 Exerts upward and lateral influence to acquire needed resources

The other aspect that HEALs find beneficial in developing and maintaining external networks is that they can be exposed to agencies that could provide them with sources of external funding for research. The majority of HEIs in Indonesia suffer from lack of funds for the research and publications that are much needed by academics to move up the academic ranks.

_The research grants are very competitive. But we participate, even though my colleagues said we can’t win. I say to them, yes we can_ (FH18).

Other networks that HEALs also engage with are community groups. Collaborating with them enables their students to undertake community-related internships and practical, or work-integrated learning (WIL); ‘because one of the difficulties we face is having places for students to have fieldwork’ (MH23). Studies support the great advantage that activities of this kind have on student success and employability (Freudenberg, Brimble, & Cameron, 2011), and institutions need to network with industries to engage them with the effective evaluation of such activities (Smith, 2012). As explained comprehensively by one HEAL:

_We send our students through this practice enterprise, which is actually a real enterprise. They are exposed to the real business. Through this they will be ready when they go for an internship, develop self-confidence, and be familiar with the different kinds of documents to prepare and face in the real business. This is a form of simulation activity, but more important than this we can get feedback and inputs from the industries about what are their needs for the future_ (MH2).
HEALs stated that they try to bring new learning approaches from visiting other institutions so they can share such knowledge with the rest of the teaching staff:

*I try to learn new ways of learning to develop the teaching methods here that are applied in other countries. They learn these new ways and I hope it helps them become better lecturers* (MH31).

Being exposed in the media circuit is a good opportunity for HEALs to be recognised, as one of them claimed, ‘the institution’s reward system is limited so we have to go out there and find ways to be recognised’ (FH13). It has been said that Indonesian academics have an unusual position in Indonesian society. While many do not have time to write and publish in academic journals, many are relied on to participate in public fora, frequently invited as resource speakers on television and radio, and in return, earn merit points for this that help elevate their rankings. It was documented that during the New Order period of Soeharto, many academics were invited as experts to advise the government or take up governmental posts (Hadiz & Dhakidae, 2005). A female HEAL who is active outside of her university as a resource speaker and trainer commented:

*We bring the institution’s name in public dialogues like this. But we are also able to contribute our ideas, and in the process gain merit points for our academic ranking* (FH13).

Hence, it can be said that the linker role of HEALs which sees them relate to external parties for institutional image-building, is a significant role in light of the increasing competition between institutions for recognition and funding. Linking with networks elevates a HEAL’s access to productive social capital as well.

### 5.2.3 HEALs’ role conformity: Performing their functional mandates

Conformity is an important issue in role theory that connotes role-holders or actors (i.e., HEALs) comply with some pattern of behaviour to meet the social expectations of their roles. Either they internalise the expectations because they
believe it is right to do so, or they must comply because they are mandated to do, what role theorists call instrumental conformity (Biddle, 1986). One of these is expectations is performing their functional mandates.

Consistent with the contentions of Mintzberg (1980) and Quinn et al. (2007), HEALs in this study conform to the functional mandates of their job by constantly coordinating and monitoring the quality of core processes (teaching, research, community engagement). Findings show that in conforming to the expectations of leadership, i.e. building a sense of order, HEALs are confronted with tensions arising from differences in social thought processes even with various attempts at coordination, consistent with Devlin, 2013. But despite the collegial tension, HEALs prepare their department members to meet the university vision through allocations of time, information, and resources, confirming studies by Creswell, Wheeler, Seagren, Egly, & Beyer (1990). As emphasised by Filan and Seagreen (2003), achieving order in the department creates better focus and use of productive energy. HEALs also attempt to align their department’s learning and teaching programs, despite tensions, to support the university direction. These findings about HEALs’ functionalist roles extends the understanding of Western-based academic leaders’ functionalist roles into a non-Western context, and are a new contribution to the study of academic leaders’ roles in an Asian context.

5.3 Interactionist Roles

The interactionist perspective views roles in terms of contingency: behaviours undertaken by HEALs are situation-dependent. The key difference between these two perspectives is that the functionalists view roles as mechanistic, while interactionists view roles as not having mechanistic expectations placed on HEALs.

5.3.1 Harmonise differences

HEALs in this study endeavour to facilitate understanding and agreement of department goals, despite contextual differences. In this study HEALs see themselves as facilitating the resolution of differences and encouraging members to work together. Facilitating understanding creates a sense of
cementing familial unity and collegiality with people in the department. The in-role behaviours perceived by HEALs to be important are: (1) facilitate conflict resolution; and (2) facilitate consensual decision-making. The study classifies these in-role behaviours under the umbrella role of harmonise differences.

5.3.1.1 Facilitate conflict resolution

Conflict is inevitable in any organisation, and HEALs in this study believe that being an effective academic leader means that they are able to bridge the differences that exist between colleagues, staff, and students. In many team-teaching arrangements in most Indonesian public and private universities, (a) the lack of teaching personnel, and (b) the intention to improve teaching quality and subject-matter content, have resulted in many institutions devising team-based teaching arrangements. Younger lecturers are, therefore, paired with senior, older, and generally more experienced lecturers, but not many accept this arrangement (‘we have to explain that in terms of policy, we have to do this but many reject the idea, creating friction’ - MH26). HEALs perceive that as academic leaders one of their roles is to facilitate the resolution of conflict, as ‘frictions cause a huge waste of collective energy’ (MH26). Most team-teaching assignments fail (‘only 60% are successful because of gaps in academic levels’ - MH24). HEALs argue that differences such as academic ranking, age differences, and the attendant higher social status, result in differences in levels of competence, differences in teaching styles/methods of instruction, and differences in approach and attitudes towards learning. These differences create unnecessary collegial tension, and a lack of willingness to collaborate or cooperate on academic matters or operational undertakings. As one HEAL observes, some departments are ‘suffering from a lot of internal conflict’ (MH30).

Another source of friction is higher social status. More often than not, senior lecturers have higher academic ranking. To have achieved higher academic ranking means that one has higher qualifications (most often a PhD and a greater number of publications). HEALs report that senior colleagues resist changing their teaching methods; younger academics, on the other hand, are
regarded as more technology-savvy and take more initiatives in the search for
new knowledge (‘they don’t complain too much and can produce results
without much fuss’ - FH9).

Against this backdrop, counter-productive relations exist between senior and
junior academics, hindering collegiality – the mutual supportiveness among
academic staff that is based on a supposedly fertile climate of trust and
cooporation (Bryman, 2007, p. 702) in academia. A HEAL commented that
some senior lecturers are arrogant (‘They think of themselves as knowledgeable
people; people who are smart and therefore think of themselves as great so
they do not want to be managed by others’ - FH12). Therefore, they prefer
working with external lecturers who abide by the regulations and are not
difficult to work with. This finding confirms earlier studies about Indonesian
elders expecting younger members to be respectful in recognition of their
social status (Wahyudi, 2007; Mann, 1998; Mulder, 1996).

To resolve differences, HEALs resort to two approaches. If the issue is
-sensitive, for example, grievances from staff about senior members, HEALs
take a direct approach, organising private dialogues where issues are discussed
face-to-face without embarrassment. This is a strategy to avoid ‘loss of face’
especially if the person is a senior member and has a higher social status. In a
high power-distance country like Indonesia, seniority and a higher social status
dictate social interactions in Indonesia, confirming cross-cultural studies earlier
done by Hofstede (1980, 1982) and House et al. (2004). As commented by a
HEAL:

Seniority still plays a big role in relations, so even if you are head of the
department, or secretary of the program, when you’re faced with a
professor who used to be your lecturer, or you used to be his/her student,
it’s not very easy to say to them that what they are saying or doing is
wrong (M22).

Showing respect, not necessarily deference, characterises the dynamics of
interactions between younger and senior academics in most Indonesian
universities (‘we are from the East. Even if we are the head of department, we
cannot ignore or place on the side our senior academics. We have to maintain the respect’- MH25). However, if the issues are harmless, like perhaps operational and administrative matters, formal meetings are organised where HEALs can discuss issues openly without threat to authority or seniority. It is also in these formal meetings that HEALs bring with them positional authority, which in a way shields them from the air of superiority, subtle if not direct, shown by the senior colleagues.

5.3.1.2 Facilitate consensual decision-making

The majority of HEALs facilitate consensual decision-making between younger and older lecturers. The areas that require consensus relate to the curricula, teaching load allocations, and the subjects that require team-teaching. Opposing views about what outcomes are desired, for example, from the competency-based curriculum that is currently the bone of contention among academics in Indonesian HEIs, have resulted in debates. There have been many disagreements in the way subject matter content must be designed and applied. HEALs need to facilitate such debates, yet are also aware that they often to lead to conceptual disagreements. In designing the competency-based curriculum, friction also happens in the discussion because ‘everybody is right...relativism reigns supreme, so it is difficult to make standards that work for everybody’ (MH20). From the interviews, HEALs understand that they need to keep the balance between the interests of the lecturers and the demands of the public. Ensuring that consensus is attained through deliberate processes of consultation is paramount for HEALs because there are issues or forces in the structure that do not necessarily meet.

5.3.1.3 Empower their unit

Findings in this study show that HEALs believe that an important role academic leaders perform is to empower members of their unit. Empowering their unit is an academic leader’s effort to advocate for staff and unit development, encourage self-belief among staff through mentoring, coaching, and active role modelling of desirable leadership behaviour, treating staff fairly and with integrity, and recognising and rewarding staff effort. Undertaking this
role in an environment of collaboration engages unit members to be proactive in embracing change. It also promotes trust that HEALs care about people development.

In this role, HEALs perform three important in-role behaviours: (a) encouraging self-belief and facilitating staff development; (b) treating staff fairly and with integrity; and (c) recognising and rewarding staff effort. The study proposes that these in-role behaviours are classified under the umbrella role of empowering their unit.

5.3.2.1 Encourage self-belief and development

While female HEALs are speaking the loudest with staff advocacy, both genders share a common belief that facilitating staff development is an important area of academic leadership that requires their focus and attention. HEALs believe that every staff member must be given equal access to developmental opportunities to improve their capability to take on future leading roles. HEALs believe that employees are the major assets of the institution and they need up-skilling in order to implement the institution’s core business, which is education. Showing concern for staff development is part of a HEAL’s mentoring role (Quinn et al., 2007; Vilkinas & Ladyshewsky, 2012).

A male HEAL commented:

*In my opinion, we have to find ways to develop our human resources because they are our primary asset. So they must be given the opportunity to develop themselves until they are able to perform our core business* (MH26).

opportunities given to staff include sending them overseas for postgraduate work, and encouraging them to do more research and write publications. HEALs propose yearly budgets for such developmental purposes, although the lack of funds and difficult bureaucratic processes have been cited as key barriers to pushing forward a sound career development track for employees.

HEALs would like their staff to improve their knowledge and view of the world, saying that attaining a postgraduate qualification, such as a PhD degree,
will enable them to ‘improve their mindset, see things differently, bring something new back to the institution’ (FH9). Another HEAL believes that if his staff are given opportunities to work in the industry, by taking on apprenticeships, they will understand real work problems, and learn managerial skills that will be useful when they take over the reins as leader-successor. Being given this kind of opportunity boosts someone’s confidence to take on higher roles with bigger challenges. Having real industry experience is such an important asset to have as a lecturer; as they can impart practical knowledge to students, compared to someone without industry experience.

5.3.2.2 Treat staff fairly and with integrity

HEALs believe that being a good leader means being able to show empathy or a leader’s capability to understand the problems of constituents and ‘encourage them to respect the particular domains of their respective responsibilities’ (MH14). Empathy and patience both mean listening to the different alternatives brought up by staff:

>We have to be able to identify the differences and similarities and we are going to focus more on the similarities. And if we fail, we have to approach the parties that have the sharp differences, and we talk to them under favourable conditions. Because I do believe that we may have lots of differences, there are so many rooms to manoeuver, and in this context, I do believe we can find the alternatives (MH1).

Treating people with respect is one of the most common principles observed in Indonesian workplaces. In this study, HEALs extend the respect towards staff, treating them equitably in the same way that superiors or those with higher social status are to be treated. HEALs also use polite gestures and the proper tone of voice whenever they speak to their superiors and subordinates at the office. The decision to use the right type of respect to be accorded based on someone’s social status and ethnicity is based on context. A female HEAL comments on her experience:

>It depends on the specific contexts. To me, it depends on how we can build relationships based on politely addressing people, in ways that will
HEALs do not only accord their seniors respect, they show politeness as well to staff members. For example, the Javanese HEALs (who comprised twenty out of the thirty-five HEALs) do not address their staff solely by their formal names but use the local tradition of adding a salutatory prefix to their first names. The use of salutatory prefixes like *Mas* (Javanese prefix for a younger male) and *Jeng* (Javanese prefix for a younger female) show contextual understanding of the delicate balance that must be observed in inter-personal relationships that value ‘sopan-santun’, the collective traditions of showing respect for others, regardless of social status in society. A HEAL explains this construct in detail:

*For example, and this is very contextual, I call my young male staff *Mas*. So even if he is my friend but he is younger than me, I call him *Mas*. Others may call him *Kunto* but I don’t call him *Kunto*. For young female staff I call *Jeng Wenny*. It’s very Javanese. *Jeng Wenny*, *Jeng Lindy*, just like they are my children, just like my son. *Jeng* is like little sister. It’s better right? So I call her *Jeng Wenny*, how are you? What’s up *Jeng*? I use a lot of Javanese in my conversation and talking to people. That’s one of my strengths, I guess (FH10).*

Treating staff with integrity by acknowledging customary traditional customs in social interactions is a way by which HEALs conform their roles to the injunctions of contextual discourses.

5.3.2.3 Recognise and reward staff effort

HEALs stated that one area that needs improvement in most Indonesian HEIs is a program for staff recognition and reward. Only a few of the HEALs in this study rely on institutionally-sanctioned reward systems, e.g., ‘Model Lecturer’ awards from the national education ministry, as a way to recognise academics with excellent performance. Academics who have contributed more in terms of teaching, research, and community engagement are recognised through a complicated merit system called *KUM* or accumulation of merit points that would justify the elevation to a higher grade or rank (Hill & Thee, 2012). Some
HEALs give ‘certificates of scholastic achievements to outstanding students as well; it helps them obtain scholarships’ (FH13).

However, HEALs opined that this type of recognition is inadequate, to say the least, and generally limited to high performers. They would like wider coverage for such recognition to include staff and subordinates, saying ‘we have to appreciate what my staffs have done, because I am nothing if they don’t work with me’ (FH34). However, they said there are not enough department funds to propose and justify other types of awards for staff performance. For example, some of the HEALs do not believe that ‘we have to give them money as an award; it’s very transactional’ (FH12), so some resort to other ways of showing appreciation, such as trying to improve workplace conditions for the staff:

*I do not only consider myself as a Head of Department. I am also a mother to them. So, I make kitchen for them, so they can cook everything there, sometimes, the students can cook there too* (FH34).

### 5.3.2 Key problems related to performing the interactionist roles

Findings show that the hegemonic power of social status occurs in social interactions regardless of age: ranked academics had a tendency to exert seniority and academic competence over HEALs. Findings also show that if a HEAL is younger, he/she experiences being dictated to by ranked, senior academics, than do much older HEALs. Younger HEALs appeared hesitant to reprimand erring or uncooperative senior academics, as cultural edicts of respect such as ‘rukun’ and ‘sungkan’ (as discussed in Chapter 2) hinder them from being assertive as it might offend seniority.

There are also powerful interest groups in academia (e.g. ranked senior academics) that wield hegemonic domination by virtue of their ascribed social status. This implied raison d’etre for high power distance power distance that also attenuates workplace collectivism, foments passive resistance from younger academics. Furthermore, due to again to *rukun* and *sungkan* social values, younger academics avoid speaking outrightly against the system. HEALs in this study needs to manage the relationships between these opposing
forces. HEALs know that if there is public dissent, and such dissent remains hidden, it would result in a longer process of inter-generational mutual adaptation to change as emphasised by Hallinger (2010). This was evident in this study where younger and older academics have difficulty working together, for example, in designing a viable curricula responsive to industry demands and policy changes in the sector. Nevertheless HEALs opined that power distance gaps remain because there are no systemic policies admonishing un-cooperative ranked, senior academics. This creates social imbalance, as it denies equality in the workplace (Mulder, 2000).

The study provides evidence of the difficulties academic leaders experience in the process of bridging consensus in an atmosphere of intellectual and inter-generational differences. This study, therefore, contributes new knowledge on the role that power relations, manifested through social position and status, exert on academic leadership in non-Western societies. Moreover, the study enhances the literature on the role that contextualisation as a strategy plays in harmonising differences in academic leadership in a non-Western context.

The next section focuses on how HEALs view the variety of institutional barriers that they perceive affect how they are able to enact their perceived roles as academic leaders.

5.4 Institutional Barriers Related to the Perceived Roles

In this section, the study will discuss the problems and issues faced by academic leaders in enacting their perceived roles. There are six problems to the functionalist roles (actualising mandates and linking with networks): (a) the need for consistent policies; (b) the need for a less bureaucratic resource allocation system; (c) the need for fiscal resources; (d) the need for facilities; (e) the heavy burdens of the administrative workload; and (f) conflicts in managing and teaching. These issues are discussed.

5.4.1 Need for consistent policies

The rapid changes in national education policies are regarded by majority of HEALs as the foremost challenge they have to face, and one that puts a lot of
pressure on their roles as academic leaders (‘Here in Indonesia, the changes are so fast. We are not yet done with one thing, and next time you know it, there is a new policy’ - FH19). The HEALs lament the rapid speed of change in national education policies. HEALs feel pressured to adapt to the successive changes in regulation.

HEALs singled out two recent policies as burdensome: (1) Imposition of a competency-based curriculum on all courses, regardless of the type of study area, concentration, or specialisation; and (2) Implementation of a ‘single-fee tuition’ standard for all universities. Of these two recent policies, the instruction by decree to implement a competency-based curriculum became the most contentious policy that HEALs in this study found to have placed a big impact on their role as academic leaders (‘If you ask me what is my biggest burden, my biggest obstacle, it is the policy that keeps changing. This is not good’ - MH17).

Everytime there is a change, they have to go into lengthy discussions or debates about which interests they should be accommodating due to the regulations, for example, about a new curriculum. They also have lengthy discussions about how to modify existing operations/systems to adapt to the changes. HEALs agree that every change brings with it high costs in terms of time, effort, and energy, to influence the key stakeholders, e.g., colleagues, students, and parents:

For example, this new competency-based curriculum (KBK). We are still conducting training and workshops about this KBK, then we are told DIKTI has already changed to a new one, the National Indonesian Curriculum. They are different from each other (FH19).

However, as academic leaders they need to communicate the change to their staff and colleagues and endeavour to try and restructure the curriculum. Nevertheless, they encountered resistance to the change ‘maybe because some are stuck to the traditional ways of teaching, especially amongst the seniors’ (MH22), especially coming from senior members who find it time-consuming to design new courses. They are alread bent on their teaching ways and
methods. Hence, to accommodate the interests of this particular group, some
HEALs reported that they ended up writing the new curriculum for them,
creating another burden:

We find some resistance, but also because it’s really time-consuming for
some of the lecturers to actually design a new course based on this
KBKNI. Sometimes it falls on me, and along with the head of the
program to say, ‘Okay, we’ll provide you with a draft, and then you
improve on the draft’...we are pre-designing the whole thing (M22).

Another national policy change, the single-fee tuition fee, affected the
universities’ main source of funding. This regulation would mean less income
for universities who are reliant on student tuition fees to operate (Sihite, 2013).
As commented by one male HEAL:

It’s the tuition fees. It’s affecting our job because more or less we will
have less budget than before, so that’s very, very uncomfortable for now,
because we have to reduce some programs, for example, reduce the
standard of the remuneration (MH23).

These rapid changes in national education policies, the continuing struggles
and debates related to the new curriculum, and the lack of fiscal resources have
made the life of HEALs more challenging and complicated. On top of that,
HEALs feel there is consistent pressure from national education regulatory
bodies for higher education institutions to abide by quality control
mechanisms, accreditation requirements, and research and publications, putting
more administrative pressure on Indonesian HEALs. There are also student
progress reports to be submitted, teaching rosters and scheduling, examinations
to be organised, students’ and lecturers’ assessments to be undertaken,
community engagement projects to be reviewed and endorsed, meetings to be
attended, and so on. These workloads sit on top of the teaching workloads but
are included in a leader’s duties.

5.4.2 Need for a less bureaucratic resource allocation system

The findings in this study attest to the need for reforming the administrative
procedures for funding approval and disbursement in Indonesian HEIs. It has been emphasised that the ‘current mechanism for the allocation and channelling of education funds is very complex and needs to be simplified in order to achieve greater efficiency and accountability’ (Hill & Thee, 2012, p. 239). HEALs perceive that it is the long, bureaucratic and circuitous approval processes (‘there are interconnected, rigid regulations for how the funds are to be used’ - MH17) that cause delays in the disbursement of funds. A HEAL explained:

> It is the bureaucracy that is our biggest obstacle, from the university down to the faculty. Our program implementation is therefore very lengthy, often delayed. Our external parties do not know about this but our bureaucracy here is very, very rigid (FH12).

A HEAL commented that the bureaucratic internal procedures ‘force me to be slow in my response’ (FH12), affecting responsiveness levels, resulting in ‘minimum levels of service’ (FH12) to stakeholders and the general public. She further adds that if they know how to circumvent the circuitous system, ‘then it makes it very fast...but you see, I do not like to make a noise, like an animal looking for food’ (FH12). This latter statement depicts how a HEAL facing this situation feels derogated by the system, yet at the same time, does not want to be humiliated by the system’s failure to support her role as an academic leader.

Indonesia’s rigid bureaucracy has resulted in the unequivocally slow implementation of plans and programs, and feelings of decreased salience and power by HEALs. While HEALs believe that their ‘institutions have a good vision, and top management understand this vision and what needs to be achieved’ (FH32), HEALs believe that top management themselves feel incapacitated by not being able to achieve the vision for the institution (‘they cannot sufficiently do their jobs because the system is considered burdensome’ - FH32) because the internal machinery blocks the actualisation of the vision. Therefore, they as front-liners must carry the burden of implementation for top management, putting more strain on them and their teams: ‘so eventually it is us, the lower staff, the teaching staff, and the research staff, who carry the brunt of this problem’ (FH32).
Delays in program implementation often stretch to months, and sometimes programs must be put on hold because of the ‘lengthy bureaucratic process as we have to ask the approval of this and that person’ (FH24). One HEAL says that while his department is the one of the biggest income-earners in the Faculty given its ability to attract many students, they never get to enjoy the fruits of their labour. He explained that all the income they obtain externally gets taken over by the university, leaving his department scraping for funds:

Yes, we have the funds, we sourced them for the university, yet we cannot use them, so what’s the point? And the funds that we obtained from the students also cannot be used because there is a budgeting and programming policy that manages that. So it is not easy for us (MH17).

However, while the rigid bureaucratic process is burdensome, many HEALs understand that it is part of the government’s effort to improve governance in higher education. Better accountabilities in the allocation and use of funds are deemed necessary to minimise corruption in the education sector (Wicaksono & Friawan, 2011), as commented by a HEAL: Our management is just too careful. I understand. We are being watched (FH24).

5.4.3 Need for fiscal resources

Tied to the problem of bureaucracy is the lack of fiscal resources allocated to public and private universities. The decreased role by the government (discussed in Chapter 3) created a big impact on universities’ financial capability and sources of funding, and HEALs feel that the problem in the financial system ‘presents us all with big hurdles’ (MH35). In early 2000, five (5) state institutions were partially privatised and given autonomy (Badan Hak Milik Negara BHMN); currently, the number has gone up to seven (7) with two (2) more public universities added to the list (Moeliodihardjo et al., 2012). Two of the universities in this study are included in this group of privatised universities. The legal status provides these universities with autonomy and self-governance through its Board of Trustees, including managing its own financial and human resource matters. Because of this transformation, state universities that have assumed BHMN status are no longer accountable to the
Ministry of Education and no longer part of the government bureaucracy.

The result is that HEIs are not operationally equipped for the demands of autonomy. The decline in financial support, and amount of funding means that HEIs affected by this regulation are required to do more with less. Specifically, it means HEALs are expected to help their cash-strapped universities improve education quality despite the obvious lack of funding.

Well, my job has a lot of competing demands and it’s difficult at the moment. Do I have pressure? I can think of only one word: lack of funding. It is extremely difficult to achieve anything at the moment. We have lack of commitment from the top to fund our external activities (MH3).

HEALs regard this new regulation as hampering their capability to implement much-needed research and community projects. It has also affected the remuneration of lecturers. A HEAL describes their situation:

It’s the money. It affects us. How can we manoeuvre freely if these funding problems are controlling us? (FH10).

The quotation above is a graphic description of the difficulties HEALs in Indonesia experience because of the serious funding shortfall. The situation has made them desperate for support:

And so we feel desperate. Can you imagine, our proposal has been approved to get funding (for a program), so we feel motivated. Yet the funds don’t come through. It doesn’t come out. When will it come out? We don’t know when. Then all of a sudden, we are asked to report on our program, just like that! (FH8).

Sometimes conflict ensues among HEALs as to which department must be allocated with a bigger share of resources (‘what’s painful is when I run into conflict with other heads of department when we discuss the scarcity of resources. I don’t like having conflict but they happen when we’re having this funding deficit’ - FH12). HEALs report that their university sometimes
suggests the academic staff take the initiative to source funds for their department. A female HEAL, quite angry at this problem, once confronted her Dean and told him that ‘my lecturers are already over-loaded. Don’t give them this responsibility of looking for money. Don’t burden them!’ (FH34). HEALs say that they cannot ‘even depend on our department for cash advance. If we do, the approval process is long, and sometimes the policies change’ (FH13).

So how do HEALs cope with this problem? Some resort to frugal measures with office expenses. As explained by a female HEAL, ‘we save as much as possible any operational money, spending only for the most basic needs’ (FH34). Other HEALs resort to piggy-backing the expenses first, hoping for some quick reimbursement later. One HEAL said that he has to dig deep into his pockets and use his personal money to get things moving:

So, you know how we cope? We spend everything using our money first. Just like when you buy a plane ticket, you have to take the boarding pass and so on. Yes, the bureaucracy, I still have problems (MH35).

HEALs in this study contend that they would like top management to be more responsive in their attitudes in dealing with these problems. Part of responsiveness is continuing dialogue with HEALs, to enable HEALs to give feedback on operational issues plaguing their departments, and for top management to give their response, and address these issues. Top leader responsiveness will also aid ‘lower-level leaders like us unite the resources’ (MH1). They need top management to listen to them:

If the upper level management cannot really understand what we need, so we have to push ourselves to work harder than ever before (MH1).

More importantly, HEALs expect their top management to ensure there is accountability in reporting the funds that departments gain from their research efforts. A male HEAL summarises what he expects from his current leaders:

We would like our management to de-construct (reform) the old fashion. Our previous leader never really explained, there is no transparency in using the money secured from academic research. So we never know how
much actually each department is provided, how much we can use or not. How much budget we can use every year? We never know (MH29).

Indeed, HEALs’ perceived roles are emasculated by the absence of fiscal resources that, in their view, decreases their identity salience as academic leaders because they are deprived of the capability to implement their plans and programs.

5.4.4 Need for facilities

Combined with the need for more lecturers, the need for additional infrastructure is one issue that HEALs in this study are struggling to make heard by management. HEALs reported that they have been advocating for better office facilities for their lecturers and staff. One HEAL in Central Java said, ‘I have to keep moving from one building to another during teaching days, it is exhausting for me and the academic coordinators to manage the students in many different buildings’ (FH10). One of them said it would be desirable for each department to have their own building to house their own study programs so that lecturers are concentrated in one place and are not sharing with other departments:

I have been screaming for these facilities. Each department has their own building. I am tired of having to transfer from one building to the next during teaching days. Can you imagine, I teach in Building 4, then I have to go to Building 5, and then transfer again to Building 2? Shouldn’t lecturers be teaching in their own building? (FH10)

The problem with lack of facilities is perceived to be compounded by the mismatch in the application of national government policies on facilities and supply procurement with the internal policies of universities. This mismatch causes delayed approval sign-offs affecting the operation of universities.

Until now the regulations are not clear, especially the status of the university. For example, the Presidential Decree about procurement of supplies, which is applied in most government institutions, but if applied in universities, the policies do not match. For example, the equipment for
laboratory and practicals, whether these are approved or not, we have to continue with them because the students need it (MH17).

Lack of facilities is a debilitating condition that prevents HEALs from efficiently performing their teaching mandates. Having facilities like classrooms and IT laboratories are important markers of growing universities; office facilities for lecturers and staff enable satisfactory working conditions that HEALs complain, in this study, are inadequate.

5.4.5 Need for role preparation

Role preparation is a condition where female and male HEALs are given sufficient preparation prior to role assumption (Bush, 2010; Bush & Jackson, 2002). In the process of leading they also receive on-going development/upskilling that enhances their capabilities (Bolden et al., 2012; Bolden, Petrov, & Gosling, 2008; Cafarella & Zinn, 1999; Smith, 2002). Being an academic leader is considered a demanding job; hence, one who decides to assume the role must be prepared for the accountabilities and risks that go with the job.

The most common method of formal selection for academic leadership in Indonesia is through a nomination process, followed by a designation, and later an official appointment. However, interviews with HEALs show that selection is generally side-tracked in favour of a speedier process, using a ‘personal approach’ where anyone who is deemed qualified is requested to consider the assignation. A HEAL commented that ‘if one has achieved a certain academic rank, experience, then, ergo, it is assumed that the person is ready to be a leader’ (MH8). It could be said as well that the appointment is a matter of discretion or choice by the Rector or Faculty Dean, as experienced by another HEAL in a private university:

In my university, it depends on our Rector. They have their own criteria. So it is not bottom up, but top down. They say, oh this person is capable, and he/she is then appointed. And we don’t know what the criteria is [sic]. It is never communicated to us (MH21).
This assumption of ‘being ready’ for the job is regarded by some HEALs as rooted in the expectation of *amanah*. Yet five HEALs in this study reported that when they assumed the position, they had to determine for themselves how the job had to be performed, without being guided by some kind of formal job standards and accountabilities, thus creating ambiguity. This has come about because of the arbitrary selection process for leadership in some Indonesian universities, including their own. Thus, it has been the experience of some HEALs in this study that accepting the job of an academic leader is like ‘*inheriting a field, you can plant any seeds you like, grow any vegetables you like*’ (MH14).

This statement connotes leaders’ roles that are unstructured, unclear, and ambiguous. This issue further highlights the problem of lack of preparation for academic leadership roles that can result in job stress, and feelings of inadequacy for the role. A HEAL recommends that the appointment process for leadership needs to be improved, and he is speaking generally, for Indonesian higher education: ‘*that is one of the key problems of Indonesian higher education leaders: appointment is without integrity*’ (MH35). This perception was corroborated by another HEAL who said the same issue happened to her when she was approached to take over the job of Postgraduate Studies Head:

> *You know, in my university, there are no preparation programs given to academics who could potentially take over a leadership position. So what happens is, when someone is already in the role, it is up to the person how he or she will learn and work. It’s up to them* (FH9).

Due to the lack of preparation, (‘*When we got promoted we did not know what to do*’ FH9), one HEAL said that when she was approached for the job, she was unsure about accepting the job. It was presented right smack in her face. Unsure yet confident enough, she accepted the offer and decided to just ‘*flow with the role*:

> *I never aspired [to this role]. I never wanted this role. I never want to be this or that, it has always been, ‘you, you want this job?’ I thought I am a*
soldier, and when I am assigned, I will do the best I can. I also have confidence, and God willing, I will account for this trust given to me. (FH11)

While it is true that the majority of the HEALs in this study had previous experience of between 5 to 10 years as secretary of the study program, their experience helped them understand only the administrative aspects of the job which was about managing administrative paperwork, scheduling classes, and coordinating course delivery. Gallant (2014) calls this a micro-focus experience rather than the big picture experience that leadership requires. There is no preparation before assuming the role; some of them did not have a job contract or clear job description. Some of them relied on the support of their program secretaries for routine administrative activities; others relied on the advice and guidance of their previous mentors, and the support of their peers. Nevertheless, data show that HEALs would like to see definite, formal plans for succession (‘I think there should be a clearer structure to develop academic leaders’ - MH1). HEALs in this study would like to see a blueprint for academic leadership roles, and leadership succession, designed and implemented. As a male HEAL commented:

There should also be a kind of map, a blueprint for hierarchy development but also for people of the same level. There should be a blueprint of the duties, assignments, obligations, and so forth. These blueprints are currently not very clear. We have to put everything on the map very clearly (MH1).

Similarly, HEALs would like an improvement in the system of recognising achievements, stating ‘there is no performance-based appraisal’ (MH8) that would justify the giving of rewards and recognition. When a HEAL completes his/her term, HEALs would like themselves evaluated to justify whether they are extended in their position as leaders, or not:

Actually, we should know how we performed. There has to be a job evaluation, a report on our performance. When we leave the position, there is no evaluation as well. Is our position to be extended or terminated? Is it because of achievement? (FH9)
This condition of not having appropriate institutional systems for role preparation, recognition of achievements, and performance evaluation needs to be given sufficient attention by top management. HEALs desire that role preparation prior to leadership assumption be regulated by higher education institutions in Indonesia.

5.4.6 Administrative workload is time-consuming, physically exhausting, and burdensome

With massive contextual changes in higher education, HEALs’ job demands under actalising mandates have increased tremendously because they must coordinate productively with lecturers, colleagues, staff and students to maintain an over-all functioning structure (Bryman, 2007; Quinn, Faerman, Thompson, & McGrath, 1996, 2007; Quinn, Hildebrandt, Rogers, & Thompson, 1991; Vilkinas & Cartan, 2006; Vilkinas & Ladyshewsky, 2012; Vilkinas & West, 2011). To perform this role expectation and be on ‘on top of things,’ (MH17), a HEAL, understands that he/she needs to constantly monitor changes, internally and externally, that could impact on academic operations and their roles as academic leaders. Being ‘on top of things’ is perceived by a HEAL in terms of being ‘more in control’ (MH17) of the function, as there are inherent systemic problems (like unsupportive, or under-performing colleagues) that could disrupt operations.

HEALs complained about the heavy administrative workloads, judging the administrative work to be ‘repetitive, doing the same thing continuously’ (MH33), yet needing their constant attention. To HEALs, work overload is at the top of the least satisfying aspects of their job, regarding it as ‘really burdensome’ (FH15). Thus, HEALs feel that they have lost a lot of productive time, ‘so much of our work is consumed by non-academic matters’ (FH9); it is ‘unpleasant’ (FH15), and the workload ‘eats up a lot of my precious time’ (MH17) compared to his major job which is to teach.

Another HEAL said that they have to ‘do the same job over and over again, using different form or model, but the administrative job remains the same’ (MH33). Because part of this role requires them to submit reports to the
government on a regular basis, HEALs lament that having un-cooperative staff members (who should take responsibility for their own reports) does not help ease the burden of administration, ‘they do not like it because the instructions are too complex’ (MH33). Hence, a certain level of ‘creativity’ (MH33) is needed to ensure that government reporting rules and standards are met, meaning that they obtain the information from the lecturers themselves and have the staff fill in the forms. Yet, despite the help that is extended to them, many of these lecturers ‘don’t care about this function’ (MH33); they continue to submit ‘mediocre reports’ (MH31), much to the dismay of academic HEALs in this study. They believe that the solution is ‘having competent human resources who can operate new and efficient systems, although we don’t have these new systems in place’ (FH15), comparing Indonesia to Malaysia, its nearest, more advanced neighbour.

5.4.7 Conflicts in managing and teaching

The excessive administrative load that has been heaped on HEALs has not only resulted in physically exhausting coordination and monitoring work, it has also caused most HEALs to experience conflicts between managing and teaching. The demands of Tri Dharma are cited as the root cause of the conflict: ‘In Indonesia we have a strong job allocation system, and this also includes accomplishing the requirements of Tri Dharma in higher education’ (MH25).

HEALs said that balancing these two responsibilities has not been a walk in the park, where ‘all of my energy is spent on management’ (MH29), resulting in lack of time for academic work, ‘the sad thing about being head of department is that we don’t have much time to read’ (MH29). A HEAL voiced his frustration at coping with the job’s contradictory demands:

"It is the problem of everyone who would like to get along with two contradictory things. So, I am still losing the battle in dealing with the details (MH30)."

However, the HEAL said that he understands the problem because in Indonesia there is no separation of management and academic responsibilities, unlike in other countries. He contemplated thus:
In my opinion, I think probably in another university abroad, they have separated the responsibility for the administration and for academic, right? But in Indonesia this is still combined. So that’s why every Head of Department, also the Vice-Rector, they have two kinds of responsibility. One is managerial responsibility; the other is academic. This is an additional task in my opinion (MH29).

Another HEAL said that the conflicts between managing and teaching have been made all the more complicated, because the administrative burden of having too many students is a challenge and yet frustrating, commenting that ‘it impedes our productivity and creativity to do other things because most of our time is spent on teaching’ (FH34). Another HEAL remarked that as an academic leader, they have ‘to perform multiple roles’ (FH15) because, aside from the administrative and teaching duties, they also have to ‘be very patient guiding, controlling, monitoring, and motivating the academic support staff who are mostly not professionals or degree holders’ (FH13).

It appears from this statement that HEALs feel that the lack of skilled human resources is a fundamental issue that should be addressed by their institutions. If a comprehensive human resource development program could address staff capability deficiencies, then HEALs could focus their energy on doing other productive activities like research, searching for external funding, or improving the teaching delivery/curriculum materials. Despite this obstacle, however, HEALs feel that as academic leaders, it is important to look at the problems positively by aiming to ‘continuously improve the management control system so we can adapt to the challenges and the changes’ (FH15).

Indeed, the heavy job responsibilities of an academic leader produce in HEALs a certain amount of doubt as to whether they can successfully perform the job entrusted to them. Having some doubt about their personal capability as leaders is also rooted in their primary love for teaching, as one HEAL described the real conflict that often rages in her mind:

*I know I have a job as a manager, I have to do this. And I have to be responsible for this. But sometimes if the assignments are too much, I feel*
like this. Because at the same time, I have to prepare for teaching, and now my students are brighter because the resources are everywhere. Actually, this is a challenge for me (FH9).

The next discussion is about the findings on the barriers related to the perceived roles of HEALs.

5.5 Interpersonal Barriers Related to the Perceived Roles

HEALs in this study face a lack of cooperation that often occurs between academics in Indonesian HEIs. In this section, the study will discuss some of the problems and issues related to the interactionist roles (harmonising differences and empowering their unit): (a) power plays due to social positions and status; (b) lack of support from academic colleagues.

5.5.1 Power plays due to social positions and status

HEALs believe that collectivism can be achieved if every member of their units is working together and cooperating to attain their goals. However, the majority of HEALs reported that it has been difficult to encourage people to work collaboratively. The lack of support from academic colleagues seems to emanate from the gaps in academic levels. Ranked, senior academics can impose their will, for example, teaching without a syllabus, on younger colleagues (‘some permanent, ranked lecturers here can be very arrogant’ - FH12). Comments from another HEAL describe the extent of the problem:

Usually, if there is a gap in academic level, it is not easy to work together. If I assess what has been going on with the team teaching here, it’s only 60 percent success, and 40 percent fail, it is also because of the gap of the academic levels (MH29).

Another HEAL clarified the problem further:

I face lecturers who are older, so I cannot deal with them in a discourteous way. They sometimes teach without using a syllabus. It’s like when the senior lecturers come; they say ‘let’s teach like this way,’ without preparation like what you see now. So I have to face this myself
HEALs acknowledged the effects of academic status on the interactions between colleagues, stating that ‘leading smart people is very difficult’ (MH17) because they have the tendency to be opinionated. For HEALs, this is especially true when it comes to designing a new curriculum, which in the current scheme of things is required by the government to be a competency-based curriculum (KBK). One difficulty lies in making senior colleagues understand that it is time to adapt, to be open to criticism and to accept change in the way subjects are taught. A HEAL remarked:

Designing this new curriculum is very important. The students want to be involved, too. Nowadays students cannot just sit, be quiet or just listen. They want to be involved in everything. But our senior staffs find it difficult. They feel this is my domain; you just sit (MH26).

A HEAL from a private university in Jakarta noted:

My ideas are not being listened [to] by them because they have their own way of thinking, and what I’m doing is just to persuade, persuading, and sometimes you can get bored (MH21).

When HEALs initiate private dialogues with clashing colleagues, they face a different situation. They experience power plays, or the tendency of older lecturers to show subtle, if not direct or overt displays of superiority or displeasure about their competence being questioned. The struggle with senior academics’ reluctance to collaborate, and the power plays caused by higher social orientation and status have been taxing and exhausting experiences for HEALs in this study. For younger HEALs, culture edicts of respect (‘sopan santun’) hinder them from being assertive to reprimand erring or uncooperative senior academics (‘how can you tell your former professor that he is wrong?’-MH29). These situations then become dilemmatic experiences because inter-generational gaps inhibit them from being assertive as it might offend the senior party.

Thus, on a personal level, HEALs in this study report and acknowledge the
taxing and exhausting effects of gendered power-plays that affect their performance as leaders, that studies suggest result in stress and lower levels of life satisfaction for female leaders (Karelaia & Guillen, 2012; Petriglieri, 2011). They have to work within a system of unequal power, for example, social status and gender, because they must operate under a value system that puts a premium on the chronological accumulation of knowledge and expertise (Archer, 2008).

A HEAL regarded the experience of appeasing others as one that is not healthy for her, and causes her to oftentimes fail in this effort, preferring instead to ‘keeping quiet so that as not to disturb the peace around here’ (FH9). This stance is related to her concern for collective harmony and avoiding organisational discord, which pushes female HEALs to compromise on their principles, ‘this is asking too much of myself who has opinions and principles like I have’ (FH9).

### 5.5.2 Lack of support from academic colleagues

HEALs add that the lack of support from academic colleagues in the workings of the unit is also caused by age gaps. A male HEAL explained further:

> What happens sometimes here is that, the seniors will lay the burden of the teaching load on the juniors. That’s not good, that is not partnership. Team-teaching is a partnership…but the barrier is also because our most senior lecturers have burden to teach in other universities, other departments, other faculties (MH29).

The lack of support from academic colleagues comes in various forms. Some of them do not like to attend the formal meetings where HEALs discuss new policies, teaching schedules and important academic matters like student issues (‘we have many senior lecturers that are difficult to approach. If I ask them to help me with some operations, they withdraw. Maybe they don’t feel competent’- FH32). Many prefer communication via emails; others do not like to be responsible for filling in administrative forms, or planning their teaching schedules, or getting involved in planning and designing new curricula:
Some lecturers could care less. They follow their own interests. They refuse to teach so we carry the burden of finding replacements. They come up with many excuses (MH22).

It seems that most of their peers avoid being involved in the administrative operations of their units, perceiving these operations as burdensome. So the HEALs take over this responsibility. The HEALs in this study note that these situations create conflict with younger lecturers, who have high initiative, seldom complain, and are supportive of established standards for teaching and curriculum delivery:

*It is quite easy to ask support from our younger lecturers. On matters related to grades and assessments, they give it without being asked* (FH13).

Yet, on many occasions, senior lecturers get angry if their teaching loads are allocated to new, younger lecturers as this would mean a reduction in their income. Accommodating these demands poses a quandary to many HEALs; it then becomes problematic because they would like to balance the teaching loads and give younger lecturers the opportunity to teach. A HEAL shared her story on this problem:

*We have a senior lecturer that got angry because I decreased her teaching load. She asked me, ‘Why, don’t you trust me anymore?’ But we have many young PhDs who we would like to give the opportunity to teach. So it’s difficult for us. On one hand, we have to show our respect; on the other hand, we have to give opportunities to others* (FH28).

However, HEALs feel duty-bound to communicate the faculty’s programs and mission, and despite the attacks on their leadership, they continue with advocating for greater participation, saying that:

*The changes are not for me, nor for the group. We are having the changes for knowledge sake, for our faculty and for our university. We must be open to changes, to prepare ourselves to go international* (FH16).
A female HEAL tries to influence her academic colleagues to be more supportive of the unit’s activities by invoking the principle of *amanah* which, as discussed in this chapter, is considered a value principle that places importance on service to institution and country. However, HEALs in this study desire that collectivism, through collegial collaboration and teamwork need to happen, not only because of the dictates of *amanah*, but also because academic colleagues would like ownership in knowledge growth and their own institution’s long-term development. Seen in this light, there must be common perceptions and understanding of the institution’s higher mandate and mission. Another HEAL notes that this common understanding is lacking among supporting units, creating gaps in teamwork and collaboration between units, as should be happening in organisations with a matrix structure:

*In a matrix structure, we are supposed to get support from different units in the school. However, what I am afraid of is that this situation is not really understood by all organisational members. So sometimes we lack support from the relevant units* (MH8).

A male HEAL believes that his department can obtain support from the research groups, for example. He said they can help make ‘*better operational procedures, standards, and those kinds of things that we can obtain from the research groups of operations and performance management*’ (MH8). HEALs can also ask support groups to help them, for example, in improving the brand image, and skills in managing financial resources.

The succeeding tables summarise HEALs’ experiences of the constraints to their interactionist roles (Table 7.1) and functionalist roles (Table 7.2). These constraints are segregated into: (i) organisational resources; (ii) social position and status; and (iii) gender roles.

**5.6 Support for HEALs’ Perceived Roles**

In this section, the discussion focuses on HEALs’ perceptions of the enabling conditions that had enhanced their salience as academic leaders. The analysis of data reveals there are two conditions perceived by HEALs as instrumental in supporting them perform their perceived roles as academic leaders: (a) support
of family and social networks, e.g., support of immediate supervisors, closest friends, and previous mentors; and (b) self-belief, the intrinsic personal belief or confidence in one’s own capacity as a leader.

5.6.1 Support of family

The HEALs in this study have succeeded in their roles as leaders because of the support of their internal networks, in this case, their family, closest and most trusted friends, and previous mentors. Being inspired by the support of their closest networks has enhanced the HEALs’ passionate feelings for their jobs and the importance they place on their roles as academic leaders.

HEALs regard that the support from their immediate family, from their spouse and children, is significant in alleviating the burdens of leadership. The administrative demands of this job have been described by most HEALs as exhausting and burdensome. For female HEALs, this burden needs to be balanced with the dual role of being wives and mothers. One young female HEAL says her husband reminds her of this dual responsibility as both parent and leader:

*My husband always reminds me: You have a family. You are a mother. So, if you come back from the office, please release your mind, release all the work that’s delayed like that, and show concern about the situation in our family. But if you go to work, you show concern for the work. You show concern for the duty* (FH27).

In this situation, the normative expectations of this dual role require female HEALs to remain focused on their domestic role while trying to balance their leadership role. Two female HEALs in this study stated that their spouses used to be academic leaders themselves. Their familiarity with the rigours of the job created a connection where it became less difficult for female HEALs to share and discuss problems that arise at work. Female HEALs also said that their spouses understood that they had working careers before marriage, and this understanding is carried over to their present careers, where their spouses expect them to continue having their own careers after marriage, or pursue higher education:
Yes, I feel that family support means a lot. For example, I want to take higher studies again. I have to do it because it’s required, or I have to attend training in other places, or I am invited to be a resource speaker, and so on. They understand. My family, my husband, has been really supportive (FH3).

Male HEALs discussed spousal support as well, noting that despite the low remuneration as a head of department, with one male HEAL saying that his ‘wife never protests but tries to balance the budget’ (MH33). But one thing that they lamented was lacking time with family (‘have limited time for their family, especially my children’ - MH20) because of the high volume of administrative work. Having a support network at home helps female and male HEALs balance the weight of challenging multiple roles outside their homes. Currently, the pattern of husband and wife relationships in Indonesia is changing. Both couples share home responsibilities. Educated couples mostly practise the trend of shared responsibilities in marriage, which implies that even though women work outside the home, they can give quality time to their family (Gaus, 2011).

5.6.2 Support of immediate supervisors

The support of their immediate supervisors, for example, the Dean and Vice-Dean, sits at the top of the ladder board as the enabling condition that female HEALs perceived helped them perform their roles effectively. Gronn (1999) emphasises that immediate superiors serve as ‘reference groups’ that provide the academic leader with a source of personal and social identification that helps shape their thinking and influences their values as academic leaders. Gaining the support of their top management is a significant driver for role performance for female HEALs.

The key areas of support given by immediate supervisors relate to intrinsic motivation: (a) emboldening their aspirations for self-development and higher studies; and (b) enhancing self-belief. These two areas are very important to female HEALs because it gives them a higher sense of worth. On the other hand, male HEALs obtain their superiors’ support in performing the extrinsic
demands of their jobs, such as solving academic and operational matters. These two different areas of support create different effects: the former results in developmental and transformational effects on female HEALs; the latter has more transactional effects on male HEALs.

In this study, some HEALs look up to the Faculty Deans as their role models. From the interviews, the Deans supported their development by encouraging them to take graduate studies to increase their bargaining position, and recognising their success, even if it is in the form of non-monetary rewards. Female HEALs in a state university said that having a younger Dean or Vice-Dean, made it easier for them to discuss their intentions to develop the careers of younger members with leadership potential:

*I see it as a supporting factor actually, and now we are fortunate, that we have a dean and vice-dean who are young, very young, and they have a broad view on how to manage the faculty* (FH32).

With supportive superiors, female HEALs feel that they have the confidence to embark on higher avenues for learning new skills and competencies.

*Our leader said, we all have to get out of here. We need new experience. My Dean prods me to go. He said to me, ‘you must take post-doctoral studies. When you finish, you must publish work.’ When you come back, your staff will learn new things from you* (FH19).

Female HEALs travel outside their institutions and share valuable knowledge capital to distinct groups or networks that are interested in their areas of expertise. She further adds:

*I guess he knows that if I keep doing this structural job, all my time will be wasted. He does not want us to be tied to this type of work. That’s how I think of it, positively* (FH19).

### 5.6.3 Support of elders and previous mentors

Part of contextualisation is the ability to understand that there are elements in
the organisation possessing valuable intellectual capital that a HEAL can tap into, and utilise, to aid in decision-making. In Indonesia, it is common practice to seek the advice of elders in making important decisions, as stated by a male HEAL:

*For example, if there is a difficult problem, then I ask for seniors’ advice, so that before we move forward, our decision will not be wrong. I respect them, as our colleagues. We must try not to dislike them* (MH25).

One useful advantage of gaining elder support for decision-making is that HEALs oftentimes face difficult problems. HEALs often do not know the answer. Senior academics offer to HEALs expertise borne out of experience, helping them ‘validate whether our decisions are right or not’ (MH25). It helps build their confidence and makes seniors a valuable resource that they can go back to time and again to aid them in decision-making.

HEALs also rely on their previous mentors for continuing advice and inspiration. In Indonesia, an older person with a recognised social status is an indispensable source of support (Hofstede, 1980; House et al., 2004), especially in pursuing passions and causes close to the leader’s heart. Previous mentors provide the experience and expertise in many project collaborations and research. But to win their support, the HEAL must show intellectual credibility or reliability in previous collaborations. A female HEAL recounted her story:

*I used to be the assistant of a senior lecturer when I was in school, the first time I went to my university. I graduated cum laude. When he became head of school of the Masters of Management program, he did not invite me to work with him yet we continued to do research. Then in the second year of his tenure, he asked me to manage the program. I worked with him from 2009 and now I have replaced him* (FH4).

Indeed, HEALs recognise that elder support is one of the most effective ways for them to gain patronage in the pursuit of their department programs.
5.6.4 Support of closest friends

The support of closest and trusted friends helps HEALs withstand the rigours of the early years of leadership. One female HEAL found that peer support was crucial when she had to decide to take up the leadership role, especially when she was confronted with a crisis upon commencing the job. Her friends believed she could ‘clean up the mess and our program had a bad reputation for corruption’ (FH18). Motivation was low:

My friends gave me their support especially because when I took the job, our program was in a state of mess. We had so many extraordinary problems to handle. I had to work with everyone to clean up the mess (FH18).

Support from closest friends also helped HEALs deal with operational problems, especially related to academic matters. For example, if a lecturer cannot show up for teaching and a substitute has to be arranged fairly quickly:

Yes, what helps is that I have a good relationship with the lecturers that is not only conceptual but affective. So this good relationship with my friends helps me, for example, when one of the lecturers gets sick and I need someone to take over (F12).

HEALs in this study discussed the acceptability factor – an implicit criterion for leader selection where formal qualifications are pitted against an individual’s capability to ‘win over the hearts of colleagues’ (FH9) through high interpersonal skills and desired intrinsic traits like (‘kindness, discipline, and loyalty’ - MH5), ability to communicate, ability to negotiate, and ability to network. These acceptability factors reflect the view that, if one were to be a successful academic leader, one must mirror in his/or her leader persona the generally collectivist and nurturing nature of Indonesian society (‘anyone who takes over this job must be someone who is able to carry the torch of trust as the right leader who will lead the team’ - MH26). In this society, leaders with good public relations skills facilitate collective harmony and a sense of order. As a female HEAL commented:
We could be smart, competent, or brilliant, but if we are not able to understand the values in this society, and negotiate our way into the fabric of Indonesian society, then leaders will have difficulty being accepted (FH9).

Hence, it can be said that a HEAL’s success in leadership practice can be traced back to the extent by which he or she is supported by closest colleagues and friends who can assist their allies in navigating through the many conflicts and challenges of leadership.

5.6.5 Self-belief

The findings reveal how HEALs exert effort to empower their unit. The behaviours they show related to this role pertain to facilitating staff development, treating staff fairly and with integrity, championing staff causes to management (advocacy), and encouraging self-belief among staff. In this study, 7 out of 14 female HEALs, and 4 out of 21 male HEALs had a strong sense of self-belief in their capability to perform as academic leaders. Self-belief is rooted in: (a) self-efficacy, or the HEAL’s acceptance of their potential, competence, and capacity to make a difference to organisational outcome; and (b) self-esteem, or positive feelings about their worth and value (Gronn, 1999; Karelaia & Guillen, 2012).

In the case of female HEALs, self-belief is affirmed in the way they believe that what they are doing is for the greater good of their units, ‘I tell myself, ‘look, you are good. What you are doing is good’ (FH18). This female HEAL affirms belief in herself as a leader and does not doubt that her unit will perform effectively. She does not want the staff to downgrade their own capabilities either. She wants them to have the same belief in their collective potential and competence as a unit. She extends this affirmation of belief outwards to her members. She believes that unit members must think highly of themselves, and if they don’t affirm that belief and confidence, they are going to perform poorly as individuals, and as a unit:

*I learned from my previous mentors. Now I would like my staff to believe in themselves, too. Sometimes I say to them, ‘look, we are not performing
well because we think poorly of our own unit. So I need them to keep believing we can do it (FH8).

She said that a key element of self-belief is heightened self-awareness of being true and honest about oneself, and not allowing others to dictate how one should live their lives. But she also cautioned that, in her particular context, to uphold one’s beliefs and be different creates difficult situations for her to be socially-accepted as a leader:

_Sometimes, I try to appease others. But oftentimes I fail, because for someone with principles and values like I do, it is difficult_ (FH8).

The above quote shows that HEALs do experience conflicts in trying to be true to themselves and still try to be harmonious with others. Male HEALs, on the other hand, express self-belief not by engaging in positive self-talk, but by having a higher sense of self-awareness about their own strengths and weaknesses as leaders. As one of them quoted:

_Having confidence in yourself, how to face certain situations in the most appropriate way. My weakness as a man is that sometimes I have difficulty saying the right things. I need to keep checking myself_ (MH26).

Self-awareness enables them to act appropriately as required by contextual situations. Indonesian work organisations are highly complex because of the influence of diverse sub-cultures, different ethnic languages, and diverse religious beliefs. It is important that leaders do not have arrogant attitudes because they are not socially-accepted by society. Female HEALs believe that their self-worth depends on their capability to create positive feelings in others and avoid organisational discord. A female HEAL added:

_A female leader should have the capability to control emotions. This means not being expressive, not being spontaneous, not playing politics, but seeing, and analysing first. This needs to be developed. Men and women can see things differently; they can assess things differently. For women, seeing things objectively is more difficult, harder, but in order to become a better leader, she must be able to face situations in a calmer_
Another reference group that encourages female HEALs’ self-belief is the inspiration derived from the success of other Indonesian female leaders (they give good examples to those aspiring from below’ FH9). For example, women have become stronger in political representation, and there has been an uptrend in terms of political seats won by women since 1997 and such participation is projected to grow until 2015 (UNDP, 2010). Surveys conducted in leading industries in Indonesia also point out a general acceptance of many women as business leaders (Tjahjono & Palupi, 2010). More Indonesian women have been appointed as Cabinet Ministers since the late 1990s (‘Their achievements are nationally recognised. They really shine’ - FH9).

Female HEALs feel inspired by these women’s achievements (‘If we see a woman become a professor and she’s very successful, we feel highly motivated’ FH9). In academe, they believe that having many female leaders at the top could narrow gender equity gaps in academic leadership. A female HEAL states her position on this matter:

_When I became consultant at the Ministry of Women’s Empowerment, I realised that the women’s empowerment movement in Indonesia is progressing well. There is a gradual recognition in both national and international institutions that women must be given access to development opportunities, even if patriarchy still exists. Opportunities for women to prove themselves are now recognised. I saw it in many areas... And in business and industry, even though their number is small, we see them succeed_ (FH9).

She further adds that if women are given the opportunity to break through the perceived ‘glass ceiling’ they could gradually erase the stereotypes about female leaders. Although, some of the male colleagues could not realistically accept that women can be leaders too. It is in this light that one female HEAL stated that women must be able to navigate gender relations that entrap and prevent many women from aspiring to be leaders.
5.7 Conclusion of the Chapter

This chapter provided insights into the views of female and male HEALs regarding the rudimentary social tenets that guide their perception of higher education academic leaders’ roles. In answer to sub-research question no.1, findings in this study show that amanah, a social mandate rooted in religious teachings that requires ownership of responsibility to serve God and country, is at the core of their social beliefs as leaders.

This chapter has discussed the different in-role behaviours that the study analysed according to two role perspectives, which were classified under four umbrella roles: (1) actualising mandates; (2) linking with networks; (3) harmonising differences; and (4) empowering their units. These four umbrella roles are new concepts that the study contributes to the expanding literature on academic leadership in a non-Western context, particularly Indonesia, where there is a dearth of studies on academic leaders’ roles in higher education.

Each of these umbrella roles is performed through academic leaders’ in-role behaviours that include aspects of facilitating conflict resolution, facilitating staff development and advocacy, ensuring a sense of order through positional responsibilities, and exerting upward and lateral influence. Enacting these perceived roles is achievable depending on the existence of desired conditions, either institutional, inter-personal, or external, which either enable or constrain HEALs’ role performance and agency. These in-role behaviours have been identified from existing role, leadership, and academic leadership literature. They are being applied in the context of Indonesian academic leadership. While these in-role behaviours are therefore not new, they are new additions to the study of academic leadership in Indonesia, which makes them a novel contribution to the study of academic leaders in that context.

This chapter discussed the key problems related to the enactment of the functionalist roles and interactionist roles. These barriers have a lot to do with institutional resource limitations, particularly the lack of fiscal resources caused by highly bureaucratic resource allocation and authority systems, and the lack of facilities that support the effective learning, teaching, and research
necessary for HEALs to have better-performing staff. The inconsistent and unclear application of institutional policies has been cited as a barrier. The rapid changes in policies created challenges to outcome expectations, and thus resulted in tensions between HEALs and their colleagues. HEALs are, therefore, losing focus in performing their roles. On top of these barriers are people-related barriers, especially the lack of support from top management whose lack of responsiveness to resource limitations makes it difficult for HEALs to enact agency. The lack of supportive colleagues has also been cited as a barrier in promoting collective collaboration on departments’ goals, plans and programs. See Tables 5.1 and Tables 5.2 for a summary of these constraints to HEALs’ interactionist and functionalist roles, and the study’s contribution to the literature.

These summary tables show that findings in this study have confirmed related research on female academic leaders experiencing constraints due to gender roles, e.g. less assertive, emotional, and expected to show communal traits such as being caring and nurturing. Male academic leaders have also shown in-role behaviours of using their formal position to obtain resources for their roles, consistent with prior research. But the study’s contributions relate to new knowledge being created about Indonesian HEALs, e.g. male HEALs show sheltering and protective behaviours towards their staff, lack of leadership support for both male and female HEALs, and lack of instrumentalities to perform their roles due to lack of authority and access to fiscal resources. These findings add new knowledge to the problems HEALs are facing in the performance of their roles and can provide new constructs in studying impediments to academic leaders roles in other countries in the Asian region, and outside of it.

The key enablers pertain to the support of the people dearest to the HEALs, namely, their families, their closest friends, immediate supervisors, and previous mentors. The support of their families buoyed their inner motivation and strong self-confidence to lead. Their capacity to lead is fuelled by self-belief or the intrinsic motivation to create positive outcomes for their organisation. On top of these conditions is their strategic understanding of
context related to how inter-personal and intra-personal relationships must be conducted in universities, where people’s behaviours reflect the surrounding socio-cultural beliefs, values, edicts and traditions.

The next chapter will discuss how the findings in this study contribute to a better understanding of role theory and gender theory in the study of academic leaders’ roles.
Table 5.1 HEALs’ Experiences of Constraints to their Interactionist Roles, by Gender

<table>
<thead>
<tr>
<th>Constraints</th>
<th>Female</th>
<th>Male</th>
<th>Related Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Study Contribution</td>
<td>Related Studies</td>
<td>Study Contribution</td>
</tr>
<tr>
<td>Gender roles</td>
<td>Expected to be polite and gentle in speaking – stereotyped norms of femininity</td>
<td>Expected to promote ‘brotherhood’ and ‘camaraderie’ - stereotyped norms of masculinity in resolving differences</td>
<td>Expected to control emotion, and avoid being angry</td>
</tr>
<tr>
<td></td>
<td>Confirming*</td>
<td>Oplatka, 2006; Smith-Heffner, 1998</td>
<td>Confirming</td>
</tr>
<tr>
<td></td>
<td>Confirming</td>
<td>Benschop &amp; Dooreward, 1998; Rosener, 1990; Ozga, 1993; Blacmore, 1999</td>
<td>Confirming</td>
</tr>
<tr>
<td></td>
<td>Confirming</td>
<td>Eagly et al, 2000; Vecchnio, 2002</td>
<td>Confirming</td>
</tr>
<tr>
<td></td>
<td></td>
<td>**Expected to show a caring, nurturing, pastoral, motherly approach in resolving differences</td>
<td></td>
</tr>
<tr>
<td>Social positions and status</td>
<td>Being dictated to by senior, ranked academics</td>
<td>Expected to be respectful to ranked, senior academics</td>
<td>Wahyudi, 2007; Mann, 1998; Mulder, 1996</td>
</tr>
<tr>
<td></td>
<td>Confirming</td>
<td>Wahyudi, 2007; Mann, 1998; Mulder, 1996</td>
<td>Confirming</td>
</tr>
<tr>
<td></td>
<td>New knowledge**</td>
<td>New knowledge</td>
<td>New knowledge</td>
</tr>
<tr>
<td>Organisational resources</td>
<td>Lack of collaboration from ranked, senior academics to devise updated instructional pedagogies, updated syllabus, and styles of instruction</td>
<td>Difficulty contradicting ranked, senior academics</td>
<td>Difficulty influencing ranked senior academics to collaborate</td>
</tr>
<tr>
<td></td>
<td>New knowledge</td>
<td>Difficulty influencing ranked senior academics to collaborate</td>
<td>Confirming</td>
</tr>
<tr>
<td></td>
<td>New knowledge</td>
<td></td>
<td>Confirming</td>
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</table>

*Confirming other studies **New knowledge relative to academic leadership in Indonesian higher education context
Cont. Table 5.1 HEALs’ Experiences of Constraints to their Interactionist Roles, by Gender

<table>
<thead>
<tr>
<th>Constraints</th>
<th>Female Study Contribution</th>
<th>Related Studies</th>
<th>Male Study Contribution</th>
<th>Related Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender roles</td>
<td>Not expected to apply for leadership positions when there is a vacancy</td>
<td>New knowledge</td>
<td>Expected to shelter and protect like a father to his wards</td>
<td>New knowledge</td>
</tr>
<tr>
<td>Social positions and status</td>
<td>Expected to accept that males should have the leadership position because that is ‘the way of things’ (F9)</td>
<td>New knowledge</td>
<td>Expected to apply for leadership position when there is a vacancy because it is ‘the way of things’</td>
<td>New knowledge</td>
</tr>
<tr>
<td></td>
<td>Must work hard to be regarded as a leader</td>
<td>Confirming Maranto &amp; Griffin, 2010; Fletcher, 2004; Fitzgerald, 2014; Ely, Ibarra &amp; Kold, 2014</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Must prove competence to social hierarchy gatekeepers</td>
<td>Confirming</td>
<td>Confirming Higher male representation in academic leadership due to societal expectations that men are groomed for leadership</td>
<td>Confirming Kull, 2009; Anderson &amp; Kilduff, 2009; Coleman, 2007; Cubillo &amp; Brown, 2003; Ely, Ibarra, &amp; Kolb, 2011; Kaufman &amp; Grace, 2011; Killingsworth, Cabezas, Kenser, &amp; Brooks, 2010; Oplatka, 2006)</td>
</tr>
<tr>
<td>Organisational resources</td>
<td>Low female representation in academic leadership due to presumptions about competence</td>
<td>Confirming Fitzgerald, 2014; Vecchio, 2002, 2004; Yoder, 2001; Cubillo &amp; Brow, 2003</td>
<td>New knowledge</td>
<td>Confirming New knowledge</td>
</tr>
<tr>
<td></td>
<td>Limited access to developmental resources</td>
<td>Confirming</td>
<td>New knowledge</td>
<td>New knowledge</td>
</tr>
<tr>
<td></td>
<td>Advocates assertively for staff development - more female staff are encouraged to take higher postgraduate qualifications</td>
<td>New knowledge</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Confirming other studies **New knowledge relative to academic leadership in Indonesian higher education context
### Table 5.2 HEALs’ Experiences of Constraints to their Functionalist Roles, by Gender

<table>
<thead>
<tr>
<th>Constraints</th>
<th>Female</th>
<th>Study Contribution</th>
<th>Related Studies</th>
<th>Male</th>
<th>Study Contribution</th>
<th>Related Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender roles</td>
<td>Rebuked by colleagues for being ‘too strong’, ‘rude’ in requesting resources</td>
<td>Confirming</td>
<td>Eagly &amp; Karau, 2002; Fitzsimmons, Callan, &amp; Paulsen, 2013; Young, 2005.</td>
<td>Expected to use formal, positional authority to obtain necessary resources</td>
<td>Confirming</td>
<td>Heilman, 2012; Vecchio, 2002, 2003</td>
</tr>
<tr>
<td></td>
<td>Rebuked by colleagues due to lack of self-confidence</td>
<td>Confirming</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Rebuked by colleagues for being ‘soft’, ‘motherly’</td>
<td>Confirming</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social positions and status</td>
<td>Lack of top leadership support</td>
<td>Confirming</td>
<td>Maranto &amp; Griffin, 2010; Fletcher, 2004</td>
<td>Lack of top leadership support</td>
<td>New knowledge</td>
<td>New knowledge</td>
</tr>
<tr>
<td></td>
<td>Struggles to be heard by top leaders</td>
<td>Confirming</td>
<td></td>
<td>Struggles to be heard by top leaders</td>
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<td>Confirming</td>
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</tr>
<tr>
<td>Organisational resources</td>
<td>Limited access to funds for representation purposes</td>
<td></td>
<td></td>
<td>New knowledge</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Limited funds to participate in overseas conferences</td>
<td></td>
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<td></td>
<td>Limited funds for research</td>
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<td></td>
<td>Needs responsive, less bureaucratic funds approval system</td>
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*Confirming other studies  **New knowledge relative to academic leadership in Indonesian higher education context*
<table>
<thead>
<tr>
<th>Constraints</th>
<th>Female Study Contribution</th>
<th>Related Studies</th>
<th>Male Study Contribution</th>
<th>Related Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender roles</td>
<td>New knowledge</td>
<td>Eagly &amp; Karau, 2002; Fitzsimmons, Callan, &amp; Paulsen, 2013; Young, 2005</td>
<td>Expected to use formal, positional authority when representing the organisation to external parties</td>
<td>Heilman, 2012; Vecchio, 2002, 2003</td>
</tr>
<tr>
<td></td>
<td>Confirming</td>
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<td>Confirming</td>
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<td>Organisational resources</td>
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<td>New knowledge</td>
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CHAPTER 6

FINDINGS

GENDER DIFFERENCES IN HEALs’ IN-ROLE BEHAVIOURS

This chapter addresses the second research sub-question: 

*How do gender differences influence the in-role behaviours of Indonesian higher education academic leaders?*

This chapter discusses the findings related to the examination of gender differences in in-role behaviours of Indonesian higher education academic leaders (HEALs). Gender differences between men and women leaders have been documented in gender literature (Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly, Wood, & Diekman, 2000; Hooijberg & Choi, 2000). Several models were proposed to examine gender differences. For example, the gender-organisation structure-system perspective modelled by Fagenson (1990), which argues that gender is described along binary lines, and the gender-sensitive model by Yoder (2001), suggest that gendering processes in leadership occur in social contexts. To reiterate Yoder (2001), the practice of leadership does not take place in a genderless vacuum.

Another proposition suggests that even when they occupy the same positions, female and male leaders’ views of their gender roles define how they act (Biddle, 1979). Thus, integrating these different views, the study proposes that it is HEALs’ self-views of themselves as leaders that create gender differences or similarities in in-role behaviours in the social context where leadership is enacted, in this case, higher education institutions. It is with this frame of mind, therefore, that the study discusses the findings of the analysis of the gender differences (or similarities) of HEALs’ in-role behaviours as leaders.
The chapter begins by presenting the findings of the differences and similarities in gender perceptions of HEALs’ key roles that were identified in the previous chapter. Within this discussion, metaphors shared by HEALs are presented as a way of symbolically illustrating the differences and similarities of their self-constructed views as academic leaders. In this study, metaphors were used by HEALs as another way of sense-making (Pye, 2005; Weick, 1995), where they try to elaborate, or make plausible explanations of events or experiences that interact with their identities as academic leaders. Thus, the study uses metaphors as a way of understanding a phenomenon occurring at a deeper level that may not be observable, consistent with critical realist perspectives (Kempster & Parry, 2011, p. 107). In this sense, metaphors provide visual and symbolic images that are not observable, yet people likely remember and concretely relate to these metaphors (Parry, 2008). Through metaphors, a HEAL makes sense of the causal mechanisms that play upon the social relationships and structures surrounding their experiences (Mueller, 2014, p. 645) as academic leaders in higher education.

6.1 Actualising mandates: Use of a more ‘creative approach’ vs. a ‘hands-on approach’

Both female and male HEALs understand that ensuring the smooth running of academic operations is a primary role for academic leaders. In this role, both genders have ownership of two matters: (a) the accountability for monitoring, reporting, and complying with rules and standards set by government regulatory bodies; and (b) preparing departmental arrangements to facilitate the direction set, through coordination of activities with academic staff, administrative personnel, and supporting business units.

HEALs use much of their positional authority to get administrative tasks completed, even though they find organising the administrative aspects of the job burdensome. However, gender approaches differ. For instance, findings show that only a few male HEALs actively pursue rigour in getting the paper work done on time. Male HEALs describe using a ‘creative approach’
(MH33), for example, pre-designing or pre-writing the syllabus on behalf of
the lecturer, or giving the job to the academic staff who input data/reports (e.g.,
student assessments) on behalf of the lecturers. Therefore, some male HEALs
reported offloading the administrative burden to the staff that otherwise would
be the work of the lecturers. Female HEALs on the other hand, describe taking
time for a more hands-on approach, as one of them described, ‘I call, send
messages to staff and lecturers to fill in forms, and prod them to submit on
time. I ask them to do it by themselves’ (FH6). And, although she feels like ‘I
am baby-sitting’ (FH6), her actions arguably demonstrate a female HEAL’s
resilience and conscientiousness with regard to fulfilling the administrative
requirements of this function.

6.2 Linking with networks: ‘Seeing through horse’s eyes’ vs. ‘Having
many eyes and ears’

In terms of their external linker roles, male and female HEALs employ similar
approaches to maintaining linkages through attendance at meetings, speaking at
conferences, becoming a trainer, doing consultancy, research, and being
engaged as a resource speaker in public dialogues (‘we need that exposure
because it’s time for us to think more strategically’ - FH8). For male and
female HEALs, this linker role helps them obtain much needed resources from
external sources, e.g., funding for facilities, securing international publications,
undertaking international collaborations, and understanding how internship
placements for students are progressing:

The industry tells us what’s strong, and what’s weak with our students,
and we take note of these feedbacks and inform our lecturers (MH26).

In linking with external networks, some female HEALs in this study were not
reluctant to be assigned as conference speakers or resource persons for the
press and media. Such exposure helps female HEALs become recognised in the
public media for their expertise and knowledge; it results in more women being
encouraged to become more visible when they feel that they have meaningful
knowledge to contribute.

In terms of monitoring the every day affairs of their units, or assessing how planned directions are being carried out, HEALs want to be ‘on top of things’ (MH30). A metaphor used by a female HEAL in this desire to be ‘on top of things’ is perceiving situations through a ‘horse’s eyes’. She explained:

*We see many things like a horse’s eyes. We can see things comprehensively, holistically. We are more attentive. We can find some things others cannot. We see things that are crooked, corrupted* (FH9).

This metaphor expresses two meanings: The first relates to seeing things in a straight-forward way. It means that a female HEAL has the ability to stay focused on the tasks at hand, and ward off distractions. The second meaning relates to her capability to evaluate and ‘see’ problems that may be manifest or latent, as similar to seeing through a horse’s eyes. Though protected by a ‘blinker or blinder’ (a flimsy fly mask or fly cap), horses can still hear, see their surroundings, and remain focused. Through critical observation, she is able to discern what actions might be appropriate given the discursive contexts confronting her (Vilkinas & Cartan, 2006; Vilkinas & Ladyshewsky, 2012; Vilkinas & West, 2011).

Male HEALs, on the other hand, do not depend on seeing through a ‘horse’s eyes’ in leadership practice; rather, they engage with a viable network of friends and contacts. This was illustrated in the comments of a male HEAL when responding to a question about identifying issues and concerns in his department. He said that he uses this network as his ‘many eyes and ears’ to keep him informed about issues/concerns in his department. He explained:

*Yes, I use my network. Through them I have many ears; I see through many eyes. My friends give me a lot of inputs: failure or success in my department, I hear from my friends. They are my sources* (MH7).

It can be argued that the ability to be critical observers is rooted in HEALs’
accumulated wealth of leadership experience; twenty-five out of thirty-five HEALs have had previous leadership experience of between five to ten years prior to their current positions. They have learned to be discerning of issues and events that are strategic, or of less value, to their roles as leaders. It is also during this length of experience that they have accumulated a good network of people from whom they can rely upon for support when making informed choices for their departments.

6.3 Empowering their Units

6.3.1 Advocating for staff needs

As explained in Chapter 2, some of the complicated challenges facing HEALs have revolved around staffing issues, foremost of which are delayed salaries and low compensation for lecturers. It is this problem that both female and male HEALs feel is bound to an important concern that needs to be actively discussed with top management. A key difference in approach with regard to empowerment was also documented in terms of advocacy for staff welfare issues. Findings show that very few male HEALs advocated for staff welfare issues as assertively as female HEALs. Much greater numbers of female HEALs were actively communicating, lobbying, and negotiating intensively with top management for better teaching and laboratory facilities, timely payment of staff salaries, and better working conditions, compared to male HEALs.

On their part, female HEALs attempt to advocate strongly for better remuneration and compensation, lamenting the delayed salary payments for contract employees (*This is not proper. We have to pay them because they’ve already worked; their sweat is already dry, yet we do not give them what is their right -FH11*). Studies have confirmed this major problem for Indonesian academics, prompting many to take on substantial teaching and research projects outside of their institutions, while depriving students of adequate teaching supervision (Hill & Thee, 2012; Suryadarma, 2012).
Female HEALs negotiate persistently and boldly with two distinct power sources, operating within power and resource constraints: (a) top hierarchy in the faculty that authorise the approval and disposal of needed resources; and (b) ranked, senior members of the faculty that are resistant to change, or cause confrontations. Therefore, female HEALs channel staff voices to management. Further, they want to have their staff paid on time;

*I have to negotiate with people with power what I would like done, that is, to have my staff paid on time.* (FH5)

This can be seen from their similar efforts to treat staff fairly and with integrity (e.g., endeavouring to be more inclusive in their approach at facilitating consensual decision-making), and in encouraging staff to pursue their own development, by supporting their desire to pursue higher postgraduate studies. The study documented that many female HEALs actively lobbied and negotiated with top management for scholarship funds, used their international networks outside to look for scholarships for their female staff, or helped support a candidate financially with travel and documentation expenses for overseas scholarships.

A key reason for this is to elevate staff members’ self-belief in their capacity to be future academic leaders. Female HEALs would like their staff to experience upward life transformation (*‘I have done my PhD, so I encourage them to go overseas’* - FH9). A higher postgraduate qualification ensures their suitability for leadership positions, especially those with high leadership potential. Female HEALs enunciate this vision by telling their staff, *‘Someday one of you will replace me. So I prepare my staff in these ways’* (FH9).

Male HEALs, on the other hand, did not report showing this type of informal support or personal ‘reaching out’, but utilised the institution’s formal policies and regulations with regard to securing needed scholarship funds. In this study, therefore, female HEALs demonstrate greater understanding of staff problems and issues; showing considerate attitudes when dealing with such issues.
Individualised consideration for staff needs is a key dimension of transformational leadership (Bass, Avolio, & Atwater, 1996), and this behaviour is shown mostly by the female HEALs in this study.

6.3.2 ‘Motherly approach’ vs. ‘sheltering approach’

A ‘motherly approach’ to empowering staff describes the self-constructed style of leadership of some female HEALs in this study. This view of acting like a ‘mother’ was described by one female HEAL as akin to a parent looking after their flock, like a mother would take care and nurture her family. An in-role behaviour that is enacted as part of this self-construction is higher advocacy for staff needs, to channel and communicate important staff issues to management:

I also wanted a kitchen made so my staff can cook healthy food. I have to negotiate in an assertive way, giving the rational reasons for my actions.

(FH5)

Hence, some female HEALs ‘take up the cudgels’ for their staff, becoming their voice of reason: ‘I know what I want done and I do not wait for anyone’s permission to do so’ (FH34). She fights for resources and better working conditions, seeking alliances with ‘people who are important, who have power’ (FH4) so she can acquire what she needs. A senior female HEAL describes herself thus:

And people ask me, what is my leadership style? I say, Housewife/Home Management. I used to be mocked. It doesn’t matter. I am proud of it. We also see many things that are crooked like a horse’s eyes. Mothers can see many things in all directions. Isn’t it. We can see things comprehensively, holistically. That’s like being a mother, isn’t it? We are more caring. We are more attentive. We can find something others cannot (FH9).

This reaction reflects a nurturing, caring, pastoral approach to leading which is at the core of the female HEALs’ self-constructed view of leadership.
However, some are ridiculed for being soft, or showing a home management style of leadership, and are ‘mocked’ in the process. Some, however, remain defiant, arguing that they are proud of being a mother figure to their staff.

It is this same empathy that compels female HEALs to act vigorously to obtain support, and to negotiate assertively, giving rational reasons for their actions, while facing an uphill battle to be heard, especially with senior leaders. However, in being assertive to obtain needed resources, some female HEALs are evaluated negatively as being aggressive (‘they say I am rude, I am provocative for ‘shouting the loudest’ about the delayed salaries of the contractual lecturers’ - FH34). This is an example of a ‘double bind’ situation. Another female HEAL who has been ‘screaming for facilities’ (FH10) and employing a form of ‘identity talk’ (Collinson, 2007, p. 305) to gain visibility and presence, recounted that it is difficult when she is criticised for ‘trying to be better than others’ (FH10), but she feels she must prevail because she must compete with needed resources due in part to the fact that ‘access to those with power is difficult’ (FH10) in her environment. One female HEAL felt she had to be assertive in order to achieve the ‘agenda of looking after my unit, like a mother... and to support staff members whom they consider ‘part of my family’ (FH10).

Male HEALs, on the other hand, tend to feel that they must provide ‘shelter’ (mengayomi) to their staff and students, similar to a ‘protector’ who can shield their staff and constituents from the problems and dilemmas of academic life. Sheltering is akin to feeling responsible like a father for his family. This self-view of being a protector encourages a male HEAL to direct his efforts towards protecting the staff and students from what he calls the ‘vagaries of academic life’ (MH3). He explains:

I feel like an umbrella, more like a shelter...because I have to give shelter to so many people, especially the students, they need not only academic staff, but more to their private issues, just you know how to make a good relationship with their partners here in academic life. So I
would describe myself as a shelter (MH3).

This view could be interpreted to mean that as a leader, the male HEAL feels like he is a father figure to his constituents. Being a father is similar to the self-constructed view of being a parent (‘mother’) viewed by a female HEAL. Parental patronage, under a collectivist and nurturing system, reflects one of the key values in Indonesian society. Generally, a parent-child relationship is the model for the relationships between superiors and subordinates in Indonesian work organisations. The Indonesian employee fits himself/herself into a vertical relationship between superiors whom they consider to be the 'Bapak' (father) or 'Ibu' (mother), and subordinates who consider themselves their 'Anak' (child). The combination of collectivism and hierarchy frequently leads to the development of special ties of mutual loyalty between a certain superior (the academic leader) and a certain subordinate (students, staff). For the subordinate, having this patronage can be a great asset; for the superior, the special 'Anak' represents an unquestionably loyal supporter (Hofstede, 1982).

A female HEAL believes that being part of a collective makes her desirous to share the burden of staff, saying, ‘we should struggle together with our colleagues, staff, and students’ (FH19). The way they let the top management recognise their struggle is through intensive communication:

We have to communicate intensively with our Dean to relay the suggestions we have received. We cannot relay these suggestions in the formal forum or meetings with top university leaders. There are roadblocks; we are restrained from doing so (FH13).

The few male HEALs who actively bring up staff concerns come mostly from private universities where there are fewer hierarchical constraints for communication, compared to state universities. From the interviews, most male HEALs in state universities indicated their dismay at the lack of institutional responsiveness to their concerns. Male HEALs in state universities, however,
were not passionate about communicating intensively with management to obtain needed resources. Instead, there was a feeling of apathy towards the problem. One male HEAL said that however much they try, they still cannot obtain the attention they need, saying that his department ‘functions like a kitchen where everything is being done properly’ (MH30) but if they are not well supported by the tools of management, then it will ‘dissuade us from performing better’ (MH30). This means that top management needs to be responsive and attentive to the conditions of HEALs as their leadership is the backbone of the development of higher education in Indonesia.

Both genders claim that if there is one area that they feel they have no control over, or are incapacitated from pursuing, it is in the area of staff reward and recognition, because of the lack of organisational resources to support such programs. This area needs attention and reform by higher education institutions.

6.3.3 ‘Like water flowing through rocks’ vs. ‘I see myself as an eagle’

In Chapter 5, one of the ways a HEAL attempts to empower subordinates is through a conscientious approach to treating staff fairly and with integrity. One way is allowing them to grow as individuals, to become competent and knowledgeable in their fields of expertise. A metaphor depicting this egalitarian spirit was applied to a male HEAL’s regard for himself as an ‘eagle’ (MH31). It was thought at first that such a perception pertained to being ‘strong and assertive’, traits that generally describe male leaders. However, this particular metaphor pertains to a leader’s flexible approach to leading. As an ‘eagle’ he wanted to be flexible in his approach, to give his subordinates a window to explore through, to be free in expressing their ideas, and not to stifle their intellectual growth and development. This male HEAL explained:

*I see myself as an eagle...I don’t like to go where others go...I am like this, free to change. I don’t like to force my way. If I find something good today, and one that is favourable to me, I follow it. So I go with the times.*
That is the best type of management to me (MH18).

The idea of flexibility could also be taken to mean that as an academic leader, he is aware that higher education institutions need to open up to change and new possibilities and opportunities. The fact that there has been an increase in the number of students, both domestic and international, and faculty members are now becoming heterogeneous in terms of skills, expertise, and competence, means that his units must face the challenge of working with diversity and the different ‘tribes’ that make up a modernising university (Scott et al., 2008).

Similar to this thinking on flexibility is the view that an academic leader must have the patience to understand the needs of their constituents. Having patience like ‘water flowing through rocks’ is how a female HEAL described her capacity to understand different sides to a problem, to listen to others’ opinions:

An academic leader is like water. Why? Because I would be able to go into even small pieces of rocks, so sometimes it will take a long process, a long time to break the rocks, but it will, so we need patience; otherwise if the water is very strong, it can sweep anything, it will push everything (FH10).

This metaphor is also seen as related to empathy or a leader’s capability to understand the problems of constituents and to ‘encourage them to respect the particular domains of their respective responsibilities’ (M14). Empathy and patience both mean listening to the different alternatives brought up by staff:

We have to be able to identify the differences and similarities and we are going to focus more on the similarities. And if we fail, we have to approach the parties that have the sharp differences, and we talk to them under favourable conditions. Because I do believe that we may have lots of differences, there are so many rooms to manoeuvre, and in this context, I do believe we can find the alternatives (MH1).
From the metaphors that they shared, female and male HEALs portrayed similar beliefs, that as academic leaders they must carry out the duties of caring for the welfare of their staff and students. Feeling that one has to be a protector makes male academic leaders feel secure about the powerful position they possess. Moreover, such self-constructed views portray how HEALs in this study possess empathetic characteristics that enable them to comprehend how contextual, problematic situations have an effect on staff, students, and colleagues. The ability to see things comprehensively, clearly, and diagnostically makes female HEALs feel they are in control of their work and function.

6.4 Harmonising differences: Dealing with social position and status

In terms of ensuring that departmental elements are working inter-dependently and collaboratively, female and male HEALs in this study take a similar approach by promoting inclusiveness. Inclusiveness aims to cement collegiality among the academic staff, diffuse tension, and allow issues of relevance to be freely discussed among colleagues.

Female and male HEALs utilise the customary approach of organising meetings and public consultations but in some sensitive cases, one-on-one dialogues are resorted to. Male HEALs promote inclusiveness (e.g., allowing stakeholders like students to speak about academic issues and problems to their lecturers), using formal ways through what they call ‘public hearings’, that often show their positional authority to resolve differences between students and academics. On the other hand, an ‘affective, egalitarian approach’ describes how a female HEAL promotes inclusiveness.

To me, I consider the affective aspect is very important in my leadership. Therefore, I try my best to create good relations with my colleagues in the program. This affective aspect helps me deal with my colleagues. You see academic lecturers are not like ordinary people, maybe because they...
are smart. Thus, we cannot treat them as subordinates. That’s how egalitarian I am. (FH18).

Male HEALs show their appreciation by trying to narrow down the gaps between younger and older academics, such as having lunch together as a group. One male HEAL commented that making such an effort is, in part, due to the prevalence of mutual respect between them. But more importantly, having such communal gatherings helps minimise inter-generational gaps:

*We maintain several simple things, like, we keep having lunch together. This is strange to me (laughing), like having lunch with my staff and colleagues. We sit in the dining room in the department, and everybody is there, eating lunch together, so that the gaps between the senior and junior, the administrative staff, can be minimised* (MH30).

Female and male HEALs facilitate conflict resolution among staff members and endeavour to bridge differences related to important academic matters like teaching load allocations, the curriculum that must be applied, and teaching methods. If the issue is sensitive, female and male HEALs take a similar approach of harmonising differences through private dialogues, away from the public eye. This is done to avoid embarrassing the conflicting parties, especially if one of them is a senior, high-ranked academic.

Nevertheless, there are differences in the choice of location for such dialogues. According to female HEALs, they normally conduct private dialogues in-house, while male HEALs take the liberty of conducting dialogues either in-house or -campus. Off-campus meetings could also be held during business hours. For female HEALs, they prefer to have meetings on campus rather than in an external location because their heavy workloads prevent them from spending time away during office hours. After work hours, they all head home. Family duties after work generally prevent female HEALs from conducting dialogues outside work. A male HEAL explains that he can find alternatives to solve an impasse, for example, having dialogues in recreational, relaxed
settings outside of work (‘we can do it outside the office, or someplace refreshing, so we can maintain a feeling of camaraderie, of brotherhood with them’ -MH25). Another male HEAL cited that he talks to ‘opposing parties in favourable conditions, even outside the campus, maybe have a drink together’ (MH1), saying that as a leader, he must find ways to ‘manoeuvre in this context to find the alternatives’ (MH1).

In harmonising differences, HEALs are aided by their deep understanding of local context. Known as contextualisation, HEALs make an effort to link different ways of thinking based on their tacit knowledge of work contexts (Collard, 2007; Hallinger & Walker, 2011; Mantere, 2008; Ng, 2013; Walker, Hallinger, & Qian, 2007). HEALs construct their response to interpersonal conflicts in the social milieu with a good understanding of socio-cultural, political, historical, economic, and religious influences on academic leaders’ roles (‘we need to deal with contexts that arise and to think strategically’ FH15). Furthermore, the many ethnic groups comprising Indonesian university staff ‘cause extraordinary diversity’ (M26), therefore, they have to approach each problem and ‘approach each individual in different ways’ (MH26).

During private dialogues, female HEALs acknowledge that they often rein in any adversarial emotions that could be misconstrued as lacking respect for elders. Female HEALs in this study report often using a strategy of subtle deference, and although their female colleagues want them to be more assertive, they attempt to use appropriate relational skills borne out of a deep understanding of context. A female HEAL cites an example:

So I talk to them using ‘soft’ conversation. I try to explain and give examples in the softest way of expressing as is possible, what I would like them to do. My colleagues rebuke me, you have to do more; you have to be firm (FH1).

Nevertheless in private dialogues, female HEALs face a different situation. They experience power-plays, or the tendency of older, senior academics to
show subtle, if not direct, overt displays of superiority or displeasure that their competence is being questioned. Some of the senior academics are adversarial to the point that they ‘like to attack me in any forum’ (FH9). Closed-door experiences of dialogues were described as ‘uncomfortable because they (seniors) are not easy to talk to, they dictate to me what I have to do’ (FH32). One female HEAL recounted her experience in dealing with ranked, male colleagues who come to work and teach without preparing a syllabus, ‘I give the impression that I am smarter than them. I have to be careful’ (FH28). This female HEAL experienced a ‘double bind’ where she was prevented from asserting her leadership as she perceived they would likely dislike her.

While some female HEALs indicated that being an academic leader had transformed their lives because it gave them visibility as capable women, they commented that it was also a challenging experience to rise to the top. One of them described that it was a hard climb to the top; it was fraught with difficulties but she was determined to surmount those difficulties. She describes that her journey to the top was similar to climbing a mountain. She said that she faced many obstacles in this journey:

*I am a leader. I perceive myself as a mountain ... not like a flower, it can wilt. Not like water, it can evaporate. Rather, I see myself as a mountain. Tough. Strong...People who have climbed the mountain feel great – “I have reached the top. It’s great, isn’t it?” What a wonderful achievement this is, being at the top. When you look at the mountain from afar it looks beautiful, but try to climb it, and you find that there are so many obstacles, so many obstacles (FH28).*

The quote above can be interpreted to mean that women leaders often encounter specific discriminatory treatment, due in part to the lack of acceptance that women can aspire to leadership positions. One female HEAL said it is because of the socio-cultural environment, and that ‘in Javanese culture, women are in secondary position because men are the heads’ (FH32). The 1974 Marriage Law of Indonesia officially designated men as heads of
households, thus extending male hegemony from the external environment, e.g., politics, administration and the formal economy, into the family and the household (Robinson, 2009). She described that in her department, ‘men could not earnestly and whole-heartedly accept that a woman could be a leader’ (FH32) as leadership is argued to be a male domain. Another female leader commented that it is the ‘patriarchal nature of society that we are pressured to show more. You see, there is this stereotype that because women are perceived to be emotional, we cannot be leaders’ (FH13). Hence, to prove she is capable for the role, her female colleagues urge her to be more firm and assertive: ‘I have a message: A woman can do what a man can do. It is the definition of justice’ (FH32).

Table 6.1 summarises the similarities and differences in HEALs’ approaches to handling the constraints of their interactionist roles (Table 8.1). These approaches are segregated into: (i) gender roles; (ii) social position and status; (and iii) organisational resources.
Table 6.1 Similarities and Differences in Female and Male HEALs’ Approaches to Navigate Constraints

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| Organisational resources | Uses formal chain of command to request funding  
|                          | Complies with institutional regulations  
|                          | Sometimes uses stop-gap measures to secure needed resources |
| Uses ‘soft conversation’ when convincing senior academics to collaborate or resolve internal differences with other staff | Uses ‘Eastern-style communication’  
| Conducts public hearings, if necessary, to discuss openly unresolved academic matters |
| Uses positional authority to develop staff  
| Abides by existing processes and regulations for staff development funds |

| Lobbies, negotiates assertively  
| Implements frugal measures at department level  
| Advocates provocatively with top leaders through the support of immediate superior  
| Builds alliances with power-holders at faculty level  
| Raises exposure levels to strategic, external networks |
| Piggy-backs expenses in advance  
| Accepts consulting assignments for the institution and as added personal income |
| Engages parties in private one-on-one dialogues to avoid loss of face |
| Pushes for institutional initiatives to enable subordinates to take higher postgraduate studies so that female staff can qualify for leadership positions  
| Uses external networks to open new opportunities for staff to avail themselves of overseas scholarships |
6.5 Conclusion of the Chapter

Throughout this chapter, many metaphors related to leadership practices between female and male HEALs were discussed. Such metaphors illuminate the differences and similarities in self-views of leadership which influence in-role behaviours. These metaphors indicate that the role of an academic leader is highly complex and academic leaders have to work within constantly changing environments, and that leading is a high-level human endeavour (Scott et al., 2008, p. 50). The use of metaphors by Indonesian HEALs provides a means of expressing their views without showing disrespect or causing disquiet in the context in which they work.

This chapter discussed the gender differences and similarities in the in-role behaviours of female and male HEALs. There are more similarities, in fact, than differences in their in-role behaviours. The similarities occur in how they approached the issue of harmonising differences by promoting a more inclusive culture, even though the female HEALs are subjected to power plays due to their social position and status. HEALs in this study believe that resolving conflict is an important part of their role because of their belief in promoting collective harmony. Other important similarities relate to HEALs’ efforts to develop and maintain external networks to acquire much needed resource capital, intellectual capital, and social capital. Female HEALs, however, report being more active using their lobbying skills to advance staff welfare issues to top management than male HEALs. In terms of monitoring operations, both genders have similar approaches as well, organising formal meetings and consultations, but female HEALs are more active in pursuing indirect and informal ways of getting colleagues to work together. See Tables 6.1 and 6.2 showing the differences in in-role behaviours by gender.

It was in this chapter that the issue of the ‘double bind’ experienced by female HEALs was first presented as emanating from the gendered power plays imposed upon them by social positions and status, and their experience of being ‘mocked’ for their assertive advocacy of staff welfare issues was raised.
Being assertive runs counter to the stereotypical image of an Indonesian woman. The struggles with senior academics’ reluctance to collaborate, and the power-plays caused by higher social position and status have been taxing and exhausting experiences for HEALs in this study. They must navigate a system of unequal power relations because the system (HEI) puts a premium on the chronological accumulation of knowledge and expertise (Archer, 2008). The latter results in an elevated social status, causing the hegemonic domination of such interest groups over those with less power (Biddle, 1986).
CHAPTER 7

DISCUSSION

This study argues that examining the roles of Indonesia’s higher education academic leaders (HEALs) is an important step in the direction of institutionalising the robust higher education leadership required by the country, thus producing skilled human resources, and strengthening the country’s global economic position. When this study was first conceptualised, the lack of sufficient studies on higher education academic leaders in Indonesia made it difficult to understand how they contributed to national development, as claimed by national education regulatory bodies (DGHE, 2003). Previous studies on higher education in Indonesia covered impact assessments of education policy by multilateral funding institutions like the USAID (USAID, 2009) and the World Bank (World Bank, 2014). For the most part, these studies viewed ‘big picture’ issues concerning the inability of higher education institutions to improve the delivery of educational objectives. These evaluations were mostly done at the national level and, in the process, generated comprehensive national numerical data, but with little analysis of the role of academic leaders in the process.

HEALs are not only members of the academic community. They also belong to a salience hierarchy in that social structure. This affiliation gives them institutional power and authority to direct and manage activities, and to confront the multiple roles that come with being an academic leader. As discussed in previous chapters, HEALs must face the challenges of these multiple roles, which come in various levels of difficulty, from changing contextual demands, people-related issues, organisational resource limitations, and inconsistent or unclear policies. In short, the study argues that being a HEAL in Indonesia has never been more daunting than it is now.
The study of higher education academic leaders’ roles has utilised mainly Western principles and constructs as most previous empirical studies on academic leadership are contextualised in a Western setting (e.g., Bolden et al., 2012; Bolden, Petrov, & Gosling, 2008; Brennan, 2010; Degn, 2014; Gronn, 1999, 2003; Mulford, 2009). This study has pushed the boundaries of theory by examining academic leaders’ role perceptions beyond Western settings. The critical issues of role theory: role conformity, role consensus, role conflict, and role ambiguity were examined in the context of academic leaders’ experiences in a rapidly-growing and highly diverse country like Indonesia. The study therefore adds a significant contribution to currently limited knowledge on higher education academic leaders’ roles in Indonesia (e.g., Hutagaol, 1982; Ngo, 2012).

Outside of this context, the study adds important findings to Asian academic leadership research, enhancing the literature on the roles of Asian academic leaders in times of change and rapid growth in the region (e.g., Hallinger, 2005, 2010, 2011; Mok & Nelson, 2013; Ng, 2013; Nguyen, 2012). Through this study, academic leaders’ in-role behaviours have been analysed relative to the extant Western literature (e.g., Mintzberg, 1980; Quinn, Faerman, Thompson, McGrath, & St. Clair, 2007; Vilkinas & Ladyshewsky, 2012; Vilkinas, Leask, & Rogers, 2007; Vilkinas & West, 2011), and examined in context as proposed by leading scholars on academic leadership in the Asian region (Hallinger, 1998, 2005, 2011). Importantly, the study has added new knowledge to the limited literature on Indonesian HEALs where most literature is on leadership, and not on roles (e.g., Atwell, 2006; Hariri, 2011; Ngo, 2013; Pekerti & Sendjaya, 2010).

The discussions in this chapter will explicitly highlight how the findings in the previous chapters contribute to enriching the prevailing body of research on academic leadership globally, and on academic leaders specifically, in an Indonesian context. Findings from the previous chapters on roles of higher education academic leaders, the conditions that enable or constrain HEALs’
roles, and gender differences in in-role behaviour, are discussed in light of the existing literature. The implications of these findings on theory and Indonesian academic leadership literature are also discussed.

7.1 Contribution to Role Theory

7.1.1 Identifying umbrella roles and proposing a framework of HEALs’ roles

The study contributes to role theory by extending the application of the two role perspectives: functionalist and interactionist roles (Biddle, 1979; Dolch, 2003) into the examination of the specific in-role behaviours of HEALs. Arising from the findings, the study developed a framework of HEALs’ perceived roles (Figure 9.1). This framework is a key contribution of the study and provides new knowledge about which roles Indonesian HEALs consider important in academic leadership. The framework is divided into two role perspectives, the functionalist role, and the interactionist role. Embedded in each of these major role perspectives are the four umbrella roles that the study found, and the in-role behaviours performed by HEALs for each of the umbrella roles. The functionalist roles, such as actualising mandates,

The study identified that under the functionalist roles, HEALs perform two umbrella roles: (a) actualise mandates; and (b) link with networks. They are institutionally-mandated responsibilities that can be found in an academic leader’s job description. They are the mechanistic expectations that an academic leader needs to fulfil as a minimum requirement of the job. HEALs perform these roles to meet institutional expectations – meaning they are defined by the institution for the individual upon assumption of the job of academic leader. Actualise mandates involves coordinating, monitoring, and directing internal academic operations in accordance with policies. Linking with networks, on the other hand, involves brokering external activities to promote the institution’s name and reputation, for example, establishing industry partnerships, and involving external stakeholders in the HEI’s key
activities (e.g., as members of advisory boards, industry experts for curriculum development).

On the other end of the spectrum are the interactionist roles, which are: (a) harmonise differences; and (b) empower their units. These roles appear in the course of leading colleagues and staff, and in response to the issues or tensions that arise out of the dynamic relationships between HEALs, colleagues, and staff. They are not performed to reflect institutional expectations and are not defined by the institution for the individual upon assumption of the job of academic leader. Harmonise differences consistently show that HEALs understand the importance of the human dimension of leadership: it is the job of an academic leader to ensure that there is collective harmony, teamwork, collaboration, and inclusiveness in their departments. HEALs harmonise to try and minimise inter-generational conflicts that occur from time to time. To resolve conflicts among staff members on a regular basis is not their major responsibility, but HEALs are expected to maintain a harmonious work place. This role requires them to facilitate productive dialogues and to get people to positively interact with one another. Yet HEALs also understand that people have fundamental differences due to different socio-cultural norms, religious beliefs, or intellectual competence, for instance, and they have to endeavour to harmonise these differences. HEALs must facilitate these roles because HEIs need a collegial environment with supportive members to address changing contextual conditions. Empower their units is a role that is applied consistently showing HEALs’ pastoral, nurturing, caring nature, and high concern and advocacy for staff and student welfare. Female HEALs perform more of these interactionist roles compared to male HEALs in this study because they utilise more of their communal roles than their positional roles.

This framework can be utilised by HEIs as a benchmark to identify the important roles that academic leaders are expected to do. Indonesian HEIs can also use this framework to devise the developmental programs to support and enhance their academic leaders’ capabilities, as well as design the strategies to
identify and prepare future Indonesian HEALs.

7.1.2 *Amanah*: Influence on HEALs’ self-views as academic leaders

Findings suggest that HEALs’ perceptions of their academic leadership roles are based on the social precepts of *amanah*, and on their own self-views. *Amanah* is the basis of this leadership philosophy that is understood and conformed to by most of the HEALs in this study, which seems to dictate the interactions and behaviours of academic leaders, regardless of religion, in this context. *Amanah* drives a HEAL’s feelings of *self-efficacy*, that as an academic leader they have the potential, competence, and capacity to make a difference to organisational outcomes (Degn, 2014; Gronn, 1999). It is also an affirmation of self-enhancement, or a positive view of themselves in relation to their structural position in the organisation.
Figure 9.1 Schematic Diagram of HEALs’ Perceived Roles

- Facilitate conflict resolution
- Facilitate consensual decision-making
- Promote inclusiveness and collaboration

- Advocating for staff needs
- Encourage self-belief and development
- Recognise and reward staff effort
- Treat staff fairly and with integrity

Harmonise Differences (Interactionist)

Empower their Unit (Interactionist)

Actualise Mandates (Functionalist)

Link with Networks (Functionalist and Interactionist)

- Develops and maintains networks with stakeholders
- Exerts upward and lateral influence to acquire needed resources

- Bring a sense of order
- Prepare departmental arrangements to facilitate the direction set
- See rules and standards are met
Nevertheless, a more important finding relates to how *amanah* influences a HEAL to display the leadership behaviours necessary to be an effective academic leader. These behaviours relate to: (a) having a high sense of commitment; (b) dedication to duty; (c) devotion to the job; (d) readiness for service to institution and country. These affirmations of personal capabilities are important ingredients for academic leadership in changing contextual conditions. In this study, *amanah* is a useful social value principle helping HEALs construct a leadership self-view that is unique to the context where leadership is practised.

This leadership self-view guided by *amanah* influences how HEALs perform their functional and interactionist roles, and the in-role behaviours that are enacted based on those roles. Findings in this study confirms the research by Handoyo (2010) on university leaders in East Java, who believe that *amanah* requires them to be prepared for the ‘altruistic calling’ of their functions, where they will be judged by God wisely and justly for their service to their organisation and country.

Both Islamic and Christian faith believe in an identical end-state where a person’s behaviour is accountable to a one true God (Pekerti & Sendjaya, 2010, p. 758), that declares mankind to uphold faithfulness to the public and private covenant related to their public and private lives. To imbibe *amanah* is to be faithful and trustworthy to this covenant (Ahmat & Akdogan, 2012). *Amanah* encourages HEALs to be altruistic, a form of servant leadership that is a relational process that tends to elevate staff motivation, work values, and service orientation (Pekerti & Sendjaya, 2010). Thus *amanah* influences how a HEAL, of whatever religious belief, imbibes the responsibility of leadership. In this study, it is not confined to the Islamic faith alone; it also permeates a non-Islamic academic leader’s consciousness beyond religious boundaries. This finding presents an opportunity to undertake more studies to determine where the boundaries lie in *amanah* application and interpretation between religions, not only in academia, but in other leadership practices outside academia.

Furthermore, findings in this study show that *amanah* drives feelings of *self-efficacy*, or an academic leader’s belief in his/her potential, competence, and
capacity to make a difference to organisational outcomes (Degn, 2014; Gronn, 1999). The study documented various contradictory conditions, like conflicts in managing and teaching due to the heavy administrative burden of their jobs that negatively affects HEALs’ desired outcomes. Despite these difficulties, many of the HEALs in this study soldier on; thus it could be argued that *amanah* is the ‘invisible hand’ that drives feelings of self-efficacy. This finding extends the understanding of the drivers of self-efficacy through a contextual lens, and re-examines the application of Western studies on self-efficacy (Degn, 2014; Gronn, 1999) toward academic leaders in a non-Western context.

Findings about *amanah*’s influence on HEALs’ self-views as leaders, add new knowledge and understanding on the role played by this principle in the practice of contingent leadership in a non-Western context. But while *amanah* is a valued social principle transcending religion that is eminent in Indonesian work life and has a direct influence on leadership practice, it can also be argued that belief in *amanah* does not always translate to similar ideas and expectations of fulfilling this principle in actual practice. *Amanah* denotes some form of altruistic service for the institution regardless of how they are compensated for their service. As documented in this study, due to Indonesia’s low remuneration system for public university lecturers, many academics in public universities take up consulting/teaching posts elsewhere for the added income it offers. HEALs have to accommodate this situation despite the problems it creates on teaching resources. These are forces that could challenge a HEAL’s belief in altruistic service. The reality for HEALs is that how they and their academic serve their institutions might not always be self-less, altruistic; they might even be more self-serving, more pragmatic, meaning HEALs must allow flexibility because of resource limitations have a huge impact on the teaching resources.

### 7.1.3 Utilising metaphors as sense-making in leadership roles

HEALs use metaphors as a way of making sense of their multiple experiences as leaders. The study documented many metaphors that provide HEALs with a symbolic way of enunciating the meaning that they are making out of their experience, as a way of extracting cues, and making plausible sense of their
experience. It can be argued that the essence of leadership for HEALs is the management of meaning (Smircich & Morgan, 1982). Consistent with Parry (2008), metaphors provide the visual and symbolic images that leaders can concretely relate to, yet research on metaphors is limited in leadership studies (Parry, 2008). Therefore, documenting HEALs’ metaphors expands the limited knowledge in this area of leadership studies, and also makes an important contribution to new knowledge on metaphors in academic leadership in a non-Western context.

Metaphors provide HEALs with a way for achieving self-consistency, which is the need to feel some form of coherence and continuity in one’s identity construction, with how the HEAL makes sense of what is happening in his/her context. As previously discussed, HEALs’ self-construction of leadership is influenced by amanah. It makes plausible sense therefore to build a case around the relationship between amanah and a HEAL’s use of metaphors as a sensemaking strategy. As argued, it is important for leaders to maintain a coherent view between what elements drive them to operate effectively in the environment where they work, and how they make sense of that experience (Coopey, Keegan, & Emler, 1997; Degn, 2014, p. 4; Erez & Earley, 1993).

Table 7.1 Significant Metaphors and Link to Amanah

<table>
<thead>
<tr>
<th>Significant metaphors</th>
<th>Sensemaking</th>
<th>Link to amanah principles</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I have a 'motherly' approach</em></td>
<td>Nurturing, caring views that sees self as advocating and championing staff welfare</td>
<td>Helping others without expectation of return</td>
</tr>
<tr>
<td><em>I see myself as an 'umbrella, providing shelter'</em></td>
<td>Pastoral view that sees self as protector of the unit</td>
<td>Positioning oneself as a steward of the institution and its people</td>
</tr>
<tr>
<td><em>I see comprehensively through 'horse's eyes'</em></td>
<td>Capable of viewing the job holistically; also able to diagnose situations in a clear manner</td>
<td>Indirect behaviour arising from ownership of the responsibility</td>
</tr>
<tr>
<td>Metaphor</td>
<td>Description</td>
<td>Implication</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>I have ‘many eyes and ears’</strong></td>
<td>Capable of using existing networks to gather information useful to the unit</td>
<td>Indirect behaviour arising from ownership of the responsibility</td>
</tr>
<tr>
<td><strong>I see myself as an ‘eagle’</strong></td>
<td>Implementing a flexible style of leading that allows freedom of expression for staff</td>
<td>Empathy for others by being willing to accommodate the opinions of others</td>
</tr>
<tr>
<td><strong>I see myself like ‘water flowing through rocks’</strong></td>
<td>Showing patience and perseverance in listening to staff issues</td>
<td>Helping others, showing empathy</td>
</tr>
<tr>
<td><strong>I see myself as a ‘social worker’</strong></td>
<td>Self-less commitment to the job regardless of the low pay</td>
<td>Ownership of the responsibility and being committed to do so</td>
</tr>
<tr>
<td><strong>I see myself as a ‘soldier’</strong></td>
<td>Readiness to serve the institution and country</td>
<td>Readiness to serve due to ownership of responsibility</td>
</tr>
<tr>
<td><strong>My department is like a ‘kitchen’ where everything is cooked and prepared properly</strong></td>
<td>Capable of creating an orderly, well-managed department</td>
<td>Indirect behaviour arising from ownership of the responsibility</td>
</tr>
<tr>
<td><strong>I see myself as a ‘mountain’</strong></td>
<td>Views about struggling in her ascent to the top because of gender and other obstacles</td>
<td>Readiness to serve despite the obstacles</td>
</tr>
</tbody>
</table>

Table 7.1 highlights situations where metaphors could be used effectively to describe the implementation of *amanah* principles. From the metaphors they shared, HEALs portray similar beliefs that, as academic leaders, they must carry out the duties of caring for the welfare of their unit, that is, their staff, academics, and students. Feeling that one has to be a protector makes male academic leaders feel secure about the powerful position they possess. Moreover, such self-constructed views portray how HEALs in this study...
possess empathetic characteristics that enable them to comprehend how contextual, problematic situations have an effect on staff, students, and colleagues. Establishing this relationship between metaphors and *amanah* makes a novel contribution to new knowledge by making a connection between contextual discourse values (*amanah*) and sensemaking through metaphors in academic leadership in a non-Western context.

Consistent with Jackson (1998), conformity to expectations makes HEALs engage in ‘social imitation’ where they try to internalise this belief in leadership practice, and attempt to influence their unit members to conform to this socio-religious expectation. Findings suggest that it is through metaphors that HEALs portray their leadership. Metaphors provide leaders with a way to perform the sensemaking role that is the essence of leadership (Parry, 2008).

Through metaphors, HEALs convey leadership that is unique to the context in which they work. One HEAL conveyed this internalisation through the metaphor of ‘feeling like a soldier’ and asking his members to imbibe this value into their academic lives so that they could work collaboratively, to ‘run the race’ together for *amanah*. However, it is not clear whether these metaphors translate to effective HEALs’ in-role behaviours. Further studies need to be carried out to examine the effects of metaphors on how subordinates view their academic leaders in actual practice. Nevertheless, this study’s findings contribute to new knowledge on the role that metaphors and sensemaking play in academic leadership in a non-Western context, especially understanding how leaders internalise and apply these meanings in leadership practice.

### 7.1.4 Role consensus

Consensus in role theory relates to how various persons (e.g., HEALs) in social roles agree to the expectations that are held by them. Normative consensus occurs because they share norms, they know what they are expected to do, and if they do not support the norms, they can be sanctioned for it. Relative to the findings, two issues are discussed: (i) the hegemonic influence of social status and positions; ii) contextualisation helping HEALs deal with
intellectual and inter-generational differences

7.1.4.1 Social position and status exert hegemonic power on social interaction

Findings show that HEALs had to contend with the ramifications of restrictive interactions caused by a high power distance relationship. This type of relationship gives no guarantees of equal opportunities and freedom to communicate (Sadri, Weber, & Gentry, 2011). As emphasised by Collard (2007), a person’s position, age, and power gained from family status and connections influence social interactions in this context. Following this line of thought, there are a number of issues raised by the findings. First, in terms of position, findings show that HEALs struggled to communicate with top management to obtain resources. This experience was noted by Heads of Department (HOD) whose access to top management was through the Deans. Lack of access to top management could be due to the tendency of Asian leaders in the top-most hierarchy to give weight to formal authority, i.e., large power distance (Hallinger, 2010). Such a tendency results in the expectation of giving top management social deference. It also creates an invisible demarcation line stifling bottom-up communication, freedom to speak, and being heard. The study argues that, in this context, top-down communication results in HEALs’ passive compliance to policies that they know will likely change again. As found in this study, some HEALs at HOD level feel a direct apathy towards their top management because they are not provided with a forum to be heard.

Consistent with the observations made by Geertz (1961) and Koentjaraningrat (1985), HEALs observe the values of *sungkan* – embarrassed reverence – when dealing with ranked, senior academics. The value of sungkan imposes limitations on the freedom to speak for younger HEALs. They must observe *rukun*, or self-control and try as much as possible to be conciliatory. Thus, dialogues facilitated in closed-door scenarios or outside of the office, enabled opposing parties to listen to each other without ‘loss of face’. Dialogues such as these lift morale (Harris, Martin, & Agnew, 2004) as aggrieved members would have the chance to speak. Moreover, facilitating these dialogues can
activate HEALs’ identity salience; it allows them to exercise power, and shields them from the air of superiority, subtle if not direct, shown by powerful senior colleagues.

Therefore, HEALs in this study take a ‘self-in-relation’ stance of accommodating the needs of the more powerful senior academics in resolving conflicts, conforming to the suggestions made by Fletcher (2004). It can be argued, therefore, that despite the emphasis on collegiality, HEALs are confronted by unequal power relations in academia as the system puts a premium on the chronological accumulation of knowledge and expertise (Archer, 2008). This finding, therefore, contributes to the Western literature on the effects of unequal power relations on collegiality in academia, especially for academic leaders in a non-Western context.

7.1.4.2 Contextualisation helped HEALs harmonised intellectual and inter-generational differences

HEALs in this study harmonised differences caused by status, such as ranking and inter-generational differences in levels of competence, teaching styles/methods of instruction, and differences in attitudes towards learning. The differences create what Becher (1989 cited in Jones, 2011, p. 283) calls ‘tribes and territories in academia’ composed of staff with radically different forms of inquiry. These different forms of inquiry result in attitude dissimilarities because members do not share the same beliefs, as research has found (e.g. Koh, et.al., 2011).

The study argues that disharmony results in the lack of collective ownership to push forward the educational reforms desired by the Indonesian government. Collegiality, in a climate of trust and cooperation (Bryman, 2007, p. 702) is similarly hampered by disharmony. HEALs, therefore, were motivated to do everything they could to minimise collective disharmony to build better relationships within their units. However, the study argues that receptivity to cultural norms in resolving collective disharmony does not always translate into higher engagement in real practice. As Biddle (1986) argues, aiming for consensus is not always achievable because social actors interact in unstable
and dynamic social systems.

HEALs had to be savvy with utilising contextualisation – or positioning one’s approach to accommodate the diverse ways of thinking and behaving due to various individual, socio-cultural, and environmental contexts (Collard, 2007; Hallinger, 2011). The exercise of contextualisation in an Asian context is to uphold traditional values and respect, and perform leadership actions with subtlety and care so that HEALs do not appear rude and disrespectful to seniors and subordinates (Jogulu & Ferkins, 2012, p. 14). Consistent with Hallinger’s proposition (2011, p. 137), a HEAL’s ability to read the context correctly and adapt the leadership action or strategy in the exchange and interaction process, determines the strength of leader salience, and leader success.

HEALs were aided by contextualisation in trying to navigate unequal power relations caused by social positions and status. HEALs in this study demonstrated leadership in context because they were able to assess how their behaviour, e.g., facilitating conflict resolution, affects the behaviour of others, and by doing so, adjust their behaviour appropriately to the situation (Bess & Goldman, 2001). Understanding contexts makes leadership practice 'culture-bound' (Goh, 2009), meaning that situations or contingencies vary according to the different contexts and assumptions where leaders operate. Hence, it is important that leaders assess their own behaviours as they try to understand the prevailing structural conditions and limitations to ensure a better ‘fit’ of their strategy with context (Bass, 1990, 1997, 2008; Vilkinas & West, 2011). This study confirmed that view.

These findings have implications for Indonesian HEIs where improved two-way communication is needed between top management and academic leaders. One way would be to afford HEALs the opportunity to have better conversations with top management, not just through their Deans, about staff welfare conditions and the effects of policies. This strategy is consistent with Hallinger’s (2011) proposition that with better bottom-line engagement, leaders will have the capacity to understand the context and adapt the appropriate leadership strategy.
Indonesian HEIs can benefit from implementing sound interventions to support HEALs bridge intellectual and inter-generational differences. There is a lot of benefit to be gained by supporting programs aimed at developing inter-personal skills and communication skills between academics, and between HEALs and their staff. It has been observed that universities whose mission relates to the provision of training have not, paradoxically, invested much in the development of their own people (Smith, 2002, p. 307). The study argues that these important elements need to be engaged in a dynamic, culturally-sensitive yet adaptive inter-personal and communication skills intervention. However, HEALs need to make the judgement not only about what intervention works, but what intervention works in different settings (Hallinger, 2011, p. 138). This could gradually minimise power distance gaps defining social interactions in collectivist countries like Indonesia. Whether such interventions are necessary needs to be examined, or tailored to the contextual realities in Indonesia HEIs, would be an interesting subject for future investigation.

To enable HEALs to navigate unequal power relations it is important for Indonesian HEIs to recognise that HEALs’ efficacy as leaders could be enhanced through greater access to higher qualifications and academic tracking opportunities (e.g., professorships). This is currently lacking in most Indonesian higher education, and includes unclear professional development paths, lack of distinction in academic ranks and hierarchies, and unclear tenure and career progressions (USAID, 2009). It has been argued that lack of leadership support and progression result generally from a lack of human capital development programs in Indonesian HEIs (USAID, 2009). Consequently, the lack of human capital development programs has resulted in a dip in morale and disenfranchisement among senior academics and those academics with strong leadership potential (USAID, 2009). Furthermore, Indonesian HEIs could also promote better mentoring roles for ranked senior academics, helping them cultivate a transformative relationship with younger HEALs so they contribute to leadership development, and dissipate the normative effects of social positions and status identified in this study. Social position and status are new constructs that enhance the literature on contextualisation factors in academic leadership.
7.1.5 Role conflict

Role conflict relates to the clash of competing roles where the expectations of one social role come into conflict with those of another role, creating tensions in the practice of leading. In this discussion, role conflicts in HEALs have occurred due to the multiple roles they play at work, and the multiple expectations of those roles. Two issues are discussed: i) The personal and professional cost of actualising HEALs’ mandates; and ii) The quest for better remuneration creating role conflicts.

7.1.5.1 Actualising mandates impose on HEALs high personal and professional cost

Findings suggest that there appear to be differences in core values between what the institution expects from HEALs (to manage and lead), and what the HEALs value as their core passion: teaching, because they believe that, first and foremost, they are academics. Consistent with the findings of Turnbull and Edwards (2005), role conflicts can lead to confusion, uncertainty, and discomfort, and as HEALs showed, feelings of desperation. HEALs feel the brunt of pressures due to the resource deficiencies identified in this study. Consistent with Spendlove’s (2007) argument, resource deficiencies have resulted in a high cost to scholarship and leadership for HEALs, as evidenced in this study.

The experiences of HEALs in this study confirm the views of Degn (2014) who argued that academic leaders suffer from the conflicts of establishing academic legitimacy to maintain academic status, yet, at the same time, must perform expected leadership roles. Stryker (1994) called this the paradox between ‘freedom’ (academic legitimacy) and ‘constraint’ (leadership restrictions).

Therefore, due to the inter-connected nature of leading and managing, findings in this study suggest that Indonesian HEIs need to evaluate, in a fair and objective manner, the gains of their departments through the performance of their HEALs. As findings show, an objective performance appraisal process is currently non-existent in the HEIs covered by this study. Responsiveness, as
argued by Mantere (2008), relates to top management providing their academic leaders timely feedback on their performance, mentoring (where necessary), and sorting through issues affecting their performance. Through this mechanism, personal issues and grievances of HEALs and their subordinates can be identified, or top management could provide resources, and adjust workloads, to stimulate scholarship and research (Benoit & Graham, 2005). Findings in this study enhance the extant literature on the role that resource deficiencies play on academic leadership, by identifying the different barriers causing role conflicts for academic leaders in non-Western settings.

7.1.5.2 The quest for better remuneration creates role conflicts

Findings suggest that the need for better remuneration has caused academics in private and public universities to find other major sources of income to supplement the salaries that they receive. Therefore, many academics take on consulting work or teach in other universities. This situation diminishes the teaching resources because the available teaching pool is not sufficient to meet the needs of an expanding student population. This is also one of the major underlying causes why HEALs are over-burdened with teaching and managing responsibilities – they must not only look for additional lecturers, but also teach to fill the gaps in the limited teaching pool.

Unfavourably low remuneration, and the lack of adequate incentives for growth, are conditions undoubtedly creating conflicts in managing and teaching for HEALs. Situations like this lead to compromises where the efficacy of one, or both roles, suffers as research found (e.g. LeBlanc, London, & Huisman, 2013). Consistent with the findings of Degn (2014), academic leaders can be pulled in two different directions: with available teaching resources, they can help maintain academic quality and legitimacy. But if they spend more time balancing managerial and teaching responsibilities, one of these roles suffer.

There are several generative reasons why these situations occur for HEALs. First is the conflict of the teaching option versus securing adequate income for the family. In this study, public HEALs face no choice but to allow their
academics who work in public universities to teach elsewhere. These findings are consistent with research done by Suryadarma, Pomeroy, and Tanuwidjaja (2011, p. 2) who reported that three-quarters of university researchers’ income in their sample comes from supplementary or non-core activities like additional teaching in another institution, consulting, and research projects. Nevertheless, research, teaching, and students suffer in both sectors, with too many students in one class creating lack of focus, academics are unavailable for student advising, and some academics are reported to teach without an updated syllabus as they are too busy doing other activities.

In public HEIs, the academic salary structure is described as complex and poorly geared towards incentives, thereby often motivating academics to secure as much as three-quarters of their income off-campus (Hill & Thee, 2012, p. 246). It is said that in the interest of staff development and enhanced quality, public sector academics are allowed to teach (‘on loan’) to private universities, and their salaries are paid by the government, and the private university as well. In the mid-2000s, there was aggressive filching of public sector academics by private universities (Welch, 2007, p. 674); currently, due to the lack of comprehensive statistical data, it is not clear how many public sector academics are working part-time, full-time, or on a contract basis in private universities. This brings to mind Bottery’s (2006, p. 15) argument that when the discourse of economic activity invades the discourse of education activities, there is the danger of education becoming a private consumable item, a positional good, in which self-interest, and ‘consumerism’ as the model for living come to dominate. This means that in the quest for better remuneration, academics have to make compromises on their psychological contract and commitment to their institutions, and HEALs are in the midst of balancing these interests.

The second conflict for HEALs is that, by allowing their academics to teach in other universities or institutions, they are unable to guard their institution’s intellectual property rights. While it is a known fact that academics need to constantly update their course materials, they must utilise the facilities of the host institution for uploading and downloading materials that carry the property
seal of that institution. Moreover, arguments can be made about who has ownership of research outputs, is it the source institution, or the host institution? These are contentious issues that HEALs need to consider in the deployment of their academics to other institutions, or in the employment of contractual staff to fill the vacancies created by deployed academics. This is one of the many issues with inter-institutional academic mobility that Hill and Thee (2012) regard as an essential ingredient of a dynamic high-quality education system.

Findings in this study have implications for Indonesian HEIs to institute reforms in staff remuneration systems to avoid ‘lagging behind comparative indicators in the education sector’ (Hill & Thee, 2012, p. 248). One of these indicators is an institution-wide performance-based rewards and recognition program, not only for lecturers but also for staff. As HEALs report in this study, such a system is virtually non-existent, except for the current practice of giving an incentive known as ‘dosen inti’ (core lecturer) where the pay is higher if the lecturer is research-active (Hill & Thee, 2012, p. 248). These findings provide new data on the causes of the role conflicts HEALs experience in their effort to lead resource-deficient institutions. This contributes new knowledge on the ramifications of role conflicts due to resource deficiencies on academic leadership in non-Western countries like Indonesia.

7.1.5.3 Support of closest networks alleviates the burden of role conflicts

Findings in this study suggest that HEALs face two or more contradictory demands, in which a successful response to one demand means a failed response to the other. Faced with these role conflicts and the burdens of their mandates, the study found that HEALs resort to the loving support of their families and close friends as a way of coping. What has emerged from the data is that their families and closest friends provide them with the understanding and balance to face complex job demands.

As male HEALs report, the administrative burdens extended their work time, and created a toll on family time. This acted as a catalyst for work-life
imbalance because of the negative spill-over from work to home (Pocock, Skinner, & Pisaniello, 2010). In this study, several HEALs who are fathers lamented that if only they had a smaller administrative workload, they would be able to have more time for their family. This finding is consistent with research by Pocock et al. (2010) who argued that in their desire to build their careers, and reap more financial benefits for their family, men have a tendency to neglect their family commitments.

This appears to be the case with male HEALs who work in public universities (as previously discussed, low remuneration is a huge driver in the desire to look for other income sources). Male HEALs, therefore, try to balance these areas of role conflicts with the support of their wives and family. One example a male HEAL cited is that his wife does not complain too much about his meagre pay from the university, as they belong to a dual-income household that Indonesian studies (e.g. Utomo, 2012) cite as becoming a trend in Indonesian households, a form of egalitarian partnership. Yet this trend does not erase the fact that Indonesian males are nominated by society, a gender-role expectation, to be primary income earners, and thus it behoves on HEIs to alleviate the situation by improving male academic leaders’ remuneration and incentives. This study provides evidence of the role conflicts male academic leaders face in their dual roles as husbands/fathers and leaders, and adds new knowledge to the limited studies about male academic leaders in a non-Western context.

Female HEALs consider that the support from their immediate family, and from their spouse and children, significantly influenced their decision to be an academic leader. Some female HEALs reported that it helped that their spouses used to be academic leaders themselves. This situation made it less difficult to talk, share, and discuss problems that arise at work. For others, it helped that their spouses understood that they had working careers before marriage and so it was likely that they as wives, would continue having their own careers. Family support influences a woman leader’s views about ambition and drive to become leaders (Cubillo & Brown, 2003; Elliot & Stead, 2008; Gronn, 1999). Family support also helps shape one’s self-belief as a leader (Gronn, 1999),
and is one of the enabling factors in the success of a leader (Cafarella & Zinn, 1999). Findings in this study confirmed this view.

The fact that female HEALs in this study tend to be supported by their spouses in their leadership aspirations may be argued as a positive sign of the gradual cultural shift in the way Indonesian society regards the female persona as a contributor to national development. Current statistical data show more female participation in the labour force (BPS, 2011), as there appears to be a gradual dismantling of the social position of males as major economic breadwinners. The cultural shift of females taking over non-traditional roles could lead to more females being freed from the stereotypes, giving them the opportunity to ascend the leadership ladder (Mariga, 2008). The 3Ms (masak, macak, manak – ‘cook’, ‘put on make-up’, ‘breed’) that define women’s roles in traditional Indonesian society (Murniati, 2012) are being challenged by this gradual shift in gender paradigm. The findings also shine a positive light on the role of the family in the career aspirations of female HEALs, consistent with other studies on this subject (Cubillo & Brown, 2003; Fine, 2009; Fitzgerald, 2014; Murniati, 2012; Srimulyani, 2007).

Furthermore, the findings of this study suggest opportunities for future studies on the role of the closest social networks in the career trajectory of male and female academic leaders. A social network analysis (Hoppe & Reinelt, 2010, cited in Day et al., 2014) would be interesting to pursue, to examine how HEALs’ social networks made it more bearable for them to perform their roles under restrictive social control conditions. It would also broaden understanding of the role of networks in leadership practice in a non-Western context, especially the role of mentors in female academic leadership progression. Even though close family support was a driving force for women’s aspirations to leadership positions (see Cubillo & Brown, 2003), the role of mentors to enhance male and female career progression (see, Fitzsimmons et al., 2013) has not been explored in studies on academic leaders in non-Western contexts.

The findings on the effects of work overload on the lives of academic leaders have implications for work-life balance studies for HEALs in non-Western contexts. The different levels of work-life balance issues, and the support
provided by the family to leaders undergoing role conflicts explored in this study pose important policy implications for Indonesian HEIs. HEIs should recognise that the issue of role conflicts resulting in work-life imbalance does not only affect women but also men. Research by Fujimoto, Azamat, & Härtel, 2012) suggest that institutions should show sensitivity to men’s gendered dilemmas in relation to their job demands that include reductions in long work hours. Doing so would enable male HEALs to gain more control over work-life balance, which in turn, would lead to increased productivity and time for the family.

While this suggestion is appealing to men, it may be argued that it is a Western suggestion that presupposes men are working beyond the normal hours without help. In Indonesia’s context, male leaders’ patronage of their staff makes it efficient for them to ask for support from staff beyond the call of duty. As shown in this study, they do not have to do the administrative tasks by themselves and could give it to their staff. But male HEALs’ work extends beyond administration; they also have to coordinate, monitor, report progress, and make decisions that eat up their productive time for teaching and research. In the case of female HEALs, the dual role of work and family also requires job-related discretion from their immediate superiors for the need for flexibility in work schedules. Therefore, Indonesian HEIs must endeavour to examine work systems in academia that cause work-life imbalance for HEALs so as to institutionalise gender-sensitive management principles in academic work.

7.1.6 Issues of Role Ambiguity

Role ambiguity occurs when position holders do not possess clear, well-defined roles that enable them to feel a sense of ownership of their role. A lack of role clarity could result in ambiguity in duties and responsibilities. An issue in this regard relates to role enhancement of the role of an academic leader, and preparation for the role. These are discussed.

7.1.6.1 Role enhancement is a necessity for HEALs’ development

From the findings, the study found that there is no institution-wide, planned, and systematic development program for heads of departments. There is no
preparation before assuming the role, and HEALs report there is no clear job description, or job accountabilities. Some HEALs expressed a sense of grievance that they did not receive sufficient support from their institutions in the development of their careers as academic leaders. While it is true that the majority of HEALs in this study had previous experience of between 5-10 years as Department Secretary, this experience helped them understand only the administrative requirements of the job, which was about managing administrative paperwork, scheduling classes, and coordinating course delivery. Gallant (2014) calls this a micro-focus experience rather than the big picture experience that leadership requires. There is no preparation before assuming the role, for example, in management and leadership, or financial management, and there is no job contract or clear job description. Some of them relied on the support of their program secretaries for routine administrative activities; others relied on the advice and guidance of their previous mentors, and the support of their peers.

Without preparation, research has shown that even those who are deemed competent and qualified and well-suited for a leading role may still find the transition from an academic to management and leadership roles to be difficult. Leaders must fill different roles and encounter different aspects of the environment. The lack of preparation for academic roles can leave new academic leaders feeling misunderstood, unappreciated, and inadequate, frustrated, and discouraged (Raines & Alberg, 2003). These arguments underline how crucial sufficient preparation is before leadership roles are taken on, as shown in studies by Bush and Jackson (2002) and Bush (2010).

Preparation of academic leaders is important to succeed in the role as shown in other studies by Bush and Jackson (2002) and Bush (2010). Aziz et al. (2005) suggests that training in preparation for an academic leader’s role and responsibilities would be helpful in minimising role ambiguity and conflict, and enable leaders to contribute meaningfully to the functioning of their departments. One avenue scholars suggest for preparation is to suggest a mentor to the leader protégé’. It is seen as a transformative relationship in which the mentor is actively invested in shaping the protégé’s worldview,
acting as role model in the sharing of experiences, ideas and insights, and his/her potential contribution to the institution (Murphy, 2003). In return, according to Zey (1984 cited in Murphy, p. 90), the mentor’s reward would be potential career enhancement, development of a potential information network for potential collaborative ventures, having access to the protégé as a trusted adviser, and intrinsic personal satisfaction of helping the protégé.

Existing research emphasises that what one learns prior to entry into a role has an impact on how one performs in that role (Bolden et al., 2012). For example, on preparing academic leaders in Canada, there are recommendations that future leaders should be appointed 6-12 months in advance, and have the incoming candidate job-shadow one term prior to occupying the position. That also means a policy has to be in place allowing an early release time for the incoming candidate to undertake job-shadowing (LeBlanc et al., 2013). This belief underlines the significance of sufficiently preparing academic leaders before they take on leadership roles, as transitioning from one leader to another is important. Authorities concerned with the appointment of academic leaders are recommended to give more care to managing their arrival, induction, and departure (Barker, 2006, cited in LeBlanc, London, & Huisman, 2013, p. 137). Preparation programs for future HEALs could focus on collaboration skills and broad-based stakeholder involvement (Hackman, Bauer, Cambron-McCabe, & Quinn, 2009). These are apt programs in view of Indonesian HEIs’ strategic goal of widening its engagement with the community for research and development.

A program initiated by the USAID in partnership with the Directorate General for Higher Education (DGHE) offers an opportunity to develop programs for higher education leadership. Entitled Higher Education Leadership and Management (HELM), this program focuses on four management areas: general administration and leadership, financial management, quality assurance, and collaboration with external stakeholders. To date, the HELM initiative has trained nearly 3,000 higher education professionals (67% male and 33% female) at fifty (50) HEIs across Indonesia, focusing on quality education and research, expanded community service, and local partnerships.
In 2014, twenty-seven university (27) rectors, vice-rectors and deans underwent a three-day workshop to examine Kotter’s Eight Steps to Change, which was conducted in Medan, North Sumatra. In this workshop, the academic leaders recognised the need to manage change but they also recognised the difficulties of implementing change strategies (USAID, 2015). Several other developmental initiatives in the areas of improving managerial systems, financial skills, and technology-based blended learning systems for professional development, among other programs, are being implemented to develop better HEIs.

### 7.2 Contribution to Gender Theory

Utilising the gender-organisation structure-system model (Fagenson, 1990) and the gender-sensitive model (Yoder, 2001), the study found that HEALs’ approach to organisational constraints to their roles, are gendered. Their approaches vary according to their understanding of context and the interactive discourse between people in that context. Their approaches also vary in their self-in-relation stance to the forces that inhibit their salience as leaders. It can be concluded that despite having a clear understanding of their gender roles, and conforming to these role expectations, HEALs enact their identity as leaders differently. Some of the differences conform to the extant gender literature on gender differences in leadership that argues men and women lead differently even when they belong to the same position (e.g. Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly & Karau, 2002; Eagly, Wood, & Diekman, 2000; Hooijberg & Choi, 2000). These differences are now discussed:

#### 7.2.1 Perceptions of being a female academic leader

As discussed in Chapter 5, this study found that the self-constructed identity of the Indonesian female HEAL conforms to the gender role expectations of being communal, showing empathy, treating staff equitably, consistently, and inclusively (Heilman, 2012; Vecchio, 2002, 2003). In summary, the female HEALs in this study tend to make their staff feel important and energised which is consistent with Rosener’s (1990) view of communality through
inspiring actions to develop staff. Consistent with existing research, they conform to the image of the stereotypical woman leader who is pastoral, caring, cooperative, and nurturing (Bass & Avolio, 1994; Eagly & Johannesen-Schmidt, 2001; Eagly et al., 2000; Heilman, 2012). These female HEALs tend to be proud of their communal roles, and committed to helping their staff surmount the many difficulties of working in Indonesian universities that, in their view, are organisationally resource-deficient and lacking in top leadership support.

The female HEALs in this study are aware of the structural limitations that have impacts on staff welfare conditions, and those constraining their leadership (discussed in Chapter 5). Such awareness helps the female HEALs to be socially-sensitive (Alimo-Metcalfe, 2010; Bass & Avolio, 1994; Sparrow & Rigg, 1993) to the needs of subordinates. In turn, subordinates feel enhanced positive self-worth when leaders show they care (Rosener, 1990). Importantly, caring for others also enhances a female HEAL’s feelings of self-esteem (Sparrow & Rigg, 1993) which is the positive feeling that she has worthy values to contribute. Metaphors that allude to this caring, pastoral role include being ‘motherly’ and having a ‘home-management style’ where they desire for orderly working conditions for staff. It is less self-serving, and consistent with existing studies of the traits of transformational leaders (Bass & Avolio, 1994).

7.2.2 Perceptions of being a male academic leader

Similar to the female HEALs’ nurturing traits, the socially-constructed identity of Indonesian male HEALs tends to demonstrate strong feelings of protectiveness for staff. This was demonstrated by one of them through the metaphor of ‘being an umbrella, a shelter’. Being a protector conforms to the social role expectation that, as a leader, the Indonesian male HEAL demonstrates the ideal of being a ‘father’ figure to subordinates. This finding adds a new construct to the literature of male leadership, as being ‘protective’ is not included in the literature of male leadership traits of being dominant, assertive, controlling (Eagly & Johannesen-Schmidt, 2001; Vecchio, 2002). Furthermore, similar to the female HEALs, the male HEALs also feel empathy for staff needs, probably as part of his ‘protective nature’ but his effort or
actions to advocate for staff welfare tended not to show the same level of assertiveness shown by the female HEALs. In fact, the study documented a certain level of apathy on the part of male HEALs to push for resources, relying instead on his positional authority where its effectiveness is tied to supportive policies and regulations. The HEALs in this study believe that these supportive policies and regulations need improvement, or are currently absent.

Thus, even though the male HEALs also complain about the lengthy approval process, they are not overly fazed by the bureaucracy; instead they tend to show willingness to follow the regulations however circuitous they may be. In keeping with other studies, such as Tannen (1990), the male HEALs are typically inclined to follow rules. The longer they are in a leadership position (majority of the male HEALs in the study have more than 5-10 years of leadership experience), the more the male leaders tend to view leadership as a non-personal assignment that is easy to handle (Haake, 2009). This means male HEALs tend not to regard situations as problematic because there are policies in place that would handle these problems. In some way this is probably a safe stance to take; male HEALs will not feel dejected if their requests for resources are not approved because they can always blame existing policies. In this study, the male HEALs consider it important that staff seem them in control, and inefficient policies in their discourse can always be used to cloak that loss of power over resources. Nevertheless, this apparent apathy, or a conscious ambivalence towards the system, shows that male HEALs are not showing high levels of assertiveness to bypass the system, disconfirming the arguments made by Sadler (2003) that male leaders are more aggressive in the pursuit of their goals.

Much of the established literature portrays men as having higher task focus (Vecchio, 2002, 2003), and being rational and directive (Yukongdi & Benson, 2005) in getting things done. The male HEALs’ ‘creative approach’, means that male HEALs will take over jobs from uncooperative lecturers and have the staff do it for them, which could be interpreted as a rational approach. To male HEALs, the most important agenda of the day is to get the job done, no matter what the approach. Female HEALs, on the other hand, tend to go out of their
way to reach out intensively with errant lecturers and chase after them for uncompleted work. Female HEALs, therefore, appear to be more conscientious in getting the job done. They are less hierarchical, meaning they can do without using much of their authority to get these things done, e.g. chasing after errant lecturers without giving much of that responsibility to their staff because they are more hands-on in their approach. They would prefer to do the job themselves rather than delegating them to their staff. This manifests a less hierarchical way of leading, consistent with that existing literature about women leaders’ leadership styles (Ozga, 1993, cited in Blackmore, 1999, p. 56).

Despite this difference in perspective, it appears that the self-constructed view of leadership by female HEALs (nurturing, pastoral) and male HEALs (protectiveness) extends from the parent-child relationship that is the model for relationships between superiors and subordinates in Indonesian work organisations. In general, the Indonesians fit themselves easily into a vertical relationship between superiors whom they consider to be ‘Bapak’ (Father) or ‘Ibu’ (Mother), and subordinates who consider themselves their ‘Anak’ (child) (Hofstede, 1980; House et al., 2004). In this study, the combination of collectivism and hierarchy lead to the development of special bonds between the academic leader and his/her subordinates. It is this special bond of caring and protecting the unit that leads HEALs in this study to advocate strongly for better staff working conditions. This knowledge advances our understanding of the role that culture plays in HEALs’ perceptions of leadership, and how they enact their leaders’ roles within a collectivist society.

For example, due to funding shortfall and structural unresponsiveness due to bureaucracy, sub-level heads must compete against one another for fiscal resources. The study found that the problem of funding shortfall is acutely more difficult for private HEALs than for public HEALs, while the problem of structural unresponsiveness for funds disbursement is acutely more difficult for public HEALs than for private HEALs.

The Indonesian government helps alleviate the financial shortfalls for private HEIs by paying the salaries of public academics ‘on loan’ to private HEIs. As
discussed in *Chapter 2*, private HEIs rely for most of their financial resources on tuition fees and donations, which creates funding shortfalls. Public HEIs, on the other hand, receive financial subsidies from the government, and although they must raise monies for themselves, there is constant inflow of public funds. However, despite autonomy laws being in place, there are too many binding rules and restrictions imposed by the government for monies earned by academics through research projects, which are siphoned back into the university bureaucracy. Part of the rationale for this is better fiscal accountability at the university level, a way of decreasing the alleged corruption pervading the education sector in Indonesia (Suryadarma, 2012).

These findings add evidence to other studies on the plight experienced by HEIs in Indonesia (e.g., Hill & Thee, 2012; Welch, 2007; 2011; Wicaksono & Friawan, 2011). Importantly, these findings emanate from the academic leaders themselves who are struggling in the front-line to manage and lead HEIs. Their voices make a significant contribution to the limited studies on academic leaders in Indonesia and the Asian region (e.g., Marginson & Sawir, 2006).

Another finding relates to HEALs’ capability to create valuable social capital. Social capital is created through greater connectedness with external networks that recognise the value of one’s talents and expertise (Fitzsimmons, Callan, & Paulsen, 2013). Findings suggest that HEALs understand the importance of building collaborations with other academic institutions, domestic and overseas, with industry partners, with other scholarly groups and associations, and with the community at large. This finding is consistent with Quinn et al.’s (2007) study, which argued that an influential social network helps leaders obtain important information outside the social loops to institute structural improvements.

However, HEALs are not provided by their institutions with sufficient foundational resources to attend networking activities that provide them with important conduits for wider academic recognition. Private HEALs’ experience in this area is more problematic compared to public HEALs due to limited fiscal resources. Private HEALs report that they are not encouraged to go to overseas conferences because there is no sufficient budget for such purposes.
Public HEALs, on the other hand, obtain more support, yet the slow fund disbursement process dissuades many from going to international conferences as they have to dig into their pockets first, fund the trips in advance, then wait for a long reimbursement period. Therefore, it can be argued that irrespective of whether they belong to private or public HEIs, HEALs in this study face two sides of the same problem that have a huge impact on their identity salience as academic leaders. If they have access to such resources, HEALs would have a favourable sense of identity salience and self-belief in their capability to lead (Stets & Burke, 2000). These findings add new dimensions to current thinking that HEIs in Indonesia must improve the structural machinery to diversify funding sources, and streamline the internal bureaucracy that is perceived as inefficient, to enable key stakeholders in the system, namely, HEALs, to perform their mandates effectively (OECD & ADB, 2015).

Another important finding that has implications for HEALs’ attempts to create a sense of order is the rapid changes in education policies. The study argues that rapid changes in policies create unnecessary misunderstanding and inconsistent interpretation of these policies, resulting in the lack of structural responsiveness perceived by HEALs. HEALs report being confused at the rapid changes in policies: they have not finished implementing one policy, and a new one comes along. Consequently, problems arise in the course of trickling down information to the bottom-line, and, as HEALs report, there appears to be ambivalence and surface compliance to these policies. Moreover, rapid changes in policies decrease an academic leader’s decision-making capabilities. Consistent with strategy studies (Floyd & Lane, 2000; Floyd & Wooldridge, 2000; Mantere, 2008), if policies are unclear or inconsistent, leaders would not feel confident in deciding effectively which resources at their disposal would create an impact on their work. The study argues that inconsistent policies do not provide HEALs with a safe anchor on which to base their decisions.

This finding has policy implications for Indonesian HEIs’ viability in the face of changing contextual conditions. What needs to happen is wilful determination by top university leaders to keep their academic leaders well-
informed of the changes, provide sufficient time for transitioning and buy-in to occur, and the opening of responsive two-way communication channels to trickle down information to the bottom-line. Nonetheless, it can be said though that the Indonesian experience is certainly not unique, as educational leadership studies in other countries in the region, such as Thailand, Malaysia, Singapore, Hongkong, and Taiwan, reportedly suffer similar problems related to the lack of clear policies and communication of policies to the staff (Hallinger, 2010). Nevertheless, this finding adds new understanding about the effects of rapid policy changes on HEALs’ decision-making capabilities in a non-Western context, and expands existing knowledge on academic leaders’ experiences in the processes of educational reform and change in Western societies (Hallinger, 2010).

7.2.3 Gender differences in approach to organisational constraints

While both genders believe that organisational disharmony is not productive for organisational members and that both aim to bring in collective order and collaboration, male HEALs’ efforts to minimise organisational disharmony differed from female HEALs’ approach. Two reasons can be deduced in this study: (i) gender roles play a big factor; and (ii) female and male HEALs are confronted with different socio-relational discourses, even if they belong to the same communities of practice. First, male HEALs approach the problem of resolving differences in ways that show liminal awareness of context, and an understanding of how Indonesian men ‘do things around here, naturally’, while female HEALs understand how they are expected to act in their own socio-cultural discourse. This finding is consistent with a study by Jogulu and Ferkins (2012), which concluded that the cultural environment has an impact on the centrality of leadership practice.

In such settings, male HEALs were assertive but did not feel threatened by subtle displays of superiority. Second, diffusing tensions with seniors in ‘relaxed, refreshing settings over a drink or two’ is a form of ‘outflanking’ strategy. Thus, Tjosvold and Sun’s (2002) argument is confirmed, that male HEALs can find acceptable, yet creative and proactive ways of solving the problem differently from female HEALs. Studies argue that the use of an
‘outflanking’ strategy of dealing with senior members is part of a multi-purpose agenda to increase homophilous (i.e., mostly men) networking opportunities (Ely, Ibarra, & Kolb, 2011) that could help male HEALs with their career growth (Gregory-Mina, 2012). This interesting finding on how male academic leaders use their knowledge of context, and thereafter devised a strategy appropriate to the demands of context, adds new knowledge on male academic leaders’ leadership practices in a non-Western context.

Female HEALs in this study do not use the ‘outflanking’ strategy utilised by their male counterparts. While research would argue that women are placed at a disadvantage because they are not aggressively trying to win over networks of social circles, in this case, influencing disagreeing parties and winning some alliance (Scott, 2005; Tonge, 2008), the female HEALs in this study showed the opposite. Findings show they prefer to resolve conflicting situations while at work. Outflanking requires them to socialise after work, an approach that is not congruent to societal role expectations for a married Indonesian woman with a family; she is expected to head home after work and attend to family obligations. She acts congruent to her *kodrat wanita* (the injunctive biological role expectation of caring for family first over careers). Therefore, consistent with prescribed societal roles, female HEALs in this study must utilise an approach that would see them gain social approval in the context in which they belong, rather than be evaluated negatively for their disjunctive roles. Consistent with research, less frequently, women prefer to adopt an approach or style that would produce unfavourable evaluations of their character (Eagly, Johannesen-Schmidt, & van Engen, 2003, pp. 583-584).

Therefore, if female HEALs want to utilise a resolution approach, they tend to do so through the way they interact and communicate. As found in this study, using ‘*soft conversation*’ is one such approach that symbolises respect for socially-dictated norms. Most of the participants (8 out of 14) were Javanese, and accepted Javanese social ethics dictate that women must be polite, careful and cautious in how they speak, how they express their opinions, and how they express what is deep in their hearts (Endraswara, 2003; Widyawati, 2010). Female HEALs understood that they must use a mode of expression to make
others, especially men, listen (Blackmore, 1999).

It can be argued that when faced with hostility and aggression, female HEALs developed strategies to cope and actively create viable operating identities which fitted their values (Marshall, 1995). For example, if female HEALs spoke in a firm assertive way towards a senior member, it could be construed as challenging the senior member and might result in uncomfortable tension between them. Verbally intimidating senior members could undermine a female HEALs’ influence (Scott, 2005). The dialogues they are brokering could result in an impasse and they might not resolve the differences.

For their part, none of the male HEALs, even those coming from the same ethnic group, described using ‘soft conversation’ as a strategy to exercise control. For example, a male HEAL did not refer to ‘soft conversation’ as a strategy to interact diffuse tensions with seniors, but instead described the communication dynamic as ‘acknowledging that we are people from the East, not the West’ (MH25). This male HEAL is referring to the way collectivist countries like Indonesia interact with others, where there is often frequent use of ‘indirect communication’ as a way of being ‘mindful of contextual factors’ compared to countries high on the individualism score (House et al., 2004, p. 452). Individualist countries are described as having more direct ways, low-context ways of communication (House et al., 2004). Similar to female HEALs, male HEALs must also adjust their approach, using more subtle ways of interacting and obtaining buy-in, according to accepted cultural scripts. Therefore, it could be argued that whether they use soft conversation, or Eastern-style communication, female and male HEALs use similar strategies of diffusing tension through the way they communicate. These strategies are resorted to implicitly to exercise control, without threatening the social status, and are certainly not a way to convey deference explicitly to seniority (Smith-Hefner, 1988).

Consistent with research on academic leaders (Vilkinas & West, 2011), female and male HEALs in this study are critical observers or integrators. They can decide which roles or actions had to be taken at any given time, based on their understanding of the role that environmental conditions have on their positions
as leaders. An example of being a ‘critical observer’, is exemplified by a female HEAL’s use of the metaphor of ‘seeing things through the ‘horse’s eyes’ which means that she possesses remarkable qualities of being attentive or being meticulous with details. This metaphor symbolises sharpness of insight necessary to decipher what problems need attention. On the other hand, male HEALs monitor acutely those un-cooperative team members who do not comply with academic regulations, e.g., submission of student assessments, research project reports, etc.

Male HEALS report being more assertive in dealing with these un-cooperative members, consistent with studies on male attributes (Eagly & Johannesen-Schmidt, 2001; Eagly & Karau, 2002), where tactics used to deal with them, for example, involve sending constant reminders through emails or calls (made for them by their staffs), or withholding the release of salary/wages. These sorts of tactics though are different from female HEALS’ approach where they take a more hands-on personal approach by calling the un-cooperative members and personally interacting with them, and not delegating this responsibility to the staff.

Being critical observers may be argued as a by-product of HEALS’ long leadership experience, where thirty out of thirty-five HEALS have had previous leadership experience of between five to ten years prior to their current positions. This wealth of experience aids in cementing a strong sense of self-belief in their capability to discern critical problems plaguing their units (Day & Harrison, 2007). These findings are useful addition to the extant literature on leadership behaviours related to the monitoring capabilities of academic leaders (e.g., Vilkinas & Cartan, 2001; Vilkinas & Ladyshewsky, 2012; Vilkinas, Leask, & Rogers, 2007; Vilkinas & West, 2011). While these findings are similar to Day and Harrison (2007), it is in the Indonesian setting that the study adds new knowledge to the literature on the role that leadership experience plays in achieving for women a strong sense of self-belief in academic leadership. In this case, this knowledge is made more substantive by the inclusion of metaphors through which academic leaders make sense of their experiences in context, and from where they derive meanings and relate them
to leadership practice in academia in a non-Western setting.

The leadership of female and male HEALs in this study was curtailed by insufficient fiscal resources, a lack of top leader support, and debilitating bureaucratic systems. Male HEALs agreed that bureaucratic processes are debilitating, yet they did not want to challenge the existing behemoth of regulations and policies. Their responses to instrumentality constraints showed that resources could be secured through formal positional authority (Eagly, Johannesen-Schmidt, & van Engen, 2003; Rosener, 1990). Male HEALs chose to comply with the interconnected regulations, despite the disadvantages and the way they affected their identities as leaders. This was evident among male HEALs in the public universities. They tend to show a general lack of impassioned desire to try to circumvent the bureaucratic system, although some of them resorted to ‘stop-gap’ measures by piggy-backing projects first, e.g., digging into their own pockets first.

Many of the female HEALs, on the other hand, demonstrated their resolve to strongly advocate for staff welfare. It was their advocacy for staff welfare conditions that triggered identity salience (Stryker, 2002). Female HEALs recognised the networks of power existing in their organisation through which leadership could be supported (Kelemen & Rumens, 2008, p. 92). They also understood which alliances were significant in terms of their importance, prominence, and function (Elliott & Stead, 2008). In such scenarios, the vocal female HEALs were not afraid to be demanding; in fact, they showed that they could tackle problems in non-stereotypical ways. Advocacy for staff has been found to be an important feature of excellent academic leaders, consistent with existing studies (Benoit & Graham, 2005; Bland, Weber-Main, Lund, & Finstad, 2005).

Advocacy is a strategic action the female HEALs take beyond the traditional calling of their ‘caring, pastoral’ role, communicating the staff needs to top management. In doing so, the study believes that the female HEALs fight to elevate their position, authority, and credibility to parties who acknowledge their valuable capital. A key resource that female HEALs need is increased funding for postgraduate studies. Thus, universities could increase resource
outlays for postgraduate scholarships to encourage more women to study abroad. If they desire to take scholarships domestically, they should be allowed more flexible work hours, or a decrease in their teaching loads/assignments, to enable appropriate balancing of domestic duties and postgraduate studies. This would help minimise the gendered dilemmas they are also facing with work-life imbalance.

Being seen as credible by significant gatekeepers legitimises female HEALs’ claim for leadership recognition (Bowles, 2012), which could prove useful in future career progression (Fitzsimmons et al., 2013). In addressing the challenges, the female HEALs fight to elevate their position, authority, and credibility in the eyes of other organisational parties, and try to influence those who acknowledge their value. Findings in this study, therefore, that female and male HEALs differed in their approach to resolving their constraints, are consistent with the results of a meta-analysis done by Eagly et al. (2003), showing that male and female styles tend to differ even when they occupy the same leadership role.

Furthermore, findings in this study highlighted that female HEALs showed strong self-belief in their capacity to make a difference to organisational outcomes (Karelaia & Guillen, 2012). It could be argued, therefore, that female HEALs’ actions ran counter to claims that they lack confidence and fear risk-taking (Heilman, 2012). However, acting assertively for the purposive acquisition of needed resources could also pose a career risk for female HEALs because Indonesian society encourages women to be low-key and acquiescent. The female HEALs in our study could be construed as too aggressive, or be seen as colluding or patronising other people with power, a ‘double bind’ that could affect their social acceptance as leaders.

7.2.4 Female HEALs’ experiences of the ‘triple bind’

Indonesia’s patriarchal society dictates institutional consciousness and behaviour, and the titles and position given to men and women leaders impose gendered expectations, which are also warranted in cultural and religious scripts, for example, Islamic scripts that position women as subservient to men
Men are generally regarded as heads of the family and this ascription extends towards their position in the socio-economic and political spheres of society. Women, therefore, have to work harder to be regarded as leaders (Utomo, 2012; Murniati, 2012), meaning they must be assertive in male-dominated and strongly hierarchical, and bureaucratic structures like Indonesian universities.

This has been the case of some female HEALs in this study: in their efforts to advocate assertively for satisfying working conditions for their staff, they must act in non-stereotypical ways, especially in the course of negotiating the resources they require. However, they tend to be socially-disliked for being masculine. Regarded as a form of aping (Gallant, 2014, p. 209), some female HEALs were viewed as too assertive, to the point of being pushy, showing power and dominance, which are masculine traits set up as standards for male leaders (Blackmore, 2002). Because of this, female HEALs encountered social disapproval. Their experience is consistent with studies suggesting that when women adjust their behaviour to lead like men they face disapproval because they should not act in non-stereotypically feminine ways (Eagly & Karau, 2002; Gallant, 2014; Heilman, 2012). Therefore, to avoid being socially-disliked, female HEALs have to adjust their behaviour to accommodate the leadership culture, and to show caring and nurturing behaviour, as expected of motherly behaviour in Indonesia’s collectivist society.

In behaving according to the prescribed societal gender-roles, some of the female HEALs in this study encountered disapproval for being too motherly, being regarded as soft and lacking firm leadership. But they ignored it, arguing that being motherly, showing care and nurturing, is how they see themselves as leaders. In this study, the researcher found that this is a ‘double bind’ situation that female HEALs encountered when advocating beyond the traditional calling of their caring, nurturing, and pastoral roles.

Paradoxical situations such as this facing female HEALs often exert implicit power over leadership (Kan & Parry, 2004), and their response to the paradox could also subject them to a bind. In the previous discussion on how they handle the dictates of social status by using a ‘soft conversation’ strategy to
exercise control (Smith-Hefner, 1988, 2009) over disharmony, puts them in a bind because they then run the risk of being exploited, and of being seen as lacking confidence. Female leaders had to be receptive to cultural edicts that forced them to accommodate unpalatable behaviours in their effort to minimise organisational discord. Or, if they aggressively apply for leadership vacancies, they could be subjected to prejudgements that they desire to pursue leadership opportunities normally offered to males.

Extending the findings on female HEALs’ experience of the ‘double bind’, the study suggests that another bind exists, a ‘triple bind’. In Figure 10.1, the study presents a conceptualisation of the triple bind that the researcher argues is the outcome of the challenges posed by gender roles, social position and status, and organisational resources, that have been identified from the literature as complicating leadership practices for female academic leaders. In this conceptualisation of the triple bind, the study draws on the notion of the ‘double bind’ and its key concepts and applications (Eagly & Carli, 2007; Eagly & Karau, 2002; Heilman & Okimoto, 2007). The study integrates these three factors as social control schemas creating the triple bind”

![Figure 7.1: Conceptualisation of the Triple Bind](image-url)
Extending the concept of the ‘double bind’ gender roles is the first schema that occurs at the individual level. Women in leadership, in many contexts, face a ‘double bind’ because of the negative attributions given to female leaders who act and behave like males to rise above the stereotyped role of being the ‘weaker gender’, and for not possessing the leadership traits of male leaders (Omar & Davidson, 2001). They are normative gender expectations imposed by socio-cultural edicts that compel women to be compliant to stereotypical roles so as to be liked, and yet entail them to be agentic to be regarded as competent, for which they are rebuked. Gender role expectations of this nature are especially difficult for female leaders in complex cultural contexts where social interactions are very much influenced by socio-cultural values and religious beliefs (Murniati, 2012; Robinson, 2009; Shah, 2006, 2010). The expectations of being a female and displaying leadership roles present a layer of difference and conflict, because these two roles are not aligned with femininity (see, for example, Eagly & Karau, 2002). When female leaders show assertive behaviours in enacting leadership responsibility, they are expected not to violate the stereotypes associated with their gender; if they do they are evaluated negatively and regarded as violating their feminine attributes (Fitzsimmons, Callan, & Paulsen, 2013; Young, 2005). In other words, it can be argued that social discourse imposes on female HEALs the belief that they are capable of ‘leading only from the middle’ because stereotypes accord men the preferential treatment for leadership, consistent with the findings of Coleman (2007) and (Mitroussi & Mitroussi, 2009).

On the other hand, acting in a masculine way threatens social expectations of how women ought to behave (Benschop & Dooreward, 1998), and such assumptions are based on how men and women are placed within the gendered hierarchical structures. Thus, women who do not behave in congruence with their expected stereotype could be penalised for violating the gender norms, and could be socially-rejected and receive personal negative comments, which are detrimental for career advancement (Heilman & Okimoto, 2007). This study argues that the constraints imposed by gender roles reflect how Indonesian society tends to continue to view the role of women, not in terms of leadership capacity, but in their social and communal roles. Gender roles place
women in the position of having to constantly defend their right to be assertive, to be heard.

Findings in this study suggest that the constraints imposed by gender roles reflect how Indonesian society tends to continue to view the role of women, not in terms of leadership capacity, but in their social and communal roles. These findings also confirm existing cross-cultural research in Asia alluding to the great influence and challenges that culture and tradition play for female leaders in this context (Yukongdi & Benson, 2005).

The second schema is social position and status. It occurs at the group level because leaders must interact with social actors in the practice of leadership (Yukl, 2012). Social position and status are conditions related to how social actors with ascribed status offer academic leaders’ access to power which shapes how they perceive their roles as leaders, and their interactions with others (Benschop & Dooreward, 1998; Carli, 1990, 2001; Fletcher, 2004). How much access to resources do male or female leaders each have if they work in a system of unequal power, for example, where perceived inequities in status exist due to their educational qualifications and academic ranking? In an Asian culture, people are more influenced by position, age, and power gained from family status and connections (Hofstede, 1980; House, et.al., 2004; Collard, 2007). In such contexts, those with less power and less status are argued to adopt a ‘self-in-relation’ stance where they anticipate and accommodate the needs of the more powerful without any expectation of reciprocity (Fletcher, 2004, p. 652).

The third schema, organisational resources, occurs at the organisational level. The study defines organisational resources as a condition where sufficient resources are allocated in an efficient and effective way through supportive leadership practices, policies, and internal systems. Organisational resources as a condition also include the presence of collegial support and institutional efforts for the development of people (Mantere, 2008); Floyd & Lane, 2000; Floyd & Wooldridge, 2000). Organisational resources provide HEALs with the instrumentalities that sustain leadership and their interactions. Resources are at the crux of being an empowered academic leader because they increase the
leader’s degree of choice (Yukl & Becker, 2006) as to what initiatives would be useful to empower (or improve the competence) of their departments.

These findings have policy implications for Indonesian HEIs. First, in terms of the first schema, gender roles, it can be suggested that university leaders need greater awareness of how female leaders negotiate the personal, professional, and organisational limitations to move up in their career (Airini et al., 2011, p. 59). For example, research has shown that compared to men who follow a faster, vertical track to top leadership, women follow a slower route, and at times make horizontal moves in hopes of getting ahead (Gregory-Mina, 2012). A key factor for slower routes is work-family issues (Gregory-Mina, 2012). In the context of this study, the primordial role of motherhood tend to influence most of the female HEALs’ personal motivation to rise to the top, as doing so would mean less time for family. Therefore they tend to shelve any leadership plans in favour of family duties.

However, paradoxically, by the time they start thinking of pursuing a leadership route (i.e. through higher qualifications and academic rank) due to lesser family care and responsibilities, majority of the female HEALs in this study have reached older age. Their male counterparts, on the other hand, reach leadership positions at a younger age because they do not have to shelve their aspirations for leadership due to family care responsibilities. This is not their biological role; their role is economic provider of the family. This was shown by more male HEALs being able to pursue having higher academic ranks (Associate Professors and Professors) than female HEALs. The difficulties older female HEALs alluded to, for example, in the metaphor of ‘I see myself as a mountain’, (Chapter 9, section 9.2.2) points to the challenging experiences they face in their rise to the top, e.g. lack of support or being dictated by senior, ranked academics, diffusing inter-generational tensions. Such difficulties could be argued as not only reflective of their gender, but also their age by the time they reached a higher leadership position, consistent with the findings of a recent work by Kholis (2014) who saw the link between age, seniority and leadership amongst female and male academics in Indonesian universities.

The researcher puts forward the suggestion that university leaders must be
aware of the challenges facing female leaders in their rise to the top, is consistent with other studies that highlight the need for greater understanding of the factors contributing to female leaders’ upward career trajectories so that institutions can plan better leadership programs for female HEALs (Gregory-Mina, 2012). As discussed in Chapter 7, Section 7.4.5, the need for role preparation prior to assumption of the role has been cited by HEALs as an area that needs to be planned and designed by HEIs to ensure female HEALs’ smooth movement up the career ladder. For example, those females being groomed for a leadership role should be undergoing a mentoring program where she can be an understudy to the outgoing leader, learning leadership skills in the process. This form of job-shadowing (Le Blanc et al., 2013) sees the potential leader being appointed a few months in advance, and then assigned to the outgoing leader who will endeavour to manage their arrival and induction into leadership. Job-shadowing, as part of a mentoring program, helps pave the way for meaningful role socialisation (Browne-Ferrigno & Muth, 2004). Another way would be to assign her action-research type initiatives enabling her to examine, and with the help of a mentor, diagnose work-related problems at work. It would expose this prospective leader to real-work problems that she will encounter moving up the leadership ladder.

Mentoring is useful not only for female HEALs but also for male HEALs. Irrespective of gender, leadership preparation would minimise role ambiguity, feelings of inadequacy, frustration, or discouragement, as highlighted in existing studies on leadership preparation (e.g. Raines & Alberg, 2003; LeBlanc et al., 2013; Bush & Jackson, 2002; Bush, 2010; Browne-Ferrigno & Muth, 2004).

Another way would be to assign HEALs to action-research type initiatives enabling them to examine, and with the help of a mentor, diagnose work-related problems at work. It would expose prospective HEALs to real-work problems that she will encounter moving up the leadership ladder, e.g. conflict resolution, negotiation, or arbitration. However the type of preparation program should be consistent with ‘institutional imperatives and strategic development plans, without also neglecting the needs of the individual position holder.’
(Brew & Boud, 1996, p. 19). An example would be a holistically-designed work-based learning programme where the individual (potential leader) is assigned an academic (content-based) adviser, and a workplace supervisor (e.g. Dean). This scheme is part of a negotiated learning agreement between the institution and the individual leader, an arrangement that also allows flexibility in how the leader paces his/her developmental tasks, while at the same time, supported by the institution (Brew & Boud, 1996). This type of program could be implemented irrespective of gender.

Understanding how female leaders navigate through the barriers provides a way of influencing organisational perceptions that the think leader-think male phenomenon (Jackson, 2001) in academia needs to change, or at the very least, revisited. Using a gender lens this could signal a cultural shift in the way Indonesian society values women’s contribution to society as economic movers, and not a token minority, especially in academia. Currently, the large gender gap between male and female academic leaders in Indonesian HEIs (DGHE, 2011, 2013) is testament to the fact that this phenomenon is likely to stay, unless Indonesian HEIs implement a strong, gradually socialised diversity policy which maintains that the top leadership pipeline is open to a diverse pool of talents, regardless of gender (Gregory-Mina, 2012).

To minimise the effects of the second bind, social positions and status, female HEALs in this study must be empowered beyond the pastoral calling of their role, a way to de-mystify the belief that only men can be effective leaders, with one HEAL saying, ‘gender equality is not about sameness between men and women. It is about justice’ (FH32). Therefore, it is important for university leaders to be aware of the labyrinths, or the barriers facing female leaders in taking multiple routes to the top (Eagly & Carli, 2007). More research in this area is needed, though, as documentations of these barriers facing female leaders is limited in Indonesia (see Kull, 2009; Murniati, 2012). As Yoder (2001) argues, it is important for institutions to create ‘gender congenial contexts’ that consider equalising gender composition in leadership positions, and emphasising how to equalise power distribution in that context as well, e.g. no gender is dominant over another, and if there is, empowerment efforts are in
place to help the gender minority rise up to the challenge.

Consistent with the new ideology of development (Gellert, 2015) for Indonesia, university leaders could offer female leaders opportunities to avail of higher qualifications and academic tracking opportunities (e.g., professorships). The low number of females taking doctoral programmes in Asian countries, including Indonesia, which currently stands at 37% compared to males (63%), shows that more efforts need to be in place to gradually close the gender parity index for higher post graduate education (UNESCO, 2014, p. 24). Women are not advancing as far in their organisational hierarchy as might be expected, given the number of established women in Indonesian academia, and in their desire to find support in moving up the leadership ranks (Murniati, 2012).

Moreover, university leaders could also better support female leaders by increasing their social connectedness and networking with other female leaders in the country and in the region (USAID, 2015). In this study, female HEALs go out of their way to create such networks by representing their institutions as conference speakers, resource persons or trainers, undertaking paid consultancy work, and engaging in public dialogues. University leaders could also support staff exchange arrangements with other overseas academic institutions. Maintaining exposure elevates their reputation and image, and opens up opportunities for them to be recognised by potential donors e.g. for research collaborations. These activities also give female HEALs the visibility necessary to bring their valuable capital to the attention of parties interested in their area of expertise (Fitzsimmons et al., 2013).

In terms of organisational resources, a crucial recommendation from HEALs is to improve the system of rewards and recognition. This is not to say that there are no incentives in place in the HEIs. There is an existing academic credit system (KUM) that gives credit points to academics undertaking these external activities as part of community engagement (Hill and Thee, 2012). These credit points are then cumulatively used to boost academic ranking. Yet even with this incentive, some female HEALs feel encumbered to attend for example, international speaking engagements, due to fiscal limitations or delays in securing funds for such purposes. Findings in this study about the lack of
alignment of the *KUM* incentives (desirable) with available fiscal support (undesirable) is a deterrent to HEALs’ identity salience, social connectedness and networking, factors necessary to help them advance in their career as academics and leaders. These findings are consistent with report by the World Bank that Indonesian academics are frustrated with a system that does not encourage a big effort to help the students as the absence of such incentives is a big disincentive for performance (World Bank, 2014).

Studies have proposed improvements in the financial management system to enable HEIs to respond quickly to the changing demands in higher education (Hill & Thee, 2012; Welch, 2007; Nizam, 2006), by assessing the efficiency of the resource allocation system in higher education, which is considered to be bureaucratic and circuitous. This is by no means an easy feat; it has been suggested that political wrangling (Bjork, 2004) and active resistance between institutional authorities (within universities and outside of it, foremost of which is the central government) have mired efforts to disentangle the complex bureaucratic system. Active resistance to a more responsive financial management system seem rooted in perceptions by the public, and allegations by corruption watchdogs, i.e. Transparency International, that corruption has been occurring in the education sector in Indonesia (Chapman & Lindner, 2014; Suryadarma, 2012). This financial conundrum is not helpful at all to HEALs in this study as they appear to be tossed between a rock and a hard place in terms of wanting to achieve their goals with limited resources, and limited authority to dispose of these resources.

Nevertheless, agencies like the World Bank have asked the national government to consider carefully giving Indonesian HEIs more money via block grants, similar to the one implemented by the New Zealand Tertiary Education Commission that Indonesian HEIs can use at their discretion. Another scheme proposed is to provide incentives to universities to seek other sources by matching any funds raised privately, fostering a greater sense of self-ownership and independence (World Bank, 2014, p.47).

The study argues that the ‘triple bind’ contributes to a feeling of powerlessness on the part of female HEALs because social structures and institutional
limitations prevent them from enacting visible leadership. These findings have policy implications for Indonesian HEIs. First, to minimise the impact of the first bind, gender roles, university leaders need to develop explicit policies promoting female participation in academic leadership, but this effort requires more than increasing the number of women in leadership positions. Scholars suggest there has to be greater understanding of, and responsiveness to, how female leaders negotiate the personal, professional and organisational limitations, both informally and formally, for career advancement (Airini et al., 2011, p. 59).

University leaders could also better support female leaders by helping them increase their social connectedness and networking with other female leaders in the country and the region (USAID, 2015). For example, female leaders can be supported by encouraging them to speak at conferences, by being resource persons or trainers, undertaking consultancy work, and engaging in public dialogues. Maintaining exposure elevates their reputation and image, and opens up opportunities for them to secure external funding. External networks also give HEALs the visibility necessary to bring their valuable capital to the attention of parties interested in their area of expertise (Fitzsimmons et al., 2013). Female HEALs in this study feel that women must be given opportunities to be empowered and to prove their capabilities beyond the pastoral calling of their role, a way to de-mystify the belief that only men can be effective leaders, with one HEAL saying, ‘gender equality is not about sameness between men and women. It is about justice’ (FH32). This quote sums up how female HEALs in this study feel about the effects of gendered power relations that contribute to the constraints they have experienced in their leadership journey in Indonesian higher education.

The schemas that have been identified are barriers to female leaders that have implications for the way universities can create more supportive structures for female leadership practice. These barriers partially explain why female leaders in Indonesian universities are under-represented. Indonesian university leaders need to understand that institutional structures constrain female HEALs from reaching their potential. They are not advancing as far in their organisational
hierarchy as might be expected, given the number of established women in Indonesian academia, and in their desire to find support in moving up the leadership ranks (Murniati, 2012).

By developing the notion of a ‘triple bind’ facing female HEALs in Indonesian HEIs, this study contributes a new frame of reference in the study of gender and academic leadership in Indonesia. Nevertheless, this is very much a starting point and more studies are needed to better understand the dynamics within the Indonesian HE sector and to extend the examination to countries outside Indonesia. There are reasons to believe that the conceptual framework of the ‘triple bind’ may be applicable in examining the barriers to women’s leadership in Asia, and in countries with similar socio-cultural traits, for example, countries with diverse religio-ethnic characteristics and strong patriarchal values that research shows undermine women’s aspirations to leadership (Shah, 2006, 2009, 2010). Even in the context of Western tertiary institutions, the concept of the ‘triple bind’ can be applied to examine the challenges and complexities faced by academic leaders who undertake assignments in complex cultural contexts. Beyond analysis alone, the framework provides an understanding of how to build constructive social relationships and networks in gendered professional bureaucracies like universities.

7.3 Conclusion of the Chapter

This chapter discussed several major contributions of the study. The contributions to role theory are in the area of extending the application of two role perspectives – functionalist and interactionist – in the identification of umbrella roles that HEALs perform in the course of leading, and the in-role behaviours that they perform according to these roles. A framework of roles was devised arising from the study’s findings of these roles which have practical and developmental implications for Indonesian HEIs. Another contribution was examining HEALs’ roles relative to four critical issues in role theory: consensus, conformity, conflict, and ambiguity. This approach has extended role theory constructs into academic leaders studies in Indonesia. From the findings, it can be concluded that HEALs attempt to conform and
agree to the expectations of their roles yet they also experience conflicts due to prevalent socio-cultural discourses and power plays in the context where roles are performed. HEALs need role enhancement to erode some of the ambiguity related to their responsibilities as leaders. In this study, role ambiguity was brought about by lack of institutional development initiatives preparing future leaders.

The findings on amanah’s influence on HEALs’, the socially-constructed view of leadership, adds a new construct to role theory and its application in studying the influence of socio-cultural and religious tenets on academic leaders’ roles, in a non-Western context. The study concludes that, indeed, the contextual discourse has a big impact on role perception and role performance. Metaphors that were linked to amanah were identified in this study. This finding enhances the understanding on the role that metaphors play in sense-making, which are consistent with role theory’s emphasis that role holders utilise approaches related to how they retrospectively understand and makes sense of the experiences happening to them in the context where they belong. This linkage enabled the study to establish the relationship between self-constructed views of leadership, and socially-constructed views of leadership. This linkage is a novel contribution to the study of metaphors in leadership, and academic leadership in non-Western contexts like Indonesia. It can be concluded that a leaders’ self-views of leadership may be argued as an extension of the influence of the context in which they work.

The importance of organisational resources and collegial support for in-role behaviours as HEALs confront many challenges of leadership, has never been more relevant as it is today. The study concludes that gendered power plays, while a reality in Indonesian HEIs, do not deter HEALs from attempting to achieve organisational harmony and collectivity. HEALs also need role preparation and development for leadership. This is a significant initiative on which Indonesian HEIs must focus resource outlays, moving into the future.

It is apparent that female and male HEALs undertake their gender roles conforming to the social role expectations dictated by the surrounding discourse. However, female and male HEALs have different ways of
approaching the resolution of the constraints facing them as leaders, and their approach is also gendered. For example, when it comes to the issue of organisational resource limitations, female and male HEALs’ approaches differ extensively; female HEALs are much more assertive than male HEALs in exerting influence to obtain needed resources. The approach of male HEALs is consistently aligned to their positional authority and the organisational policies that prevail. In contrast, the female HEALs shout the loudest to be heard, often struggling in the process, but their advocacy for staff welfare conditions shows a higher level of assertiveness compared to that of male HEALs.

The study recognised that female HEALs experience different constraints that curtail their leadership, now known as the ‘triple bind’, causing them to appear to be struggling more in their leadership practice. The triple bind is the sum of complex gender challenges that can derail leadership for women, including vestiges of prejudice, resistance to female leadership and lack of supportive institutional resources. It is a condition where female academic leaders are constrained from enacting capable leadership due to restrictive socio-cultural edicts and institutional limitations, thus subjecting them to ceaseless struggle and confrontation.

By developing the notion of the ‘triple bind’ facing female HEALs in Indonesian HEIs, this study contributes a new frame of reference to the study of gender and academic leadership in Indonesia. Nevertheless, this is very much a starting point and more studies are needed to better understand the dynamics within the Indonesian HE sector and to extend the examination to countries outside Indonesia. There are reasons to believe that the conceptual framework of the ‘triple bind’ may be applicable when examining the barriers to women’s leadership in Asia, and in countries with similar socio-cultural traits, for example, countries with diverse religio-ethnic characteristics and strong patriarchal values that research shows undermine women’s aspirations to leadership (Shah, 2006, 2010). Even in the context of Western tertiary institutions, the concept of the ‘triple bind’ can be applied to examine the challenges and complexities faced by academic leaders who undertake assignments in complex cultural contexts. Beyond analysis, the framework
provides an understanding of how to build constructive social relationships and networks in gendered professional bureaucracies like universities. The triple bind extends female HEALs’ experiences of the ‘double bind’, and is a key contribution to new knowledge of this study.
CHAPTER 8

CONCLUSIONS AND RESEARCH IMPLICATIONS

The purpose of this study was to examine the roles of higher education academic leaders (HEALs) in Indonesian higher education institutions (HEIs) that are addressing changing contextual conditions. Through a detailed research methodology that was conducted in three major cities in Indonesia from 2013-2014, the study collected data from thirty-five HEALs in five state universities and two public universities. The participants consisted of fourteen female HEALs and twenty-one male HEALs. Guided by a critical realist paradigm, the study attempted to understand HEALs’ perceived roles by putting the investigation in-context. Indonesia is undergoing rapid socio-economic development that has significant implications to HEALs’ roles and on their personal and professional lives as academic leaders in higher education.

8.1 Key Contributions of the Study

In terms of role theory, the study made four key contributions: a) extending the examination and application of Western-based role theory into the study of academic leadership, and identifying that HEALs perform contextually-based leaders’ roles mirroring their unique context. Through this study, a framework of HEALs’ roles has been designed that Indonesian HEIs will find useful in the identification, capability enhancement, and preparation of future academic leaders; b) identifying that there is a socio-religious tenet that underpins HEALs’ leadership philosophy called amanah, and this philosophy influences how they perform their roles as leaders; c) identifying that HEALs utilised metaphors as a way of expressing how they make sense (sense-making) of the complexities confronting them in the course of performing their roles; and d) identifying various institutional, socio-cultural, personal, and power-related issues in HEALs’ attempts at applying each of the role constructs: consensus, conformity, conflict, and ambiguity in performing their in-role behaviours.

The study found that HEALs in Indonesia display specific roles and the in-role
behaviours that accompany these roles are firstly, based on leaders’ own inherent individual beliefs and values, and secondly, are unique to the Indonesian cultural experience. The in-role behaviours displayed by HEALs are socially-constructed based on the leader’s understanding of context, and their interactions with social structures and the people in that context. These findings contribute to new knowledge on the role that context plays in influencing how academic leaders take similar or different approaches to workplace issues in a non-Western context.

In countries like Indonesia that value interpersonal relationships and societal harmony, interactionist roles appear to be a more important role than the enactment of functionalist roles. Despite this situation, the study concludes that even when gendered power plays were a reality in Indonesian HEIs, this situation did not deter HEALs from attempting to facilitate collegiality. HEALs understand that organisational efficiency cannot be achieved in an environment marked by discord, and lacking collegial relationships.

The conditions that enable or hinder these roles have been examined, and the personal and professional impacts of the conditions supporting or inhibiting HEALs have now been empirically investigated. On HEALs’ role perceptions of the barriers and enablers to their perceived roles, the findings are that a) organisational resources deficiencies, including rapid changes in policies and lack of top management responsiveness, b) social positions and status exert hegemonic power plays on HEALs’ roles. Gender roles position female HEALs in conditions of powerlessness have important implications for HEI policy reforms, and gender development in academic leadership in Indonesia.

The study concludes that the absence of organisational resources or apparatus to engage in wilful determination to perform their roles has been a big stumbling block for female and male HEALs in the discharge of their duties as leaders. The study identified these stumbling blocks as lack of top leadership support, absence of a responsive bureaucracy, lack of fiscal resources, lack of facilities, lack of role enhancement and development, and lack of supportive colleagues, especially ranked, senior academics. With the absence of these resources, female and male HEALs are greatly burdened, and pressured, by the
responsibilities attached to their mandates. They are required to do more with much less support, causing feelings of decreased salience as leaders.

The difficulties caused by resource limitations were especially pronounced for female HEALS who have to juggle the demands of their responsibilities, with limited support, and also have to perform their roles as mothers and wives outside of academe. Fortunately, with the help of their families, the impact of role conflicts was frequently minimised. Role conflicts existed in the areas of managing and teaching. The HEALS in this study are primarily educators who love teaching but were thrust into leadership roles. If their resources were not so limited, they would be even more effective at discharging these roles.

Furthermore, the study contributes to role theory by examining how metaphors are used by HEALS to enunciate their leader identity uniquely to the context where they belong. They also helped them construct their own understanding of leadership in-context. By linking metaphors to *amanah*, the study provides a good perspective on how the values of a bigger socially-constructed discourse can extend itself into individual self-constructed leadership discourse. The metaphors for academic leadership were also gendered, e.g., female academic leaders enunciated their leadership metaphors differently compared to male leaders. It is recognised that metaphors have not been examined in great detail in leadership studies (Parry, 2008), particularly in academic leadership in a cross-cultural setting. This study, therefore, makes a significant contribution to advancing understanding of the use of metaphors in leadership through a contextual lens. It provides an opportunity for future research on how metaphors translate to effective HEALS’ in-role behaviours, or examining its effects on how subordinates view their academic leaders in practice.

*In terms of gender theory*, the study makes several contributions: a) identified that a female HEAL’s perception of how it is to be an academic leader, mirrors how she sees herself fulfill the role as dictated by society and culture. The role perception is gendered, e.g. nurturing, caring, pastoral, fighting for staff welfare which confirm existing gender literature about female style of leadership; b) identified that a male HEAL’s perception of how it is to be an academic leader, is an extension of how he sees herself as conforming to the
dictates of society and culture, e.g. wanting to be like a father to his wards, sheltering and protecting them, confirming masculine styles of leadership found in the literature. However because studies of male academic leaders is limited in Indonesia, the findings make significant contribution to the research on male academic leadership in Asia and outside the region; c) identified the gender differences and similarities between female and male HEALs’ approach to the multitude of complexities facing them as leaders. Males and female academic leaders approach the problems differently, or similarly, based on their reading of context, and their sense-making approach. Male HEALs resolve problems using positional authority while female HEALs resolve conflicts beyond the traditional calling of their roles; d) findings on the difficulties female HEALs face in their roles as leaders, by identifying the ‘triple bind’, thus adding new knowledge to the extant literature on barriers to female leadership (e.g. Cleveland, et al 2000; Cubillo and Brown, 2003; Optlatka, 2006; Maranto & Griffin, 2010; Airini, et al, 2011; Fitzgerald, 2012; Heilman, 2012; Karelaia & Guillen, 2012; Fitzsimmons, et al 2013), and the limited research on female leaders in academia in Indonesia (e.g. Murniati, 2002; Kull, 2009. Findings also enhance the application of role congruity theory espoused by Eagly, Johannesen-Schmidt, & van Engen, (2003) on female academic leadership in Asia and Indonesia; and e) extending the application of the gender-organisation structure-system model (Fagenson, 1990) and the gender-sensitive model (Yoder, 2001) were utilised as guiding models to examine in a holistic way the factors that create similarities and differences in HEALs’ in-role behaviours.

Through this study, the institutional factors limiting female academic leaders from reaching their potential have been identified. Gender roles is a factor that subject female HEALs to ceaseless struggle as they are expected to exercise their stereotyped roles, but also expected to be assertive, for which they are socially-disliked. Social positions and status is a factor resulting from the discrepancies in the opportunities given for women to stand out and be counted. The discrepancies are brought about by gaps in higher education levels and ranking, e.g., more men with PhDs and professor rankings compared to women. Lack of organisational resources is a factor that makes it difficult
for both female and male HEALs to enact visible salience as leaders. Access to organisational resources results in higher self-efficacy. It makes leaders exert more to master challenges, and persevere in difficult situations (Velsor, McCauley, & Moxley, 1998).

The study examined gender differences in in-role behaviours of HEALs, and highlighted areas, e.g. advocacy for staff welfare, and harmonising differences where gendered approaches are similar in conforming to social role expectations, or dissimilar in navigating through role constraints. The findings add new knowledge to existing research arguing that it is women’s motivation to rise about the gender stereotypes that drive them to be wilful leaders, despite the barriers (e.g. Fitzgerald, 2014; Cubillo & Brown, 2003) nces in leadership, but adds new knowledge to limited research on gender differences in academic leadership in an Asian context. Fourth, the study examined through a contextual lens the constraints female academic leaders experience in leadership practice, and discovered a ‘triple bind’ that emasculate female leadership and contribute to female under-representation in academic leadership in Indonesia. The findings add new knowledge to gender studies in academic leadership in context. Findings also enhances the application of role congruity theory espoused by Eagly, Johannesen-Schmidt, & van Engen, (2003) on female academic leadership in Asia and Indonesia.

To be specific, the ‘triple bind’ is the sum of gender challenges that derail leadership for women, including vestiges of prejudice, resistance to female leadership and lack of supportive institutional conditions. These complexities are caused by gender roles, social positions and status, and organisational resources. These conditions are subjecting female HEALs to ceaseless struggle and confrontation. The ‘triple bind’ creates feelings of lacking salience because social structures and institutional limitations prevent them from enacting either stereotypical roles (for which they are mocked), or when they act agentically (for which they are socially-disliked). Through this study, female HEALs have demonstrated how they overcome the triple bind by showing assertiveness, depth of conviction, and a take-charge attitude, while male HEALs enact leadership out of positional authority.
8.2 Implications for Indonesian Higher Education

Through its series of higher education long-term strategies, the Indonesian government envisioned more robust and organisationally-healthy higher education institutions for the future. Specifically, it called for reforms to be made through comprehensive human resource management strategies that involve improving leadership capabilities and practices to address rapid contextual changes. This study of academic leaders’ roles has answered this call in multiple ways.

At the policy level, by examining academic leaders’ roles in-context, the study has developed a framework for understanding Indonesian HEALs’ roles and their in-role behaviours. This framework is shown in Figure 9.1 (Chapter 9). This framework has four important uses. Firstly Indonesian HEIs can refer to this framework in assessing how role competencies, or how their academic leaders capably enact their roles in the course of leadership practice. Secondly, this framework can also be utilised by Indonesian HEIs in devising mechanisms for in-role enhancement while HEALs assume their roles. Thirdly, the framework will be useful for Indonesian HEIs in identifying the in-role behaviours or competencies that future academic leaders need to focus on when they assume the roles. Lastly, the framework could assist HEIs design the appropriate in-role preparation strategies for future academic leaders.

At the structural level, this study has identified the various conditions that enable and constrain HEALs from performing their roles as academic leaders. These conditions, called social control schemas (gender roles, social position and status, and organisational resources) that were identified in this study are over-arching barriers to HEALs’ leadership that have implications for the way universities must create supportive structures for academic leadership practice. The study identified that organisational resources play a crucial role in HEALs’ role performance. Study after study (e.g., Hill & Thee, 2012; Suryadarma, 2012; Suryadarma & Jones, 2013) indicate that without such resources academic leaders in Indonesia will find leading a daunting responsibility.

The series of higher education development strategies (HELTs, Chapter 2,
Section 2.2) that spelled out the various areas where education reforms must be made, will not succeed if the HEIs themselves are not organisationally-healthy and responsive structures. To become responsive to the needs of its constituents, HEIs (especially public HEIs) should be granted full operational autonomy over finances and staffing. This would mean the government is not in charge of running these universities (Hill & Thee, 2012). Instead, it must encourage public universities to optimise their income-generating capabilities, for example, by encouraging its academics to be more research-productive through active industry collaborations. The same recommendation has spill-over effects to private HEIs, which must also diversify their income sources so they are not resource-dependent on donations and private tuition fees.

Aside from instrumentality deficiencies, the study found HEALs suffer role conflicts, notably, conflicts between managing and teaching, that HEALs report cause work-life imbalance. A strategy such as promoting flexible work schedules to allow HEALs flexibility in managing so they can pursue the area they love the most, which is teaching and/or research, would result in more productive HEALs. Furthermore, and this is important, providing bigger fiscal outlays to enable HEIs to hire more lecturers to respond to the burgeoning student population would also help HEALs deal with the lecturer shortage that impacts severely on teaching quality, delivery, and responsiveness.

In this study, problems of dissensus or the difficulty of HEALs to forge cooperation between young and senior academics, were identified. This study, therefore, empirically documents the problems of dissensus resulting from social position and status in bureaucracies in public and private HEIs. Indonesian HEIs would benefit from promoting better cooperation between these two groups through interventions aimed at improving communication skills, inter-personal relations/team-building, and a mentoring program, by which senior academics are recognised and appreciated for their efforts. It is important for HEIs to draw upon senior academics’ expertise and wisdom in teaching, rather than tolerating an environment where their intellectual value as mentors cannot thrive, or be of use.
8.3 Implications for Further Research

Through this study, the roles of HEALs have been examined and provide a starting point from which future studies can be undertaken to understand how these roles are similar or different when placed in the context of ethnicity. Indonesia is a very diverse nation culturally and ethnically (e.g., 13 major ethnic groups) which poses a challenge for HEALs’ role performance. A larger study with a large sample representing Indonesia’s major ethnic groups is, therefore, a significant opportunity to examine carefully how HEALs’ roles are influenced by ethnicity factors.

In terms of policy, future studies need to be undertaken on the effects of social status and position in interventions like mentoring, communication, and interpersonal skills development that this study has proposed as a way to harmonise differences, and develop better consensus in the workplace. It would be interesting to know as well whether these interventions are appropriate, given that the large power distance causing dissensus is an accepted reality in Indonesian social life to which people silently conform, while silently protesting, at the same time. A related study in this regard could endeavour to understand how top management could encourage better two-way communication between themselves and middle academic leaders to bridge the large power distance gaps perceived by HEALs. There are gaps in research in this area in Indonesian HEIs that are worthy of investigation.

Another policy study could relate to the effects of resource deficiencies, such as the low compensation structure, on academics who juggle teaching in many different areas, and the quality of student engagement. This problem was examined in detail in this study and is regarded by HEALs as a critical issue for the future of Indonesian HEIs. Currently, there is only anecdotal evidence that such a problem exists (Hill & Thee, 2012; Suryadarma, 2012; Suryadarma & Jones, 2013), yet there has been no empirical study to date that focuses on HEALs and academics and the effect of this problem on their daily lives as leaders and academics.

Moreover, the issue of lack of preparation before assuming an academic
leadership position is an important policy issue that HEIs need to examine further, using a larger sample of academic leaders. The assumption that new HEALs would be able to learn while on the job lacks merit in light of the various challenges they would likely face as leaders. As Indonesia starts to cement its power in the world economic stage, future HEALs will need to be inwardly-capable, and outwardly-competent to face the global stage. This means robust leadership preparation, maybe from the start of being identified as a future leader, and then once he or she is socialised to be one. There is currently a gap in knowledge about whether HEIs have preparation programs for future leaders. If they do, for example, as shown by some HEIs’ collaboration with USAID (HELM, 2015, p. 220), how are these programs implemented? What do academic leaders feel about these programs, and how helpful are they in creating a leadership ideology that would be helpful to them in actual practice? These are the research gaps.

The study has developed a new frame of reference in the study of gender and academic leadership in Indonesia, yet more studies are needed to extend the examination to Asian countries outside Indonesia. The construct of the ‘triple bind’ is likely to be of interest in the study of female HEALs in other countries. Extending the gender-organisation-systems perspectives (see, Yukongdi & Benson, 2005), the ‘triple bind’ may provide useful tools to examine barriers to women’s leadership in Asia, and countries with similar socio-cultural traits. Western countries could also use the understanding of the ‘triple bind’ to examine sources of role conflicts for academic leaders who are undertaking assignments in complex cultural contexts. It provides a framework for understanding how to build constructive social relationships and networks in gendered professional bureaucracies like universities. Future studies could examine in detail the more gendered practices experienced by female HEALs from other countries, especially in the Asian region where the role of women is viewed as a social role and not a leadership role, to accumulate wider documentation of equity issues. Through action research initiatives, universities could embark on identifying the real issues that female HEALs regard as obstacles to their leadership aspirations.
An important gap in the literature which this study found was the limited number of studies on male academic leaders, compared to the wide and expanding literature on female academic leaders. This gap is seen not only globally but in Indonesia as well, where there are few studies on male academic leaders compared to female academic leaders. Indeed, there are few leadership studies overall, but studies on male academic leaders were even less apparent. This study, therefore, fills this gap and contributes to the limited knowledge on male academic leaders in higher education, in Indonesia and overseas.

For male HEALs in this study, it is recognised that a gap in the literature exists in terms of studying male academic leaders. Even though creating better gender awareness has been the focus of many feminist-based studies over past decades, including the more recent work of Oey-Gardiner (2002), Robinson (2009), Robinson and Bessell (2002), Robinson (2004), and Surbakti (2002), the study of male academic leaders is still apparently being overlooked. In fact, the study of male leaders is often shrouded under bigger studies on female leaders. For example, due to the lack of research on Indonesian academic leaders (generally), and compounded by the lack of research on male academic leaders (specifically), the study could not ascertain, for example, if power and dominance are trait characteristics that define male academic leaders in Indonesia, or how male academic leaders perceived their leadership ascent to be. The study therefore provides a starting point to contemplate research on male academic leaders, and open new avenues for undertaking future research in this area.

In this study, HEALs were enabled by their networks of social groups such as their family, closest peers, and previous mentors. It would be interesting to undertake a social network analysis (Hoppe & Reinelt, 2010, cited in Day, et.al, 2014) of how HEALs’ social networks make it more bearable for them to perform their roles under restrictive social controls. It would broaden understanding on the role of such networks in leadership practice in a non-Western context, especially the role of mentors in female academic leadership progression. Even though close family support was a driving force for
women’s desire to aspire to leadership (see, Cubillo & Brown, 2003), the roles of mentors and role models which enhanced male and female career progression (see, Fitzsimmons et al., 2013) are less explored in studies on academic leaders in non-Western contexts.

In terms of methodology, the study proposes undertaking future research on the methodological implications of conducting research with top management in academic institutions in complex cultural contexts, like Indonesia. Research of this kind could document the various implications of research protocols prevalent in HEIs in large power distance countries. When dealing with academic leaders in such contexts, researchers must observe the protocols of interacting with people with high social status, and abide by protocols that require institutional clearance for access to participants.

8.4 Limitations of the Study

8.4.1 Sample size

One limitation of the study is that it uses a small select group of academic leaders from seven universities located mostly in the Island of Java, Indonesia where the majority of the country’s top universities are located. The sample size is small, limiting the studies’ capability to be generalised across a whole population of academic leaders in the sector. However it was never the intention of the study to have a large sample because the strength of this study is its deep exploration of HEALs’ perceived roles as academic leaders; to provide a compelling evocation of their lived experience in-context (Seidman, 2006, p. 52). The study wanted to understand these roles, the meanings these roles bring into their lives as leaders, and the challenges/constraints they face as leaders within the social, institutional, and environmental contextual conditions where their lived experiences occur. Therefore, choosing a small, select group of academic leaders who have lived experiences of leadership in-context was a necessary approach that had to be taken for this study.

Although the study was guided by existing a priori theories (role theory and gender theory), these theories are Western-based theories, and their application have not been tested in a non-Western context. For example, HEALs’ answers
to the research questions are situated within a societal context that is changing as well as diverse, and marked by gendered power relations. Therefore, it was important to explore the limitations and boundary conditions of these theories using a small select sample of HEALs, from where richness of detail addressing the study’s research questions can be drawn.

8.4.2 Selection of participants

Another limitation was the selection of participants. In this study, the researcher undertook two types of selection strategies: (i) nomination by the Faculty Dean according to the study’s participation criteria, and (ii) snowball sampling or chain referral strategy. These limitations are explained.

The first selection strategy involved the Faculty Dean nominating a participant based on the study’s selection criteria. This selection strategy has its strengths as well as its limitations. In terms of strengths, the Faculty Dean’s approval for members to participate in the study demonstrated the Dean’s support for the research to take place on-site, an important process to hurdle when undertaking research in most Indonesian HEIs known for its tight, centralised regulations related to giving access to external researchers.

However in terms of limitations, having the Faculty Dean nominate a participant might send the signal that the participant is either a favoured participant, or was forced to participate. The first might cause the participant to relay more positive (and less authentic) attributions about their lived experiences as academic leaders; the latter, on the other hand, might relay more negative attributions about their lived experience as academic leaders. Nevertheless, the researcher accommodated the Faculty Dean’s nominations for its practical utility. The strength of this approach is that the nominees represented academic leaders representing different demographics (age, gender, religion, ethnic group), and different levels of academic and leadership experience. This diversity enabled the researcher to obtain similar or different views in the course of the interviews. In short, more balanced perspectives of the problems/conditions were obtained during the research.

The second strategy was chain referral, or recommendations of other potential
participants by the participants themselves. This strategy was resorted to find replacements for those participants who were nominated yet declined to participate, or were unavailable for the interview. A key limitation for this strategy is that referrals might have been influenced by the referee’s personal views or beliefs about the topic being discussed, resulting in self-selection bias. However, the researcher did not focus on this negative and welcomed those participants who were willing to participate. The researcher assumes that whatever views they have on the subject matter are credible, objective, and worthy of exploring.

8.4.3 Self-selection bias

Many of the HEALs who were nominated by the Deans chose to participate. Self-selection is argued to create self-presentation biases (Giddens, 1984, p. 37). In this study, the researcher documented self-presentation biases in the form of participants taking an excited interest in sharing many negative views about their institutions (e.g., having an axe to grind). Some participants on the other hand were reluctant to talk (e.g., anxious about speaking negatively about the university Rector). It became clear to the researcher that the HEALs in this study were working within a context where partisan politics abound that seem to influence how they project their views to the researcher. Nevertheless, as the study wanted to examine how HEALs perceived the conditions surrounding their leadership roles, the researcher considered all views to be objective views. Thereafter, she analysed these partisan views against the views of other participants, and examined whether patterns of similar or different experiences arose in what they shared during the interviews.

8.4.4 Language used in the interview

The language used in an interview can affect message clarity. To avoid this problem, the researcher explained at the beginning of the interview that they could choose to respond to the questions in a language they were comfortable with. Some HEALs wanted to express themselves in English, but hard as they tried, many of the HEALs were, unfortunately, not well-versed in English. The interviews then became more convoluted because some participants had
difficulty expressing themselves in a language in which they were not highly competent. Therefore the researcher informed them they can choose to speak in the language they were comfortable with. Many then opt to speak in Bahasa Indonesia. This freed them from the self-presentation bias that a lack of second-language competence can create in an interview situation.

8.4.5 Translation of interview data

The researcher can speak and write in Bahasa Indonesia. Yet she outsourced the translation of the interviews, those that were done in English, which totalled ten interviews, to an Indonesian translation service to maintain a manageable level of objectivity. It was important that the translation of the English interviews into Bahasa Indonesia avoided as much as possible the imposition of constructs and just relying on the exact words of the participants. The researcher then requested support from her professional network of fellow Indonesian academics to help with understanding the abstractions, or some of the deep Bahasa Indonesia (e.g. metaphors) picked up during the translation. The researcher then evaluated back the translated documents based on their comments. She had to employ methods that maximised the accuracy of the information gathered, as well as guard against imposing her own values and beliefs during the translation of the interviews.

The limitations in this study concern the sample size, self-presentation bias, the language used in the interview, and the translation of the interview data. These were the challenges that the study encountered; however the researcher took steps to turn these limitations into strengths by employing approaches to reduce, for example, self-presentation bias or problems in translation. It was important for the researcher to ensure that the rich details presented by the participants of their perceived roles as academic leaders were maintained throughout the study. If the study had a bigger sample size, it would have lost the essence of documenting the rich details of lived experience that an exploratory study such as this aimed to capture.

8.5 Concluding Remarks

Higher education academic leaders in Indonesia are important drivers of
economic growth. Through their leadership, HEALs will be able to steer the academic community and the higher education sector towards achieving the country’s developmental trajectories. The study identified the academic leaders’ roles they perceived to be important. Yet HEALs in this study are significantly incapacitated from performing these roles, their *amanah* (duties) as academic leaders because of multifarious constraints.

The study provides university leaders with empirical evidence of the problems confronting their academic leaders. The study identified that these constraints in the form of organisational resources, social positions and status, and gender roles, emasculate, and affect their performance as academic leaders. It is important for university leaders to institute and improve the interventions necessary to enhance female leaders’ participation in academic leadership. These findings have policy implications for the higher education sector which the study attempted to identify and recommend. It is up to the next tranche of scholars to take these findings one step further.
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World Bank, W. (2014). *Tertiary education in Indonesia: Directions for*


APPENDICES
Appendix 1

Interview Protocol

Introduction

Good day to you. My name is Maria Jacinta Arquisola from Deakin University. I am interviewing academic leaders in Indonesian higher education as part of a research project called "Roles of Indonesian Higher Education Academic Leaders in Changing Times." This research aims to identify the roles of higher education academic leaders (HEALs) in Indonesia in order to understand how their roles are applied and performed that would ensure their institutions remain relevant under changing contextual conditions. Consequently, findings of this study can help government agencies design and implement appropriate programs and initiatives that will build their capacities when assuming leadership roles. This research has ethics clearance from Deakin University and is funded by the Australian Government.

You have been selected to participate in this research because your views and experience as an academic leader will provide data critical to building knowledge and a holistic understanding of academic roles through this research project. Once this study is completed you will receive a copy of the results if you wish. However, please be assured that your views and comments will remain confidential and your name, and that of your organisation, will not be published. Your organisation will be identified by type of higher education institution only. Your views about the questions in this interview are very important and it will be highly appreciated that you express them as clearly and as honestly as possible.

If you have queries about this study, please refer your questions to ruth.rentschler@deakin.edu.au.

Many thanks for your time and participation in this research project.
A. **Demographic profile**

1. **What is your gender?**
   - [ ] Male
   - [ ] Female

2. **How old are you?**
   - [ ] 30 and under
   - [ ] Between 31 and 35
   - [ ] Between 36 and 45
   - [ ] Between 46 and 55
   - [ ] 56 and above

3. **What is your current civil status?**
   - [ ] Single
   - [ ] Married
   - [ ] Divorced
   - [ ] Widowed
   - Number of children (if any) ______
   - Are your children:
     - [ ] Dependent
     - [ ] Independent

4. **You come from what ethnic group?**
   - [ ] Javanese
   - [ ] Sundanese
   - [ ] Malay
   - [ ] Madurese
   - [ ] Batak
   - [ ] Minangkabau
   - [ ] Betawi
   - [ ] Bugis
   - [ ] Bantenese
   - [ ] Banjarese
   - [ ] Balinese
   - [ ] Sasak
   - [ ] Makassarese
   - [ ] Minahasan
   - [ ] Cirebonese
   - [ ] Others, please specify: __________


5. Your religion is:

- Buddhist
- Christian
- Hindu
- Islam

6. Your highest level of educational attainment? __________________

7. For which study program are you the head?

- Accounting and Finance
- Arts and Humanities
- Architecture, Planning and Policy Development
- Business and Management
- Civil and Environmental Engineering
- Creative and Performing Arts
- Education
- Health and Medicine
- Information Technology and Systems
- Law
- Literature and Language Studies
- Mathematics and Natural Science
- Political and Social Science

8. How many years have you been in the current position as head of study program?

- 1 year or less
- 2 years
- Between 3 and 5 years
9. How many years have you been employed as an academic by your current institution?

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<tr>
<th>Option</th>
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<tr>
<td>1 year or less</td>
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<td>2 years</td>
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<tr>
<td>Between 3 and 5 years</td>
</tr>
<tr>
<td>Between 6 and 10 years</td>
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<tr>
<td>More than 10 years</td>
</tr>
</tbody>
</table>

10. What is your current substantive academic level of appointment?

<table>
<thead>
<tr>
<th>Level 1 (Associate Lecturer - <em>Pengejar</em>)</th>
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</thead>
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<tr>
<td>Level 2 (Lecturer - <em>Assisten Ahli</em>)</td>
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<tr>
<td>Level 3 (Senior Lecturer - <em>Lektor</em>)</td>
</tr>
<tr>
<td>Level 4 (Associate Professor - <em>Lektor Kepala</em>)</td>
</tr>
<tr>
<td>Level 5 (Professor - <em>Guru Besar</em>)</td>
</tr>
</tbody>
</table>

11. Have you ever held a leadership role prior to your appointment as head of study program?

<table>
<thead>
<tr>
<th>Option</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>

If yes, how many years and in what areas?
B. **Now thinking about your role as an academic leader**

1. Thinking about the academic environment, what in your view are the changes in higher education in Indonesia that have a likely impact on your role as an academic leader in your institution?

2. How have the changes you mentioned impacted on your academic leader’s roles?

3. Thinking about the changes in higher education you have just mentioned, what aspects of your roles as an academic leader do you find complex and challenging, and why?

4. What academic leader’s roles do you consider most important so your institution can remain relevant under the changing conditions you have just mentioned?

5. What skills do you think an academic leader should have to be able to perform academic leader’s roles under the changing conditions in higher education?

C. **Thinking about the institutional support and barriers that have an impact on academic leaders’ roles**

6. In your years of experience as an academic leader, what institutional factors do you believe support an academic leader’s roles, and why?

7. Reflecting on your experience as an academic leader, what institutional factors do you believe would impede the performance of an academic leader’s roles, and why?

8. In your view, how can your institution minimise the barriers that could impede the performance of an academic leader’s roles?
D. Thinking about the institutional mechanisms to develop academic leaders roles

9. What do you believe to be the most effective methods of developing the roles of academic leaders in your institution?

10. What do you believe to be the least effective method of developing the roles of academic leaders in your institution?

11. Looking back at these supportive mechanisms, which aspects of your roles were these programs focused on?

12. How do you think your institution should prepare academic leaders so they are prepared to assume future academic roles and ensure the institution will remain relevant under the changing contextual conditions you mentioned?

- Thank you for your participation in this research project –

Your views and opinions during this interview will be treated strictly confidential and no part of this conversation will be made public without your consent. If you have any questions about this Project please refer to Professor Ruth Rentschler, School of Management and Marketing, Faculty of Business and Law, Deakin University, Melbourne, Australia. You may send your queries to: ruth.rentschler@deakin
Appendix 2

PLAIN LANGUAGE STATEMENT AND CONSENT FORM

Date: October 18, 2013

Full Project Title: Roles of Indonesian Higher Education Academic Leaders in Changing Times

Dear Participant:

I am Maria Jacinta Arquisola, a PhD Candidate from the School of Management and Marketing, Faculty of Business and Law at Deakin University, Melbourne.

You are invited to participate in this research which aims to identify the roles of higher education academic leaders (HEALs) in Indonesia. I would like to understand how your roles are applied and performed to ensure your institution remains relevant under changing contextual conditions.

This research is funded by the Australian Government Department of Industry, Innovation, Climate Change, Science, Research and Tertiary Education (DIICSRTE) and the Faculty of Business and Law, Deakin University.

Your participation in this research through the interview will contribute to greater understanding of the roles of higher education academic leaders (HEALs) because little is known about the roles of HEALs in Indonesia. The study will widen the research on the development of academic leaders’ roles in higher education institution (HEIs) in Indonesia. Findings of this study can help the Indonesian government and your own institution design and implement appropriate programs that will build academic leaders’ capacities when assuming leadership roles. More importantly, with the roles being identified, the study hopes to contribute to the establishment of benchmarks and standards for the recruitment, selection, and development of academic leaders in Indonesian higher education.

You are being asked to participate in an interview that will be conducted in English and it is expected to last approximately one hour. It will be conducted at your institution and at a time that is convenient to you. The interviews will be audio-recorded, with your consent. Please see Consent Form.

You will be asked a number of open-ended questions to explore and understand your perceptions of how you understand the roles of an academic leader in an academic context, how you apply your roles, the institutional strategies that you perceive are in place to develop your roles, and what you perceive are the factors that enable and impede your institutions from developing your role as an academic leader in higher education. You will also be asked several demographic questions like your age, ethnic origin, religion, family background, highest educational attainment, the status of your
current employment at the university, and length of experience on or before becoming an academic leader.

You can be rest assured that I will maintain the confidentiality of any information you will share in this project. Firstly, I will not disclose the details of all interviewees who participate in this study to the Faculty Dean to ensure anonymity and confidentiality. Your responses to the questions will also remain confidential. If you give your consent to participate, we plan to publish the results but you and your institution will not be identified in any way in the publication of this research. Records and transcripts will be held securely at Deakin University’s premises. Written transcripts of the interviews will be coded and stored in password-secured computers and held securely for six years after the completion of the project, and will then be subsequently destroyed.

As with participation in any research project, your involvement in the project is entirely voluntary. If you decide to take part in the interview and later change your mind, you can withdraw at any time. Also, you have the right not to answer any questions you may find sensitive or intrusive. However you may not be able to withdraw your responses once the data is analysed and aggregated after six months after the interview was conducted. If you decide to withdraw, please notify the researcher Maria Jacinta Arquisola. Please use the Revocation of Consent Form. Nevertheless your decision on participation and withdrawal will not affect your relationship with Deakin University, the Australian Government’s Department of Industry, Innovation, Climate Change, Science, Research and Tertiary Education (DIICSRTE), or your own university.

This project has been approved by the Human Research Ethics Committee of Deakin University, and is being carried out in accordance with the National Statement on Ethical Conduct in Human Research (2007) produced by the National Health and Medical Research Council of Australia. If you have any complaints about any aspect of the project, the way it is being conducted or any questions about your rights as a research participant, then you may contact the Executive Officer, Human Research Ethics Committee, Deakin University Deakin Research Integrity, Deakin University, 221 Burwood Hwy, Burwood Vic 3125 at email: research-ethics@deakin.edu.au. Please quote project number BL-EC 4413.

You will receive a reimbursement of your transport expenses from your home to the institution and back in the amount of Rp. 200.000.

If you have any further queries, wish to withdraw your participation or if you have any problems concerning this project, you can contact:

Professor Ruth Rentschler, Principal Supervisor, School of Management and Marketing, Faculty of Business and Law, Deakin University, 221 Burwood Highway, Burwood, VIC 3125, Australia
Email: ruth.rentschler@deakin.edu.au.

Maria Jacinta Arquisola,
PhD Candidate, School of Management and Marketing, Faculty of Business and Law, Deakin University, 221 Burwood Highway, Burwood, VIC 3125, Australia
Email in Australia: mjarquis@deakin.edu.au
Email in Jakarta: arquisolajacinta@gmail.com
Telephone no. in Jakarta: +622170299900
Appendix 3

PLAIN LANGUAGE STATEMENT AND CONSENT FORM

TO: PARTICIPANT

Consent Form

Date:

Full Project Title: Roles of Indonesian Higher Education Academic Leaders in Changing Times

Reference Number:

I have read and understand the attached Plain Language Statement.

I freely agree to participate in this project according to the conditions in the Plain Language Statement.

I give permission for the researchers to audio-record the interview.

I have been given a copy of the Plain Language Statement and Consent Form to keep.

The researchers have agreed not to reveal my identity and personal details, including where information about this project is published, or presented in any public form.

Participant’s Name (printed)

.......................................................... ..........................................................

Signature ....................................................... Date

..............................
# Appendix 4

## Female HEALs’ Demographic Information

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</tr>
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<td>Years of leadership experience prior to current position</td>
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## Appendix 5

### Male HEALs’ Demographic Information

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<td><strong>Years of experience as an academic</strong></td>
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</table>
Dear Maria,

Good to hear again from you.

I will be available to meet and discuss things with you on April 30th (that'll be Thursday, right?) around 2 pm.

All the best,

Rosy

From: MARIA JACINTA ARQUISOLA <mjarquis@deakin.edu.au>
To: "ezrachoesin@yahoo.com" <ezrachoesin@yahoo.com>;
    "rosy_tri@yahoo.com"
    <rosy_tri@yahoo.com>
Cc: "Lina Rosmawati (linarosmawati@gmail.com)"
    <linarosmawati@gmail.com>
Sent: Friday, April 10, 2015 12:01 PM
Subject: Validation of Findings

Hello Pak Ezra and Ibu Rosy,

Greetings again from Melbourne. I hope you are both well. Pak Ezra, Bu Rosy, I have finished the analysis of our interview in December 2013 and I am inclined to validate the findings with you through a face to face discussion. I am leaving for Jakarta on April 24th and I was wondering of going back to UI to meet you and discuss the findings with you. Can you can spare me an hour of your time on April 30th, either in the morning or in the afternoon, at time that is most convenient for you? If you are amenable, I shall send a short transcript of the findings by April 22nd. As you know it's very important to validate these findings with you so I will highly appreciate if you can spare the time.

Thank you and warm regards,

Maria Jacinta Arquisola
School of Management
Faculty of Business and Law
Deakin University
3 October 2013

Dear Jacy and Ruth,

BL---EC 44---13 Roles of Indonesian Higher Education Academic Leaders in Changing Times

Thank you for submitting the above project for consideration by the Faculty Human Ethics Advisory Group (HEAG). The HEAG recognised that the project complies with the National Statement on Ethical Conduct in Research Involving Humans (2007) and has approved it. You may commence the project upon receipt of this communication. The approval period is for four years. It is your responsibility to contact the Faculty HEAG immediately should any of the following occur:

- Serious or unexpected adverse effects on the participants
- Any proposed changes in the protocol, including extensions of time
- Any changes to the research team or changes to contact details
- Any events which might affect the continuing ethical acceptability of the project
- The project is discontinued before the expected date of completion.

You will be required to submit an annual report giving details of the progress of your research. Failure to do so may result in the termination of the project. Once the project is completed, you will be required to submit a final report informing the HEAG of its completion.

Please ensure that the Deakin logo is on the Plain Language Statement and Consent Forms. You should also ensure that the project ID is inserted in the complaints clause on the Plain Language Statement, and be reminded that the project number must always be quoted in any communication with the HEAG to void delays. All communication should be directed to: katrina.fleming@deakin.edu.au.

The Faculty HEAG and/or Deakin University Human Research Ethics Committee (HREC) may need to audit this project as part of the requirements for monitoring set out in the National Statement on Ethical Conduct in Research Involving Humans (2007).

If you have any queries in the future, please do not hesitate to contact me. We wish you well with your research.

Kind regards,

Katrina Fleming

BL---HEAG Secretariat