THE IMPACT OF A LEADERSHIP TRAINING PROGRAM ON SCHOOL BASED MANAGEMENT AND SCHOOL COMMUNITY ACTION

in Praya Barat Daya, Lombok, Indonesia.

Conceptual Overview

Folio Threads :

1. A Lombok Journal
2. Designing an Indonesian Leadership Training Program: Reflections upon Decisions Made.
3. Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok Schools.
4. Report to the Ministry of National Education: Jakarta, April 2006.

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ABSTRACT

Indonesia decentralized its education system in January 2001 requiring all schools to become self managing at their local level. Training was put in place to assist schools with tasks that would facilitate this process such as writing School Development Plans and establishing the newly mandated School Committees. However no specific plans emerged to provide schools with training in educational leadership. Understanding and practising leadership goes hand in hand with understanding the nuances of decentralization. A different style of leadership is required to make sense of decentralization, a style of leadership that does not rely upon top-down authority but instead shares leadership across the school community and encourages leadership to emanate from below. In 2004 a leadership training project was undertaken in three rural school communities in Central Lombok. Its purpose was to consider the emergence of new leadership practices when schools are given the opportunity to be involved in leadership training across a six month period. The leadership training project was attached to a current Aid project to gauge the appropriateness of including a leadership training program in future Aid projects. Within Indonesia Aid projects from a range of international donors are a frequent source of enhancing physical and teaching and learning environments in schools. The leadership training project commenced with a two day live in workshop followed by six months in-school experience, which involved school and individual projects to practise leadership. The design included six-weekly site visits and all participants maintained a weekly reflective journal. The data collected was presented in the form of case studies of each of the three schools, which were subsequently used to inform a Report presented to the Indonesian Ministry of National Education. Findings presented in this Report affirm that a leadership training program of this nature does provide a valuable way forward through training in school leadership practices that allow school communities to effectively work within a school based management environment. This Report recommended that the trialled leadership training program would be a valuable inclusion in future educational AID projects throughout Indonesia.

CERTIFICATION OF DISSERTATION

I certify that the ideas, experimental work, results, analyses, software and conclusions reported in this Folio are entirely my own effort, except where otherwise acknowledged. I also certify that the work is original and has not been previously submitted for any other award, except where otherwise acknowledged.

Alison J Catwell

Signature of Candidate

_22·03·07_

Date

ENDORSEMENT

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Signature of Supervisors

_05 - 04 - 07_

Date

_05 - 04 - 07_

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Umbaq

She wove her child an umbaq

To cradle him at birth

To wind his waist at circumcision

To drift shoulder high during marriage vows

To circle forever in his life.

An umbaq with bountiful threads

Entwining as one

The ocean's rich blue

The midday sun's intense red

The rice field's shimmering green.

Her back strap loom

Stretching taut her umbaq creation

Wafting to the world

Her hope and love

Threading his life with strength

Offering a beginning

A pathway to his future.

A Folio of work is best viewed as a sum of its multiple parts, an holistic understanding of how the threads of its composition are woven together. It must however also be considered in terms of its specific individual contributing elements. The essential task is to weave these elements together so that the final cloth allows each contributing element to be recognised as a valued work in its own right. At the same time it is important to ensure that the finished fabric is cohesive and vibrant as a final product. Purnawan (2004) speaks of how "weavers create soulful fabrics . . . if you find an old grandmother in the village tying her yarns, she is working with her heart" (p. 109).

This Folio is composed of four elements that provide insight into a leadership training program in Central Lombok, which involved fifteen participants from three rural school communities. The yarns that will be tied together for the four-part Folio are drawn from these village communities in Praya Barat Daya, an impoverished farming area in Central Lombok, Indonesia. This is a rural area where life is lived in a traditional manner by the local Sasak people. Many live in homes that are thatched and wooden framed houses with mud/dung floors. The Sasak village world centres on the local mosque and the rhythms of an Islamic life. Most Sasak villagers earn their income as farm labourers in rice fields and pottery and weaving are the major handicrafts of the area.

The four-part Folio is conceptualised as the weaving of an "umbaq" in order to explain the nature of the four individual elements as well as the manner in which these four elements join together into a cohesive whole. An umbaq is a sacred Sasak textile made in Lombok "under ritual prescriptions to accompany and protect a newly born child throughout life" (McKinnon, 1996, p. 14). An umbaq is rich and colourful in the threads that bind it together and by necessity strong in its requirement to travel with a child into adulthood:

> A piece of woven cloth tells many stories . . . passionately, the weavers pour
> their souls into the textiles through assorted patterns filled with messages to
> convey the relationship of human with nature as well as the dearly held beliefs
> (Purnawan, 2004, p. 35).

This umbaq that has been created from the four separate elements of the Folio is intended as an offering to the fifteen participants from Praya Barat Daya engaged in the leadership training research. It is hoped that this valued cloth will travel with the

participants from their newly born status in practising leadership skills onward into a range of future educational leadership opportunities within their own communities.

Elements of the Umbaq

This research project undertaken in Central Lombok was designed to gauge the impact of a leadership training program within three Indonesian school communities and to consider the future sustainability of such programs within the broader Indonesian educational environment. This in itself implies that the umbaq must be strongly woven to continue being valuable in the future. It has been woven with four vertical warp threads and four horizontal weft threads. The four Warp Research Threads highlight different perspectives of the research into leadership practices.

The Warp: The Four Warp Research Threads

1. A Lombok Journal

2. Designing an Indonesian Leadership Training Program: Reflections on Decisions Made

3. Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok Schools

4. Report to the Indonesian Ministry of National Education

The four Warp Threads form the vertical structure of the weaving of the umbaq. It is intended that each of these four Warp Threads may be considered in isolation and read as a separate entity as each presents a varied perspective of the woven umbaq. In that each Warp Thread stands alone as an individual interpretation some overlap in material is inevitable. However such overlap is considered of value in offering a varied perspective of the process undertaken, providing both shades and layers of meaning.

1. A Lombok Journal.

Although five preliminary site visits were made to Lombok prior to the commencement of the research period, "A Lombok Journal" commences its account from the first official date of the research period, June 28th, 2004, when direct approaches were made to each of the participating schools in the project. This is a personal journal written as a first person account of the thirty-two weeks of the research. It covers the period until 10th February 2005, when the final interviews were conducted. It is intended to offer rich insight into the lives of the research participants. The journal offers a broad perspective of this thirty-two week period. It does not

simply view the three school communities but looks beyond to the village setting, to religious and cultural practices and to events that impact upon life within Indonesia during this period such as terrorist acts and the 2004 tsunami.

"A Lombok Journal" also mirrors a process followed by the fifteen participants during the six month research phase. During the six months following the initial leadership training workshop, each participant was invited to write a weekly journal reflecting upon leadership issues and personal growth. The participants were encouraged to make use of poetry, drawings, photography etc. to further illustrate their thoughts. Similarly in "A Lombok Journal" I have reflected upon the research period in Central Lombok by using prose, poetry and photography to enhance my understanding of the experiences undertaken. In addition the choice of layout of this journal with its earthen tones of browns and greens is indicative of the shades of the Central Lombok countryside.

2. *Designing an Indonesian Leadership Training Program: Reflections on Decisions Made.*

This journal article is published in the refereed *International Journal of Doctoral Studies* (Volume 1, 2006) as a review of why design decisions were made during the research and what impact such decisions had on the effectiveness of the research as it progressed. The *International Journal of Doctoral Studies* is a journal of the Informing Science Institute, which aims to draw people together, who teach, research and use information technologies regardless of their specific academic discipline.

The article discusses how the design decisions that were made were specific to undertaking research into Indonesian rural schools that had recently entered a decentralized educational environment. The three schools taking part in the research were all involved in the first phase of the introduction of school based management as Indonesia formally decentralized its education system in 2001. This journal article is grounded in the basic premise presented by Schostak (2002) that a qualitative research project explores the way in which "self" and its "world" are constituted and coordinated through what is considered as an imaginative grasp of "experiences of reality" (p.18). The article considers five such "experiences of reality", the selection of schools and participants, the style of the leadership program, the range of reflective experiences undertaken, the understanding of Lombok culture and the understanding of the Indonesian educational context. The article also reflects upon the role of the researcher when research is undertaken in a foreign setting and how the use of an

interpreter adds another layer to the research context. In addition it considers how initial design decisions were made to ensure that the participants were given an effective voice throughout the research. The article subsequently analyses the design decisions that were made in order to meld strategies with outcomes and having analysed these design decisions draws initial conclusions in relation to their effectiveness for this particular research.

   3. *Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities.*

Case Studies provide an effective method of presenting the narratives of sites investigated in such a manner that an holistic and meaningful interpretation of real life events can be offered. Case Studies allow for a presentation of facts and of significant discoveries made. However at the same time they offer an opportunity to present the rhythm of the specific "world" that has been investigated. Case Studies are brought to life with the inclusion of words voiced by the actual participants allowing the participants to play a real-life role in narrating the story of the research. Thus three Case Studies of the three participating colour coded schools, Red School (Sekolah Merah), Green School (Sekolah Hijau) and Blue School (Sekolah Biru) are offered as narrations of the research. In this study the three Case Studies come to life through the words of the fifteen participants drawn from final interviews and the weekly journals.

In providing such Case Studies however it was considered essential that a background overview of the world of the fifteen participants preceded the narratives of the three schools. An understanding of a range of factors such as geographical context, religious context, the local infrastructure, the social infrastructure, the local educational context and the broader context of Indonesian education is believed to be essential in order to explore the meaning of the research journey. In addition an overview of Aid Projects in Indonesia is considered to be of value as the research explores the possibility of placing future leadership training programs within an Aid project setting. The research is attached to the Japan Fund for Poverty Reduction-Community Based Basic Education for the Poor Project. A brief overview of this project is also included.

The contextual background is the focus of the first section of this Warp Thread: "Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities". The actual Case Studies of the three schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru are presented as the second section. A third and final section

considers the broader picture of what understanding can be gained from the Case Studies. This final section offers a Cross Case Studies Analysis to delve into the meaning and consequences of the research.

4. *Report to the Indonesian Ministry of National Education.*

This research was set specifically within an Indonesian educational context. As such it was essential to obtain permission from the Indonesian Ministry of National Education to undertake the study. In granting permission to allow me to proceed as a researcher the Ministry of National Education also officially granted permission for the fifteen participants involved and their school communities to take part in research activities. It was therefore considered essential to ensure that Ministry of National Education officials were offered a comprehensive Report regarding both the conduct and the outcomes of the research.

A written Report offered in both Bahasa Indonesia (Indonesian language) and in English was presented at the Ministry of National Education on April 4th, 2006. The Presentation covered such areas as a description of the project, the design and methodology for the project, the leadership training program, the collection of data, findings from the project, a discussion of the findings, outcomes from the project and recommendations for the future. In addition a Literature Review of the literature that informed the research project was included as an Appendix in the written Report. This was intended to enable stakeholders to have a knowledge of the literature related to any concepts discussed as well as the opportunity to delve further into any aspects of the research at a later date. The Presentation also allowed time for questions from all present.

Providing feedback to the Ministry of National Education was seen as being more than simply following correct protocol in terms of informing personnel regarding the research overview and findings. Providing feedback offered an opportunity for sustainability of recommendations made within the Report. This research considered whether the leadership training program offered to three Lombok school communities was transferable to other school communities within Indonesia. For this to occur implies that the Ministry of National Education has to be thoroughly briefed regarding the program, its outcomes and recommendations so that officials from the Ministry are in a position to make decisions regarding recommendations for future inclusion.

The research also investigates whether it is viable to include such a leadership training program as an attachment to future educational Aid projects within Indonesia. It was therefore also seen as important to include members of donor organizations already working within Indonesia at this Presentation. Aid projects throughout Indonesia are frequently the major source of introducing new educational concepts and assisting schools in terms of both refurbishment and professional development. Aid organizations work together with the Government of the Republic of Indonesia to ensure that all schools have essential resources such as sound buildings, appropriate curriculum, and access to new educational methodology. The Ministry of National Education has an enormous school population to service within Indonesia. The World Bank estimates that there were 28.9 million primary students in the 2001/02 survey period in 171,000 primary schools (The World Bank, 2005, p. 4). For this reason Aid projects continue to assist in addressing educational issues across Indonesia. Aid projects do not involve all schools within the entire education sector. Their aim is to pilot and test programs that later can be replicated across the education system by the Indonesian government.

Interweaving the Four Warp Threads

     1. A Lombok Journal.

Given that these are the four primary Warp Threads woven together to create the final cloth, it is important to consider how each inter-relates with the others. The first Thread, "A Lombok Journal", is a first person account with an open audience. It is presumed that this journal could be read as background to the research by any interested party as it sets out both to inform and reflect in both a descriptive and visual manner. It is however intentionally placed as the first Warp Thread of the four. It is hoped that "A Lombok Journal" will offer insight into the context and process of the research experience, which will inform the other three Threads as they are read when the complete work is viewed in its entirety. In terms of its chronological scope "A Lombok Journal" is highly specific. It covers only a thirty-two week period and does not engage in discussion of outcomes or events following the conclusion of the final interviews held at the school sites. "A Lombok Journal" therefore may be seen as looking at "what" happened, "where" it happened, "when" it happened, "whom" it happened to, and "how" it happened in the research project. These in themselves are all significant questions to answer in terms of the overall project. However while this journal does offer reflective thought it does not profess to delve into "why"

events/experiences occurred as this is left to the domain of the other Threads. This Thread is essentially a first person account of events and so draws its strength from its ability to present cultural and creative insight during the research period. By offering poetry and photographs as well as prose it provides a multi-dimensional view of the research. "A Lombok Journal" also offers the opportunity to reflect from a personal viewpoint on the impact of the journey undertaken by both the participants and the researcher through the interaction that is at the heart of the research process. It offers therefore an opportunity to acknowledge that both the participants and the researcher experience change through the process of the research.

    2. *Designing an Indonesian Leadership Training Program: Reflections upon Decisions Made.*

The second major Thread, "Designing an Indonesian Leadership Training Program: Reflections upon Decisions Made" has a more specific audience as its target. It discusses the powerful impact that aspects such as local context and educational decentralization can have in terms of design decisions that scaffold a research project. Given its targeted audience of students and other professionals currently involved in doctoral studies, it also considers issues such as the place of the researcher within the research setting. This Thread is enriched through presenting a range of items that serve to build a picture of why the research followed a particular path.

Chronologically, this second Thread commences prior to "A Lombok Journal" and continues for a phase after the completion of this journal. By necessity design decisions commence from the earliest conception phase although they are often not consolidated until a later date. Similarly in considering the impact of such decisions it becomes necessary to extend the time line beyond the completion of the research phase, which is where "A Lombok Journal" ends. The second Thread therefore offers an element of review not apparent in "A Lombok Journal" such as considering what initial decisions were effective and what decisions led to sustainability. It therefore moves from consideration of "who, what, where, when and how" to the additional consideration of "why".

    3. *Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities.*

As a "stand alone" section the third Research Thread "Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities" may be of value

to anyone interested in Case Study research and is comprehensive in terms of giving a complete overview of the contextual setting of the research. It also provides an exploration of outcomes. Its time line for coverage of material is therefore the same as the previous Thread. However it offers more depth in its analytic exploration. "Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok Schools" looks at "who, what, where, how and why". However its final section, a cross-case study analysis takes the exploration of "why" to a further level. It discusses a range of possible reasons for outcomes of the research that inform the final Report to the Ministry of National Education. A major strength of this Thread is its ability to offer the participants in the research the opportunity to have a voice as the case studies include a range of comments made by the fifteen participants during interviews and journal writing.

      4. *Report to the Ministry of National Education.*

The "Report to the Ministry of National Education" is intended to service an audience who are current or future stakeholders in educational change within Indonesia. The time lines for the fourth Research Thread certainly extend the full length of the research project from reviewing the literature that informed the research, through to data collection and analysis and recommendations for future initiatives. However because it is offered as practical material to encourage new initiatives its actual time line extends beyond the boundaries of the original project. This is therefore an all-encompassing document. It intends to answer all "who, what, how, where, when and why" aspects. It also intends to pose the probability of engaging in further action in the future. This Thread is particularly strong as it highlights the necessity for the research to have a voice beyond that of the participants from the school communities actually involved in the research phase. It considers the role that leadership programs may have in future Aid projects and therefore underlines the need to ensure that both Aid organizations and the Ministry of National Education are well informed of research outcomes. While all four warp Threads are seen as being essential to weaving the final cloth and each is individually dynamic, this fourth Thread is considered to be crucial. Without ensuring that educational stakeholders in Indonesia both from the government and the Aid agencies are effectively informed of the research results, the final cloth will not prove to be of value to its current and future wearers.

The Weft Research Threads: My Position in the Research

While the four major components of the Folio create the strong vertical Threads of the finished cloth, my umbaq is also laced with four horizontal Weft Threads of my own experience within the research project. These Weft Threads include:

1. My personal leadership beliefs

2. My place in the research as a foreigner in Praya Barat Daya

3. My place in the research as a woman

4. My place within an established Aid project

Weft Research Thread One: My Leadership Beliefs.

Regardless of the many and varied concepts in relation to leadership practices that are presented in the course of a leadership training program the researcher's own stance may have a significant influence on the participants' journey. Part of the planning phase in itself involves recognising the current dynamics of a school community and in envisaging its possibilities for the future. Such possibilities involve change and such change involves presenting new concepts and new ideas. The researcher should therefore constantly review what her own position is in relation to advocating such change. In addition the researcher in a leadership training project is herself by necessity a leader within the research process in terms of both design and the ongoing process of the project. Thus it is important as such a leader to heed O'Toole's advice that "leaders must be clear about their own beliefs: they must have thought through their assumptions about human nature, the role of organizations" (as cited in De Pree, 2004, p. xxii).

Because leadership practices offer the foundation for the entire research project, it is important to acknowledge my own position in entering this research in regards to my personal views on leadership. De Pree (2004) believes that "leadership is more tribal than scientific, more a weaving of relationships than an amassing of information" (p. 3). It is both possible and advisable to amass an extensive range of information about leadership theories, styles, definitions and processes. Such amassed information is valuable for a broad understanding of leadership. However my own primary beliefs about leadership have as their core the manner in which relationships are woven through the actual practice of leadership. Relationships between leaders and followers are a major source of giving meaning to an experience of leadership. Concentrating on what will provide meaning is the key to experiencing authentic leadership (Kessler, 2002). In the end leadership must be about providing meaning,

which is the essence of an organization through its values, purpose and integrity (Sergiovanni, 1996).

My own beliefs about leadership through relationship building are founded in the viewpoint that schools should always reflect the values and beliefs that are most meaningful in the communities in which they sit. It was important therefore for the research to be culturally sensitive. Sergiovanni (2000) speaks of this as recognising the "life world" (p. xix) that gives schools their essential character and unique culture. If individual life worlds are recognised then it must also be acknowledged that there is no single "best way" for schools to achieve this, no basic blueprint that will service all schools. Yet what does stand out as being essential and a common denominator for all schools is that schools will only achieve their destiny and fulfil the needs of their life worlds adequately if authentic leadership is practised in their communities. Authentic leadership in this context is seen as leadership that builds relationships through being sensitive to the unique values, beliefs and wishes of local stakeholders.

I equate such authentic leadership through relationship building with what Kouzes and Posner (2003) have described as "leadership of the heart". Such leadership is about applying the simple practices and principles that support the basic human need to be appreciated, to leadership initiatives. Coming from the heart and having soul and spirit in the workplace implies a willingness to create relationships, build upon strengths, celebrate successes, share a vision, challenge processes and encourage others to act. Kouzes and Posner (2003) believe that leadership from the heart involves both strength and toughness as it involves all leaders in actively taking responsibility. In this way the climate of their life world is built on trust, mutual respect, belief in others' capabilities and generosity of spirit. Leadership of the heart also implies that leadership is not the domain of any one individual and that the possibilities are endless for sharing and distributing leadership. Leadership of the heart cannot be bestowed on anyone or inherited by anyone but rather presents an opportunity for a democratic view of leadership where leadership is open to all regardless of position.

My views on leadership of the heart extend further to incorporate Owen's (1999) belief that this leadership of the heart is itself centred in "spirit". He claims that when any organization has spirit of the appropriate quality and quantity that almost anything becomes possible. It is within this domain of spirit that leadership operates through caring for others and in nurturing relationships. This is mirrored

also in the work of Hunter (2004) when he states that effective leadership is about developing healthy relationships and that the only reason any organization exists is to meet a human need. Hunter goes a step further to suggest that this can be done by, "Serving them. Not by doing what they want and being slaves- rather by providing what they need for the long term interests of all" (p. 56).

This concept of servant leadership is at the core of my own beliefs on leadership built through relationships. Greenleaf (1998) defines this as being leadership where those served grow as persons, becoming "healthier, wiser, more autonomous, more likely themselves to become servants" (p. 43). Hunter (2004) speaks about such leadership as involving the law of harvest in that leaders will always reap the benefits of what they sow. Thus leadership is about a sacred trust where leaders are constantly behaving in an ethical manner through ensuring that the needs of those who are served are met. Russell (2001) points out that when servant leaders show concern for others and put their needs and interests as priorities that empathy is demonstrated which in turn elicits a sense of trust and the creation of effective relationships.

Effective relationships will also imply that leadership is not the prerogative of any one person and will be shared and distributed according to the needs of a given situation. My leadership beliefs therefore are inclusive of encouraging Teacher Leadership in school communities so that teachers may share the opportunity to lead in a manner where they are valued and celebrated for their expertise. Similarly I strongly advocate leadership input from community members who have so much to offer in taking leadership roles within school communities.

Weft Research Thread Two: A Foreigner in Praya Barat Daya.

The Indonesian colloquial term for a westerner is "orang bule", which implies within its meaning a sense of separateness and difference. Visits from an "orang bule" in the villages of Praya Barat Daya are usually linked to project management staff who come to oversee and evaluate Aid projects. The villagers involved in my research project therefore entered the experience with preconceptions and expectations of my participation in a project. There was an initial assumption that as an "orang bule" I would come with bountiful funds and perhaps much needed physical resources such as textbooks, school furniture and teaching materials. In initial meetings in villages prior to the research I outlined my program and the process that the research would take. From these first contacts made before the research period commenced I was

careful to clearly communicate the difference in my own position. I explained at length that I came with the intention of sharing ideas and concepts, of supporting school communities, of working from an understanding of local needs and building on local strengths and emphasised that I was unable to offer financial input to the schools. Thus the schools that agreed to participate in the project did this in the knowledge that I was offering myself as a human resource rather than as a financial contributor.

Weft Research Thread Three: A Woman in Praya Barat Daya.

Entering this world as a woman also implied possible issues. The status of women in Lombok is considered to be below males and women are not encouraged to take an active part in public life. Girls have a higher "drop-out" rate particularly in junior secondary schools (SAGRIC, 2005) and early teenage marriage of girls is encouraged so that many Sasak girls marry by fourteen years of age (Gardiner, Oey-Gardiner and Triaswati, 2003). Women are poorly represented on the mandatory School Committees. Of the three schools participating in the research project only four of the twenty-eight representatives were females. Local practices are overlaid as well by strong Islamic traditions encouraging women to acquiesce to their male counterparts.

Thus my status as a woman in undertaking this research implied that I had to be forever mindful of local attitudes while at the same time encouraging the participating women to have a voice within the project. In practice I ensured that ideas were introduced in discussion sessions where all could have their say so that my input was seen as an active participant in their leadership journey rather than as an outside driving force. In addition this proved a worthwhile mechanism in encouraging female participants to put forward their views, as I was able to act as a role model as a participating woman. I also actively encouraged the discussion of a broad range of Indonesian female role models from politics, business, religion, the arts and education during both the initial workshop and leadership discussions at the schools.

Weft Research Thread Four: My Place Within an Established Aid Project.

The Japan Fund for Poverty Reduction-Community Based Basic Education for the Poor (JFPR-CBEP) Project was a thirty month educational project designed to offer Lombok schools a structural framework through inputs such as physically refurbishing buildings, assisting with the writing of School Development Plans, establishing sub-district school community forums, teaching content and methodology

and providing scholarships to improve school attendance. Its intention was to support these schools in their ability to work within a decentralized educational context by providing the physical facilities and enhancing curriculum input (SAGRIC, 2004). Attaching the leadership training program to this established project implied that my research had the benefit of being grounded in school communities that had already been introduced to change through enhancement of school buildings and curriculum upgrading. However these schools had not been given the opportunity to extend their leadership experience beyond the centralized model of leadership that was traditionally top-down. Whereas the JFPR-CBEP Project offered a structural approach, the leadership training program offered a process to enable these schools to move forward within a decentralized educational environment. The Team Leader of the JFPR-CBEP project, Dr. Sumarno and the JFPR-CBEP team of consultants and staff were all fully supportive of my attachment of the leadership training program to their Aid project. This enabled me to enter the field without any resistance on their part. The eight Field facilitators who were part of the JFPR-CBEP team shared initial information about the participating schools. I was therefore able to trial a model where the leadership training program was working in conjunction with an established Aid project.

The Final Cloth

My final cloth, my umbaq, is strong in its woven pattern. It offers effective leadership training for school communities. Attaching this leadership training to an Aid project is a means of further building upon the foundations of the particular Aid project. How it has done this is by creating meaning for the school communities in which it was trialled. In contrast the three comparative schools involved in the research who were given no leadership training were not able to create new meaning for leadership in their school communities. The three participating schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru entered the research with an understanding of leadership that centred on the principal's role as a top-down leader who was solely responsible for leadership within the school community. The three schools had no understanding that leadership could be shared or that there was the possibility for all to take leadership roles on different occasions. Additionally the three schools did not recognise the possibilities for engaging the community in leadership practices prior to the commencement of the leadership training program.

In entering the leadership program the fifteen participants grew in their understanding that leadership was not positional but rather dispersed and open to all. They practised leadership which did not need to always involve the principal and encouraged the community to take part in school leadership. In doing so they also learned to reflect on their own practices and to consider the value of change.

My final cloth, my umbaq, is therefore a unique creation of the weaving together of many and varied threads. This final cloth is a living statement of the research leadership training program grounded in a two day live-in workshop based upon experiential learning, which provided a broad view of leadership concepts and allowed participants to design action plans for future leadership training experiences and networking. In its threads can be seen the six month leadership training program at the school base that allowed participants to experiment with new leadership concepts within their school communities and their village and family lives through school and personal leadership projects. Weekly journal writing, six-weekly site visits and an invaluable network meeting are also vibrant elements of its final creation.

Through viewing my final cloth it is evident that distributed shared leadership, community involvement in decision making, planning at a school level, the recognition that all can be leaders, the replacement of top-down leadership by bottom-up leadership, and an understanding that change begins from oneself were all valued outcomes of this leadership training input. The final cloth also shows that in attaining these outcomes through the leadership training program participants achieved further sustainable outcomes in terms of working effectively within a decentralized Indonesian educational environment. These outcomes in terms of achieving basic tasks that are pivotal to dealing with decentralization included an increased involvement in decision making, sharing of the community vision, inclusion of the community in decision making, accountability, engagement in ongoing professional development and localization of curriculum.

The cloth has also been created in a manner that will be of value within future Aid projects within Indonesia. Most importantly it can be re-created. While the essential threads may remain the same its patterns may be varied slightly to suit the specific school community and to suit the individual Aid project. Each future weaving will be unique in itself despite maintaining the original essential elements. My initial umbaq therefore has been given life. It is a cloth that has been woven from a participative and practical research program that has a sustainable life both with the

school communities of the fifteen participants and within future aid projects. My own experiences and viewpoints have also been personally woven into this cloth throughout the research process giving colour to the patterns while at the same time offering hope for the future that this cloth that I too am a part of is vibrant and long wearing. As noted by Therik who chronicled the art of weaving in Eastern Indonesia, my cloth has been created to be worn:

> Tying for colour, decorating for splendour
>
> Weaving is labour, wearing is honour (cited in Saunders, 1997, p. 1).

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THE IMPACT OF A LEADERSHIP TRAINING PROGRAM ON SCHOOL BASED MANAGEMENT AND SCHOOL COMMUNITY ACTION

in Praya Barat Daya, Lombok, Indonesia.

Designing an Indonesian Leadership Training Program: Reflections upon Decisions Made.

Designing an Indonesian Leadership Training Program: Reflections upon Decisions Made

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Abstract

Doctoral research offers a unique opportunity to implement a carefully planned research design. In undertaking a doctoral research project that sought to investigate the impact of a leadership program in three impoverished rural school communities in Central Lombok, Indonesia, it was essential to consider a range of design elements. It was necessary to ensure design elements that would both support successful leadership training and sit comfortably within the context of the local community and the wider setting of the recently decentralized Indonesian education system. This paper explores the nature of the design decisions that evolved in undertaking research to gauge the changes in leadership perceptions and the dynamics of school operations when leadership training is offered to school communities that are making the transition to school based management under decentralization. It reviews the impact of those decisions and discusses their initial implications within the research context.

Keywords: research design, school leadership, reflective practice, cultural context.

Introduction

Merriam (1998) suggests that planning a research project has similarities to planning a yearly vacation trip. Before embarking on any vacation much thought must be given to factors such as the destination, the cost, the method of travel, and the length of stay. These same decisions apply to undertaking a research project. In June 2004 I commenced a doctoral research project in Central Lombok, East Indonesia to explore issues of school leadership within three impoverished rural school communities. From the outset this was designed as qualitative research, which was intended to explore the meaning, to understand the manner in which a specific group of individuals had constructed their world and the way in which they related within their social setting. Gillham (2004) notes that qualitative methods are designed to generate evidence that extracts meaning from events as they unfold.

The research conducted considered what changes occur within school communities when they are offered an initial leadership training program followed by a six month supported period of practice within the school and community environment. In particular it considered what changes occur in the perceptions of leadership for teachers, principals and school community members. It also

considered how such changes impacted on the dynamics of school operations within the school community. The research reflected on how experiencing a distributed shared model of leadership would impact upon the manner in which school community stakeholders carry out their roles within a newly decentralized education system.

Indonesia formally decentralized education through Indonesian Law 22/1999 and Government Regulation No. 25/2000 in January 2001 (Jalal & Mustafa, 2001). Within any decentralized system there is a strong need for leadership at a local level so that communities may thrive through self-management. However Indonesia is still moving through a difficult transition stage: "Indonesia is having to face the growing pains associated with this national learning process . . . paternalistic behaviour left over from centuries of centralistic policy making on the one hand, and the extreme dependency of some areas, on the other, can be hard to change simply by edict" (The World Bank, 2005, p. xi). Aid projects are a primary means of introducing educational reforms and significant educational concepts throughout Indonesia. While many Aid projects within Indonesia address the issues of school based management in general, they do not provide specific input to assist school communities in embracing the necessary change from the top down leadership style of the centralized system to the shared or distributed style of leadership required within a decentralized system. Thus this research gauged what form leadership training could take in the future as an inclusion in Aid projects.

Indonesia has a population of more than 215 million people. Indonesian education therefore serves an enormous school population, estimated at 25,400,000 persons (Muslim, 2002). Since decentralization Indonesia has tried to increase its education budget. In the late 1990s Indonesia was ranked as having the lowest spending amongst its Asian neighbours "with just 1.4% of its GDP on education in comparison to 4.7% in Thailand and 4.7% in Malaysia" (The World Bank, 2005, p. 18). However the Government of Indonesia's 2006 budget allows an allocation of less than 10% of total spending to education, well below the 20% originally mandated in the constitution of 1945 (Hudiono, 2005). What this means in terms of education throughout the country is that even the most basic resources are scarce and in many cases below standard or non existent as noted in The World Bank (2003) report; "In poor and disadvantaged areas, too many schools are badly in need of repair; too many teachers do not meet the minimum qualification for teaching, and too many are not motivated to do their best in the class-room" (p.64). Thus any funding to actually improve educational practice is frequently reliant on the assistance of Aid agencies. This research in attaching itself to such an Aid project was therefore intended to contribute to future educational practice within Indonesia.

The research culminated in case studies of each of the three rural Lombok schools to enable a cross-case analysis to inform a report on the changes in school dynamics in relation to school based management within a decentralized system. At the conclusion of the research this report will be presented to Indonesian Ministry of National Education officials as well as key stakeholders in Aid organizations with recommendations for future leadership training programs. This paper specifically considers the design phase of the research, focussing on issues that were crucial in authentically informing the writing of the case studies and thus the recommendations offered for future educational practice in terms of leadership training programs to the Ministry of National Education.

In following a qualitative research method, the Lombok research looked at the uniqueness of one particular context from the participants' perspective and considered what interactions actually took place there. It was intended to gain depth of understanding of three schools undertaking a leadership training program, rather than to be a broad view of leadership in general within Indonesian education. This paper therefore explores how such a qualitative research design was achieved, examining its specific framework for action. Patton (2002) believes that a well-conceived strategy offers a sense of direction and therefore provides a framework for decision-

making and action permitting seemingly isolated tasks and activities to integrate towards a common purpose. The paper reviews what design considerations had to be made in ensuring that an insider's perspective of the situation in these three Lombok schools was accomplished. It considers the selection of schools and participants, the style of the leadership program and reflective activities offered, set within an understanding of Lombok culture and its educational context.

The design of this project aimed at ensuring that a variety of factors were heeded, such as the involvement of all school community stakeholders, an understanding of local traditions and attitudes towards gender and religion, and the specific training needs required in that Central Lombok is still primarily an oral society. Throughout the project there continued to be a very practical orientation as the intention was to enhance leadership skills within school communities rather than to simply measure existing skills. This enhancement was provided in the form of an initial live-in workshop, review and discussion sessions on a six weekly basis, weekly writing of reflective journals, ongoing professional development through suitable leadership texts, and a network meeting six weeks prior to the project's conclusion. It was intended to capture the findings of the analysed data in the form of case studies as this was seen as an authentic method of presenting the essence of the leadership experience at each of the three schools. As Yin (2003) notes, "The case study method allows investigators to retain the holistic and meaningful characteristics of real-life events" (p.2).

Reviewing Relevant Literature for Design Decisions

When any journey is to be undertaken it proves a valuable exercise to consider those who have travelled similar pathways before. While a researcher may be branching off the established pathway to explore new directions there is still much to be gained from having a solid understanding of the terrain. As Schostak (2002) notes, "Entering a new city, it helps having a map or a local person as a guide. Doing research means forever having to find ways of getting your bearings" (p. 10). Thus a brief overview of literature that offers insight in relation to four broad areas, which are pertinent to this current research, provides a good starting point to gain bearings. Relevant literature was reviewed in relation to making effective sampling decisions, choosing an appropriate style of leadership training program, gauging relevant tools for participant reflection and determining the impact of local and educational context.

Sampling

Wiersma (2000) states, "The logic of purposeful sampling is based on a sample of information-rich cases studied in depth. There is no assumption that all members of the population are equivalent data sources" (p.285). Miles and Huberman (1994) believe that the tendency for purposeful sampling to be more commonly used with qualitative research may be attributed to the fact that qualitative research considers a more defined segment of the universe and that in addition the social processes, which are frequently under investigation have a sense of logic and coherence that "random sampling can reduce to uninterpretable sawdust" (p.27). In making choices related to sampling, Yin (2003) suggests that one must clearly look at what the final desired outcomes of the research warrant. Thus when a case study presentation is envisaged one must take into consideration a form of sampling that allows for a multiple case study approach rather than a single case study approach as this will prove conducive to the long term results, "Single case designs are vulnerable if only because you will have put 'all your eggs in one basket'. More important, the analytic benefits from having two (or more) cases may be substantial" (Yin, 2003, p53).

Kvale (1996), in discussing the number of subjects that is appropriate for any one study, suggests that when interviews are used as the basis of the research process, the number of participants tend

to be around fifteen plus or minus ten. Seidman (1998) claims that decisions made in relation to how many participants to include in a study rest on two criteria. The first is sufficiency, in terms of whether there are sufficient numbers to reflect the range of participants and sites, which make up the population. This is not for the purpose of generalizability of findings but rather so that others outside the sample might have a chance to connect to the experience of those within the sample. Seidman's second criterion involves saturation of information, the ability of the researcher to reach that point where she is aware that she is totally immersed in sufficient information.

Choosing an Appropriate Style of Leadership Program

McCollum (1999) writes that effective leadership programs should consider developing the leader from within each person so that a personal development style for the training becomes optimal. This thought is echoed by Woolfe (2002) who claims that leaders do not simply appear but must be consistently and conscientiously developed. Mellahi (2000) takes this one step further in relation to training programs in Asian countries where the norm in the past has been towards an authoritative leadership style, suggesting that such leadership programs must factor in personal development, which assists the participant in dealing with significant behavioural change. This concept is also reinforced by Bezzina (2000) who claims that it is crucial in offering programs to assist participants in their move from a mode of sole leadership towards participative leadership, to help break down former behavioural patterns.

Pounder (2003) provides an overview of what might be considered to be an optimum list for such leadership development, saying that it is hoped that instructors will stimulate participants intellectually, motivate participants to be thoroughly engaged in the process and encourage participants to feel comfortable with both the style of the program being offered and the method or process of its implementation so that as a result participants will have the necessary tools to tackle real life problems in the future. In order to maximise such a transfer of skills following a leadership training program back into the work environment, Myrsiades (2001) points out that action learning projects can become a valuable tool. She believes that by doing so support for common goals is fostered, which serves to create a shared mindset amongst participants, binding them together in a common purpose at their worksite. When deciding on an appropriate training program for leadership development, Sugarno (2004) believes that it is not enough to merely offer this through traditional training techniques, which in the main simply provide a theoretical perspective. He suggests a move away from the lecture style format with lengthy overviews of leadership styles and leadership theories towards a more dynamic approach, which is learner centred involving the participants in active engagement such as role-play exercises.

Gauging Appropriate Reflective Activities

Densten and Gray (2001) believe that the extent to which reflective activities are included within a leadership-training program will have a direct impact upon the effectiveness of such programs. Langer (2002) states that a reflective journal can provide a valuable tool for use in training programs. Haigh (2001), in supporting the use of such journals, writes, "They make students self conscious of their learning and encourage the learner to reflect on what is being learnt and how" (p.168). It is Rosier's belief (2002) that when participants write a reflective report of their experiences, this improves the writer's perceptions of values and relevance, which in turn serves to encourage the transfer of learning from a theoretical sphere directly into the workplace. Loo and Thorpe (2002) speak of the empowering side effect of journal writing. They see this writing process as an opportunity for learners to take a good deal of control over their individual learning experiences and thus to give personalised meaning to their learning. In this way they see journal writing as a significant tool for translating theory into practical action. Cacioppe (1998) notes that

through this empowering experience of journal writing the participant is more likely to continue developing as the journal offers a successful means of self-evaluation.

In terms of such self evaluation Gorman (1998) believes that when school staff are involved in the practice of reflective writing through journals that the journal can actually work as a pseudo 'master teacher' watching over the practitioner, continually questioning the methods that are being used and discovering a range of strengths and weaknesses. It is Morrison's view (1996) that the use of such a journal offers multiple benefits. These include charting experiences, recording a developing dialogue between academic, personal and professional spheres and developing the ability to engage in reflective practice. In this way participants become self-aware, which in turn enhances their sense of self-empowerment. O'Rourke (1998) claims that journal writing encourages the development of critical reflection linked to professional practice. O'Rourke believes that a journal becomes a powerful tool for developing confidence by making use of new concepts when the learning process becomes embedded in real practice, as it involves a constant move between the subjective, the particular and the general.

Considering Local Context

Alavi and McCormick (2004) state that a school's culture can be highly influenced by the societal culture or community in which it sits. McGinty (2002) suggests that schools take the form of community assets and that the schools are then in turn well placed to assist in building capacity for the entire community. She believes that leadership in such a community becomes the ability to represent the interest of all stakeholders in a manner that has them all working together to achieve the sustainable vision and strategic direction of the community as a whole. Mason (2000) defines the fundamental essence of community as referring to groups whose members share values and a way of life, identify with the group and the practices of that group and openly acknowledge each other as members. Jason (1997) writes that community implies that people share a "common mission, connectedness and reciprocal responsibility" (p.75). This provides them with a sense of safety to share vulnerabilities and sadness as well as their sense of joy. Waddock (1999) also views community as involving a sense of connectedness and a healthy sense of interdependence in an environment that offers caring, belonging and a sense of trust so that individuals work together in a joint enterprise, which is bigger than any one person and is built upon principles of collaboration rather than competition.

In considering how community is defined, Burdett (1998) claims that the very first aspect that denotes community is how a group states and frames its mission. He says that this needs to inspire and value add for all stakeholders so that the community will be grounded not just in the present but also through honouring its specific past. Waddock (1999) goes one step further to suggest that community involves spirituality as it encompasses those aspects of life that are internalised and expressive as opposed to those that are externalised and more measurable in a concrete sense. Miller (2002) takes the concept of spirituality to another dimension when he frames it in the context of faith communities where people are drawn together by shared religion. Miller claims that such communities spend significant amounts of time together daily in prayer and day-to-day aspects of their religion, causing them to be strongly bonded by elements of their faith.

The Research Design for the Journey

In order to determine the extent to which the design of this research project succeeded in probing the worlds of the fifteen participants so that authentic and meaningful case studies could be achieved, Schostak's premise regarding "experiences of reality" is utilized. In 2002 Schostak wrote that:

> A qualitative research project explores the ways through which a 'self' and its 'world' are constituted through an imaginative grasp in relation to experiences of 'Reality'. What 'ties' them together are the intricate web of purposes, motives, interests, needs, demands, feelings and so on structured by the language we use to express ourselves to others and by which we orient our behaviour with theirs and they with us in a world of material structures. (p.18)

Thus this paper explores five different "experiences of reality" considered within the design process in an effort to gauge whether this relationship between "self" and "world" has been illuminated. It looks at why decisions were made about such "experiences of reality" and subsequently explores the manner in which these Lombok school communities were served through this leadership-training program.

Experience of Reality One: Selection of Schools and Participants

While sampling is fundamental to all research design, decisions made are often complex and the Lombok project sampling required consideration of a range of factors. Three schools were chosen to participate in this project. It was considered important to select schools that were already attached to a broader Aid project, given that so much funding for both physical rehabilitation of schools and professional enhancement of teaching and learning practices within Indonesia is sourced via donor projects from a range of countries. It was considered that if this project proved effective then the possibility of attaching a similar program to future Aid projects might be realized. A Japan Fund for Poverty Reduction (JFPR) project operating across fifty-seven schools below the poverty line in Eastern Indonesia was therefore selected. The JFPR project was seen as being relevant in that it specifically targeted issues related to decentralization of schooling. However at the same time it did not address issues of leadership.

To determine which three of the fifty-seven schools would be involved, it was decided to use primary schools rather than a mixture of primary and secondary so that there would be a common thread of meaning for discussion. Primary schools were chosen, as there are thirty-seven government primary schools and eleven madrasah or Islamic primary schools amongst the fifty-seven JFPR schools. High schools formed a minority in the JFPR project with only two government high schools and seven Islamic junior high schools. Schools were further selected in relation to which of the fifty-seven schools had actively indicated an interest in further professional development. In addition the proximity of the three schools to each other as well as their accessibility during the wet season was also considered.

The final choice involved two government primary schools and one madrasah. Each school was then given a colour-coded name, Sekolah Merah or the Red School, Sekolah Hijau or the Green School and Sekolah Biru or the Blue School, in order to ensure confidentiality of data. In choosing the actual participants the choice is often between "a narrow range of experiences for a larger number of people or a broader range of experience for a smaller number of people" (Patton, 2002, p.227). A tangible "experience of reality" for this research study was seen as seeking to work with a "smaller number of people". Thus five participants were chosen from each of the three schools to include in each case the principal, two teachers and two members of the School Committee. Each school selected its own group of five after the principal was briefed regarding the research. While the desire for gender balance was stressed, the final group included five women and ten men, with one female principal, two female teachers and two female School Committee members. All participants were practicing Muslims living communal lives within a 200 metre radius of their school with the exception of one contract teacher who lived two kilometres from her school.

Experience of Reality Two: Style of Leadership Program

Lambert (2003) states that, "How we define leadership frames how people will participate in it" (p.4). Thus as a genuine 'experience of reality" the scaffolding of the leadership program to be presented to the fifteen participants proved to be an all important design decision. Following initial interviews at the three schools to gauge levels of awareness and understanding in relation to leadership issues, a two-day live-in workshop was organised to bring all fifteen participants together. The workshop was designed to model the Pembelajaran Aktif Kreatif Efektif dan Menyenangkan (PAKEM) program, which offers an interactive, participative approach. PAKEM translates as Active Creative Effective and Joyful Learning. (UNESCO-UNICEF, 2003, p. 4). The PAKEM program is part of the JFPR method of delivery, and all three schools had previously been to socialization workshops for PAKEM. Thus the delivery of the workshop involved group work, role-plays, problem solving, etc., set within a context of vividly displayed resources and wall charts of completed work. In addition given the oral tradition of the Lombok culture, a variety of storytelling was utilized throughout the two days to include enriching costumed dramatizations of local legends by each of the three schools. The workshop covered a broad spectrum of leadership concepts from theory to the creation of personalised definitions. Throughout the workshop the primary focus was on shared leadership. The workshop design included the formulation of a school-based project by each of the three schools, which necessitated the trialling and practice of leadership skills across the following six months.

Experience of Reality Three: Range of Reflective Activities

Individuals determine their reality through reflecting upon it via a range of measures. Journals were chosen as a writing tool to monitor and self evaluate the process of learning for each participant across the six-month period following the workshop. The journal entries were completed on a weekly basis and formatted to include questions that related both to a chronicling of leadership activities and reflection upon the practice of leadership skills. In addition my return to site each five to six weeks offered a further reflective tool in the ensuing discussions, which became part of these visits. Each school was also provided with a basic camera and a film supply to keep a visual monitoring of their six months. Completed films were developed and returned to each school and replacement films provided. One month prior to the completion of the research, a network meeting was held with all three schools present engaged in presenting results of projects and further expanding their views on leadership.

Experience of Reality Four: Understanding Lombok Culture

Each school selected was situated within a central Lombok village community. The society of Central Lombok is decidedly traditional. This is the home of the Sasak people who live a communal village life. According to Smith (1997) modern technology has barely affected Lombok so that traditions remain on the whole virtually untainted, with cultural ceremonies not merely geared to tourists but rather genuine expressions in their own right. Thus in undertaking this research this understanding of 'reality', the ebbs and flows of the participants' village existences, was crucial in terms of designing an appropriate form for the study. The three schools are placed within a rural setting within a five kilometres radius. The majority of parents in all three schools work on farms either as labourers or on their own smallholdings. The horse and cart is the preferred means of local transport as roads are frequently in need of repair. Sasak is the first language spoken locally although children are introduced to the Indonesian language during the initial years of schooling. Traditional law is still paramount in the area in which the three schools are to be found, particularly in relation to the significant ceremonies surrounding births, marriages and deaths.

All three schools were firmly connected to their Islamic communities. All participants were practicing Muslims with all five female participants following Islamic dress codes. Each school was involved with community activities at their local mosque and the madrasah, Sekolah Hijau, converted one large classroom into an additional "little mosque" for the community during the month of Ramadhan. All schools reduced their academic programs during the Ramadhan month focussing rather on prayers and recital of the Koran. Central Lombok society encourages the early marriage of females so that many girls wed by age fourteen causing high drop out rates in early high school years. When family finances are poor, the male is sent to school in preference to the female so that the retention rate for males is considerably higher. Women are under represented in areas such as School Committees. The three schools had a total of twenty-eight School Committee members. Only four of these Committee members were females. It is considered inappropriate for a female to voice her opinion in a public forum. The three schools had a total of thirty-one teaching staff, with twenty-one males and ten females.

Experience of Reality Five:
Consideration of Educational Context

The three schools involved in the research are all living examples of schooling issues throughout Indonesia and rural Indonesia in particular. Their "experience of reality" is a daily experience of making do with few resources and poor physical conditions. The World Bank (2003) report on Indonesian education points out that:

> Large inequalities in education remain among income groups and between rural and urban populations. These inequalities are striking, especially in terms of the quality of the schools that young people attend. In poor and disadvantaged areas, too many schools are badly in need of repair; too many teachers do not meet the minimum qualification for teaching and too many are not motivated to do their best in the classroom. (p.64)

There is a variation in the three schools in relation to teaching staff. At Sekolah Merah all ten teachers are paid government workers and both teacher representatives for the research hold two year teaching diplomas. At Sekolah Hijau however, ten of the eleven staff are honorary teachers who receive no salary for their work. The two teacher representatives from Sekolah Hijau completed senior high school but have no further qualifications. At Sekolah Biru two of the eight teachers are honorary and both teacher representatives have a two year teaching diploma. All three schools have recently received financial input from the JFPR project to rehabilitate school buildings. In each case however classroom conditions are still very basic with poorly lit classrooms. Each school suffers from a lack of water so that yards are dusty and non conducive to playground activity. Sanitation is an issue in all three schools. Whereas Sekolah Merah and Sekolah Biru teach a full government curriculum, Sekolah Hijau, as a madrasah, teaches a curriculum that is 70% government and 30% religious.

Indonesia advocates a policy of Nine Years Basic Education. Currently the attendance rate for classes one through to six in the area in Lombok in which the research is situated is 79.6%, although this falls during the three compulsory years of junior high school to 40.5% with only 37.5% of all females in this area completing their nine compulsory years of education (SAGRIC, 2003, p.2). Although Indonesian education moved to a decentralized model in 2001, the impact of decentralization has frequently been questioned; "Policy making has traditionally been a central government function, and the tendency is still to devise central frameworks for local application, rather than national frameworks built from broad-based local consensus" (Mukherjee, Hardjono & Carriere, 2002, p.1).

Analysing the Design Decisions:
Melding Strategies with Outcomes

In Schostak's premise for qualitative research, these "experiences of reality" should offer a way to explore the connections between "self" and "world". In this research project this could only occur if the "experiences of reality" had been wisely considered within the research design. Thus it is worthwhile to review initial outcomes of the research to evaluate whether the design was well "tied together". The final results of this research will be presented as a concept paper to the Indonesian Ministry of National Education with the hope of creating a working model where future leadership training programs may be attached to Aid projects throughout Indonesia. For such a model to be valid it is imperative that it be effectively scaffolded within the 'experiences of reality' of Indonesian educational culture so that transference is not an issue.

Selection of Schools and Participants:
The Impact of Design Decisions Made

Essentially choosing schools that were all proactive in desiring further professional development meant that each of the three schools was keen to gain new skills via the program. This was noted through eager participation at the weekend workshop, continuing circulation of the leadership texts, which were offered on loan to the three schools, attendance for further discussion during the six weekly visits, completion of weekly journal writing, attendance at the network meeting held at the five month mark, commitment to keeping a photographic record, and eagerness to take part in the final interviewing session. Choosing schools that would prove accessible during Lombok's wet season allowed for visits to each of the three schools regardless of the season. Localized flooding meant that a number of other JFPR schools proved unable to be reached in the wet season. The selection of primary schools did ensure that all three schools were able to discuss common interests such as PAKEM concepts, retention concerns, assessment procedures and school uniform dilemmas during group activities at the workshop and network meeting. This also provided a further sense of immediacy to the projects undertaken and the successes achieved during the six month period, as the schools felt as if they were on an equal playing field.

In attaching the research to an ongoing Aid project a number of outcomes were realized. All three schools were eager to build upon gains made through the input from the JFPR project. Having classrooms that were freshly painted with repaired walls and ceilings meant that participants were interested in practising new skills gained via the leadership training program and keen to model the PAKEM concepts. Similarly the JFPR project, while it offered no training in leadership, certainly placed change upon the agenda for these three schools. The new leadership practices gained via the weekend workshop and later through the ongoing activities underlined a need for change in a move from a model of individual leadership towards a model that encouraged shared leadership.

Choosing five personnel to represent each school provided a solid core group as an ongoing working party on leadership in each school. The balance of participants within each group of five proved indicative of the dynamics within the wider school community. It was of course essential to have the principal from each school participating, but providing, also, an equal representation of teachers and School Committee representatives proved valid in terms of school influence. In each school the School Committee was heralded as a significant force in terms of school operation. During discussions and interviews mention was made of how the predecessor to the School Committee, the School Board, was a group in name only, which had little to do with the ongoing running of the school community. In addition the breakdown of the fifteen participants meant that during workshop activities, when it was considered worthwhile to divide groups according to roles, that a group of three principals, one of six teachers and one of six community

members provided suitable working groups. While only five of the fifteen participants were women, this did offer an opportunity to concentrate on this smaller group to ensure that the women's opinions and needs were heard. It also provided an active example of the degree to which women are under-represented in schooling and continually reinforced the necessity of acting upon this.

Style of Leadership Program:
The Impact of Design Decisions Made

A two day live-in leadership workshop program was chosen as being the best possible means of delivering the wide range of learning activities that would offer a solid foundation for new skills and a new understanding of leadership. It was considered that taking the fifteen participants out of their local rural environment to a workshop venue, approximately one and a half hour's drive from their village homes, would offer a stark contrast to heighten the intention of making changes. A weekend was chosen, as Saturday schooling is a shorter day so that teacher release back at the schools was less problematic and, of course, Sunday is a day free from standard school commitments. A longer workshop was not a possibility in terms of both the cost of staff release from schools and the commitment of participants to village life. The majority of these participants have second jobs. In many cases the second job, as with three of the participants from Sekolah Hijau, provides the only income. All participants look to ways of gaining income through activities outside their school or workplace, as wages are insufficient to meet living requirements.

Making use of the PAKEM method throughout the training workshop proved invaluable. Although many of the participants had previously attended local workshops all reported that they had not before experienced a workshop where they were constantly involved in the process through games, role plays, group work, story telling, etc. Displaying theories and pertinent points around the walls on brightly coloured cardboard did entice many of the participants to actively read, which is not common within Lombok culture. The use of story telling as a tool also proved advantageous. In an oral culture such as this being able to spin a good yarn to teach a point or heighten awareness is seen as a necessary skill, so, in drawing upon this method, a statement of recognition of local custom was being made, while at the same time benefits were being gained through the expertise of the story telling.

The style of leadership, which was emphasised throughout the workshop, was that of shared leadership, and the participants were constantly required to model this in all activities undertaken, as well as having it reinforced through the materials provided both in an oral and written form. The broad range of leadership definitions and theories presented offered a solid bank of possibilities for participants to digest and draw upon in the future. The workshop included synthesising activities, such as the personalised definitions of a leader and of leadership produced by each of the three schools. This in effect meant that each school returned from the workshop with two framed statements, which were then proudly displayed in their school staff rooms. One bore the words, "At School X we believe a leader is. . ." and the other stated, "At School X we believe leadership is about . . ." In both cases the actual school's name was entered on the statement as these statements were being publicly displayed. It was, therefore, not considered necessary to use the colour coded school names. These framed pieces proved ongoing powerful reminders for the schools of the meaning they were now attributing to leadership.

On the final day of the workshop each school was asked to devise a school based project that would have the dual benefit of enhancing school quality while at the same time providing a vehicle for practicing new leadership skills. The resulting projects all focussed on aspects of school enhancement that centred on the physical well-being of students. This was either in the form of work that would physically improve their schools, such as paving playgrounds, constructing flower beds, badminton courts and outdoor seating, or work that involved the

creation of school programs for nail care and general cleanliness. While these school based activities across a six month time span were crucial to the workshop design, in addition the workshop encouraged each participant to practice leadership skills in all aspects of life, whether this was in family circles, work environments or community activities.

The journals, which were kept individually each week, chronicled over one hundred different activities itemised by the fifteen participants as being opportunities to practice leadership skills. While many of these were at school, such as leadership in the provision of new school drainage, leadership in beginning a medicinal herb project, and leadership in restructuring rooms to follow PAKEM concepts, other activities were family based. These included family leadership involved in coming to terms with poor family finances and leadership in determining a pattern of management for the family rice paddy. Community based leadership activities varied from working together with others for a villager's funeral arrangements, starting up a children's playgroup, operating a village cooperative, arranging weekly Koran readings, and preparing Idul Fitri celebrations. Participants also took their newly acquired leadership activities into a range of work related venues to practice their skills and reported challenges in leading village disputes over land rights, in starting up a local cooperative, in mediating tax collection, and in commencing a profit sharing school canteen. All fifteen participants stated during the final interview session that they would consider the leadership training program to be valuable for other schools to experience and stressed the need for a similar strategy in terms of the combination of workshop, journals, site visits and network meetings. In summing up one School Committee participant stated, "the sooner the better that there is this kind of program for other schools." (Comment by head of School Committee at Sekolah Merah, February 5, 2005).

Range of Reflective Activities: The Impact of Design Decisions Made

Journal writing was chosen as a tool to capture the journey of each of the fifteen participants during the six-month period between the initial workshop and the concluding interviews. Regular writing is not a common practice amongst school staff or local community members. However, the possible benefits were seen as outweighing the potential risks, and steps were put in place to minimize any problems that might occur. During the final session of the workshop, after an overview was delivered on the procedures for journal writing, each participant was given the opportunity to make the first journal entry in their loose leafed journal, which was provided for them, and then to discuss any issues that evolved in this process. Participants were encouraged to enhance the written word through the addition of poetry, drawings, or photographs. During each six weekly visit to the schools the new journal entries were collected for copying and translation, and any arising issues were discussed in detail.

Although individuals did not always record a weekly entry, one participant at Sekolah Hijau chose to write additional entries. For this reason in the final analysis Sekolah Hijau had a 104% return on journal entries, Sekolah Merah a 98.4% return, and Sekolah Biru an 83.2% return, giving an average return of 95.2% across the three schools. There was a broad variation in the journal writing with some of the seven structured questions being answered in detail by some participants and some questions eliciting a brief response. In the final interviews with each of the fifteen participants all participants were enthusiastic as to the value of the journal, and the majority of participants stated that they would personally choose to use a journal for reflective purposes in the future. The journals, above all, gave the participants a tool in measuring the extent of their own growth. Participants spoke of how they believed it offered them personal accountability for their own actions, "The journal has helped me remember what I have done and to learn the weaknesses and strengths of a particular program and then to do better next time" (Comment by member of School Committee at Sekolah Hijau, February 6, 2005).

Photographing leadership activities in which the school was involved provided each school with a visual record of their six months, which offered concrete proof that they were in fact trialling new ideas. This had an impact within their local communities as photos were displayed of activities that could otherwise not be seen by parents and community members. These photos from inexpensive cameras became a powerful tool in connecting school and community, and all participants spoke in positive terms of the use of the photographs during the final interviews. I returned to site each six weeks to discuss leadership issues and attend to the journals and films. Participants unanimously agreed that these visits were essential in terms of sifting through new issues, building on skills, and providing a source of motivation for the ensuing weeks. The School Committee member from Sekolah Hijau summed these visits up as being important to "monitor and motivate" (Comment by head of School Committee at Sekolah Hijau, February 6, 2005). These sessions frequently involved all five participants from each school, with the School Committee representatives arranging to reschedule work to be present and teachers reorganising their classes to allow them to participate. A striking factor of these informal gatherings was that there was a great sense of sharing and evidence of partnerships occurring at each school. The principal didn't attempt to dominate these sessions, and the women spoke freely without any fears of being sanctioned.

Understanding Lombok Culture:
The Impact of Design Decisions Made

Acknowledging that religion was central to each of the fifteen participant's worlds meant encouraging each one to practise any leadership skills gained in many aspects of their lives within their local religious community. Thus journals recorded how such skills were employed when teaching the Koran, organising local youth to be involved in weekly sessions to clean the mosque, arranging programs for Idul Fitri, etc. In addition, in writing the workshop program it was important to consider an agenda that would allow for sufficient time for prayer breaks as well as to ensure that all meals provided were strictly halal (food prepared according to Muslim law). At the school level, visits to the sites during the month of Ramadhan were negotiated at suitable times as all schools were on alternative programs to allow for both active participation in prayers and Koran lessons as well as to support the staff and children at this time of fasting. At all times strict deference was adhered to in terms of dress codes and Islamic custom when meeting with the participants.

There was a constant awareness of the need to ensure that the female participants were included in all aspects of the research. Throughout the workshop sessions they were actively encouraged to have a voice and after initial shyness all five rose to this challenge. Despite her successful leadership within Sekolah Merah, the principal prefaced comments during the final interview when discussing the results of Sekolah Merah's school based project by saying, "I am a female so I don't know everything" (Comment by principal at Sekolah Merah, February 5, 2005). The community representative from Sekolah Biru, as the only female on the School Committee, related that she was never able to express her opinion at meetings as she was told that she was "just a woman". Following the workshop her answer to this admonishment was simply to seek new ways to express her new leadership skills so that she established a profit share canteen at the school using money that she made from expanding her small sewing business. In the final interview she stated that she was simply not going to listen to such comments about her gender and that the program had taught her instead to be calmly proactive in trialling her leadership skills." I have to be strong and I believe in my heart. I don't care so much about what people say and on top of that I have support from my husband and family" (Comment by member of School Committee at Sekolah Biru, February 7, 2005).

An understanding of the strong traditions of this society highlighted the need to work within the participants' framework, celebrating their local legends via storytelling at the workshop, making use of local Sasak building customs to illustrate differences between leadership and management, and focussing on relevant local themes for role plays and problem solving sessions. At site visits and again in journals leadership skills practiced within their own specific ceremonies for births, deaths and marriages were all openly discussed, as were practices involved with rice distribution to the poor, organizing visits to sacred grave sites, mediation in local inheritance disputes. and village cooperative efforts to rebuild neighbours' homes hit by an earthquake. It was recognized that the participants lived in close proximity to their schools. Anything beyond 200 metres from the school gate was labelled as "far" in terms of distance. This was seen as indicative of their close relationships with all in the school community and those in the broader village community. In final interviews participants all reported the growth of strong community links and a complementary relationship between school and village communities. Whereas the village community would be on hand to assist with school rehabilitation projects, the school community would in return be there to help rebuild the village mosque.

Consideration of Educational Context: The Impact of Design Decisions Made

From the commencement of this research project it was reinforced to the participants that the program would be value adding in terms of professional development but would not in any way be able to financially assist the schools through donations of money or goods to support the learning. This was seen as crucial as, given the impoverished state of the educational facilities, there was an awareness that money may be required to acquire fundamental materials both inside the classroom and in schoolyards when projects to follow through with leadership skills were undertaken. In making this emphatic from the beginning the schools were, thereby, encouraged to fall back on their own resources to raise any needed funds as well as to source leadership activities that didn't require any outlay. Thus Sekolah Hijau organised a one day hike to nearby Mount Sasak, which involved one hundred of its school community members, Sekolah Biru started a Scouting Group and went on its first overnight camp with two tents bought through a separate school endeavour, and Sekolah Merah cleverly chose the harvest season, when there was a little more money in the local community, to raise funds for the paving exercise.

In writing the workshop program the educational backgrounds of both the teachers and the community representatives were taken into consideration. Six of the fifteen participants had not undertaken formal study since leaving high school while one community representative had left school at fourteen to marry, so had only a junior high school education. Thus a variance in the ability to comprehend written concepts was prevalent and a need to offer oral explanations in practical terms with avoidance of any overuse of technical terms was essential. Understanding that there were unpaid teachers within the group, as well as realising that those who were paid still required second incomes to survive, meant acknowledging that any formal training sessions or personal practice of leadership concepts must fit in around already busy lives. This again stressed the importance of trialling leadership skills in the home and community as well as in the school environment.

Each of the three schools was seen to be actively working with the School Committees, which have become mandatory since decentralization, and at the time of the research the schools were eager to source new methods for applying leadership in this area. Under the previous centralized system, leadership had very much been the domain of the principal, and several participants stated during the final interview sessions that they had now moved beyond seeing leadership in terms of a one-person show in their schools. All fifteen individually responded in answer to questions about whom they currently saw as leaders in their schools with a list that included the

principal, the teachers, the school committee, and the students. At all three schools the claim was made that the school was now working very closely in cooperation with the School Committee as the leadership training had provided the skills to facilitate this process.

Conclusions Drawn

In the final analysis the only relevant question is whether the design decisions made accomplished their intended purpose. The research design of this project was intended to work systematically at viewing just how "self" and "world" were constituted in relation to a range of "experiences of reality" so that a deeper understanding of the meaning given to this six-month leadership training could be achieved. From the very beginning of undertaking a qualitative research project, choices made in relation to the research design have ongoing implications throughout the duration of the project and then further into the analysis and writing phases as they hold the key to bringing the world of the participants to life. In the end they become the connecting thread, which will ensure that the research context can be later felt and lived, shared and above all celebrated by others.

Sampling

Because the fifteen participants in this research proved dedicated to the process to which they had voluntarily committed, there was an opportunity to gain rich insight into their daily experiences and to connect leadership practices across the full spectrum of their worlds. The decision to employ purposeful sampling proved to have dividends as it ensured that by viewing a small group in all its intensity that the valued insights gained were certainly not reduced to "uninterpretable sawdust" (Miles and Huberman, 1994, p.27). By providing rich material from three separate sites, it set the scene for the writing of a multiple set of case studies, which would offer a range of perspectives on the same issues, while at the same time remaining mindful of the need that all insights gleaned from such case studies would be viewed within the specific context of each school site. The initial outcomes do indicate that the choice of a sample for leadership training that is attached to an Aid project provides a viable means of operation as a mutual relationship can be established whereby the leadership training benefits and is positively impacted upon by the larger Aid project. The specific mix of participants succeeded in offering a sense of balance to the research so that the voices of community, teaching staff and principals were all heard. In any future replication of such programs further efforts to balance gender representation could prove advisable.

Style of Leadership Program

The leadership-training program did take into account the need to support change by developing the leader within each participant and to offer an alternative process for leadership, which was shared and experienced by all. The gains subsequently made in terms of understanding the nature of leadership were therefore significant gains not merely gains that were pigeon holed into only one of life's activities. Nor were gains made seen as being relevant only for the period of the research. Participants spoke not only of incorporating their new understanding into future projects but also of the personal changes, which had been experienced in their world via the leadership-training program.

Of primary significance is the movement through the period to extend the boundaries of leadership, to widen their understanding of their leadership world. Thus the participants moved from a singular model of leadership towards a more all-encompassing shared model. The participants thrived on the participative activity centred approach offered initially through the leadership workshop and then later in the project work undertaken at a school level. This method is therefore seen to hold future promise for further leadership training experiences. While the two

days utilised for a live in workshop could well be extended in terms of participant's interest and material to be covered, the possibility of removing participants from their school and community life for any more than a weekend is not realistic. The use of both school based projects and personal projects as a vehicle to practice leadership skills proved invaluable for the outcomes of the research.

Reflective Activities

Despite being a project of brief duration the built in reinforcements within the project design such as the journal writing and site visits were acknowledged as being related to positive outcomes. Journal writing offered the participants the opportunity to self assess and to monitor their own learning. Furthermore it also proved to make them feel personally accountable for their input at both a school and a community level. There was a sense of control of their own journey through these journals as participants considered that the writing encouraged them to move forward in their chosen direction. Offering a semi-structured journal format proved effective as many of the participants were not used to reflecting on their world and thus they found a weekly scaffold to be extremely useful. Chronicling their leadership growth through systematic photographing had the added benefit of keeping others in their local community abreast of changes, which were occurring at a school level. Site visits during the research phase were also a useful tool in stimulating discussion, ironing out problems as they arose and assisting in keeping the participants connected to their leadership projects.

Local Context

The design choices have illuminated a range of connections between a variety of aspects of the participants' self and world. There were no boundaries in the lessons learned and practiced between any of the realms of the participants. Their personal, family, school, work and community lives were all seen as legitimate for leadership practice. If projects to be undertaken had been simply restricted to school boundaries much of the enrichment, which occurred in participants lives throughout this research, would not have been given full value. Extreme sensitivity on behalf of the researcher to local customs and values is an important lesson to take on board for any future leadership training programs. In school sites such as these, where faith communities are relevant, it is important to acknowledge the role that religion plays in the participants' lives and encourage learning to be undertaken within their religious sphere as well.

Similarly it is significant to understand that there are distinct limitations surrounding the opportunity to undertake school projects because of the level of poverty experienced in the community. While lack of financial resources did pose issues at a school level, the ingenuity used by many of the participants to overcome this factor provided impressive lessons. While small gains were made throughout the six months in terms of giving females a voice, this also had to be handled sensitively within the context of the local culture to ensure that such gains could be ongoing. Factors such as the closeness of community ties were harnessed wherever possible, as were local methods of learning through oral storytelling. When working within such a community, setting time spent in initial understanding of the cultural context can pay enormous dividends in terms of being able to discern that cultural context.

Indonesian Educational Context

The schools involved were all poor in terms of resources and readily available funds. Yet the research project managed to move ahead despite this, as the participants were all keen to trial their new skills with or without any money or goods, which might otherwise have proved advantageous. The lesson learned is that it is important to fit into the local educational culture. If this is a situation where people must learn to make do with whatever is available, then this

research was successful in showing that entering this environment on the same level on which the participants experience it can be beneficial in terms of encouraging resourcefulness and mirroring the norm. However, the research has also shown that the ground rules must be set out very firmly at the start so that there are no expectations on the part of those involved that schools or participants will be provided with money or resources. The research project did take into consideration the educational background of the participants involved and sought specifically to harness the oral nature of the culture in which it was set. This is seen as being a crucial lesson as offering material that is beyond the understanding or reach of some or all of the participants is not a fruitful exercise. It is also important to understand that some of the teachers work in an honorary capacity. This restricted their ability to be involved in additional activities. It was necessary to be sensitive to this aspect and mindful of how new learning experiences could be included in everyday activities. The Indonesian educational culture is moving towards greater inclusiveness in terms of community at school sites, so it was imperative to include community members as major stakeholders in the research process.

Final Comments

The School Committee representative at Sekolah Hijau reflected upon what he saw as the community's perspective of the results of the leadership training program. This statement in itself highlights the extent to which Sekolah Hijau felt that they had embraced change and moved forward as a school through their leadership training experience. "Yes, I think the community has definitely seen changes in the school leadership, before the school was like dying but not really dead yet" (Comment by head of School Committee at Sekolah Hijau, February 6, 2005). The principal from this school notes, "It was motivation for me. It explained to me about leadership, the true meaning of leadership. Before we had an understanding that leadership was a form of anarchism and then after the workshop I learned that leadership is about cooperation, solving problems together, and not thinking that we are the only one who has the solution to solve problems" (Comment by principal at Sekolah Hijau, February 6, 2005). In effect this principal is affirming that the "experiences of reality", which were considered through the design process have reaped rewards within his life and have led him towards a new and valuable reframing of his own world.

The research design achieved its purpose in offering rich and authentic material to create case studies that highlighted changes in leadership understanding and leadership dynamics that occurred at each of the schools. There was a move from authoritarian, hierarchical leadership to school leadership that was shared, dispersed and open to all stakeholders within the school community. This change in leadership style was seen as being sustainable beyond the time frame of the research project itself. The leadership training program, which provided scaffolding for the research, was seen as being replicable within future Ai projects. The elements of design that were considered crucial to the research, such as an awareness of community context and a need to match style delivery and reflective activity to the participant group, were seen as valued foundations for future programs.

From the outset in designing this research I was constantly aware of my specific status as a researcher. I was both an educational researcher investigating a rural Indonesian school environment and a foreigner entering this environment without a common language or cultural background. Designing research under these circumstances has particular implications for doctoral students embarking on research projects. To achieve dissertation committee support requires a substantive overview of the process and the methodology to allow committee members an understanding of a setting and an educational experience that is unfamiliar to them. Therefore additional preliminary investigations of settings are essential so that the doctoral student has a comprehensive overview of the context in order to inform the committee satisfactorily. It is

necessary to allow extra time and funding to do this prior to the proposal being submitted. It is also important to source competent translators and interpreters prior to commencing the research as the design context demands that the researcher enters the participants' environment in an unobtrusive and supportive manner. Above all it is crucial to ensure that all protocols of the country in which the research is being conducted have been followed implicitly. This requires ongoing communication with ministerial bodies and local authorities. Research such as this therefore requires commitment, perseverance and a determination to undertake a journey, which will continually prove challenging.

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THE IMPACT OF A LEADERSHIP TRAINING PROGRAM ON SCHOOL BASED MANAGEMENT AND SCHOOL COMMUNITY ACTION

in Praya Barat Daya, Lombok, Indonesia.

Weaving a Tale of Red, Green and Blue:
Leadership in Three Lombok Schools.

1. The Context

2. Case Studies of Three Lombok Schools

3. Cross Case Analysis

1. The Context

Table of Contents

Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities

One: The Context

This research study illuminates the impact of a leadership training program within three Indonesian school communities in the Central Lombok sub-district of Praya Barat Daya, which are currently attached to a broader Aid Organization project. The study reports on changes that occurred in perceptions of leadership for the three school communities as a result of the leadership training program and considers how such changes have impacted upon the manner in which the schools involved operate within the newly decentralized Indonesian education system. Finally the possibility of similar leadership programs as part of future Aid projects is considered. However, in order to understand the changes that may occur and what these changes might mean within the dynamics of these school communities, there is a need to understand the context of the study, in particular, the geographical setting and the context of the people and their unique culture (see DVD: *Lombok Life*).

Wolcott (2001) writes, "There is a fundamental fascination with the way other humans live, and our accounts should bubble with the stuff of life itself" (p. 111). Therefore, understanding the context is essential in terms of unravelling the leadership journey taken by the fifteen participants in order to apportion meaning to their travels. It is impossible and inadvisable to separate the experience that occurs from the context of their lives, which is a rich interwoven fabric of culture, religion, language and specific schooling experiences. It is essential that in giving an account of the experience of the three schools involved in this research that the context that makes their lives "bubble" is thoroughly identified. The research was undertaken in Praya Barat Daya, the central sub-district of the island of Lombok. All participants in the research live village lives that have a strong community focus. An African proverb claims that, "It takes an entire village to educate a child". This is particularly relevant in the Praya Barat Daya context where the deep sense of community certainly impacts on the growth of each child both within and beyond the formal schooling system.

Geographical Context

Location and Climate

Lombok is one of the Lesser Sunda Islands of Indonesia, bordered in the north by the Java Sea, in the south by the Indian Ocean and separated from Bali to the west by the Strait of Lombok and Sumbawa to the east by the Alas Strait. The deep ocean channel that separates Bali and Lombok forms part of the Wallace Line, a geographical division between Asian and Austronesian flora and fauna (Dorai, 2004). Lombok is a small island only 80 kilometres from east to west and roughly the same distance from north to south (Tan, 2005). The sub-district of Praya Barat Daya is approximately 38 kilometres from the provincial capital of Mataram, a distance that takes one and a half hours to travel because of the state of the roads. It is rare for villagers to travel far from their homes. Praya Barat Daya (South West Praya) is a sub-district of Central Lombok, located ten kilometres from Praya, which is the capital of the District of Central Lombok. Praya is located thirty kilometres from Mataram the capital of Lombok (Reader & Ridout, 2005). Praya Barat Daya is a poor rural area with 32.9% of the population existing below the poverty line (SAGRIC, 2003, p. 12). Lombok is an island of 2.5 million inhabitants, 375 kilometres south of the equator and thus has a tropical climate. The island, which

covers 4,700 square kilometres (Dorai, 2004), has two distinct seasons, wet and dry with the wet season extending from October until May (Wheeler & Lyon, 1994). In Praya Barat Daya the wet season makes many roads inaccessible and local flooding causes many schools to close (SAGRIC, 2004).

Local Agriculture

The Praya Barat Daya area is predominately rice fields with the majority of farmers' holdings being less than one hectare. Because both the northern and southern areas of Lombok have no river system, these areas must rely upon dry land farming methods. There are therefore few of the crops grown in other parts of the island such as tobacco, soy beans and kangkung (leafy water spinach) to be seen growing in this area. Although one of the largest dams in Lombok has been built in the Praya Barat Daya area, it has only sufficient capacity to irrigate a small portion of this southern area so that the majority of farmers are reliant on rains for irrigation (Witton et al., 2003).

Religious Context

National Religious Context

Indonesia has the largest population of Muslims in the world with 90% of the population following the Islamic religion (Turner, Cambon, Greenway, Delahunty & Miller, 2000). Throughout Indonesia it is to be noted that religion is not merely an optional extra but very much an active way of life. According to the first principle of Pancasila, which outlines the five basic principles of the Republic of Indonesia (Witton et al., 2003) a belief in a supreme being is a given. In Indonesia it is mandatory to follow a religion. Until recently only four major religions were officially recognized by the constitution, Islam, Christianity, Hinduism and Buddhism. Christianity is recognised as consisting of two strands, Catholic and Protestant (Jalal, 2000). An additional Chinese based religion was added during Abdurrahman Wahid's Presidency in 2000 (Lindsey & Pausacker, 2005). Thus all Indonesians must by law follow one of these religions in order to maintain citizenship.

Islam in Lombok

Praya Barat Daya is predominately Islamic, despite a minor Hindu influence in other areas of Lombok and the existence of a unique temple in Lingsar in Lombok, where Hindus and Muslims meet for common prayer (Dorai, 2004). Islam first came to Lombok from Java in the fourteenth century and then had an additional impetus with

the arrival of the sea-faring Bugis of Sulawesi in the 17th Century (Tan, 2005). Most villagers in Praya Barat Daya follow the orthodox Islamic faith of "wetu lima" as taught to them by their local religious leaders known as Tuan Guru (Tan, 2005). "The figure of the Tuan Guru (religious leader) has a great influence, and can be used to move a community participate in developing education" (SAGRIC, 2004, p. 21).

The centuries old "wetu telu" religion practised previously in Lombok, which was a combination of Islam with traces of Hindu and pantheistic beliefs, has now in the main died out in this area (Fox, 1999). However it is still highly influential in legends and traditional village rituals (Wheeler & Lyon, 1994). Some smaller villages, which are isolated from the major towns, and furtherest from the centres of stricter Islamic teaching still follow the path of "wetu telu" (McKinnon, 1996). The most important rituals associated with "wetu telu" are life cycle events such as birth, death, marriage and circumcision. Rituals connected with agriculture and house building are also significant (Reader & Ridout, 2005). Because of migration from Bali, there is a strong Hindu community in Lombok's capital, Mataram and in the tourist beach area of Senggigi Beach (Witton et al., 2003). However the rural area around Praya Barat Daya is significantly Islamic with an abundance of mosques and many madrasah or Islamic schools. Generally speaking the "wetu lima" Muslims of Praya Barat Daya represent a standard interpretation of orthodox Islamic doctrine and local people follow the main pillars of Islam, the confession of faith, the five daily prayers, donations to the poor, fasting during the month of Ramadhan and undertaking a pilgrimage to Mecca (Sardar & Malik, 2004). Religious riots erupted in Lombok in January 2000, with much violence against both the people and property of minority religions such as Christianity and Hinduism but currently the countryside of this Praya Barat Daya area is considered stable (Tan, 2005).

Local Infrastructure and Industry

Transport and Food

While the district capital of Praya provides a central business focus, in the main this sub-district is populated with a scattering of small villages rather than townships. Although the roads of Praya Barat Daya are in the main sealed, most of them are in a state of extreme disrepair. Thus the preferred means of transport in the area is the cidomo (horse and cart) rather than the car. These horse drawn vehicles carry up to

ten passengers as well as goods, throughout the local area. The horse is allowed to set its own pace unhurried by the driver, which is considered symbolic of the unrushed pace of the area in general. Bicycles are also popular and motor scooters and motorbikes are frequently used (Tan, 2005). Supermarkets are non existent in Praya Barat Daya and food and other commodities are bought from road side stalls, local weekly markets and travelling vendors who service homes, farms and businesses with their hand drawn carts. These vendors carry a broad range of products from plastic buckets and brooms through to pottery, vegetables and woven cloth. In the evenings warungs or simple eating houses that consist of a few plastic chairs, a table and a tarpaulin are set up along the roadside in villages and are dismantled again later in the night. Rice is considered the basic food in the area. Fish and bean curd are popular forms of protein with bananas and watermelons, durian, mangoes, rambutan and papaya as the major fruit (McKinnon, 1996).

Tourism

In recent years Lombok has encouraged the growth of its tourist industry with the slogan, "You can see Bali in Lombok but not Lombok in Bali" (Tan, 2005, p. 5). However this growth has been poor given the destructive riots in Lombok in January 2000 (Witton et al., 2003). There was a general slowing of tourism in the geographical area following the outbreak of Severe Acute Respiratory Syndrome (SARS) in South East Asia in 2003 (Tan, 2005). Acts of terrorism within Indonesia and the Bali bombings in particular have also discouraged tourists to Lombok (Reader & Ridout, 2005). Those tourists who do venture to Lombok usually stay around the Senggigi Beach area near the capital of Mataram. They also visit the Kuta Beach area to the south of Central Lombok with very few venturing into the Praya Barat Daya area, which lacks tourist accommodation (Witton et al., 2003).

Employment

Farm labouring in the extensive rice fields is the main source of work for the local community in Praya Barat Daya. Farm labourers in the area are paid at the average rate of less than A$1.00 per day. The small farm holdings use buffalo drawn ploughs. There is also substantial brick making in the area as a cottage industry, and quarrying of pumice stone (Witton et al., 2003). Other significant occupations include working as travelling vendors, weaving, raising goats, cattle and ducks, growing chilli peppers and corn and small sewing and food cooperatives (Turner et al., 2000). Local villagers

from Praya Barat Daya often work abroad as TKI (Tenaga Kerja Indonesia) or Indonesian Overseas Workers (SAGRIC, 2004). This offers them the opportunity to earn sufficient money to build a better house. These more substantial, permanent houses become symbolic of the success of being a TKI. Thus amongst many villagers in Praya Barat Daya the motivation for school attendance is the desire to work overseas, most commonly on farms in Malaysia.

Local Handicrafts

Local handicrafts include a range of textiles made on hand and foot operated looms sold as table runners and wall hangings. Some cloths such as the square "kain usap" used to cover the face of the dead are woven specifically for religious purposes and are not available for sale to tourists (Reader & Ridout, 2005). Hand woven mats and baskets from the local pandan (pandanus) leaf as well as pottery fired either in the open air or more recently in purpose built kilns also provide rich examples of local handicrafts (McKinnon, 1996). Potters in Lombok are traditionally women who pass their craft on to their daughters. Women potters produce a range of water vessels, bowls, lamp bases and vases that are now available on a world market (Reader & Ridout, 2005).

Sasak Culture

According to Smith (1997) modern technology has barely affected Lombok so that traditions remain on the whole virtually untainted. Cultural ceremonies are not geared to tourists but rather genuine expressions in their own right. She states that the way of life in Lombok is based on an interaction with nature, which is evident also in the local crafts in the ikat weaving and in the distinctive Lombok pottery. Lombok is the home of the Sasak people who colonized this island from East Java in 1365 and Praya Barat Daya is strongly Sasak. Traditionally the Sasak people, who account for 95% of the Lombok population (Dorai, 2004) live together in villages. Some live in extended villages of up to seven hundred people. Such villages consist of mud brick thatched dwellings with mud/dung floors, open-hearth cooking facilities, outdoor sanitation facilities, no telephone lines, minimal electricity, wells, communal meeting areas and an elevated rice barn. These villages are traditionally walled enclosures with a gateway that can be closed at night (Reader & Ridout, 2005). Many smaller compounds of groups of families living in the same style are also to be noted throughout the area.

Language

While the official language of the Praya Barat Daya area is Bahasa Indonesia (Indonesian language), the Sasak language is still primarily spoken in homes and in some villages up to 80% of occupants speak only Sasak. Children are taught in Sasak for the first few years of primary school, with Bahasa Indonesia gradually introduced by Grade Three. This is in accordance with Government Regulation 28/1990 and Government Regulation 55/1998, which stipulates that Bahasa Indonesian should be the primary language used in elementary schools (Ministry of National Education, 1998). Lombok together with the island of Sumbawa makes up the province of West Nusa Tenggara. West Nusa Tenggara is noted as having one of the lowest percentages of people speaking Bahasa Indonesia throughout Indonesia's provinces at "53.65%"(McGlynn, 1999, p.123).

Social Infrastructure

Dress

In Praya Barat Daya, the sarong is still the favoured dress for both males and females. For practical purposes women wear a simple cotton cloth wrapped around their head rather than the traditional Islamic headscarf or jilbab although for formal occasions such as weddings and ceremonies the more traditional Islamic headscarf will be worn. Farm workers prefer the cone shaped straw hat (Tan, 2005). Throughout Indonesia, school uniforms are standard in both style and colour combination in accordance with Government regulation No. 100/C/KEP/D/1991 (Ministry of National Education, 1991). Children attending the government primary schools in Praya Barat Daya all wear a uniform of a maroon skirt and white shirt for the females and maroon shorts and white shirt for the males. In the Islamic madrasah the uniform varies for the girls to include the traditional headscarf or jilbab. In secondary schools a combination of navy and white is worn in the junior high schools and grey and white in the senior high schools. The style of uniform is adapted for the older females to ensure that they are fully covered as is required by Islamic custom for this age group. Teachers in Lombok government schools frequently wear the standard Indonesian local government style uniform known as Pakaian Dinas Harian (Local government outfit). This consists of khaki trousers/skirt and khaki shirt bearing a cloth badge that designates their department and status. Islamic women wear a suitable matching jilbab (Ministry of Home Affairs, 1991).

Local Customs

Traditional law is still fundamental to the way in which the Sasak people conduct their lives particularly in relation to the major ceremonies surrounding birth, circumcision, marriage and burial rites (Witton et al., 2003). There are three primary marriage rituals, an arranged marriage, a union between cousins and elopement. The first two marriage options are simple. The parents meet to discuss the bride's dowry and make wedding arrangements (Wheeler & Lyon, 1994). The third method of elopement is the preferred choice for young Sasak couples. This takes the form of "bride stealing". The Sasak "bride stealing" ceremony is of particular interest as it impacts upon the position of women within the community. The rules for such elopements are set out very clearly. After the bride has been spirited away by the prospective groom he must report to the Kepala Desa (Village Head) who notifies the family. A delegation from the groom's family then visits the bride's family so that a suitable price may be negotiated for the bride, which is subsequently paid by the family of the groom (McKinnon, 1996).

Gender Issues

There are strong gender differences to be noted in Lombok in general and in Praya Barat Daya in particular. Males are given priority over females within families in terms of being provided with the opportunity to attend school (SAGRIC, 2004). Girls have a higher drop out rate from schools (SAGRIC, 2005). Once they enter their teens, girls are encouraged to marry to relieve the burden on their family in having to support them. A community leader in Praya Barat Daya states:

> Girls drop out of school usually due to marriage. Because there is the belief in
> society that if they are too old and not married, they are ashamed. The word in
> Sasak is "kotok" (not in demand). On average girls marry at age 14 years.
> Early marriage causes high divorce in this area (Gardiner, Oey-Gardiner &
> Triaswati, 2003, p. 63).

High divorce rates are recognised as the root of economic hardship for women who find it difficult to support children as single parents. Many women have up to four divorces. "Many young men in rural areas marry at harvest time, fall into debt and then divorce a few months later during the slack season" (Vatikiotis, 2005, p. 25). Following a divorce in Lombok the husband keeps the house and all productive assets other than kitchen equipment, jewellery and stored grain (Mukherjee, Hardjono &

Carriere, 2002). Education for girls is thus effected by this cycle of lower educational priority, higher dropout rate, early marriage and frequent divorce. Females are not only under represented as students in schools but also have little voice in school organizations such as School Committees. Because it is considered unacceptable for women to speak up in front of men in public arenas, there are a disproportionately small number of females on School Committees (SAGRIC, 2004).

Local Educational Context

Schools and Staffing

Education is a continuing cause for concern in Indonesia's poorer areas such as Praya Barat Daya:

> Large inequalities in education remain among income groups and between rural and urban populations. These inequalities are striking, especially in terms of the quality of the schools that young people attend. In poor and disadvantaged areas, too many schools are badly in need of repair; too many teachers do not meet the minimum qualification for teaching and too many are not motivated to do their best in the classroom (The World Bank, 2003, p. 64).

There are fifty-eight schools registered in the Praya Barat Daya area with thirty-seven government primary schools, eleven madrasah or Islamic primary schools, two government junior secondary schools, seven Islamic junior secondary schools, and one government senior high school. The registered Islamic schools teach a curriculum that is 70% government curriculum and 30% Islamic teachings (Jalal, 2000).

Staffing

It is significant to note that honorary teachers frequently staff both government and Islamic schools. In particular 85% madrasah are staffed by honorary teachers (Jalal, 2000). These teachers work on a full time basis for little or no salary:

> Most madrasah and many primary and junior secondary schools rely on locally hired teachers who may be paid in the range of Rp. 50,000 (A$7.00) – Rp. 125,000 (A$17.50) per month compared to the Rp. 500,000 (A$71.50) and more per month paid to teachers who are civil servants (The World Bank, 2005a, p.143).

These honorary staff members are committed teachers who believe in supporting their village community and sustain their work in schools by having after school employment such as selling food from a cart, selling produce from their homes or

working as an ojek (motor cycle taxi) driver. In madrasah that are registered with the Ministry for Religious Affairs (MORA), the government pays the salary for one teacher. In many madrasah this means that the principal, who is usually also a teacher, receives the sole government salary (Jalal, 2000). Thus most madrasah have a high predominance of honorary teachers.

Teacher Training

The general pattern of educational training for staff in schools is minimal. In the madrasah students frequently return to teach classes following their own graduation from high school. Thus training is of an "on the job" variety. Muslim (2002) points out that this is constant problem with madrasah education as unqualified teachers result in a poor standard of teaching and learning. In Praya Barat Daya 62% of teachers in the government primary schools have some post secondary training while 29% of teachers in the madrasah have post secondary training. In the secondary schools, 98% of teachers in the government schools have post secondary training and 67% of teachers in the Islamic schools (Gardiner et al., 2003, p. 83).

Attendance Rates

Indonesia has a government policy of Universal Nine Years Basic Education with students required to attend elementary or primary school for six years and junior secondary school for a further three years (AusAID, 2006a). In Praya Barat Daya the attendance rate in the primary school (classes one to six) is 79.6% with an 80.6% attendance rate for males and a 78.6% attendance rate for females. At junior secondary level, which still falls within the compulsory schooling guidelines, the attendance rate is 40.5% with 43.4% for males and 37.5% for females (SAGRIC, 2003, p. 2).

School Resources

School buildings in Praya Barat Daya are seen to range in condition with 31.5% being assessed as being in a critical condition, 46% as being in a poor condition and 22.6% as being in a reasonable condition. Among the indicators of poor building facilities are factors such as collapsed and collapsing roofs, roofs made from coconut leaves, walls constructed from bamboo in a poor condition, non permanent flooring, and unsound building foundations (SAGRIC, 2004). The poor condition of school furniture in terms of desks, seats and blackboards is also considered an issue in Praya Barat Daya, as is the lack of textbooks and teaching materials. School sanitation is

also a concern. Lombok is known for its limited ground water sources thus causing a lack of water at school sites. While many schools provide no toilet facilities at all, only sixteen of the fifty-seven schools in Praya Barat Daya are able to provide water for sanitation (Gardiner et al., 2003). In addition the lack of available water means that hands are rarely washed during the school day. This has consequences in terms of health risks to students and staff (Gardiner et al., 2003).

School Committees

School Committees are mandatory having been established by Ministerial Decree No. 044/U in 2002. They are intended to encourage community participation in local schooling having the authority to give inputs concerning educational policy and programs, budgeting and staff selection (Supartono, 2004). However in the Praya Barat Daya area many School Committees are still establishing working arrangements and are involved in little other than cash collections (SAGRIC, 2004).

Broader Context of Indonesian Education

Transition to Decentralization

An understanding of the role of leadership practices and leadership training within Indonesian schools is strongly tied to comprehending the impact of decentralization within Indonesian education. In any decentralized system the need for leadership at the local level is crucial as it offers a framework for communities to become self managing. When the broader context of Indonesian education is considered, it is important to note that primarily Indonesia is still in the midst of a very difficult transition from a centralized to a decentralized system:

> Indonesia is having to face the growing pains associated with this national learning process…paternalistic behaviour left over from centuries of centralistic policy making on the one hand, and the extreme dependency of some areas, on the other, can be hard to change simply by edict (The World Bank, 2005a, p. xi).

Decentralization was formally introduced via Indonesian Law 22/1999 and Government Regulation No. 25/2000 on January 1st, 2001 (Jalal & Mustafa, 2001, p. xv). Although this date marked the beginning of the move away from a Jakarta based central governing system to school-based management, in reality the transition has been slow and fraught with many difficulties:

Policy making has traditionally been a central government function, and the tendency is still to devise central frameworks for local application, rather than national frameworks built from broad-based local consensus (Mukherjee, Hardjono & Carriere, 2002, p. 1).

Educational Issues

Indonesia consists of 18,110 islands of which 3000 are populated. It has in excess of 215 million people (Dorai, 2004). Management of any transition process such as decentralization therefore continues to prove a challenge. This challenge is impacted upon by the enormous discrepancy between local resources and local capabilities. Indonesia has traditionally been a society that is based upon directive rule with little "bottom-up" management so that early efforts to encompass the new policy of self-governing school communities have had little success. "The current basic education has deep rooted problems which stem from a variety of causes including under-funding, poor management, lack of leadership, lack of support from communities and poverty" (The Government of Indonesia, UNESCO and UNICEF, 2002, p. 2).

Schools have been long known for their rote learning practices and their lack of interpretive enquiry. Paulo Freire (1993) speaks of this in terms of being a pedagogy of the oppressed where students record, memorize and repeat phrases without understanding their meaning. Ruth-Heffelbower (2002) draws upon Freire's work to describe this aptly as Indonesia's traditional adoption of a banking method, "Teachers were expected to make a deposit of information in students' heads, to be withdrawn during the exam. The asking of probing questions let alone the use of critical thinking was not encouraged" (p. 226). UNESCO's program for International Student Assessment (PISA) ranked Indonesian students amongst the lowest in basic skills compared to their peers in other countries in a survey undertaken of fifteen year old students across 43 countries on five continents. This low scaling was particularly apparent in literacy skills where over fifty percent of Indonesian students performed at level one or below on a one to five scale (Kurniawan, 2003).

It is important to note however that, "Investing in education has been one of the cornerstones of Indonesia's development policy" (The World Bank, 1998). A major aspect of this campaign has been to encourage the program known as Universal Nine Years Basic Education (AusAID, 2006a). However making this policy effective implies working on the ongoing problems, which are seen in terms of a poorly trained

and inequitably distributed teaching staff, insufficient school resources, deteriorating buildings, undersupply of text books, ineffectively produced teaching materials, and an overloaded curriculum guided by an over emphasis on a rigid exam system (The World Bank, 1998). Yet there have been some minor successes in terms of actually improving school attendance. The Net Enrolment Rate (NER) for primary schools which cover classes one through to six, was measured as 62.3% in 1970 but had been raised to 94% in the census of 2000-2001 with an estimate of 25,400,000 children in attendance between the ages of seven and twelve years (Muslim, 2002).

Government and Private Schools

Indonesia has an enormous school population to service. In addition to its government school system it also has the private school system with over 50,000 schools of which 87% are Islamic. It is estimated that there are around 30,000 madrasah or Islamic day schools, and 14,000 pesantren or Islamic boarding schools. Many of these perform poorly in terms of providing skilled teachers, resources and physical facilities (USAID, 2004). These schools come under the Ministry of Religious Affairs (MORA) rather than the Ministry of National Education (MONE), which oversees the government schools leading to further issues in relation to the process of decentralization. MORA's roles, unlike MONE's roles, have still yet to be decentralized.

Ongoing Concerns

The 2005 "Education Sector Review" undertaken to reflect upon the impact of decentralization stated that education quality still remains a major problem, "There is a common perception that the quality of schooling in Indonesia is low and is declining" (The World Bank, 2005b, p. 8). The "Education Sector Review" saw three necessities for successful decentralization. Firstly it was important to define the levels of responsibilities between different levels of government in the education system. Secondly it was necessary to give teachers and parents a greater voice in how schools operate. The third essential was that the entire system was made accountable and transparent (The World Bank, 2005a). The "Education Sector Review" found that decentralization still had a long path to travel in order to close the immense gap in quality between the richer and poorer segments of the population. It gave as one reason for this the shortage of necessary skills required for school personnel and community to operate in this new environment. The "Education Sector Review"

subsequently recommended that teachers and community should be given the skills that would empower them to have a voice in determining the school goals and the use of resources. In this way it was hoped that schools would discover new ways in which to operate.

Offering the necessary training to take education forward into a decentralized era is of extreme importance. In doing so attention must be paid to the commitment to areas of funding other than teachers' salaries and administration. Currently there is little funding provided for training and resources. In addition it is noted that the amount spent by Indonesia on education is a mere 1% to 2% of GDP, the lowest amongst its Asian neighbours and although the Government of Indonesia has promised to raise this to 20% in future years, there is little current evidence of this occurring. The 2005 National Budget Law designated only 8.1% for the Education Ministry rather than the 20% required ("Education makes up 19% of budgetary spending", 2006). Indonesia is seen as continually struggling with deeply entrenched legacies of authoritarian rule. While decentralization shifted the responsibility for educational services to more than 400 local governments it has not yet had the practical input to address the challenges of making the new style educational service function in an effective, transparent and accountable manner (USAID, 2004).

Aid Projects in Indonesia

Bilateral and Multilateral Donors

In Indonesia much improvement in the quality of primary and secondary education is achieved via hundreds of millions of dollars spent by international donors working closely with the Government of Indonesia in a range of Quality Improvement Projects (The World Bank, 2005a). This has become particularly significant since the introduction of decentralization, which has necessitated a range of programs to introduce new concepts. While some of these projects are funded by direct grants from donors, others come in the form of loans. Australia's contribution to Indonesia through the Australian Development Cooperation Program is A$301.8 million (AusAID, 2005). Nearly half of this budget is spent on the education sector with projects such as AusAID's commitment of A$20 million in October 2005 for Education Rehabilitation for Aceh (AusAID, 2006a). The donor support for education in Indonesia is currently 5% of the total amount spent on education within the

country. Much of this donor support however is spent in trialling and piloting new concepts and processes whereas the Government of Indonesia's own funding is by necessity spent in areas such as teachers' salaries, administration and routine maintenance. Between 2006 and 2009 Australia will spend A$355 million through the Basic Education Program (BEP), which will increase education access and accountability, improve education quality assurance and efficiency and enhance education governance (AusAID, 2006b). During this same period the Government of Indonesia will spend A$30 billion on more pragmatic aspects of educational expenditure (AusAID, 2006b).

Donor organizations assisting the development of Indonesian education include both bilateral donors and multilateral donors (see Appendix A). In the main bilateral donors provide grant funding whereas multilateral donors provide both grant funding and loans to executing agencies such as the Ministry of National Education.

Supporting School Based Management

Such projects serve to enhance the quality of educational delivery throughout Indonesia and have been particularly valuable in the area of school-based management. Given Indonesia's current population size of 220,000,000 budgetary constraints indicated that in 2003 an average of Rp. 693,800 (US$78.02) was invested per student in primary education, which was seen as "the lowest level of funding of primary school students in all of the World Education Indicator countries" (Ministry of National Education, 2003, p. 148). Indonesia's population of school-age children is one of the largest in the world (The World Bank, 2005a). Decentralization within Indonesian education has changed both the distribution of authority and the distribution of resources within the education sector, instigating dramatic changes in how fiscal resources are generated and allocated (The World Bank, 2005a). Many local governments are struggling to adequately resource educational budgets. Pressures in dealing with day to day running costs determine that in the majority of cases any input in terms of enhancing educational resources will come from the donor projects.

JFPR-CBEP Project

Choice of Project

A donor funded project was chosen in Central Lombok from which to draw the research participants. The thirty month Asian Development Bank managed Japan Fund for Poverty Reduction (JFPR) Technical Assistance INO 9016: Community Based Basic Education for the Poor (CBEP) project is located on the islands of Lombok and Sumbawa in three of the poorest and most remote sub-districts. It is recognised that "the poorer the community the worse the educational conditions" (SAGRIC, 2004, p.15). The total grant funding to the project was US$3,500,000. This money was extended to schools in three phases. The first phase in August 2003 focussed in the main on proposals from the schools involved in relation to rebuilding and refurbishing. The second and third phases focussed on quality improvements in the areas of teaching upgrading, school-based management and teaching resources. JFPR is a foreign granting body aimed at addressing the significant issue of poverty through input into education. Poverty is defined in terms of the Indonesian population by the Social Monitoring and Early Response Unit (SMERU) as covering a range of factors including consumption, security, access to health services, educational attainment, physical well being and social status (Pradhan, Suryahadi, Sumarto, & Pritchett, 2000).

Focus of JFPR-CBEP Project

The three sub-districts involved in the JFPR-CBEP project include Praya Barat Daya in Central Lombok, the sub-district of Jerowaru in East Lombok and the subdistrict of Pekat in Dompu on the island of Sumbawa. These sub-districts all sit within the districts in which the Asian Development Bank/Ministry of National Education loan funded Decentralized Basic Education Project (DBEP) is currently active. The focus of the JFPR-CBEP is to improve the physical facilities as well as the teaching and learning outcomes of 148 primary and junior secondary schools located in the three sub-districts. The aim is to eventually reduce poverty in these areas by improving the basic education system (SAGRIC, 2004). While education is not seen as the single determinant of poverty it is recognised that the underdevelopment of education frequently occurs in poor communities:

Facts indicate that educational conditions are in relation to the poverty level; the poorer the community the worse the educational level (SAGRIC, 2004, p. 15).

These districts show a low primary enrolment rate of 70%, which is below the national average (SAGRIC, 2004). In addition children in these districts delay commencing school because of the distance required to travel. As parents cannot afford travel costs children are often forced to wait until they are old enough to walk the required distance to reach schools.

The JFPR-CBEP project aims to harness public commitment to education, which was reduced under the previous centralized educational policy. The project is committed to improving the physical environments of schools as the majority of these buildings were established in the 1970s and are thus in a state of extreme disrepair. Many schools had roofs in danger of collapsing and classrooms had ceilings and walls threatening to fall down with floors that were in some cases compacted mud. The project also aims to upgrade teachers in student centred learning methodology and to introduce school-based management. It seeks to address the lack of sanitation in schools, the lack of adequate furniture in classrooms and the poor state of library resources.

The JFPR-CBEP project is therefore specifically intended to:

- Improve the quality of teaching and learning in the schools through student centred learning approaches such as the Pembelajaran Aktif Kreatif Efektif dan Menyenangkan (PAKEM) program. PAKEM translates as Active Creative Effective and Joyful Learning. This program offers an interactive, participative school-wide approach to learning (UNESCO-UNICEF, 2003).
- Improve the management of schools through transparent, relevant and affordable administration procedures.
- Enhance community participation programs so as to involve the community in all aspects of school life.
- Improve the quality and function of school buildings.
- Improve the participation of all children (but particularly poor children and girls) through a more student-oriented approach to teaching and learning (SAGRIC, 2004).

The Research Project

Overview

The research undertaken from June 2004 until February 2005 in Praya Barat Daya, Lombok, Indonesia was attached to the JFPR-CBEP Project. The research focussed on fifteen participants from three rural elementary schools in Praya Barat Daya. It explored the impact of offering the participants a two day live-in leadership training program followed by a six month experiential leadership program at the three schools involved. The leadership training program was grounded in active, participative learning and offered the participants opportunities through personal and school-wide leadership training projects to explore distributed, shared leadership practices. The program focussed on "bottom-up" leadership" rather than the "top-down" leadership that was a key aspect of centralized education within Indonesia. The research considered the impact of such a program on the participants' ability to work effectively within a decentralized educational system. It also considered the viability of attaching similar leadership training programs to future Aid projects throughout Indonesia. Three schools in Praya Barat Daya, the Red School (Sekolah Merah), the Green School (Sekolah Hijau) and the Blue School (Sekolah Biru) were the central focus for the research.

Comparative Schools

A further three schools were considered as a comparative study within the research. These three comparative schools, School One (Sekolah Satu), School Two (Sekolah Dua) and School Three (Sekolah Tiga) were all elementary schools located in the same geographical area as the three targeted schools. However the three comparative schools received no input in terms of any leadership training during the research period.

Location of Schools

The three schools included in the leadership training program are all located within one hour's driving distance from Praya, the capital of Praya Barat Daya. All three schools are reached by the same road. The first school on the road from Praya, Sekolah Merah, is situated in a small village approximately three kilometres from the village where the second school, Sekolah Hijau is located. Sekolah Hijau in turn is approximately three kilometres distance from the third school, Sekolah Biru.

The three schools used for comparative purposes, Sekolah Satu, Sekolah Dua and Sekolah Tiga are also situated on the same road from Praya. Both Sekolah Satu and Sekolah Dua are in the same village as Sekolah Merah and Sekolah Tiga is located on the road to Sekolah Hijau's village.

2. Three Case Studies

Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities

Two: Case Studies of Three Lombok Schools

Three of the 148 Central Lombok schools that were part of the JFPR-CBEP project became the central focus of the research project. Yin (2003) writes that "the case study method allows investigators to retain the holistic and meaningful characteristics of real-life events" (p. 2). Each of the three schools presented with its own story. These stories were richly grounded in school life, in the local community and in the personal lives of the participants. Subsequently these stories offered a dynamic view of the leadership journey of the participants. It was considered important at all times that the narration was presented in a manner that gave life to both the context and experience of the fifteen key players, as:

> Human culture is not something to be caged for display, put on a slide for inspection, or hung on a wall for viewing. The fieldworker must display culture in a narrative, a written report of the fieldwork in self-consciously selected words (Van Maanen, 1988, p. 4).

For this reason the narration is woven with the actual words of the participants so that their voices may be heard as much as possible. The case studies include both written statements from the participants' journals as well as oral statements made by participants during the final interviews. Direct quotations from the interviews are referenced with the letter "I" and quotations from the participants' weekly journals with the letter "J". This allows for minimal distraction within the narration.

As a means of protecting the schools' identities throughout the research, each school was relabelled with a simple colour coded title as the Red School (Sekolah Merah), the Green School (Sekolah Hijau), and the Blue School (Sekolah Biru). Similarly all participants were given a pseudonym for the purposes of reporting. Major data sources that provided rich material for constructing the case studies included the 360 weekly reflective journal entries completed by the fifteen participants across the six-month period of the research and the individual interviews with each participant conducted at the conclusion of the six months. The journals were written in

Indonesian and translated into English and the final interviews were conducted in Indonesian with translation into English at the interview site. Similarly the two day workshop that provided the original impetus for the training was delivered in English with translation into Indonesian. Three native Indonesian speakers were part of the workshop team providing translation support throughout all individual and group work.

The three case studies were each constructed using a framework of six sections:

1. *The School's Background*: The background section imparts essential information about each school. This includes staffing, school size, physical aspects of the school site and religious background. It introduces each of the participants and places them in their school and community context. This first section also gives an overview of the School Committee and its function.

2. *The Leadership Training Program*: The second section relates the experience of the two day live-in workshop and the six month leadership training program. It covers aspects such as weekly journal writing, participation in six-weekly site visits and attendance at a network meeting.

3. *Projects Undertaken*: The third section focuses on the project work that was an integral part of the leadership training program. It considers projects undertaken as a whole school as well as individual school and community projects.

4. *Making Meaning of the Experience*: The fourth section narrates how each school framed a new understanding of leadership so that it was meaningful for the specific school environment. It recounts how leadership was given meaning by the range of activities experienced by the participants.

5. *Change Dynamics*: The fifth section is devoted to change dynamics at each of the schools. This focuses on how participants from each school embraced change. It considers how leadership was practised as a means to bring about change in each of the three school communities.

6. *Implications for the Future*: The final section focuses on implications for the future. It looks at sustainability of new school leadership practices and the participants' views of offering similar programs in other schools.

The case studies of the three schools are presented in the order in which the schools sit within their geographical context. When accessing the schools from Mataram, the capital of Lombok, Sekolah Merah is the first of these three school located on the road from Praya, the capital of Praya Barat Daya. Sekolah Hijau is located on the same road at a distance of three kilometres from Sekolah Merah. The road then continues on to Sekolah Biru, which is a further three kilometres from Sekolah Hijau's village.

The Story of Sekolah Merah
Working Together to Share Leadership: A Practical Approach

Leadership is not a show but about spirit and hard work **(Pak Radini, J 100).**

The Five Sekolah Merah Participants:

1. The Principal   Ibu Dewi
2. Teacher One   Ibu Baiq
3. Teacher Two   Pak Sarduni
4. School Committee Member One   Pak Radini
5. School Committee Member Two   Pak Jamal

1. The School's Background

Sekolah Merah is a government primary school established in 1976 servicing a rural village community in Central Lombok. A front fence marks the division from the dusty road outside the school gate where vendors frequently gather to sell milling students their wares. The major school buildings are set in an "L" shape. The classrooms are parallel with the road with two additional rooms at right angles on one far end. One of these rooms houses a young couple who live on site, while the other is used as a musholla (little mosque) by the school community. At the opposite end of the school buildings an uneven bench serves as the school canteen and fried snacks of bean curd and bananas are sold fresh from a blackened ancient wok by a local villager. Sliced seasonal fruit such as watermelon and papaya is also available for purchase. This is displayed for sale on the bench on bright enamel platters.

The school currently has an enrolment of 118 students with 65 males and 53 females from Class One through to Class Six. All students at the school are practising Muslims and the children wear an Islamic outfit to school on Friday and Saturday. They wear their scout uniform on Wednesday and Thursday and the government uniform on Monday and Tuesday. School commences at 7:30 a.m. each day and concludes at 12:30 p.m. Sekolah Merah has ten teachers on staff, who are all permanent government employees with Diploma level teaching qualifications. All five female teachers are Muslims. The women wear a matching Islamic headscarf

with their standardized government khaki uniforms. Four of the five male teachers are Muslims while the fifth is Hindu. The school population has been assessed as being below the poverty line and 75% of the parents work as lowly paid farm labourers while the other 25% have small land holdings. The farming village in which the school is situated suffers from a poor water supply. Sekolah Merah has insufficient water for school needs during the dry season from May through to September. This impacts on health and sanitation practices at the school. Dust is a significant issue causing bronchial problems and ongoing bacterial infections.

Sekolah Merah follows a government curriculum but this is set within an Islamic context. During the holy month of Ramadhan when the community is fasting the school reduces its workload significantly placing more emphasis on Islamic practice. As is customary within the local Islamic culture each child at Sekolah Merah kisses the teacher's hand when classes are dismissed for the day. The children are rostered to keep the "little mosque" on their school grounds clean for prayer sessions. The young girls at the neighbouring Islamic school wear the Islamic headscarf daily as a standard part of their school uniform. The Islamic female students at Sekolah Merah wear the headscarf only on Friday and Saturday as part of their Islamic school outfit.

Five members of Sekolah Merah have been actively involved in the leadership training program. The group consists of the school principal, two teachers and two community representatives from the School Committee. The principal was appointed to the school two years previously. It is Ibu Dewi's first appointment as a principal. Prior to her appointment at Sekolah Merah she worked as a classroom teacher. Ibu Dewi was unwilling to take on the responsibility of a principal's position, until her

> *I am a female so I don't know everything. (Principal)*

husband retired from the workforce as she and her husband considered his career to take priority. She is well respected in the community not only for her work at the school, but because of her religious status. Ibu Dewi has made the holy pilgrimage to Mecca. Despite this Ibu Dewi is quick to echo the local attitude towards women in the community, "I am a female so I don't know everything" (I p. 3). She does however discuss in her weekly journal that she would like to broaden her perspective on leadership for women. Ibu Dewi cites one of the more famous Indonesian women's role models, "I want to follow women's leadership, like Ibu Megawati's leadership" (J 17).

Ibu Dewi has a positive and calming presence in the school. She spends time assisting in classrooms well beyond the five-hour class contact that is part of her brief as a village principal. She is familiar with the names and background of each of her 118 students and is frequently to be heard leading a class in song while a teacher is occupied elsewhere. Since her return from the Senggigi Beach workshop Ibu Dewi has added some additional routines to her school day. Following break time she positions herself at classroom doors where a large bowl of water is stationed, supervising the washing of hands before students re-enter rooms. She is also now diligent in insisting that students and staff keep the school litter free. She models this process constantly as she retrieves papers from walkways during her movement around the school. Ibu Dewi is active in the school community in ensuring that students who are too poor to access education receive a scholarship grant via the Japan Fund for Poverty Reduction scholarship program. For Ibu Dewi religion is a way of life and all of her family and work decisions are made from her own religious perspective. In the process of discussing leadership in her journal she writes, "I want to be granted

I want to put the interests of my work before the interests of my own.
(Principal)

many blessings and a place in my God's heaven" (J 12). She later adds, "I hope that students will be more obedient to God and faithful" (J 13). Yet the prevailing note for Ibu Dewi in writing her journal is that she always wants to work for the benefit of all, "I want to put the interests of my work before the interests of my own" (J 19).

The first of the two teacher representatives, Ibu Baiq, has twenty-two years of teaching experience. Ibu Baiq taught for twenty years at a neighbouring village school and moved to Sekolah Merah two years ago. She is currently undertaking an upgrading of her teaching qualifications through the Open University. Ibu Baiq teaches Grade One and has recently tried to introduce music into her classroom. She aims to pattern maths learning for her young students by a musical process. Although at first overwhelmed by her upgrading course she has now settled into its rhythm and is enjoying trialling her newfound methods in a practical manner. Ibu Baiq is frequently tentative in putting forward her opinion in gatherings but is always eager to increase her knowledge. She is a well-respected member of her village community and is called on frequently to assist with ceremonies at times of birth, marriage and death. She has drawn upon these experiences for new insights into leadership when

she writes her weekly journal. Following the workshop her leadership skills were put to active use to help arrange the funeral for a divorced village man whose parents had also recently died. The man had sole responsibility for his two young children who were now left as orphans. After this demanding experience Ibu Baiq noted in her journal, "The funeral went well and on time thanks to our participation and

> *. . . no matter how rich one is one cannot solve problems optimally without involving other people.*
> *(Teacher)*

cooperation. I learned that no matter how rich one is one cannot solve problems optimally without involving other people" (J 33). Like other staff members of Sekolah Merah, Ibu Baiq and her family have a small rice paddy to supplement her school income. In her journal she speaks of how the rice paddy has taught her lessons that are transferable to other aspects of life. She is hopeful of planting the rice paddy herself in the next season. Currently it is planted by paid labourers. She feels the rice paddy is an analogy for new learning about leadership when she reflects on leadership in her journal, "If we know well how to do something then we can do it more easily" (J 45).

Pak Sarduni has been teaching at Sekolah Merah for fourteen years as both a Physical Education teacher and a teacher of Grade Four. Sekolah Merah was his first placement as a teacher. He lives on site behind the back fence of the school and fulfils the position of school guard outside of his teaching hours. He happily notes that he can jump the fence to get to work. Pak Sarduni is however aware of the significance of his role as school guard. The principal from the neighbouring school was recently robbed and beaten in his home on the school grounds. Pak Sarduni has also taken over the administration of a newly formed Teachers' Cooperative in the village.

Two government workers represent the School Committee for Sekolah Merah. Pak Radini is the Head of the School Committee and has a position in local government where he is in charge of three other government personnel. He has a child in Grade Four but has had a seven-year involvement with the school. He served originally as a member of the School Board, which was the predecessor of the School Committee.

He is now the Head of the new School Committee. Pak Radini is responsible for the administration of the local village. He works closely with the community both in this professional role and through his honorary role on the School Committee. His

understanding of the specific environment of Sekolah Merah is gleaned from constant visits to the school. He tries to come to the school regularly during recess time so that he can chat with the teachers as a group. He also drops by the school at other times so that he can observe classrooms in action. Pak Radini is an active and well respected community member assisting with the local Youth Group, helping with the distribution of rice to the poor, working to keep the mosque clean, supporting the school's scout group and planting trees to green the village. As Pak Radini notes in his journal, "A good leader must be willing to serve the community" (Journal 89).

The second community representative, Pak Jamal, has children at the school. He has served on the School Committee since its inception in 2001. Pak Jamal works locally as a tax collector and is called upon to settle a variety of inheritance and land disputes. Because of this role he is constantly visiting local families and therefore very familiar with the school population. His level of respect in the local community as an honest and ethical man resulted in his selection as the Chairperson of Ballot Collecting at the Presidential elections in 2004. He is known for his ability to listen fairly to all sides of

a dispute and to understand a case completely before making any decisions. Pak Jamal is very active in his local mosque community and believes that, "If we want to do something for God we will

Drops of water can make a hole in a stone. No matter how uncompromising a man can be if we talk to him in a pleasant tone in the end his heart will melt. (School Committee Member)

have no difficulty to get an agreement and understanding" (J 114). He is on the governing board of the mosque as well as being involved in a group to alleviate poverty in the village. Pak Jamal is a patient man who believes that a sure and slow process will eventually win people over, "Drops of water can make a hole in a stone. No matter how uncompromising a man can be if we talk to him in a pleasant tone in the end his heart will melt" (J 111).

All five Sekolah Merah participants chose voluntarily to be part of the Sekolah Merah team during an initial forum held at the school to decide the team's make-up. They have all proved enthusiastic and highly committed participants. The five consider themselves to be strongly linked to their local community. They live on average 125 metres from the school. Ibu Baiq claims that she lives far from the school although her house is only a distance of 200 metres. This is indicative of the closely-knit nature of the participants' village lives. In the months following the leadership training

workshop they spoke of an evolving complementary relationship with the local community that substantially strengthened links with the community. When the mosque is now in need of repair, the school is there to physically assist and when the school takes on a rehabilitation project the local villagers are now on hand. The school is now regularly responsible for cleaning the local mosque and always sends assistance at the time of a death in the village. When a significant school event occurs

Whenever there are any problems in the community we help and if there are any problems here the community helps. (Teacher)

such as a graduation ceremony the local community is now currently consulted before any program is decided. As Ibu Baiq explains at the conclusion of the six months, "Our school has been involved in our community and our community has been involved in our school. Whenever there are any problems in the community we help and if there are any problems here the community helps" (I p. 8).

The School Committee has been established since 2001 when School Committees became mandatory throughout Indonesia. There are thirteen males on this Committee but there are no female representatives. Since the time of the leadership training workshop the School Committee has been working closely with the school and the local community to share tasks. Pak Radini, the Head of the School Committee now believes that this Committee is an organization that can improve the quality of the school in general. Since the workshop he has viewed his purpose as being to actively talk with the teachers and the School Committee members in order to identify problems. Whenever it becomes necessary Pak Radini now brings those problems to the village meeting so that the village meeting can propose solutions. In this way the school and the village are currently working jointly together to solve problems. Following the workshop Pak Jamal also spoke of his role on the School Committee as being a liaison between school and community. He sees his role as encouraging his friends who have children at the school to become more involved. In this way he believes that the children will receive the best possible education. He is in regular attendance at the school, coming whenever his working hours as a tax collector permits "just to watch over the children" (I p. 23). He sees himself in a role as an extra guardian of the children not only to monitor that they are safe and engaged in their schoolwork but also to ensure that they follow their religion faithfully, pray five times a day and attend Koran classes.

2. The Leadership Training Program

In August 2004 all five participants took part in a two-day leadership training program at Senggigi Beach, approximately one and a half hour's drive from their village. Although this coastal area is relatively close to their own homes it is uncharted territory for these school colleagues. It is a place where some have previously visited but none have ever stayed. All expenses were met for their transport, accommodation and food for the duration of the program. However the modest hotel which was used as the weekend venue, at a costing of A$25.00 per triple shared room for the night proved initially overwhelming. Despite this all five relaxed into the workshop program with the initial warm up exercises and were eager to be actively involved. The theme of the workshop, "shared leadership" was at first very foreign to the Sekolah Merah

> *Now I know that leadership is not a one man show - it's everyone's territory actually. (Head of School Committee)*

participants. The School Committee member, Pak Radini, later explained during the final Interview Session:

> Before the workshop when I think of the word leadership I think of a leader, one man, who is the figure, one, who is the school leader or village leader. Now I know that leadership is not a one man show - it's everyone's territory actually (I p. 20).

This change in thought is also echoed in Pak Radini's journal when analysing his own understanding of the workshop's theme, "Good leadership means sharing of roles and responsibilities" (J 78). During the workshop the five participants were encouraged to model shared leadership in terms of their group's presentations and during group activities. Thus they were guided in having a spokesperson other than the principal. Across the period of the two days Sekolah Merah worked at trialling different alternatives so that all could have a voice.

The participants from Sekolah Merah embraced the workshop experience as providing new knowledge to be gained and practised back at the school site. It was seen as a rare opportunity for them as a school to gain professional development. Ibu Dewi noted that, "I think the workshop that I went to at Senggigi was very essential as a starting point for my experience in leadership" (I p. 1). She saw the weekend as changing her whole attitude towards leadership. Pak Radini also stated that the workshop had

changed the way he viewed leadership. He explained that before the workshop he believed that it "was the responsibility of the school principal and the School Committee to improve the school but after the workshop I learned that it was everyone's shared responsibility" (I p. 20). The new learning experiences were seen as offering more than a broad understanding of leadership. They were also about widening horizons in a practical manner in leadership related activities beyond the

> *Now I take risks. I know I will make mistakes but I also know that taking risks is a key to success. (School Committee Member)*

school in work settings and in community and family life. The knowledge gained was considered to be empowering in this way. It led to greater self-confidence and an understanding of untapped possibilities. As Pak Jamal said, "Now I take risks. I know I will make mistakes but I also know that taking risks is a key to success" (I p. 24).

In the course of the workshop program Sekolah Merah learned not just about a range of leadership theories and styles. The participants also discovered that learning in itself could be challenging and exciting when learners are actively involved in the process. For the first time they experienced first hand the value to be gained by taking part in role-plays, dramatizing situations, becoming storytellers and debating case studies. As School Committee member, Pak Jamal said, "It was relaxing and we were allowed to learn without being stressed and we were always encouraged to be involved" (I p. 25). Thus Sekolah Merah charted new territory that both Ibu Baiq and Pak Sarduni would later attempt to transfer back into their classroom settings. Pak Sarduni's initial changes back at the school site included rearranging his formal seating in his classroom so that group work is now paramount. Ibu Baiq melded elements of her new leadership training with her ongoing upgrading course through the Open University rejuvenating her Grade One learning environment. Following the workshop she displayed children's work and began actively involving her students in classes. For the first time she introduced craft sessions and basic cooking lessons into her classroom to teach other concepts such as communication and mathematics via a hands on approach. Reminiscing about the workshop Ibu Dewi noted, "It involved us a lot. We were requested to put in a lot of our opinion so I really liked it" (I p. 4). All five participants had themselves been schooled in a system that advocated a directive "chalk and talk" approach. A teacher centred approach was the only system that they

had exposure to. The leadership workshop therefore had a significant impact as it was designed to encourage active participation.

One particular workshop activity involved the five players in presenting a legendary local tale about leadership. This segment was entered into with much enthusiasm. It became a vehicle not just for storytelling but also for singing and dancing as well with the participants resplendent in striking local costumes. In analysing this traditional fable

> *. . . anyone can be a leader.*
> *(Teacher)*

Ibu Baiq pointed out that the leader in Sekolah Merah's story was a king who was reliant upon inherited power to scaffold his leadership. In contrast she felt that the workshop taught her that "anyone can be a leader" (I p. 11). Similarly Pak Sarduni said of the legendary tale that it involved "less democracy than I believe should be the right kind of leadership" (I p. 16). Pak Radini felt that whereas the tale that Sekolah Merah presented drew a distinct line between leaders and followers, his post workshop vision of leadership "focussed more on the quality" (I p. 20). Pak Radini felt that how a leader plans the process of leadership is more important than the concept of inherited leadership. His view therefore focussed on process rather than the rights of birth. Pak Jamal however delved into the qualities of a leader when he chose to review input from this tale. He found that although there were extreme differences in how leadership was viewed through the powerful eyes of the monarch in the story, the one similarity was that "the prince and myself are both dedicated to what we do" (I p. 26). The participants from Sekolah Merah saw dedication as a valued leadership trait.

As a reflective activity all five Sekolah Merah participants agreed to write a weekly journal for the duration of the six-month project. They trialled an initial attempt in journal writing during the final session of the workshop. All of the Sekolah Merah team proved comfortable with this unfamiliar exercise. They provided an update of their recently completed journal entries for translation purposes during the six-weekly site visits as the journal was kept as a loose-leaf booklet. Not all questions were completed by all five participants on each occasion. If a section didn't have relevance at a particular time this was noted and the participant moved on to other sections. Some entries were completed in great detail while others were given a scant response building up a picture of what each participant considered personally meaningful in relationship to their leadership journey.

Sekolah Merah had an overall return on the journals of 98.4% across the six-month period. The journal was seen as a means of self-assessment as Pak Jamal noted, "The journal has helped me remember what I have done and to learn the weaknesses and strengths of a particular program and then to do better next time" (I p. 26). Ibu Dewi

I do think that the journal writing is an important process because it helps us follow the plan, it helps us see whether we have followed the plan or not. (Teacher)

also said, "I think that the journal is very helpful in expressing my understanding of leadership because it helped me keep records of my activities, each week, every

week. Therefore I can look back and learn from my activities" (I p. 4). Pak Sarduni related his thoughts on journal writing to the school's commitment to following through with planning, "I do think that the journal writing is an important process because it helps us follow the plan, it helps us see whether we have followed the plan or not" (I p. 15). He goes on further to say how he is now also keeping a journal for his own work outside the school to introduce a reflective process for his time spent with the Teachers' Cooperative, "I started actually to implement journal writing in my activities, personal activities. I have made a daily journal for my personal project to understand how to relate with my community" (I p. 15).

Sekolah Merah also took photographs of leadership activities during the six-month program after being provided with a basic camera. Completed films were regularly developed and replaced. The participants used the photos in a number of ways. Some were included to illustrate journal entries, others were mounted on school displays. At the final network meeting collages of photos were used to help narrate the story of the school's leadership journey. Ibu Dewi considered that the photos were not only useful in her own "understanding of leadership" but also "helped parents' understanding of leadership" (I p. 5). She explained that the photos had been used on display boards during the annual Parent/Teacher Conference to help demonstrate leadership practices at the school. In his practical way Pak Radini commented that the photos "are essential to complement the journal because these photos I think are like documents" (I p. 22).

3. Project Time at Sekolah Merah

Sekolah Merah decided upon a major project that would allow them the opportunity

to practice leadership first hand as a school team across the six-month period following the workshop. They chose to improve their school environment by the addition of a much needed drainage system and planned to pave a major section of the school yard. They also hoped to build benches for students to be placed under trees around the yard. This proved to be a significant project for the school that required close cooperation between the school, the School Committee and the general community. All concerned voted the completion of the drainage and paving as a major success. From the very beginning the team chose to involve all stakeholders as Ibu Dewi notes, "We started this project by discussing what we were going to do and we involved, we made sure that we

> *. . . we made sure that we involved the community. (Principal)*

involved the community, and each teacher was responsible for their own class front yard" (I p. 2). The project took on momentum when the School Committee approached the principal and staff about an extension of the original plan. The Committee suggested that the paving should include more of the schoolyard than had previously been considered. The school chose to raise funds in their community for the paving blocks during the time of the rice harvest. This meant that the community was targeted at a time when there were marginally more funds available.

Ibu Dewi worked together with Pak Sarduni to lead the process involved in installing the paving. In doing so she believed that she was actually facilitating parallel leadership, a concept that had been discussed at the workshop. Over a period of several weekends all ten teachers together with parents worked on the drainage system that is now evident along the full length of the school building. In customary Lombok fashion, labour was significantly gender divided. The men dug the channelling and set the bricks in place while the women were given the cooking role to keep the group well fed. It was essentially Pak Sarduni's role to oversee the whole process and to continually report back to Ibu Dewi who was busy cooking with the other women. However when the time came to bargain down the price of the paving blocks it was Ibu Dewi who was called upon to lead this process as she is well known for her bargaining ability.

Ibu Dewi summed up the ongoing effect of the paving project and how the community has approved it:

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I think our community sees the difference in the physical appearance of our school. Now it is cleaner and less dusty after the paving. Before it was very dusty and this resulted in the poor health of our students during the dry season because they got a lot of dust here. Now I think the community can see the difference because of the improvement of our students' health during the dry season (I p. 4).

During the time spent working on this project the Sekolah Merah team had highlighted cleanliness as a school issue, which they hoped to improve through their leadership practices. The paving has in fact gone hand in hand with a full school program to reduce litter so that the entire school now addresses this issue through regular litter parades. There are also more proactive measures by the staff to teach the children the use of bins and the need to wash hands.

Project work to practise leadership for the Sekolah Merah team was not merely set within the actual school environment. At the workshop, leadership was discussed as being an integral part of family and community life as well. The participants were therefore encouraged to become involved in a broad range of projects across the six months. These projects were intended to encourage the participants to practise their newly developing skills. Sekolah Merah approached this aspect with enthusiasm. A broad range of activities was embarked upon. These activities were subsequently analysed through the individual weekly journals in terms of their capacity to heighten leadership skills. While the Sekolah Merah participants may have been involved in similar local activities prior to the workshop as a member of a "team", following the workshop these activities became a means of specifically practising personal leadership skills.

Ibu Baiq spoke of how her leadership was practised when a neighbour died and she took on a leadership role in arranging a water supply to the house of the deceased. This was required for the pre-burial ritual of cleansing. She was additionally responsible for overseeing the funeral arrangements and attending to the needs of the large gathering of neighbours and relatives. Pak Sarduni spoke of how he had fine-tuned his skills through helping to establish and maintain a Teachers' Cooperative in the village to provide funds to help subsidize the low wages of the local teachers. Pak Jamal shyly related how prior to the workshop he had been, "a person who was reluctant when I had to say something in the community" (I p. 23), but that after the

workshop his self confidence had increased through the development of skills. He stated that he was using this new found leadership ability to mediate land disputes and inheritance disagreements. Pak Jamal spoke of how on the basis of his new skills he was invited by the village leaders to lead them in helping settle a "conflict between two families about violation of traditional norms" (J 122). It was important for him to work quickly with this problem to avoid any bloodshed. However he was able to work together with the village leaders before police involvement was necessary to resolve the dispute. This prompted him to reflect that, "there is no problem that cannot be solved" (J 122).

The list of such personal projects for Sekolah Merah was extensive with over fifty experiences. The list included post wedding celebrations for a village couple, arranging Independence Day competitions, organizing Idul Fitri celebrations, leading a Koran Recital, distributing rice to the poor, arranging traditional healing for a relative, developing a village work action plan, arranging a family marriage, preparing

> *At first I must be able to be a leader for myself. (School Committee Member)*

the local voting infrastructure for the presidential election and organizing the community gathering for local villagers about to undertake their trip to Mecca. Pak Jamal summed up this interrelatedness of leadership practices throughout all phases of life, "At first I must be able to be a leader for myself, then for my family, people who are close to me, in my work place, and also when I work on projects at Sekolah Merah" (J 108). Situated in a traditional community, family life for Sekolah Merah families is still patterned on males as the dominant leaders. However the workshop offered food for thought in the family arena as well as Pak Jamal notes, "In a family a husband is obliged to become a leader, but without the support from a wife the leadership won't run effectively. In other words a leader needs supporters" (J 108).

4. Sekolah Merah Makes Meaning of Leadership

Sekolah Merah learned from the workshop the importance of communicating as a staff. As Ibu Baiq noted, "I learned from the workshop that a problem must be discussed and that to solve the problem we must sit together and talk about it" (I p. 8). At the workshop the Sekolah Merah participants considered this emphasis on communication to be empowering for them as a group. This was particularly evident

when they discussed what they felt to be the meaning of leadership. After having absorbed a wide range of new inputs via activities and handouts Sekolah Merah evolved their own definition of leadership:

> We at Sekolah Merah believe that leadership is an ability of someone to encourage, influence and guide other people so that they can make better changes with a clear vision and mission in productive ways (Senggigi Beach Workshop, 6 August, 2004).

Since the workshop an enlarged, framed version of this definition has taken pride of place on the staff room wall. Sekolah Merah's attitude to leadership is well summed up by Pak Radini when he says, "Leadership is not a product, it is a process of interaction"(J 99). Sekolah Merah's new understanding of leadership was as a shared experience. Framing leadership in terms of a process for their school became empowering.

Pak Radini also pointed out the scaffolding on which Sekolah Merah's views was set when he claimed in his pragmatic fashion, "Leadership is not about anything mysterious like charisma but rather something natural that can be built" (J 82). Above all Sekolah Merah displayed a very down to earth attitude towards their new understanding of leadership. This practical nature of the workshop experience is foremost in Ibu Dewi's mind when she notes:

> Now I have learned to listen a lot to my teachers too and teachers know that I am not always right and I ask for their opinions on how to implement or carry out an activity so we talk a lot (I p. 3).

Pak Radini also observed a practical implication of the training, "Good

Leadership without involving others is a dictatorship. (Teacher)

leadership means the sharing of roles and responsibilities" (J 78). Honesty, openness, fairness and justice were words frequently mentioned in terms of leadership practices as being supportive of the type of leadership that Sekolah Merah aspired to. Sekolah Merah showed a determination to be accountable and transparent in its leadership practices in the future. Decisions would not be made behind closed doors but rather considered via public forum. As Pak Sarduni put it in simple terms, "leadership without involving others is a dictatorship" (J 51).

> *. . . leadership is the realization of mutual respect to achieve something, mutual appreciation of individual's expressions and contributions. (Head of School Committee)*

Sekolah Merah acknowledged that their new understanding of leadership included mutually respecting others' opinions and interests. Pak Radini said that he "learned that leadership is the realization of mutual respect to achieve something, mutual appreciation of individual's expressions and contributions" (J 78). This was the same theme that Pak Jamal noted when he said that, "I think leadership should involve openness and putting forward the common interest instead of personal interest" (I p. 24). In returning to school following the leadership training workshop weekend, the five participants put these concepts into practice. This was evident through the manner in which they approached the leadership projects that they had set themselves during a final workshop activity. In reviewing what he felt the school had gained from the workshop experience, Pak Radini said that leadership "is a social action that encourages the achievement of shared visions about education" (J 83). Sekolah Merah's planned project work therefore seemed an admirable way to accomplish these shared visions. The project work provided a focus as a group social action.

5. Change Dynamics at Sekolah Merah

The community representative, Pak Radini, commented after the workshop, "Leadership is a way to manage change" (J 93). This became the prevailing theme for Sekolah Merah as they made their way forward with a new style of leadership. The actual physical changes at Sekolah Merah appear dramatic to those who knew the school prior to the six-month project. As Ibu Dewi points out the local community, "saw some changes and they actually said to me, the parents said to me, that now the school is in its best state ever" (I p. 4). The paving has made the school more attractive and much cleaner. This has resulted in improved health in general and a specific benefit in the reduction of dengue fever. In addition it has also calmed the school. The children now have clean areas in which to play that were not available before and have taken to games of marbles and jumping elastic on the paved area. They are now occupied and therefore much happier during break time. In effect a previous dust bowl has been converted into a practical school ground.

These physical changes have been brought about by Sekolah Merah's substantial change in their method of incorporating leadership at a school level. The shift towards a participative model of leadership has meant that in some classrooms a more active learning process is occurring. There has been an introduction of group work as well as visual displays of children's work. Yet beyond the physical changes Ibu Dewi notes that the new distributed style of leadership has brought with it other significant changes:

> One of the examples of the positive changes that have happened in our school is in the students' habits. Now our students don't litter any more. Every morning we encourage our students to work together in cleaning the school, the classrooms and the schoolyard and I think this teaches them the importance of cleanliness. Now they have these positive habits regarding cleanliness (I p. 4).

Ibu Baiq points out one of the strategies for change that was a result of the leadership workshop, "Before this six months we were not used to making plans of what to do and now we are used to that and we develop plans and put those plans into reality" (I p. 9). She is confident that Sekolah Merah will continue to do so in the future. Pak Sarduni also sees that planning has been a significant step forward for leadership at Sekolah Merah. He notes how the community has also acknowledged this:

> When we came back from Senggigi the community knew that we had planned programs and that we have implemented the programs by working together with the community. That is one of the things that the community has seen changing" (I p. 16).

Pak Radini agrees that the local community has also perceived that the school is changing towards a shared leadership model. He explains:

> I think that the community sees that we now share responsibility. The school is not an independent body in this village and the school always talks with village people about their programs and involves them in their programs" (I p. 21).

This is particularly obvious through the way in which Sekolah Merah now defines who they consider to be the leaders in their school. Pak Jamal claims, "I believe all parties are involved, school principal, teachers, school community and students" (I p. 24). This is reinforced by Pak Sarduni,

> *I think that the community sees that we now share responsibility. The school is not an independent body in this village. (Head of School Committee)*

who notes, "Everyone in this school is involved in the leadership, the principal is a

leader, teachers are leaders . . . and the students are leaders. We work together" (I p. 16).

6. Implications for the Future

The participants at Sekolah Merah had strong opinions about the possibilities for future extension of the leadership program to other schools. Pak Radini claimed, "the sooner the better that there is this kind of program for other schools" (I p. 21). This statement was reaffirmed by Ibu Baiq, "I do hope other schools will get a chance to experience what we did, what we have done about leadership" (I p. 10). Pak Sarduni confided:

> Other schools have expressed their jealousy as they think we are the chosen ones and I feel proud to be part of the program and I have said to other schools I feel richer now because knowledge is as valuable as money (I p. 14).

The Sekolah Merah team was not interested in making any changes to the style and format of the workshop itself as Pak Jamal explained, "I wouldn't change anything from the workshop, I think it's very good down to seating arrangements. It helped us to relax. It helped us to work in a more informal environment" (I p. 25). Pak Radini however, discussed the possibility of increasing the number of site visits made. He felt that fortnightly rather than six-weekly visits would enrich the process even further. Similarly Ibu Baiq was keen to have the six-month process extended to a twelve-month process while Pak Radini also suggested that the workshop could be a four-day event.

Above all Sekolah Merah was unanimous in believing that this leadership program had offered them skills and strategies. They believed that it had given them a new way of framing leadership in terms of shared practices that they would successfully carry

I believe that leadership has become part of our school habit. (Principal)

forward into the future. Ibu Dewi focuses on this aspect when she says, "I believe that leadership has become part of our school habit" (I p. 5). She also comments, "I would like to say that we will certainly continue to make this process of leadership sustainable in our school. We would always like to keep doing better and better and better" (I p. 5). The team discussed a continuation of their original project as time and funding had not allowed them to make the benches for the schoolyard. This was seen as a logical step for the future. In addition there were plans to create flowerbeds, grass the unpaved area and make a herb garden. Pak Sarduni noted:

Actually at the moment we are at the stage of brainstorming the activity to increase the quality of our teaching and learning activities and we are hoping to make a clear plan to make sure that the quality is achieved (I p. 16).

Pak Radini spoke of a meeting that would soon be called with the School Committee and the local community to decide upon unachieved priorities such as building a fence on the back boundary of the school. Decision making for the future was seen as being a shared experience.

Final Reflection

The five participants from Sekolah Merah demonstrated a change in their perception of leadership at the conclusion of the research period. This impacted on the way Sekolah Merah operated as a school. The change was characterized by a shift towards a more participative model of leadership that involved sharing leadership through school planning. It also included greater emphasis on community involvement. Changes could be physically witnessed in the outputs from the school projects. This was evident in the cleaner, healthier school environment and a more participative teaching/learning model. The weekly planning sessions introduced following the Senggigi workshop proved a practical tool to accomplish these changes. Sekolah Merah had always been comfortable within its community context. However the strengthening of community relationships throughout the leadership training period offered a dual opportunity for the school to be more accountable and the community members to have greater voice.

Sekolah Merah saw its changed method of operation as being sustainable in the future as change had been embraced from both an individual and a school-wide source. The principal herself supported the change process and encouraged all within her school to share leadership. Above all Sekolah Merah presented a practical attitude to engaging in leadership. Through planning and sharing the load Sekolah Merah felt that they could accomplish much more at their school. Shared leadership therefore became an integral part of their planning and presented them with a practical process to achieve their goals.

The Story of Sekolah Hijau
Serving the Community through Shared Leadership

Leadership is a tool to be used to empower a community (**Pak Hazhir, J 213**).

The Five Sekolah Hijau Participants:

The Principal	Pak Hassam
Teacher One	Pak Ahmad
Teacher Two	Pak Rahyuddin
School Committee Member One	Pak Hazhir
School Committee Member Two	Ibu Fatmah

1. The School's Background

Sekolah Hijau is a small village madrasah in Central Lombok, an Islamic primary school, which teaches 70% government curriculum and 30% Islamic curriculum. As such Sekolah Hijau sits under the umbrella of the Indonesian Ministry of Religious Affairs (MORA) rather than the Ministry of National Education (MONE). The school is built directly on to the dusty village street and is closely surrounded by village homes and small local businesses. It is enclosed by a fence and large gates. The gates open into a small internal vestibule housing teachers' bikes and motor scooters out of the weather. This in turn leads into the central courtyard. The school buildings encircle this rectangular inner yard, which serves as a dusty playground for the children during the dry season and becomes a sea of mud during the wet season. During the rainy season planks are extended from one building to the next across the mud to enable students and staff to navigate between classrooms.

Sekolah Hijau has a small junior high school attached to its property. The older students are frequently seen mingling with the primary age students and providing assistance for the younger children. Sekolah Hijau was established in 1968 and currently has an enrolment of 80 students from Class One through to Class Six, with 39 female students and 41 male students. Enrolments have been falling at Sekolah

Hijau over the past few years. This has been a concern for the principal and staff. Sekolah Hijau has a School Committee of three females and six males. Sekolah Hijau is poor, having been rated as falling well below the poverty line through a recent Aid project assessment. Thus it relies on the work of voluntary teachers rather than having a paid staff. Currently there are seven male teachers and three female teachers. In addition the male principal also teaches some classes. Of these eleven members of staff the principal is the only recipient of a government salary. The remaining ten staff are honorary teachers, who come to school each day six days a week because they believe so strongly in offering a sound Islamic based education to children in their village. All staff live within very close proximity to the school. The average distance of school to home for the staff is 120 metres. The honorary staff support themselves in any way that is possible either by having small rice paddies of their own that they work outside of school hours, by sewing for local cooperatives, or by selling food items such as eggs and vegetables from their homes. The community helps out when money is available with donations, but this is a very poor area with 100% of the school parents working as farm labourers. The staff have no formal teaching qualifications with the exception of the principal who has a two-year Diploma in Teaching. The ten teachers have moved directly from high school back into the classroom without a gap to undertake any teacher training.

The classrooms surrounding the courtyard are dark with no electricity and small windows with security grills. One of these larger rooms at the back of the courtyard is converted each year into a musholla (little mosque) during the holy month of Ramadhan. During the fasting month it is used by the villagers as well as by the students and staff for daily prayer and religious meetings. All furniture is removed during this month to another classroom. The school devotes the time of Ramadhan to religious matters so there are no formal academic lessons in any of the classrooms during this period. All students, staff and parents at Sekolah Hijau are practising Muslims. The young girls wear the head scarf daily with their standard Indonesian uniforms of maroon skirts and white blouses, while the female teachers are always attired in suitable Islamic outfits, complete with head scarves.

Pak Hassam, the current principal, has had a long association with Sekolah Hijau. He originally worked as a teacher at the school between 1988 and 1993. During his initial time on staff as a young teacher he worked hard to strengthen the image of the school

in the local community and to try to increase enrolments. His campaign proved so successful that the school actually had to reject some prospective enrolments because of a lack of classroom facilities. At that time Pak Hassam also employed a strategy to improve the school's community image. This involved training a group of students to take place in an aerobic competition. The students' team subsequently gained second place in Central Lombok. The principal at the time, who was not supportive of Pak Hassam's work in the school, refused however to acknowledge the students' success and behaved in a manner that Pak Hassam found both unsupportive and unacceptable. Pak Hassam therefore resigned and worked at another local school for the following nine years. In 2002 the local School Inspector asked if he would consider returning to Sekolah Hijau as the new principal.

By 2002, when Pak Hassam returned Sekolah Hijau had again fallen into disrepair and enrolments had declined dramatically. Pak Hassam returned on the condition that he would be continually evaluated in his role and have full support for changes in the future. Pak Hassam notes:

> Since I became principal I have coordinated lots of meetings with the community, the parents, encouraging enrolment to this school, I also had lots of meetings with the existing staff at that time I started and with the people who were willing to volunteer (I p. 27).

Pak Hassam spends a considerable amount of time in the madrasah's classrooms teaching. He also teaches science classes in the junior secondary school that is attached to the madrasah.

The first of the teacher representatives, Pak Ahmad, taught with Pak Hassam at the other village school until 2002. He transferred across to Sekolah Hijau at the same time that Pak Hassam took up the principalship. Pak Ahmad teaches Physical Education and Pancasila, the five basic principles of the Republic of Indonesia, which is a set subject in all Indonesian schools. He spends ten hours teaching each week and devotes the remainder of his time to administrative tasks. He is heavily committed to the future of the school and spends many extra hours working on physical improvements to Sekolah Hijau, "If we concentrate and are really serious about what we're doing we'll get a sound result" (J 161). Pak Rahyuddin is the second of the teacher representatives, a devoutly religious young man who teaches Grade Five, "I hope that my students become faithful Muslims and be more obedient to God because

the knowledge they receive is God's gift and that gift should be used properly" (J 189). He commenced work at Sekolah Hijau immediately upon leaving high school in 1998. He is active in the school in terms of teaching additional activities such as marching formations for the Independence Day celebrations and extra Koran classes. Pak Rahyuddin proves eager to access any professional assistance as he has had no formal teacher training. He always tries to transfer any new skills learned to his own classroom teaching.

The Head of the School Committee, Pak Hazhir, is the community's representative for

> *I want to help the community to help themselves. (Head of School Committee)*

the leadership training program. His own child is currently too young for school but he has had a long association with the present principal at Pak Hassam's previous school where they both taught together. Pak Hazhir is very active in the community surrounding Sekolah Hijau, "I want to help the community to help themselves" (J 213). Pak Hazhir is currently the Chief Government Officer in the local government office, which handles a range of activities such as certificates for the poor, the buying and selling of all local land and the distribution of government funding. In addition Pak Hazhir also teaches history part time in a neighbouring village high school. The second community representative, Ibu Fatmah, sews clothing for a village seamstress's business but also teaches Grade Three at Sekolah Hijau. She lives across the street from the school and finds that her joint role as a teacher and a School Committee member keeps her very busy. Ibu Fatmah is shy and frequently reticent in voicing her opinion. However she is quick to embrace new concepts and active in trialling fresh ideas in her classroom, "I want my students to have fun in learning" (J 231).

Sekolah Hijau has traditionally been intrinsically connected with the local community. As Pak Ahmad notes, "There is still a strong tie that brings our village together in doing many cultural and religious activities" (J 176). There are no dividing lines between school and community here. For this school community in itself is synonymous with religion and thus there are strong threads that bind school, community and the practice of religion for all at Sekolah Hijau. As the principal notes, "I myself get involved in many community groups including the youth group in the mosque. Through that group I can explain that the mosque and the school, the madrasah, have similar and complementary roles" (I p. 28).

This feeling is reiterated by the teacher representative, Pak Rahyuddin, when he says, "I think there is an equal and mutual relationship between the school and the community" (I p. 37). Pak Ahmad also speaks of the school's relationship with the community in terms of mutual needs when he says, "We are social beings and are dependent ourselves on our community. We can never be totally isolated from other people. We need to always communicate with other people" (J 165). Yet this is a relationship that the school works hard to maintain. Sekolah Hijau never takes this for granted. It is a relationship that is considered to be a way of life rather than just a means to an end in terms of merely encouraging community members to physically or financially support the school. As Pak Ahmad says in discussing his various community activities, "As a villager I think I should be involved in as many events as possible. This will give a good example for other villagers" (J 176).

Ibu Fatmah speaks of how the community concretely supports the madrasah in real terms by helping to provide for the students who come from poor households, "During the harvest season children receive 'Zakat' like a tax or a bonus from the local community and children also receive a bag of rice from the local community" (I p. 45).

Pak Hazhir highlights the manner in which the school has sought to actively engage itself even further with its community since the leadership training workshop. This has been done through assisting with Koran classes, teaching youngsters the Islamic prayer process and joining with the community for Idul Fitri celebrations and Independence Day events. All of these activities have paid enormous dividends in terms of enhancing positive community relationships:

> I can only tell you about the evidence. Now every time there is an activity that is related to the madrasah or this school, people are very enthusiastic to help. They are enthusiastic about helping with renovations for example" (I p. 41).

Pak Hazhir takes this concept of mutual benefit one step forward when he notes after the leadership training workshop, "Leadership is a tool to be used to empower a community" (J 213). The principal also frames working with the

> *Leadership is a tool to be used to empower a community. (Head of School Committee)*

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community as being a process of modelling leadership, "In our community we need to show our community that this is leadership, we need to work with others. . .We try to see problems as a picture of leadership" (I p. 30).

2. The Leadership Training Program

The five representatives from Sekolah Hijau who attended the leadership workshop at Senggigi Beach were all eager to be involved in activities and quick to offer their own point of view at times of group discussion. They saw the workshop as a rare opportunity to take part in professional development. This leadership training workshop proved to have a significant impact upon Sekolah Hijau because it offered a

> *Before we had an understanding that leadership is about anarchism and then after the workshop I learned that leadership is about cooperation, solving problems together, and not thinking that we are the only one who has the solution to solve problems.*
> *(Principal)*

viable alternative for them to the way that they had previously viewed leadership. The principal stated in relation to the workshop:

It was motivation to me. It explained to me about leadership. Before we had an understanding that leadership is about anarchism and then after the workshop I learned that leadership is about cooperation, solving problems together, and not thinking that we are the only one who has the solution to solve problems, and that is what I have been trying to implement here at this school (I p. 28).

Pak Hazhir commented on what he gauged to be the true impact of the experience, "After coming home from the workshop we all felt that big changes were about to happen" (I p. 42).

However Sekolah Hijau didn't sit back and wait for these "big changes" to miraculously occur. Just one day after the workshop they called a community meeting. This was attended by the Head of the Village, the Head of the Yayasan or foundation responsible for the madrasah and parents and teachers. The purpose of the meeting was to discuss ideas for ongoing projects at the school. Within a matter of hours physical changes began to occur at the school. In less than twenty-four hours after the completion of the workshop the staff room was moved to a more central and larger space. In addition the entire school community was engaged in a clean-up operation of the rooms and surrounding area, plans were put in place for extra

windows in some classrooms to enhance lighting and designs for flower beds to beautify the school were drawn up.

Pak Hazhir pointed out following the workshop, that "To shift mentality is not always easy" (J 214). Thus the Sekolah Hijau participants approached this "shift" in a logical and methodical manner taking their learning from the workshop as their basic blueprint. Sekolah Hijau chose to make changes at their school through modelling the new learning related to shared leadership from the workshop. The principal considered their new plan of action as being one that employed a consultative approach whereby problems could be shared, "All problems and responsibilities are on everyone's shoulders, whatever the problem is, it becomes easier to solve or get clarity of the problem" (I p. 28).

Ibu Fatmah summed up her learning from the workshop as being supportive of harnessing others' skills and abilities rather than merely being individualistic or directive, "Now I know that a leader doesn't only give orders but that person must also be able to work with other people" (J 239). Ibu Fatmah also claimed that she felt

personal empowerment through the workshop, "(I) learned the meaning of a true leader from that workshop, how to make plans,

> *(I) learned the meaning of a true leader from that workshop, how to make plans, how to be a good leader, and that I can be a good leader myself. (School Committee Member)*

how to be a good leader, and that I can be a good leader myself" (I p. 45). Pak Ahmad believed the workshop not only taught him the value of acting as a leader in his own right but that it also gave him greater confidence in his own skills. It developed his sense of trust with other staff members in terms of mutual support, "Now at this school I am used to correcting and improving myself and therefore I can finish what I have not finished before and now there is trust amongst the school staff" (I p. 34). This aspect of trust was a key focus in Pak Hazhir's reflection regarding the workshop, "We learned to trust our brothers and sisters, villagers" (J 218).

This new level of trust led the Sekolah Hijau participants to accept a broader understanding of leadership. Pak Ahmad explains, "Everybody is a leader, a leader for himself or herself or in a family or even in a bigger community" (J 158). In analysing any developments in the school's understanding of leadership following the

workshop, Pak Ahmad notes that it taught him the value of reflection and personal evaluation as a way forward:

> The workshop was very meaningful for myself because since 1995 until just before the workshop I think I was a leader and many people were leaders already but had not done reflection and correction for evaluating themselves (I p. 33).

This thought is reiterated by Pak Hazhir when he says, "It has made us able to recognise and solve our own issues and problems" (I p. 44). Above all the participants of Sekolah Hijau felt that the workshop served to demystify leadership, to offer it as a tool for everyone. Pak Ahmad notes, "Leadership is something that exists in an individual and sometimes an individual doesn't realise that he or she is a leader and has already practised leadership" (J 158).

In analysing the meaning that Sekolah Hijau as a school gained from the workshop experience, both Pak Hassam and Pak Ahmad chose to use the analogy presented in a legendary tale that had been told and retold across the years at village gatherings. Sekolah Hijau presented this legendary tale in a lively fashion during the course of the workshop as an illustration of leadership. The tale centred on a king who sent his sons out into the world to gain first hand experience. Sekolah Hijau saw this story as clarifying what the workshop experience had meant to their school in terms of being sent out into the world to trial new experiences. Pak Hassam relates:

> At that time we performed an old story from a foreign country. The story was about a king and two princes. The two were sent off by the king to learn more of the world and I think they had a similar situation to what we had. We came all the way to the workshop and I think that's leadership (I p. 31).

Pak Ahmad added his view of the similarity between the story and Sekolah Hijau's

> *A good leader should give freedom and opportunity to his/her followers to learn more about the world. (Teacher)*

own journey, stressing the need for freedom to learn in one's own way:

> The leader in the story gave freedom and opportunity to his princes to learn more about the world and I think a good leader should give freedom and opportunity to his/her followers to learn more about the world (I p. 34).

Taking the analogy one step further they suggested that the six-weekly post workshop visits to their schools provided guidance along the way for the Sekolah Hijau participants during their travels.

All five participants from Sekolah Hijau were committed to completing the weekly journal that was part of the leadership training program. They enthusiastically embraced journal writing as a valuable tool for understanding the processes of leadership. At the conclusion of the six months the principal stated, "God willing we will always use this system" (I p. 30). He added, "I will write to reflect on what I have done. I believe reflecting is one of the main responsibilities and duties of a leader" (I p. 32). Sekolah Hijau's delight in compiling the journal resulted in a 104% return rate as Pak Hassam chose on occasions to write more than the prescribed once weekly chronicle. These journal entries from Sekolah Hijau were often rich with short poems, such as Pak Hassam's own reflections upon leadership, "Slogan for Successful Leadership":

> I can do it alone
> We can do it together
> We can do it anywhere
> In any situation
> We can do it by distance
> Or close
> When we're of high status
> Or low
> Simply put
> We can succeed (J 143).

The participants at Sekolah Hijau stated that the journal writing appealed to them as presenting an opportunity for healthy reflection and honest self-appraisal. As Pak Ahmad noted, "I have found that writing the journal is useful because the journal writing helped me to be honest with myself, about my weaknesses and strengths, and how I can improve in the future" (I p. 35). The School Committee representative, Pak Hazhir, considered that the journal offered him a guideline for private assessment, "I think the journal is a measurement tool of how successful or not I have been in leadership" (I p. 44). He felt too that the journal heightened the sense of responsibility that each of the participants felt as a school leader:

The journal gives us responsibility and in a way it gives us a burden and I think it is important that a leader feels that he or she has responsibility and burden. I think a burden in this case means how to find a solution for a problem (I p. 42).

Pak Hazhir tied the use of the journal to what he saw as the qualities of a good leader when he noted, "A good leader keeps learning and reflecting" (J 221).

> *A good leader keeps learning and reflecting. (Head of School Committee)*

Sekolah Hijau also relished the opportunity to chronicle their leadership journey via photographs of school projects. They were excited by the pictures that they shared with their school community following a day-long hike up Mount Sasak, and by the photos of the new flower gardens established at the school. Pak Rahyuddin regarded the photography in a very concrete manner as, "pieces of evidence that we have implemented leadership in our school and our community" (I p. 39). The principal however took this concept one step further to suggest that while the photos offered tangible evidence they also offered a method of reflection, "These photos remind us of what we have done and how we can do better next time" (I p. 31).

3. Project Time at Sekolah Hijau

Sekolah Hijau embarked upon a range of school projects to practise their leadership skills on their return from the Senggigi Beach workshop. As their primary focus the participants were keen to undertake a clean-up campaign at their school to enhance the school environment. An outstanding feature of this particular project was the manner in which the effort became communal. Teachers worked alongside students and parents to wash classrooms, relocate the staff room, paint walls and make flowerbeds. All activities were carried out with a tangible feeling that if work was undertaken happily together then outcomes would reflect this. Shared laughter was a key factor as buckets were filled with water and local stick brooms were whisked around rooms. During lunch breaks teachers rolled up their trousers to work together with students and volunteer parents, methodically laying brick walls for the flowerbeds at the school's entrance. Outside of school hours, children gathered plants from local fields and home gardens in preparation for planting the beds. Decisions were made to knock out one internal wall in a classroom to improve light. The community assisted in making new windows in an outer wall so that even further natural lighting was harnessed. In December 2004 a small sum of money available via

the JFPR-CBEP project allowed Sekolah Hijau to buy sufficient paint to repaint the school both externally and internally. This was done with village labour so that the school was converted from a peeling blue to a fresh green, living up to its namesake as Sekolah "Hijau" or the "green" school. The teachers painstakingly painted a large stencilled sign on a far wall of the internal courtyard requesting that all within the school community "Work diligently to keep our school clean".

The teachers from Sekolah Hijau who participated at the workshop claimed that they brought back to their school not only new concepts in relation to leadership but also the active and participatory style of delivery that the workshop involved. Thus their projects involved the process of the workshop as well as its content. From the time of returning from the workshop the Sekolah Hijau teachers trialled new methods in their own classrooms. In addition they also took it upon themselves as a teaching and learning project to assist their colleagues who had not attended the workshop to also try out new classroom concepts. During the five to six-weekly visits to the school to meet the participants, other members of staff would drift in and out of the staff room entering into conversations about new ideas and classroom issues.

Sekolah Hijau in theory selected a group of five participants to take part in the workshop along the guidelines that were common to all three schools involved in the research. They selected the principal plus two teachers plus two community representatives. However in reality the principal was a teaching principal and the two community representatives were practising teachers as well as being members of the School Committee. Thus Sekolah Hijau was in fact represented by five participants who were all actively engaged in teaching. On returning from the workshop the Sekolah Hijau teachers set out to try to change their classrooms from being teacher centred to student centred. As walls were painted they added notice boards where children's work could be displayed and attached fishing line to suspend samples of work. They relocated and reorganised the small library so that it was more appealing and accessible to students. In classrooms they attempted group work for the first time.

With little available funds to undertake projects Sekolah Hijau thought laterally. As a community they were keen to share a project that involved practising leadership but incurred no financial outlay. Thus they came up with a plan to take their students and other interested members of their extended community on a day-long hike to Mount Sasak. This involved much planning and considerable practice of shared leadership in

terms of devising the most appropriate route to take, publicising the event in the wider community, briefing the hikers prior to departure, and making arrangements for lunch and prayer. Eventually a hundred hikers set off enthusiastically one Sunday for the three-hour hike to the peak of the mountain. There was extensive community interest in the plan so that the teachers who were registering potential hikers made a decision to allow only one hundred participants. They considered this to be a manageable size.

Briefing of students prior to the event included environmental concerns related to their proposed climb to the summit, such as not removing any plants or disturbing fauna. The principal was pleased that the students themselves showed practical leadership during this hike when as a group they came across a troop of scouts. The Sekolah Hijau students offered to help the scouts with some tasks that they were undertaking, "We met a boy scout group doing a little bit of training and then our students helped this boy scout group with their activity. I think this is a form of leadership" (I p. 29). The hike was considered a significant success. This was not merely because it was executed smoothly through the sharing of tasks but because it also brought the school and the community together in a joint activity. It provided the school with an assurance that enriching events could be undertaken even without funds.

Yet the participants' project activities were certainly not restricted to the school environment. Pak Hazhir instigated a number of forward thinking projects in order to fine-tune his own leadership skills in a practical manner. A major project that he personally undertook was to initiate local classes for villagers who were illiterate. In 2004 he worked with ten people. Prior to doing so he trained some of his friends in the skills needed to assist him in the teaching program. He felt that through the style that he employed as a result of the workshop, he was able to use a different method in teaching literacy. In discussing his literacy project he spoke of a 'change in adults' way of thinking about learning, traditional to a professional way of thinking" (J 208). In 2005 Pak Hazhir was hopeful of building on his initial success to offer his literacy program to a further five villagers. As a second initiative he instigated plans for a village kindergarten in 2005, writing a proposal to submit to the Ministry of National Education (MONE) for funding. In discussing the framework for the proposed kindergarten, Pak Hazhir wrote, "We implemented leadership concepts that we learned from the workshop well in this program. Apparently this is different from how

parents train their children. They are usually very harsh and directive" (I p. 42). Other personal projects in which Pak Hazhir practised his leadership skills included his overseeing of a traditional divorce court in the village. In doing this he felt enormous trust was required so that traditional customs were maintained and the couple involved parted amicably.

Sekolah Hijau participants reported a wide range of other experiences in which leadership skills were practised across the six-month period. While previously they may have been involved in assisting in similar activities the leadership training workshop offered them the challenge to move forward and practice their leadership skills. They were involved as leaders in activities such as making arrangements for visiting sacred gravesites, constructing a tomb following the death of a local religious leader, overseeing a torch parade for Idul Fitri, organizing the ketupat (rice cakes) ceremony that follows one week after Idul Fitri, instigating a health program to check students' weight, assisting with the presidential elections, running informal Islamic

> *Togetherness can be applied in any activity and help us to overcome a difficult job. (Teacher)*

classes, and arranging sessions to teach children alternative methods to deal with conflict. Pak Ahmad spoke of the leadership skills he practised in organising the dowry delivery event for his sister's wedding. He also spoke of the subsequent traditional bride and groom parade as part of the wedding ceremony which involved fourteen rented cars and a truck to carry the local band, "Togetherness can be applied in any activity and help us to overcome a difficult job" (J 175).

4. Sekolah Hijau Makes Meaning of Leadership

The principal, Pak Hassam, noted after the workshop, "Our leadership must be meaningful for others" (J 155). For Sekolah Hijau such meaning had to sit comfortably not just within a teaching and learning context but also be a comfortable fit within the wider community. This implied that it was inclusive of religious practices. Pak Hassam stated, "Leadership is an honourable task and responsibility. Every vision and mission must be accomplished with sincerity and belief in God" (J 131). Essentially the Sekolah Hijau participants made meaning out of leadership practices by going back to view what they saw as the fundamental model for their lives. This was seen as working for the explicit purpose of helping other people. As a

school they were already well versed in this with all of the teachers unhesitatingly giving their time to serve their students without monetary reward. Thus following the workshop they sought to serve others through leadership. This was put in simple terms by Ibu Fatmah when she said that leadership must be non-discriminatory in relation to tasks:

> A leader must be willing to do what other people do too like cleaning etc . A leader must be willing to work with different sorts of people, big and small, old and wealthy, young and poor (J 233).

It is as she explains leadership by example, "A good leader helps his/her followers not only by empty talk but by giving examples. There needs to be congruity between what is being said and what is being done" (J 250).

> *A good leader helps his/her followers not only by empty talk but by giving examples. There needs to be congruity between what is being said and what is being done. (School Committee Member)*

Sekolah Hijau's meaning making was also a product of their innate sense of joy as a school community. Laughter is a common ingredient at Sekolah Hijau. The lack of resources and the impoverished surroundings never detract from the sense of pleasure that all take in being part of this school community. Smiling children and friendly teachers are a way of life at Sekolah Hijau. Ibu Fatmah emphasises that a school environment should be a happy place and that it is up to leaders to model this when she says, "A leader needs to have a sense of humour to delight her followers" (J 231). For her this is a very important aspect of learning, "People need to have fun. A leader must encourage this as well as openness and friendliness" (J 231). This concept of sharing joy is philosophically supported by Pak Ahmad who says, "If we make other people happy today we will be happy remembering it tomorrow" (J 173). Pak Ahmad believes that when followers are happily engaged in a task, the task will be successfully completed, "A good leader understands what her/his followers want, makes them happy in order to encourage them to complete a task better" (J 178). The principal, Pak Hassam, also shows his support of a happy school environment, "Leadership will be refreshed with a little humour" (J 140).

At the Senggigi Beach workshop the five Sekolah Hijau participants jointly formulated a definition of leadership that said:

We at Sekolah Hijau believe that leadership is an ability to work together in performing duties to run the vision and mission in a transparent and accountable way for the progress of the school's community (Senggigi Beach Workshop, 6th August, 2005).

Thus when making meaning from their experience it was the elements of this

> *Leadership should focus on bringing everyone together to achieve goals.*
> *(Principal)*

definition that the school addressed. The participants were strong in their desire to ensure that "working together" became a key direction for their school. Pak Hassam emphasised the need for cooperation when he stated, "Leadership should focus on bringing everyone together to achieve goals" (J 135). Ibu Fatmah suggested that a leader must first have the cooperation of others but also actively participate as well in the work if goals are to be achieved, "It is not enough for a leader to give tasks and then abandon the group" (J 238). For Sekolah Hijau the transparency and accountability of their actions as leaders is readily seen in their desire to continually involve the community in their decision making. This was evident immediately upon their return to the village late on the Sunday afternoon following the workshop's completion when a community meeting was called. The participants included all stakeholders in their discussion of future projects and held dynamic discussions regarding how to move forward while keeping the mission and vision of their school uppermost in the mind of all involved.

5. Change Dynamics at Sekolah Hijau

The leadership training workshop brought some radical changes to the way in which Sekolah Hijau functioned as a school. Pak Hassam noted, "I used to think that leadership is a one man show and that one man had to be followed all the time" (I p. 31). Sekolah Hijau thus broadened their view of those who could take on the role of leadership to include all within their school community. This not only involved the principal, teachers, students and parents but as Pak Hazhir stated, "Generally everyone who is concerned with madrasah education" (I p. 43). In considering the changes at Sekolah Hijau since the workshop Pak Hassam said, " I have been saying there are big changes happening in our school. There are changes especially in myself too" (I p. 31).

Not only was there a movement towards a more shared style of leadership but there

was also a willingness upon the principal's part to let the teachers guide him regarding the manner in which they preferred to work. Following the workshop Pak Hassam explained:

> We find all activities easier to implement and all of us in doing these activities
> we do it voluntarily so there is no need for myself to appoint who must do this
> or who must do that. Now there are no personal responsibilities because we
> always share and that way what we do is easier (I p. 29).

The principal further explained how he didn't wish to load the staff down with tasks. He preferred for them to take initiative while he worked quietly to assist, "As a leader I am motivated to support my teachers to see the school as everyone's responsibility. I try not to put too much burden on my teachers' shoulders. Therefore I speak less and do more" (I p. 28).

Ibu Fatmah was specific about the changes in the school in relation to leadership. She particularly targeted changes that have emanated from the principal's leadership since the time of the workshop, "I find the style is very different from what we used to have. It is definitely better now. For example teachers' performances are better, and the way the principal delegates jobs to teachers is also different" (I p. 46). Instead of the principal making all the decisions as happened in the past the teachers speak of how the school is now heavily involved in planning. Pak Rahyuddin explains, "There are many changes that have happened in this school, one of which is the planning activity. We never had a weekly planning before and now we do" (I p. 39). Ibu Fatmah went further to add, "Before we didn't have the right to think of what is the best to do, the principal always decided for us. Now we have autonomy in our classroom teaching and learning" (I p. 48). In fact the Head of the School Committee saw the changes that have occurred at Sekolah Hijau as being particularly evident in classroom teaching and learning practices. Pak Hazhir noted, "Yes I think there have been changes in this school. These are particularly evident in the teachers who joined the workshop. These teachers have become examples for other teachers to learn about leadership" (I p. 44).

The principal pointed to the impact that Sekolah Hijau's new understanding of leadership has had on their relationships, "Here at the school we are always trying to implement leadership. There are big changes especially in regard to the relationship with the inspector, the community and the School Committee" (I p. 31). Pak Hassam saw an increase in community respect as one implication. He quoted an increase in recent enrolments from what are usually ten for the start of the school term to a current bundle of twenty applications. Pak Hazhir was adamant that the changes in leadership at Sekolah Hijau since the workshop were paying significant dividends in the local community, "Yes I think the community has definitely seen changes in the school leadership. Before the school was like dying but not really dead yet" (I p. 43).

6. Implications for the Future

Sekolah Hijau had many plans to continue with further project work that will involve the continuing practice of leadership skills beyond the formal conclusion of the research project. They hoped to raise funds to purchase paving to transform their internal schoolyard and to build further flowerbeds. Efforts to keep the school clean on a daily basis were seen as an ongoing priority. They also intended to continue with the health project that involved the regular weighing and checking of students. This would work together with a proactive healthy eating program to counteract illnesses resulting from poor nutrition. Teachers were vocal in wanting to continue step by step to introduce more student centred learning into their classrooms and were mindful of supporting each other in this process.

Pak Rahyuddin as a young teacher without formal teacher training believed the six-month leadership training program had momentum that would carry the school

> *Upon the conclusion of the program we will make plans and we will keep improving our school and do activities according to those plans. (Teacher)*

forward in the future. Sekolah Hijau would do this by continuing to use the new blueprint for action planning that the school has found so effective in the months following their return from Senggigi Beach. He said, "Upon the conclusion of the program we will make plans and we will keep improving our school and do activities according to those plans" (I p. 40). Pak Rahyuddin believed that the changes that the community have seen in Sekolah Hijau since their involvement in the workshop also provided a driving force

for sustainability, "The community outside the school always observes us from the outside. They can see clearly now for example that children are more disciplined and that there is cooperation between the school and the community now" (I p. 40).

Pak Hassam saw the training offered during the research period as being valuable for other schools, "I think the style of the workshop process should be continued. I think other schools also need to learn about leadership. Every school should implement leadership" (I p. 30). This thought regarding the transferability of the program was echoed by Pak Ahmad:

> *I believe that all schools would benefit from a similar training or workshop. (Teacher)*

> I believe that all schools would benefit from a similar training or workshop . . . One of the things I believe the schools could gain is the skill to improve themselves to know where they have gone not so well or where they have gone well and to share that with the community in general (I p. 35).

His fellow teacher representative, Pak Rahyuddin, affirmed this, "I think leadership concepts must be practised in all schools so that the schools can improve" (I p. 38).

Ibu Fatmah from the School Committee believed that Sekolah Hijau could act as a living model for other schools in relation to the program. She claimed that if other schools could see how Sekolah Hijau had benefited first hand they would be inspired:

> I think that it would be very good if this program is to be implemented in other schools. I think if teachers from other schools witness what we have achieved through this program I believe they would also want to be involved in this program. If teachers from other schools witness what we have achieved I believe that they would be inspired and that they will want to follow (I p. 46).

In summing up the value of the leadership training program the principal, Pak Hassam, claimed that it was the "spirit" engendered by the staff since the workshop that will move Sekolah Hijau forward. He believed that this spirit was acknowledged by the wider community and had little to do with money or resources:

> My teachers and I have been involved in a lot of effort and action and those efforts and actions have been sincere and we don't want our dedication to be measured by money or material. With that spirit we try to maximize our efforts to bring our school forward and to get recognition from the community (I p. 28).

Sekolah Hijau felt that it was the development of this new sense of spirit that would make all the difference to the way the school functioned in the future.

Final Reflection

Sekolah Hijau's perception of leadership changed significantly as a result of the leadership training program. As a school they moved enthusiastically from a model where the principal was seen as being responsible for all decisions to a model that embraced participative leadership. This in turn provided the school with a supportive structure to allow the accomplishment of their main objective, service to others. In embracing changed leadership practices the principal provided a positive example for all within the community. As leadership changed from a "one person" experience to include all within the school community the participants found that they now had practical strategies for achieving this vision. Sekolah Hijau was able to make leadership meaningful by ensuring that everything done within their school community had the best interests of all in mind. In doing so they began to see the revitalization of their school with enrolments rising as the community experienced greater inclusion. In classrooms teachers experienced greater autonomy and opportunities to trial new teaching and learning methods which again impacted upon community recognition and subsequent support. The sense of joy with which all leadership was practised was characteristic of the intention of Sekolah Hijau to create a school with positive spirit that reached out to all in the community.

The Story of Sekolah Biru
Moving Forward Individually

When I hear the word leadership I get excited (Ibu Epie, I p. 69).

The Five Sekolah Biru Participants:

The Principal	Pak Wardi
Teacher One	Ibu Diani
Teacher Two	Pak Sutrisno
School Committee Member One	Pak Iwan
School Committee Member Two	Ibu Epie

1. The School's Background

Sekolah Biru is a government primary school situated in the midst of a farming community in Central Lombok. While there are clusters of homes within reach of the school gates the school doesn't sit within a defined village community. Students attend Sekolah Biru from homes that are spread out along the road. The expansive front playground looks out across rice fields to Mount Sasak. The school was established in 1976 and has a total of 296 students with 155 males and 141 females and is staffed by seven male and three female teachers. Two of these ten teachers work on a voluntary basis. All teachers at the school have a Diploma level teaching qualification. The school buildings have been in need of significant repair for some years. Some of this work has recently been accomplished through the Asian Development Bank-JFPR-CBEP project. The front yard of the school is dusty and scattered with litter that becomes a mass of floating debris during the rainy season. The noise level at the school is extremely high . Children are rarely seen involved in the simple playground games that are popular at many other village schools such as marbles or skipping, but rather run around noisily in the dust frequently pushing and kicking each other.

The children at Sekolah Biru come in the main from poor farming families. The majority of the parents have small landholdings, while approximately 25% of the

parents work as farm labourers on a daily contract. All members of the school community are practising Muslims and the students wear their Islamic outfits to

> *A good leader must be someone who is faithful and devoted to God. (Teacher)*

school two days a week. When teachers at Sekolah Biru speak of leadership in their journals this is frequently framed within the meaning of their religion. Pak Sutrisno, a teacher representative within the project, notes, "A good leader must be someone who is faithful and devoted to God" (J 320). Pak Iwan, the Head of the School Committee, similarly considers leadership options that sit comfortably within an Islamic framework, "I'd like to develop a new concept of leadership based on religious teaching because I need to keep in mind how religious the community is" (J 325). The Sekolah Biru participants all live closely within the school community at an average distance of 400 metres from the school. Ibu Diani, the youngest contract teacher, is the one exception as she lives in another village two kilometres from Sekolah Biru.

The principal, Pak Wardi, was appointed to Sekolah Biru in 2002 and lives close by the school. He has twenty-five years experience as a principal and an additional five years prior teaching experience. Pak Wardi sees his position in the school as a role model for the staff and firmly believes in discipline. He regrets that teachers cannot follow his own disciplined example of always attending school on time. Pak Wardi says he has locked the school gates many times in the past to refuse entry to teachers who are late for morning classes. He acknowledges the need to work closely with local community but he feels that he is not fully accepted by the villagers even though he lives in their midst. As an example of this he relates how students never kiss his hand as a mark of respect when leaving school at the end of the school day. This is a customary local practice. He suggests that there is even more respect given to the young contract teacher, Ibu Diani, even though she would normally be considered an outsider to the village because she lives beyond its boundaries. Pak Wardi is concerned with the overwhelming amount of paper work and tasks that he must regularly complete as an administrator. He teaches six hours per week to comply with the government regulations. He finds it hard to make time for this classroom activity in the midst of completing documentation. Pak Wardi is also involved in an ongoing dispute with one of the male senior teachers at Sekolah Biru. This contributes to staff room tension.

Ibu Diani is a young contract teacher who is responsible for both the first and second grade classes in the school. Her twenty-nine Grade One students attend school between 7:30 a.m. and 9:30 a.m. She commences teaching the thirty-three Grade Two students at 10.00 a.m. She admits to being exceedingly busy and is still in the process of developing her teaching skills since her graduation two years previously. Ibu Diani is also responsible for the cleanliness program in the school. She carries a kit with nail clippers and other small items at all times so that she can encourage students to improve their standards of personal hygiene and cleanliness.

> *I hope with my involvement in leadership I can nurture the love of education. (Teacher)*

Ibu Diani is a shy young woman who is reticent to speak in a group and defers to her male colleagues at all times. However she is always willing to trial new ideas, eager to learn new teaching methods and open to suggestions for behaviour management, "I hope with my involvement in leadership I can nurture the love of education and increase the quality and quantity of students" (J 284). Ibu Diani travels the two kilometre distance to school on her motor scooter. Although she doesn't live in the village she has good rapport with members of the local community.

Pak Sutrisno, the second teacher involved in the project, has been a teacher for twenty years. He has been at Sekolah Biru for the past four years. Originally another senior male teacher was selected as the teacher representative for the research project. However there were unresolved issues between this teacher and the principal and Pak Sutrisno was invited by the principal to be the replacement representative a few days prior to the workshop held at Senggigi Beach. Pak Sutrisno lives half a kilometre from the school. He is very tentative about being involved in any new experiences having rarely travelled outside his local village. Although he maintained an engagement in both days of the workshop at Senggigi Beach he found the experience of being away from home distressing. Pak Sutrisno had never slept in a hotel before and had not previously visited this beachside area that is a one and a half hour's journey from his village. On the Saturday evening of the workshop the hotel doctor had to be summonsed, as Pak Sutrisno felt physically unwell. The doctor gave him a thorough check up and quickly settled him. Later that evening Pak Sutrisno knocked on the door of his principal's room at the hotel and asked if he could sleep on his floor overnight as he felt lonely. In pondering his thoughts on leadership in a journal entry

Pak Sutrisno wrote, "I try to contemplate what makes a good leader, sometimes we can lead others but are unable to lead ourselves" (J 300).

Pak Iwan is the Head of the School Committee and has been involved in the school for many years. He has two children currently in Grade Two and Grade Five. He is employed as a government worker but manages to spend a significant amount of time at the school usually coming for three hours three times a week. He considers this to be a moral obligation to be present as regularly as possible to fulfil his mission to improve the school as much as possible. He sees himself in the role of mediator between the school and the community. He believes that many villagers are reticent to actually come to the school when they require an explanation about a program or need assistance for their children. They prefer to approach him so that he can act as an intermediary on their behalf. Pak Iwan is conservative by nature and upholds beliefs that women have only a secondary place in community affairs. He actively discourages the female member of the School Committee from having a voice at Committee meetings.

The final member of the Sekolah Biru representative team is Ibu Epie, a young woman in her early twenties. Ibu Epie left school at fifteen during her junior high years to marry. Her eldest child is in Grade Two. Ibu Epie is the only female representative on the School Committee. She finds that her five male counterparts are rarely willing to listen to her, frequently discounting her as being "only a woman". She functions as a sole parent as her husband is working as a driver in Malaysia. Her household includes her mother who helps to look after the two young children. Ibu Epie spends many hours at the school in a voluntary capacity. She sews late into the night making some income as a dressmaker.

As a personal leadership project since the workshop Ibu Epie has given sewing classes to some of the local high school students. She has succeeded to the extent that a number are already receiving their own dressmaking orders. She felt that this was an opportunity to offer local teenagers skills that could give them self-sufficiency in the future. Ibu Epie keeps an ancient blackboard propped up in her small house so that she can review her son's lessons with him after school. Recently she has invested her meagre income from the dressmaking business into opening a school canteen at Sekolah Biru. She runs this on a profit share basis with the school rising before 4:00 a.m. each school morning to freshly cook the snacks and make up the drinks that she

sells at the canteen. Ibu Epie is keen to extend her new leadership skills in as many directions as possible, "I want to try applying leadership at the weekly cleaning up of our school" (J 341).

Sekolah Biru has always attempted to work in conjunction with the local community

> *When a leaf falls everyone in the village must know about it. (Head of School Committee)*

and has worked further to consolidate this relationship since the leadership training workshop. The Head of the School Committee states the need for this quite simply in a journal entry following the workshop, "When a leaf falls everyone in the village must know about it" (J 325). During the final interview Ibu Epie states that whenever there is a funeral or a wedding the school makes sure that a representative is sent to assist and the school also helps with sick children in the community. The teachers contribute a small amount of salary each month to help look after poor children in the village. They acknowledge that the local community may not be able to financially offer support to the school. However they believe that the community can offer valued service as Pak Iwan recalled, "Recently we involved parents in the community in renovating the school. The community especially the parents contributed energy" (I p. 63).

During the six months following the workshop program Ibu Epie spoke positively about the need for a strong relationship between school and community, "The school is involved in many of the community's activities and we organise lots of school and

community meetings and basically we decide things together" (I p. 68). At the end of the six month program Pak

> *The school doesn't belong just to the Government but also to the community and the community now understands that the school belongs to them. (Head of School Committee)*

Iwan explains his understanding of the need for community inclusion:

> The school doesn't belong just to the Government but also to the community and the community now understands that the school belongs to them. Before, this was a barrier in improving education in our village. The community needs to understand this (I p. 63).

Sekolah Biru is also involved in local religious life as Pak Sutrisno explains, "Sometimes our school goes to mosques in our community and helps clean up those mosques" (I p. 57).

2. The Leadership Training Program

Initially the five participants from Sekolah Biru felt outside their personal comfort zone in terms of the setting of the workshop and the new concepts being suggested. However all became involved in the workshop activities. In particular Ibu Epie embraced the workshop training at Senggigi Beach enthusiastically finding that it opened up a completely new model for her life, "I often think about our leadership workshop. I think that was the best workshop that opened my mind about leadership" (J 340). Ibu Epie transferred her new sense of confidence in working with others into all aspects of her life from raising her children, to seeking a voice on the School Committee, to opening her new canteen at the school, "As a result of the leadership training I was able to express my opinions and receive other people's suggestions" (J 349). She believed that this overcame her sense of fear in being dismissed as inadequate because of her age and gender, "I am no longer afraid to mention my ideas even to older persons thanks to the leadership training" (J 346).

Pak Wardi, as principal of the school, also acknowledged that the workshop and the general leadership training experience across the six-month period had proved beneficial:

> We are thankful for the workshop. As a school principal I learned a lot from the workshop and I will use what I have learned as a reference in the future. Some of the concepts I have learned are sharing of responsibilities. By sharing responsibilities in my school we can complete a task more quickly with better results (I p. 49).

Despite his illness during the workshop weekend, Pak Sutrisno viewed the learning experience in a positive light:

> I learned and received a lot of new knowledge from the workshop in Senggigi Beach. Some of the things that I learned included the relationship with a leader and his or her family, a leader at school, and a leader in the community (I p. 58).

Ibu Diani suggested that it changed her attitude towards leadership, "I am happy to have learned about leadership. Before I thought leadership was about one person but

> *Everyone deserves to be a leader. (Teacher)*

now I know that everyone deserves to be a leader" (I p. 53). The Head of the School Committee also confirmed that it was a useful program, "The workshop has been very useful for me. I got lots of new leadership knowledge from that workshop" (I p.63).

On returning from the workshop Sekolah Biru was slow to undertake and complete planned projects and programs. The school principal summed up the reasons for this having occurred at the final interview, "Sekolah Biru has not been able to complete its programs because of some causes but I feel that is for a reason. One of the reasons was we don't have a school guard" (I p. 52). Pak Wardi considered that the absence of a school watchman meant that the plants were stolen from a herb garden that was created by students as one of the major projects. In addition, he believed that the badminton court's foundations were in disrepair and overgrown because of the lack of a school guard to oversee them. He also reported that the badminton court had not been developed further because a sports teacher wasn't available.

Following the workshop Pak Sutrisno expressed some sense of confusion about writing the weekly journal articles. He convinced himself that only school projects and not community or personal projects could be discussed. Pak Sutrisno further convinced his young fellow teacher Ibu Diani that she had also misunderstood the method of completing the weekly journal. Ibu Diani was a young contract teacher who looked to the male senior teachers for guidance. She felt that she was bound to follow her senior teacher's lead in this matter. This issue was quickly resolved during the first of the six-weekly school visits. It proved however to be a model for many future experiences where either the principal or Pak Sutrisno would find difficulties with a process and subsequently transfer these difficulties on to Ibu Diani. Ibu Epie, however, continued to make her own decisions. She was always quick to suggest to the others a way forward whenever they expressed concern.

During the workshop planning session, Sekolah Biru had highlighted the need for school projects that would enhance the health and cleanliness of their students. Ibu Diani was resolute in advancing this cause. As a young teacher she found it difficult to determine behavioural management strategies that would change the students' negative behaviours when they chose to continue with poor hygienic habits. Thus initially she resorted to corporal punishment. Corporal punishment is still very much

part of the agenda at Sekolah Biru. However Ibu Diani was happy to trial alternative strategies when discussions on behaviour management were held at the regular six-weekly visit. Her use of corporal punishment became a thing of the past stating proudly at the final interview, "I don't use corporal punishment anymore" (I p. 54).

By the end of the research period, all five participants became accustomed to the weekly journal writing despite the fact that such weekly writing was foreign to their usual way of operating. There was some confusion with a few of the participants regarding the manner in which certain sections of the journal should be completed. This led to a number of journals not being completed. Overall Sekolah Biru had a return of 83.2% across the six-month period. Pak Iwan felt that journal writing was of sufficient value to be continued after the project had officially concluded, "I will keep writing a journal because I think it is very useful – it is a new thing for all of us to write a journal and we believe we can broaden our horizons by writing" (I p. 65). Ibu Epie was so convinced about the value of writing the journal that she stated that she would juggle her time in the future in order to maintain this activity:

> I found writing the journal as a very useful activity in fact I want to keep writing the journal every day from now on and I will. I will just have to manage my time between my husband and my family as well as my time at school (I p. 70).

Similarly the school principal advocated continuing with the writing process beyond the project's conclusion, "I think the journal writing is very important therefore even though this program is about to end we will continue using it" (I p. 51).

> *I found writing the journal as a very useful activity in fact I want to keep writing the journal every day from now on and I will. (School Committee Member)*

Pak Sutrisno felt that it offered him a means of being accountable to himself:

> Journal writing has been very useful for me. I do many things every day and without writing the journal my experiences seemed to go away or be forgotten but now by writing the journal I am forced to take notes of what I do and remember (I p. 59).

As an example of the reflective impact to be gained from weekly journal writing, Pak Sutrisno spoke of his experience with the planting of a herbal garden at the school. As part of this gardening project Pak Sutrisno had the opportunity to consider gender divisions within his school. Initially he assigned a group of boys to be responsible for

watering the plants. After writing his thoughts on this activity in his journal however Pak Sutrisno noted, "I reflected from this activity that I should have involved female students too. It felt strange to have only boys" (J 313).

Ibu Diani was frequently responsible for taking photographs at Sekolah Biru with the basic camera that the school was given to chronicle their leadership journey. From time to time these photos would be displayed so that the staff, students and parents could gain an overview of the progress of the projects that had been undertaken. She believed that the photos, "Immortalise the activities we have undertaken and they create memories for us" (I p. 55). The school principal also valued these photos as

Through the photos we can visualise what we have done. (Teacher)

being a reflection on school activities, "The photos are useful to us because the photos can document the activities we have done in this leadership program" (I p. 51). Pak Sutrisno felt that taking constant photos across the six months gave a visual overview of leadership developments. It also added to the joy of the leadership experience:

> Every time we have been given photos we have brought them back to our school – and display them in our school so that the children can see. The photos contain a lot of children's photos and the photos make the children very happy. Through the photos we can visualise what we have done (I p. 60).

As a further reflective activity, Ibu Epie pointed out that the six-weekly meetings gave the participants, "an opportunity to exchange ideas" (I p. 70), while Pak Sutrisno felt that the six-weekly site visits put new leadership ideas constantly on the school agenda, "Every time you come here there is always a new thing to learn about leadership" (I p. 60). In a similar manner the network meeting held towards the conclusion of the six-month program was considered valuable by the participants at Sekolah Biru. Although many of the participants had met informally since the time of the leadership workshop, this meeting was the first opportunity to sit together and compare both strategies and results of work completed. Ibu Epie was particularly enthusiastic about the outcomes:

> We exchanged ideas with other schools. We talked with Sekolah Merah and we asked them what good leadership is according to them and how they are going to implement that leadership. We discussed further which leadership style is the

most appropriate and how we should implement it in our school and family (I p. 70).

The school principal recognised that this network meeting hosted by Sekolah Hijau made him realise that Sekolah Biru had not achieved all of their scheduled projects and that time lines would need to be extended:

> The meeting at Sekolah Hijau was useful because it served as a medium for us to tell about our successes in implementing the programs as set out and as planned in Senggigi. From that meeting we understood that we were the only school that in fact had not completed all our plans. Therefore we became more motivated in completing the programs. We were very impressed that the other two schools have completed their programs (I p. 52).

3. Project Time at Sekolah Biru

At the time of the Senggigi Beach workshop Sekolah Biru decided to focus on making their school environment a healthier and more pleasant daily experience for the school community. The five participants felt that a badminton court in the front section of the playground would enhance the grounds. It would also offer a much-needed sporting activity for the children. With the assistance of parents and students Pak Sutrisno cleared the area and subsequently set out rows of bricks to mark the court. No further work progressed however as funds to complete the project were not available. Over the next few months, bricks became dislodged. Some were stolen while the remaining ones became overgrown. As Pak Sutrisno noted:

> We tried hard to build a badminton court but we were very limited in terms of funding especially so we have come up with a very simple badminton court but I think the most important thing is how we use the court. Unfortunately there is no teacher yet or trainer yet – for that badminton activity (I p. 58).

As a second activity Sekolah Biru decided that starting a scout troop at the school would offer the students a positive learning experience and also enhance the students' leadership skills. The school had been given some camping equipment from a separate fund. Pak Sutrisno, who had himself previously been involved in the scouting movement, set up the scouting group and arranged for them to participate in their first camping trip with a number of other schools. Pak Sutrisno felt that this proved to be a worthwhile activity as he found that it was another avenue to practise his leadership skills. He was pleased that the students all thoroughly enjoyed their new experiences.

Sekolah Biru also engaged in a School Quality Enhancement Project. Through this project they sought to allocate scholarships that had been provided via Aid funds to village children who couldn't otherwise afford to attend school. This project was highly successful in terms of the practice of leadership skills as it involved much liaison with the local community and continuing follow up and support for the children who were the recipients of these scholarships. The overall cleanliness of Sekolah Biru was considered a significant problem and worthwhile targeting in the months following the Senggigi Beach workshop. Litter parades were introduced each Monday morning. A marked improvement could be noted on that particular day. However no further measures were put in place to discourage students from littering. As a result there were no behavioural changes in terms of using bins nor were any extra bins provided. When the new school canteen opened this increased the problem as many small food items were sold in brightly coloured wrappers. These wrappers were subsequently scattered around the playground. During periods of rain the litter swirled in muddy pools in the schoolyard.

The five participants at Sekolah Biru engaged in a broad range of leadership projects in their personal and community lives as a means of practising their new leadership skills. Ibu Diani chose to teach Koran classes to young children from her home after school hours, Pak Wardi practised his leadership skills through arranging a forty day memorial service for a close relative, while Pak Sutrisno organised a village clean-up campaign. Pak Iwan took his leadership skills to the village forum where he practised them in setting up a committee to produce an accountability report about the head of the village. He was also responsible for developing a program for the mosque's youth club.

Ibu Epie's practice of leadership skills was often family based. She found it useful to draw on this new learning when she was asked to help organise her niece's wedding. She also found her skills were invaluable when she made the decision to expand her sewing business by involving other village women in a cooperative following her return from Senggigi Beach. The Thursday evening Koran recital group that Ibu Epie attended became another source of leadership experience. She found herself taking a more defined role in terms of raising village money each week for the group and in assisting with the agenda. Ibu Epie's most significant leadership experience however involved the setting up of the canteen at the school. This proved a financial

commitment as well as a significant commitment in terms of her own human resources. She continued to reinvest any profits back into this business. As a result Sekolah Biru had a school shop that sold home cooked goods and stationery items.

4. Sekolah Biru Makes Meaning of Leadership

In one of the final sessions of the workshop at Senggigi Beach, the five participants from Sekolah Biru composed a definition of leadership that they felt provided suitable scaffolding for their school. Their statement read:

> Leadership is an art or ability to move and work together with other people on an idea, in which the idea consists of new goals in creating something according to the vision and mission, in a strategic direction for the organization" (Senggigi Beach Workshop, 6 August, 2004).

Individually each of the five participants had their own views on how such meaning could be made of leadership.

The principal Pak Wardi, drew upon the school's joint definition of leadership to re-emphasise the need for cooperation and supportive sharing of tasks:

> *A good leader should think that everyone is complementary to everyone else. (Principal)*

> A leader should be like a Javanese saying which says as a leader you should stand behind and lead from the back. Without a leader who coordinates cooperation among everyone in the group any activity will not be successful. A leader should not think they are superior to their members, instead a good leader should think that everyone is complementary to everyone else. Even if a program is really good if it is not supported by the team members it will not be successful (I p. 50).

Pak Sutrisno believed that initially it was important for each person to start making changes as an individual:

> We have to start from ourselves. Others won't follow or listen to us if we don't give or do something first. Look at ourselves then look at others. A bacteria across the sea can be seen but an elephant in front of our eyes can't be seen" (J 304).

Pak Iwan also encased his understanding of leadership in terms of making change, stating that with leadership, "An ability and capability to make positive changes is

required (J 325). In a similar manner, Ibu Diani highlighted leadership as being connected with an ability to encourage change in others, "Leadership is not a behaviour. I think leadership is the style of one leader to motivate and encourage people to change" (I p. 54).

Ibu Diani returned from the Senggigi Beach workshop with a view of leadership that combined this need for change with the need for both participation and empowerment:

> Leadership especially at school needs an ability to empower, and unite everyone
> at school to discuss and work together in order to create a better condition and
> to achieve the vision and mission of the school and the community (J 288).

Her journal entries however indicate how she struggled with her new thoughts on leadership. This was not in terms of the concepts themselves but rather in terms of a lack of the resources that she felt necessary to translate these concepts into tangible results, "A leadership must be based on fact and not fabricated. In applying the concept sometimes I feel there is something missing but I think that's because we don't have enough equipment for teaching the students" (J 284).

Her answer to this was to propose that change must take place in each individual if the

> *If a person wants a change toward a*
> *clearer vision and mission then that*
> *person must change him/herself.*
> *(Teacher)*

school was going to move forward, "If a person wants a change toward a clearer vision and mission then that

person must change him/herself" (J 288). She was more than willing to practice what she herself quietly preached and slowly set about transforming her classroom to encompass PAKEM (Active Joyful and Effective Learning) methods of teaching. In this way Ibu Diani hoped to improve the educational environment for her Grade One and Two students. She was convinced that "We can achieve what we want from a leadership activity by being careful, persistent, creative and interested in what we do" (J 294).

Her fellow teacher, Pak Sutrisno, showed some confusion in the manner in which he segmented his new understanding of leadership. Pak Iwan from the School Committee was keen to broaden his new knowledge of leadership to include relevance both for himself and his community's religious practices, "I'd like to develop a new concept on leadership based on religious teaching because I need to keep in mind how religious the community is" (J 325). Pak Sutrisno on the other hand, still packaged aspects of his life rather than seeing the various elements as compatible, "I learned

that being a leader must not prevent me from doing my religious obligations" (J 309). In a similar fashion when Pak Wardi, the principal, was making meaning of what he had learned, he focused his learning within a window of his strong belief in discipline and adherence to rules, "I learned how to pass on information to my subordinates about the regulations and make sure that they understand and are obedient to it" (J 260). In processing his thoughts on leadership, the principal stated that, "We learn more about leadership when in reality we are faced with difficulties and issues/problems" (J 268).

Ibu Epie internalised her understanding of leadership to the extent that she noted, "Leadership helps us lead ourselves" (J352). She saw that it was significant not merely to lead others but to assist others in leading themselves. She reflected, "I have become a leader. The question now is what shall I do so that I don't feel I am the leader and to make sure everyone has roles" (J 345). Ibu Epie employed some local villagers to help her reconstruct part of her house that had been destroyed by an earthquake. At the time of doing so she believed that she had learned yet another lesson in leadership, "What I learned from the experience is to make the digger and the bricklayer feel that they were equal and each one of them has a role" (J 351).

As a young woman who had left school as a teenage bride this was Ibu Epie's first adult experience of education and she was keen to both learn and process what ever she could:

> When I hear the word leadership I get excited and I keep telling myself that we have to implement it ourselves to our friends, to other people. I am excited to implement leadership because it makes me feel close and motivated (I p. 69).

Ibu Epie took on a leadership role through investing her hard earned savings into setting up the school canteen at Sekolah Biru. She spoke of how she had internalised the meaning of leadership:

> *Leadership has become part of myself. (School Committee Member)*

> Leadership has become part of myself. I cannot say much about the definition of leadership but I can only say it makes me feel good about myself. It makes me feel responsible and have creative ideas – I seem to can't stop thinking about it (I p. 69).

Pak Iwan in processing his views about leadership saw the need to ensure that leadership allowed for compromise. He noted that leadership was not about "seeing a

rule as something that is black and white only" (J 325). He also believed that, "A good leader must know when to act and make a decision. That person must also be able to balance his personal interests and his formal position" (J 326). Above all Pak Iwan looked to leadership as emanating from someone who had, "good vision, good morals, acknowledgement by the people that he/she will lead" (J 326). He also believed that part of the understanding of the meaning of leadership could be achieved through reading, workshops and discussions. However it would only truly be realised when it was put into effective action, "Leadership is a concept that we will understand unexpectedly when we implement it" (J 336).

5. Change Dynamics at Sekolah Biru

Ibu Diani was adamant that outsiders to the school would have noticed significant changes to the way that Sekolah Biru was practising leadership in the six months following the leadership training workshop:

> If I were from the local community I would witness the changes that have happened at the school for example the students are healthier and cleaner now and they are more diligent – the school environment is definitely cleaner, there is the badminton court, there is the herb garden and there is a change in room arrangements" (I p.56).

Pak Sutrisno echoed this thought although he quoted the scouting initiative rather than

I can feel that changes have happened at our school. (Teacher)

the overgrown badminton court or the herb garden as an indicator of success:

> I can feel that changes have happened at our school. The concrete example is the scout troop. It teaches students to be more disciplined and we also learned from the workshop at Senggigi Beach about how to share leadership with the family and we have implemented this (I p. 61).

Ibu Epie also saw that the community would be enthusiastic about the scout troop, the improvement in teaching, general cleanliness and the new canteen:

> We have a scouting troop and a canteen now and I don't think other schools have that and teachers perform better in their classrooms for example after the workshop and especially our main concern is to be clean and neat" (I p. 70).

It was Pak Iwan's view as well that the community would now recognise changes in

the ways teachers functioned in classrooms in terms of working within the PAKEM framework as well as the attempt to improve the physical environment:

> The community I think has seen changes. All of us that went to Puri Saron have learned a lot and when we came back we tried to implement as much as possible of what we have learned. The changes that can be seen by the community I think are especially the physical aspects of this school and the teachers' performance (I p. 66).

> *The community I think has seen changes. (Head of School Committee)*

Pak Iwan was able to consider not just the changes that he saw as being evident but also to focus on how such changes should be dealt with by the organization itself, "Anticipation is necessary in every organization to deal with changes and to adjust with the situation and challenges. That's why an ability and capability to involve others are required" (J 324).

6. Implications for the Future

Ibu Epie believed in the continuation of the practice of leadership skills at Sekolah Biru. She also saw that a similar program would be beneficial to other schools, "I think it would be definitely useful for other schools because our school has learned a lot from it and there have been changes happen in our school thanks to this program" (I p. 70). Her fellow School Committee member, Pak Iwan, offered very similar thoughts, "I think it will be useful for other schools to receive the same sort of program. We are lucky enough to be involved in this program and that has helped us build a good image in this regency" (I p. 65). Ibu Diani as a young teacher rarely had the opportunity for professional development. She was also enthusiastic about other schools being offered similar training, "I think that it would be very useful for other schools. I learned from my experience at the workshop that it was useful so I think that other schools would also find it useful" (I p. 55). The second teacher in the team, Pak Sutrisno, also looked to continuing to enhance education at Sekolah Biru following the completion of the leadership training program. He set himself a future goal of achieving at least the same standard as other schools:

> I always think and contemplate at home and at school to find out ways to advance the school where I work. If it can't be better than other schools then at least it can be as good as other schools that are considered as good schools in the village" (J 302).

However both the principal and Pak Sutrisno set a proviso on any extension in the future to offer training programs to other schools. Pak Sutrisno noted:

> In my opinion it is usual in our place in Indonesia that we need money – to make it more interesting I think you need to give money to the participants – without giving money it is usual in Indonesia that not much can be done" (I p. 59).

The principal, Pak Wardi also suggested that other schools would want to have a payment to attend such a program:

> I think that some other schools would be more than pleased if this program or training was given to them and definitely they would find it useful. However some schools would think otherwise. Some people would be more materialistic – would be asking for money without realising that knowledge is precious if not more precious than money" (I p. 51).

Pak Iwan suggested that rather than have a live in workshop the participants could have been given the money that was used to pay for the venue and felt that this should be considered in the future for any further training workshops:

> Knowledge is very important to us and we are happy to receive the new knowledge on leadership but we are contributing our time to that workshop and we have our own obligations to our family and I think that we could have used that money for ourselves" (I p. 64).

The principal, Pak Wardi, voiced the need to complete Sekolah Biru's planned leadership projects at the school base, "We will also continue what we have not finished, the plants and the badminton court" (I p. 52). With this particular leadership research project formally over Pak Wardi was already looking for the next project

In the future I think we will continue executing what we have planned in Puri Saron and we will continue doing this so that we will improve. (Head of School Committee)

from another outside source rather than building in the future on the foundations of this one, "When this program is finished we will have another program funded by WSLIC 2 focussing on the cleanliness and health of our students" (I p. 52). The Head of the School Committee however was convinced that Sekolah Biru would move forward with what they had learned from the workshop held at the Puri Saron Hotel in Senggigi Beach, to capitalise on initial gains and develop concepts further. Pak Iwan stated, "In the future I think we will continue

executing what we have planned in Puri Saron and we will continue doing this so that we will improve" (I p. 65).

Final Reflection

Sekolah Biru has seen changes since the commencement of the leadership training program. Individual participants have changed their perception of leadership to incorporate shared practices through the practice of both school and individual leadership projects. The school has not however moved forward as a united group. This is primarily because of the principal's reticence to embrace whole school change. The principal happily accepts change in others that will bring about new classroom practices or valuable additions to the school's profile such as a canteen or a scouting group. He lacks however the desire to make changes within himself that will alter his own attitude to leadership and retains his belief that the principal is responsible for leadership within the school community. Because of this he doesn't encourage growth within his school community. Despite this Sekolah Biru has managed during the training period to build upon their community relationships and to become more inclusive of the community within the school. They are moving forward with the knowledge that even a few individuals can make an effective difference.

3. Cross Case Analysis

Weaving a Tale of Red, Green and Blue: Leadership in Three Lombok School Communities

Three: Cross-Case Analysis

> People who do research should have only one concern in their work, and that is to capture, with scrupulous honesty, the way things are. Then when the work has been completed, they can think about its implications for social action (Weiss, 1994, p. 213).

Through analysing the three individual case studies of Sekolah Merah, Sekolah Hijau and Sekolah Biru, lessons in leadership experiences can be learned that may prove valuable for other school communities. It is however acknowledged that each school's story offers unique individual lessons that are rewarding in their own right. Having presented each case individually it is therefore of value to offer a cross-case analysis which "seeks to build abstractions across cases" (Merriam, 1998, p.195). Miles and Huberman (1994) propose that such a cross-case analysis offers relevance and applicability to findings, deepens our understanding and reflection, and thus entails comparison while still safe guarding uniqueness. Before undertaking this cross-case analysis however it is initially of value to present a brief synopsis of each school. This allows the preliminary consideration of two issues emerging from the stories of the schools' experience that are seen as pertinent within each of the three case studies presented. These two issues are seen as informing the subsequent cross-case analysis.

1. The manner in which each school has embraced change through the leadership training program
2. The impact of such change on the life of the school community

Synopsis of each School

Sekolah Merah: From One Leader to Many

The participants at Sekolah Merah were eager to be involved in the leadership training program prior to their involvement in the workshop. They were keen to enhance their current school climate and improve Sekolah Merah in any way that was possible. Prior to the workshop the principal practised a singular style of leadership modelled on the top-down leadership she herself had previously experienced as a teacher. Ibu Dewi took up her position as a school principal at the same time that Indonesian

education was officially decentralized. Not only was she in a new role after decades of prior experience as a classroom teacher but she was also thrust full force into a system that demanded a different style of leadership. Unfortunately the system was without the capacity at the time to offer her any assistance in how to move forward with leadership that would reflect the needs of school-based management. Thus she continued with the only style of leadership that she herself had experienced. Ibu Dewi was seen as a fair but directive leader by the staff who looked to her for all school decisions.

Ibu Dewi has frequently demonstrated her quiet strength as a school leader since the workshop. Having embraced the concept of shared leadership as a viable practice both for herself and for her school she has systematically moved forward with change encouraging both her staff and her community to travel with her. She has not balked at confronting change herself and instead strategically involved others in the change process. She has listened and discussed options and has always been prepared to take a step backwards when situations warranted her doing so. Since the workshop Ibu Dewi has made additional efforts to ensure that she is always approachable. Six year olds now walk hand in hand with her in the schoolyard and local villagers visit the staff room to see if she is available for a chat. Thus she has been proactive since the leadership training workshop in creating a school environment that is welcoming and friendly where communication is encouraged. Ibu Dewi noted in her journal that what she now wanted to achieve for Sekolah Merah was "Openness, togetherness and an atmosphere of family" (J 3). She hoped to do this through "honest and fair leadership" (J 3).

The leadership training workshop offered the participants from Sekolah Merah an alternative way forward. Prior to the workshop the school believed that the principal should solely direct any change. Sekolah Merah approached change following the workshop by embracing the concept of shared leadership that was the

Sekolah Merah approached change following the workshop by embracing the concept of shared leadership.

primary theme for the workshop. This meant that they distributed leadership tasks in a realistic fashion, worked effectively as a team, learned to listen to each other's needs and made valuable suggestions that helped to move the school forward to a point where school-based management could

prove effective. The staff learned that problems could be approached through open discussions, which encouraged the consideration of a range of solutions. The principal began to practise parallel leadership with members of staff and also actively practised openness to staff needs and interests. Above all Ibu Dewi learned to listen. Her staff in turn learned from her that she was not infallible and that their contributions to school development were equally beneficial.

In a practical sense the Sekolah Merah participants learned that making plans meant that they could actually work together on ways to distribute leadership tasks. Individually each learned about being be a leader in their own right and that while they didn't have to be a leader at all times the opportunities were boundless at work at home and in the community to make use of leadership skills. Leadership was framed as a social action and as a tool to be used in a very practical and concrete manner. Embracing change in this manner meant that a significant impact could be measured within the school community in the six months following the initial leadership training workshop. Prior to the workshop the cleanliness and subsequent health of students at Sekolah Merah was acknowledged as a major issue. It was however an issue that was considered as daunting for one leader, the principal, to take on.

Sekolah Merah's participants did not take their decision lightly made at the workshop to enhance school cleanliness and create a healthy school environment. They found that distributed leadership offered a pathway forward for the school to achieve its goals. They systematically worked together as a team to share the leadership that was required to bring their projects to fruition. The community was able to note such change in the form of the new drainage, the large paved area in the playground, the changes in habits of students in being more proactive in keeping their environment clean and the general calming of the school as a whole. As well as this the community was able to see that Sekolah Merah was making a concerted effort to involve parents and other villagers in the school's life and in turn to involve themselves intrinsically in the life of the village. It was also evident that new teaching and learning strategies were being trialled because the teachers were gaining the confidence to be leaders in this area.

In his journal Pak Radini noted that, "Leadership must be executed with modesty" (J 85). This is the underlying message for Sekolah Merah. As a school they are

determined to work together and to strengthen their school community through shared leadership. Sekolah Merah neither waves banners nor beats any individual leadership drum. They accept that they have learned worthwhile lessons about the advantages of working together as Pak Jamal so aptly says, "A difficult job will not be as difficult if we work together" (J 102). This school has found a new way to achieve results, through sharing leadership, through travelling steadily and calmly. They are moving forward.

> *This school has found a new way to achieve results, through sharing leadership, through travelling steadily and calmly. They are moving forward*.

Although the Sekolah Merah team always considers that offering the best possible educational experience for their children is their primary concern, their leadership practices have not been restrained by only trialling new ideas within the school environment. Thus their families have benefited and their local community has benefited. In addition each has reaped the rewards on a personal basis. When Pak Jamal speaks in his journal of using his new leadership skills to encourage the young unemployed people in his village to work together to alleviate poverty he is synthesizing his skills in a way that will hopefully produce positive benefits for all within his community. At the same time he is journeying into new territory on a personal level because he is testing his own boundaries and newly developed leadership skills. In the end Pak Jamal's journey becomes indicative of the journey that all five Sekolah Merah travellers have made and will continue to make in the future. This is a journey that is undertaken with Sekolah Merah's underlying belief that is stated in simple but powerful terms by Ibu Baiq, "We cannot work alone" (J 48). Leadership was thus seen as a basic tool to take Sekolah Merah forward as a school. It was essentially demystified via a deeper understanding of its elements. It was viewed as plain common sense so that if all worked together and shared the load then positive outcomes would eventuate.

Sekolah Hijau: Rebirth Through Servant Leadership

As a result of the Senggigi Beach workshop Sekolah Hijau moved from an understanding of leadership as being always the responsibility of one person to a position where leadership was viewed as being the prerogative of each member of the school community. During his time as a principal prior to the workshop Pak Hassam

had set himself an enormous individual task to revitalize the village madrasah but development was proving slow. The school buildings at Sekolah Hijau were in a state of disrepair and urgently needed refurbishment. In addition the staff required professional development. Although the school community wanted to make improvements at Sekolah Hijau there was a lack of understanding of the team effort required to move the madrasah forward into the practice of effective school-based management. In taking part in the workshop the participants from Sekolah

> *In focussing on shared leadership they felt that future plans could be achieved*

Hijau felt that they had found the necessary key that would open the door to this journey. In focussing on shared leadership they felt that future plans could be achieved. Yet the lessons learned by Sekolah Hijau went beyond this concept of sharing leadership to further consider leadership as a means of serving the community in a positive manner. Above all Sekolah Hijau is a practical school, which wants to get work done and achieve optimal results in the most straightforward way possible. Thus working side by side with the local community seemed the best way to achieve this purpose. Pak Hassam notes, "Things would be easier if we do them together with other people" (J 129).

As a school that considered itself a part of its community and the community as a part of itself, the team from Sekolah Hijau found their new learning in distributed

leadership offered a dynamic means to serve all within the community. Service was seen as the first priority, an umbrella over all.

> *Service was seen as the first priority, an umbrella over all.*

Greenleaf (1998) speaks of service in relation to leadership in terms of servant leaders:

> The servant leader is servant first. It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. Such a position is sharply different from one who is a *leader* first, perhaps because of a need to assuage an unusual power drive or to acquire material possessions (p. 123).

Greenleaf's concept of servant leadership does not necessitate a religious context such as occurs within Sekolah Hijau's Islamic community. However the elements of service in relation to leadership suggested by Greenleaf are still relevant to Sekolah Hijau's new leadership practices.

As a highly ethical school Sekolah Hijau considered it important that the community judged them by their actions as well as their words and that no task was too menial for a leader if the end product was to support the community.

As a school leader the principal, Pak Hassam, proved to be an excellent role model for all within the Sekolah Hijau community following his return from the workshop. He believed in an integrated view of his own world, "Whatever we do we can't separate our method and motivation whether spiritually or materially" (J 127). Thus he encouraged a view of leadership that dually centred upon cooperation and religious practices, "Leadership like wishes will not come into being without cooperation and God's will" (J 142). Following the workshop Pak Hassam encouraged ongoing learning and reflection through his own efforts to satisfy his constant thirst for development. He worked effectively in partnership with other staff members. When Pak Ahmad was given the task of leading the construction of flowerbeds in front of

> *The principal modelled treading gently as a leader, motivating, encouraging, sharing and maintaining relationships.*

the school, he felt comfortable and supported by Pak Hassam. Pak Ahmad considered himself to be working in a parallel manner with the principal and actively consulted and informed him in relation to ongoing progress. The principal modelled treading gently as a leader, motivating, encouraging, sharing and maintaining relationships as he reflected in his journal:

> "Walk carefully
>
> Don't stumble
>
> Shake hands carefully
>
> Don't break the bonds of friendship" (J 140).

The principal's determination and energy in encouraging the growth of all within his school community was a strong force in terms of moving the school forward during the six months following the workshop.

The leadership style embraced in the post-workshop phase was also very democratic, moving from a previous model where the principal had assigned tasks to teachers to a model where planning sessions were held and teachers chose their own tasks. The principal was happy as well for teachers to be independent and go ahead with tasks and projects without continually having to ask for his approval. He learned that it was

important to encourage independence and trust within the school community and learned that the school community responded positively to this. Although Sekolah Hijau had always prided itself on being a community school, the participants reported that the community noted a changed level of involvement both immediately following the workshop and in the ensuing months.

When Sekolah Hijau organised a hiking trip to Mt Sasak they ensured that the excursion was available for participation by members of the local community. The wider community found themselves involved by invitation to meetings that were called to decide on physical changes within the school. Journal entries relate that the community felt included by being invited to make use of the musholla (little mosque) set up in a school classroom during the month of Ramadhan. Journal entries also relate that the community felt that the school moved comfortably into their world by activities such as involving itself in Koran readings, setting up a literacy program, establishing a kindergarten program and helping to maintain the local mosque. The message that the participants state that the community learned was that the staff at Sekolah Hijau was happy to work in an honorary fashion to help educate the children of their village. Journal entries also state that the community learned that the staff wanted to do this in the best manner available and that the community saw the physical evidence of attempts at school improvement such as the creation of flower beds, the opening up of classrooms, and the enhancement of the library. Sekolah Hijau participants spoke in final interviews of how the community also saw efforts to change teaching and learning practices from a teacher centred to a more child centred approach.

The five participants from Sekolah Hijau were not insular in what they sought for their school's future. In the months following the workshop they considered the global nature of the implications of putting their new way

In the months following the workshop they considered the global nature of the implications of putting their new way of thinking about leadership into action.

of thinking about leadership into action. Pak Ahmad noted, "We can encourage people to cooperate if we can convince them that cooperation is a medium for us to learn about unity and the brotherhood/ sisterhood of mankind" (J 181). This is a school with strong beliefs and principles are grounded in their religious and community practices. Thus the participants from Sekolah Hijau have not merely used

the leadership training program as a pragmatic means of re-scaffolding their way of operating as a school community. They have gone beyond this to actually integrate new leadership practices into their way of living both in a professional capacity and on a community, religious and personal level.

Sekolah Hijau is constantly buzzing with their hopes for the future. It is symbolized by the huge sun flowers now growing in the newly established garden beds in the school's court yard. These hopes are methodically translated into practical terms through their new planning strategies. Given the youth of the teachers and the addition of the students from the attached junior high school, it is sometimes difficult to distinguish between members of staff and students on days when school uniforms are not worn. This is not merely about the age of staff however but more so about the sense of community that exists in this school. Tasks are now seen as the responsibility of all and there is constant sharing of a range of life's experiences. There is a yearning for a better world in the future from the participants at Sekolah Hijau, a yearning that they believe their new found understanding of leadership will help them to realise. Ibu Fatmah, the community representative on the team, states this simply as "Leadership should set free the people" (J 232).

Sekolah Biru: Stumbling Along the Leadership Trail

Sekolah Biru showed little unity of purpose following the team's return from the Senggigi Beach workshop. The principal at Sekolah Biru was very set in his ways and toyed with the ideas presented at the workshop rather than being active in encouraging change at his school base. As a principal of more than twenty-five years Pak Wardi came to the workshop comfortable with his view of leadership from the top-down. He believed in a directive model. While he was interested in the ideas presented and spoke of incorporating them into the Sekolah Biru model, Pak Wardi was a procrastinator. He was quick to find a reason why a new concept wouldn't work at the school, rather than choosing to accept challenges and move forward. He was prepared to accept the lack of resources to employ a school guard as being the reason for Sekolah Biru's inactivity in completing project work. Pak Wardi spoke in his journal of the need to extend leadership so that cooperation was paramount and a leader was leading from behind rather than the front. However he still maintained his belief that the principal was the focus of all school leadership and must be obeyed and respected for his position alone.

The principal was acknowledged by all at Sekolah Biru as the primary school leader but his relationships with both staff and community were frequently discordant. This further undermined any joint efforts that the school might

> *At the end of the six-month period the principal's views on school leaders still did not extend to including other members of the community.*

have made. In addition Pak Wardi displayed little rapport with his students so that when children were being disruptive in classrooms or playgrounds in his presence, he merely shrugged his shoulders and sighed leaving others to work through the problems. When reflecting at the end of the six months as to who would be considered as leaders within the school Pak Wardi presented narrow options, "The people who are involved in the leadership process of the school are teachers and myself as school principal" (I p. 50). At the end of the six-month period the principal's views on school leaders still did not extend to including other members of the community.

Thus it could be said that changes occurred at Sekolah Biru despite rather than because of the leadership of the principal. It was left to individual members to harness any meaning making. Both the young female teacher and the female representative on the Sekolah Biru team chose this path. They made substantial progress forward in their practical approaches to leadership following the workshop. Both were willing to trial new ideas and work through any issues that arose. Both found the learning from the workshop contributed to personal empowerment. When summing up her thoughts on leadership, the teacher representative, Ibu Diani, noted, "Differences in a team do not make the team fall apart as long as everyone has the spirit to move forward together (J 292)".

For Ibu Epie, the School Committee representative, the six-month period had been an awakening as she had grown to realise that she too could practise leadership in a range of areas despite her lack of formal education and her youthfulness as both a mother and a businesswoman. Her personal philosophy following the workshop was stated as, "We need to encourage leadership qualities in everyone" (J 359). However Ibu Epie's journey has been one of ongoing struggle in making changes in her life in terms of opening up the school canteen, attending village meetings in the evening and teaching the youth of her kampung (village) her own skills in sewing. She has met with much resistance from some people who would prefer to see her lead a more

traditional life. Despite both silent and voiced criticism she is stoic in her desire to move forward:

> Yes there have been problems and issues especially in my village life – frankly speaking I think our villagers are not modern enough – in the kampung when I go to meetings I can't go alone as people talk and think very negatively of me because I am without my husband at the moment – they think I am going with someone else- it's not so good- but I am OK with that as I want to work with them and get a better education for my children – I have to be strong – and I believe in my heart and I don't care so much about what people say and on top of that I have support from my husband and family (I p. 67).

The male teacher at Sekolah Biru, Pak Sutrisno, like the principal, proved to be very set in his ways. He was also very willing to give up when problems arose. His strategy however differed from the principal's. When a project which involved the construction of the badminton court and the maintenance of the new herb gardens appeared too difficult he moved on to successfully mobilize another school project, the establishment of the scouting troop. In terms of teaching and learning the two Sekolah Biru teachers made some effort to trial new practices in their classrooms by displaying student work and rearranging children's formal seating into more fluid group structures. As a new teacher employed on contract Ibu Diani was happy to instigate new practices in her own room, seeing it as sitting comfortably with her own vision as a teacher, "I hope with my involvement in leadership I can nurture the love of education and increase the quality and quantity of students to achieve the vision and mission of education" (J 284). However she could not envisage making suggestions regarding teaching and learning to any of her older and more established colleagues. Pak Sutrisno is a senior teacher at Sekolah Biru. However he chose not to transfer any of his ideas to fellow staff members as he found these concepts very different from his normal method of operation and thus was still uncomfortable in offering assistance to others who might show an interest.

The school community was able to see that the school had achieved effective leadership in terms of encouraging student cleanliness, establishing a school canteen, starting scouting and changing classroom practices in a few classrooms but community observers may well have noted that these were very individual efforts.

There wasn't a sense of the school as a whole working together across the six-month period on newly experienced leadership practices despite the fact that individual

> *There wasn't a sense of the school as a whole working together across the six-month period on newly experienced leadership practices despite the fact that individual gains had been made.*

gains had been made. In general the participants from Sekolah Biru chose to move forward individually rather than as a team so that projects lacked the drive that stems from a cooperative endeavour. Sekolah Biru has seen some benefit from the project work that was designed to practise leadership skills as this has resulted in the opening of the school canteen, the establishment of a scout troop, the implementation of a much needed personal hygiene program and some minor changes in teaching and learning practices. Both the construction of the badminton court and the herb garden has at this point been a focus of interest although neither project was ultimately developed.

The two young women involved as participants have each found a new voice through becoming more confident in their own ability to lead. The principal still continues to ponder his own thoughts on leadership and hopes that in the future some of Sekolah Biru's plans will come to fruition despite not having any organised plan to advance the school, "Leadership is an art. My thoughts and reflections usually come unexpectedly at night" (J 272). There is an underlying energy present at Sekolah Biru but it is not a "team energy". Rather it emanates from determined individuals such as Ibu Epie, who are forever conscious of a need to push forward, "I hate to waste time in anything" (I p. 68).

Cross School Analysis

It is of value to analyse how the three schools compare across the six categories considered in each individual Case Study:

1. The School's Background
2. The Leadership training program
3. Projects Undertaken
4. Making Meaning of Leadership
5. Change Dynamics
6. Implications for the Future

1. The Schools' Backgrounds

1.1 Age

There is little difference to be assumed in terms of the age of the three schools. The two government schools have been established since 1976 while the madrasah has had a slightly longer history since 1968. In reality all three schools have been long established in their communities and none of the three is competing to establish itself as a new institution.

1.2 Size

Sekolah Hijau is the smallest school in terms of numbers with an enrolment of 80 students in comparison to Sekolah Merah, which has 118 students and Sekolah Biru, where the enrolment is 296 students. Sekolah Hijau continues therefore to work proactively at ways to attract new students to ensure viability and is forever mindful of community perceptions in relation to this. In contrast Sekolah Biru has a significantly larger enrolment and the idea of attracting new students is not considered to be important. Sekolah Merah is comfortable with its numbers but always aware that it sits within a village that is home to many schools. Sekolah Merah therefore actively promotes future enrolments.

Table 1: School Characteristics

	Sek Merah	Sek Hijau	Sek Biru
Year Established	1976	1968	1976
School Size	118	80	296
No. Teachers	10	10	10
No. Honorary Teachers	0	10	2
Trained Teachers	10	1	10
Poverty Level	High	V. High	High
Religion	Muslim	Muslim	Muslim
Female Participants	2	1	2
Females on School Committee	0	2	1

The need to maintain an ongoing position in the village has had an impact on the level of involvement in the research project. Both Sekolah Merah and Sekolah Hijau were intent on being seen to move forward in the best way possible by their local communities. Each of these schools embraced the research experience seeing it as a vehicle to accomplish school change. Sekolah Biru was more complacent in relation to its community's perceptions, and didn't see the same need for change as part of a whole school vision.

1.3 Staffing

Despite their differences in enrolments all three schools are staffed by ten teachers. This allows for smaller class sizes at one end of the spectrum with Sekolah Hijau and acceptable class sizes at the other end with Sekolah Biru. The significant staffing difference however across the three schools lies in the proportion of paid and honorary teachers. At Sekolah Merah all ten teachers are paid a government salary while Sekolah Biru has eight paid teachers and two honorary teachers. At Sekolah Hijau all ten staff members work in an honorary capacity. As a school Sekolah Hijau demonstrates that lack of salary does not cause a teacher to be less committed. This school's unpaid teachers are fully committed to the education of their students. In the case of Sekolah Hijau it is a value adding factor as all teachers are prepared to staff the school without paid salaries. They are also prepared to give much extra-curricular time as well to benefit the school community. At Sekolah Biru all staff on the leadership training program were government paid. However money issues were far more significant. This was evident when the issue of money in return for program participation was raised by both the principal and the male teacher participant during the final interview session. It is not within Sekolah Biru's mode of operation to provide service without payment as happens at Sekolah Hijau.

1.4 Professional Qualifications

Staffing also presents variances amongst the three schools in terms of teacher qualifications. All teachers at both Sekolah Merah and Sekolah Biru have two year teaching diplomas. This is not the case with the teachers at Sekolah Hijau. However a positive impact was created despite this lack of professional qualifications in that the team from Sekolah Hijau particularly appreciated the opportunity to be involved in the full six month's training program. This leadership training was seen as a golden opportunity for much needed professional development. The Sekolah Merah participants also welcomed the opportunity to gain new learning. The Sekolah Merah principal although relatively new to her role was vocal and enthusiastic in encouraging her staff towards further development. At Sekolah Biru where all teachers had teaching diplomas, Ibu Diani, the young teaching member of the team was particularly keen to gain any new learning from the leadership training program. Ibu Diani felt in need of ongoing professional input and lacked confidence in her teaching role.

Thus it is considered that the level of participation in the leadership training program is related closely to the enthusiasm generated for the experience by the specific school community rather than being tied to levels of staffing, professional standing of the teachers or salaried status of the teachers. In addition it must be noted that the two community representatives at Sekolah Hijau both worked as teachers as well. The Head of the School Committee taught history part time at a neighbouring high school and the female School Committee representative also taught at Sekolah Hijau. Pak Hassam as principal of Sekolah Hijau taught both in the Sekolah Hijau classrooms and at the attached junior high school. Thus this school had the advantage of having five teachers on their representative team for the training program. This further encouraged the trialling of new teaching and learning strategies following the workshop.

1.5 Poverty Levels

All three schools serve poor communities, which have been measured as being well below the poverty line (SAGRIC, 2004). In terms of reviewing how poverty is visible at these three sites Sekolah Hijau presents as having the least amount of resources. At the beginning of the six-months' program Sekolah Hijau's physical school environment was the most in need of fundamental repair and refurbishment. At the two government schools a proportion of parents have their own small landholdings but at Sekolah Hijau the majority of parents rely on seasonal farm employment. Consequently Sekolah Hijau is always going to have the greatest difficulty in fund raising for school projects within the local community. Sekolah Biru sits in a community that is able to marginally offer more resources. Sekolah Merah, which takes up a middle position, learned strategies in fund raising to overcome the lack of available village funds by approaching the community at the time of the rice harvest for fund raising. At this time families are more likely to have a little extra money to contribute. Sekolah Hijau simply looked beyond the pressure of money raising to consider other projects that didn't involve funding such as the community hike to Mt Sasak. Thus the lack of funds within their school encouraged the participants at Sekolah Hijau to be lateral thinkers.

Sekolah Biru reached stage one of a project, the establishment of a badminton court and found the obstacle of having no further money to complete their project was insurmountable. The Sekolah Biru participants allowed the initial efforts by students,

staff and community to be devalued as the newly laid badminton court became overgrown and worthless. Similarly this was also the case with the construction of a herb garden at Sekolah Biru. Early shared leadership that was practised in these projects was not carried forward and the teachers and students involved were left discouraged by the failure of the projects to reach fruition. The amount of available funding at a school does not have to be a factor that actually impacts upon the level of commitment to the ongoing practice of newly learned leadership concepts. For schools working together as a team there is always a way forward despite a lack of financial resources.

1.6 Religious Foundation

Similarities exist in terms of religion across the three schools in that with the exception of one teacher at Sekolah Merah who is Hindu, all other teachers, all students and all parents are practising Muslims. All three schools are mindful that strong Islamic principles are encouraged. The schools also engage in their local religious communities in both a functional and a spiritual manner. Sekolah Hijau however as the only madrasah significantly stood out in this respect. Everything that was done at the school base was done with the purpose of being grounded in religion. All school practices at Sekolah Hijau were intended to heighten the spirit of religion and to be monitored by ethical concerns that were seen as being the basic elements of the Islamic faith. In doing so this meant that Sekolah Hijau's position in the local community, which centred around its mosque, was strengthened. Sekolah Merah maintained a musholla (little mosque) on its school grounds and thus also interwove its school practices with those of its local religious community. Sekolah Biru distanced itself to some extent by being geographically away from its community's mosque and thus from community prayer. Given the strong religious nature of these school communities it can be suggested that religion can work hand in hand with a school's efforts to practise further leadership strategies, and can prove a highly supportive link with the community.

1.7 Gender Issues

School Committees at each of the three schools varied in their gender composition. Sekolah Merah had a large School Committee with thirteen members. However there were no female representatives on this Committee. At Sekolah Biru there was one female representative and at Sekolah Hijau there were two female representatives.

Tasks at Sekolah Merah and Sekolah Biru proved more gender divided than at Sekolah Hijau. This was obvious during project work. At Sekolah Merah there was a strict gender division of labour with the men assigned to physical tasks and the women to cooking. Similarly at Sekolah Biru the men took on the outdoor work of designing and laying out the badminton court and establishing a herb garden while it was the women on the team who established a canteen and implemented a healthy living program with the students. At Sekolah Hijau the gender differences were not so obvious. The female member of the team was responsible for establishing one section of flowerbeds, and her male team member for establishing another section. When it came to cleaning the school at Sekolah Hijau students, parents and teachers worked side by side with brooms, mops and bins with no gender divisions of tasks.

The principal at Sekolah Merah vocalised her belief that "I am a female so I don't know everything" (I p. 3), and the School Committee member at Sekolah Biru spoke of being constantly ignored in meetings as she was a female and young. However a similar sense of gender discrimination was never voiced at Sekolah Hijau and the young female participant spoke of her active involvement at the school in terms of being an honorary teacher and a respected member of the School Committee rather than as being discriminated against in any way as a female.

There is still much to be done in terms of gender issues if women in these schools are going to have equity of voice. During the research project this has been highlighted through the experience of the young female committee member at Sekolah Biru who fought desperately to have a voice in the all male School Committee meetings. In addition it has been highlighted through the experience of the young female teacher at Sekolah Biru who continually bowed to the "leadership" of her male colleagues, the experience of the principal at Sekolah Merah who packaged herself as being less worthy because she was a woman and the experience of the female teacher participant at Sekolah Merah who was shy in presenting her view point to her male colleagues. Despite these concerns, the female participants moved forward individually at Sekolah Biru and both individually and in a team sense at Sekolah Merah and Sekolah Hijau. The question remains as to whether the setting of the madrasah is more conducive for female participants to explore leadership practices. However on the basis of one madrasah this certainly cannot be assumed. What can be suggested however is that when a school such as Sekolah Hijau works together as a team

together with its community to serve that community in the best way possible, gender issues may prove less significant.

In addition gender balanced School Committees would offer greater support for the women in having a voice in school affairs. Currently the sampled schools as well as their neighbouring schools have School Committees, which are heavily weighted in terms of male representatives. The government regulation that sets out the requirements for the establishment of School Committees (MONE Education SK No. 044/U/2002) states that the Committee should consist of representatives of the community such as parents, students, community leaders, educational professionals, industry and trade representatives, school alumnae, teachers and education foundation members. It also specifies that the Committee must have an odd number of representatives for voting purposes and at least nine members. It does not stipulate any gender breakdown for participation (Asian Development Bank, 2002). It is to be noted that Sekolah Biru with a Committee of six does not currently meet the requirements for a School Committee having an even number of representatives and not having the specified minimum number of nine representatives.

Table 2: The Leadership Workshop

	SEKOLAH MERAH	SEKOLAH HIJAU	SEKOLAH BIRU
Method of choosing participants	School forum	Staff discussion	Selection by principal
Number of females at the workshop	2	1	2
Reaction to modelling of PAKEM	Positive from all participants	Positive from all participants	Positive from all participants
Return on journal entries	98.4%	104%	83.2%
Commitment to continue journal	2 participants	4 participants	4 participants
Reaction to photographic recording	Positive from all participants	Positive from all participants	Positive from all participants
Reaction to site visits	Positive from all participants	Positive from all participants	Positive from all participants
Reaction to network meeting	Positive from all participants	Positive from all participants	Positive from all participants

2. Cross School Analysis of the Leadership Training Program

2.1 Choosing Participants

The leadership workshop at Senggigi Beach was the pivotal starting point in the six-month leadership training program as it offered participants the process to undertake their

leadership journeys. The method of deciding upon participants for the Senggigi Beach workshop differed from school to school. Each school received a similar pre-workshop briefing regarding the nature of the full program and the objectives of the two day program. Each was asked to select its own participants within the guidelines of including the principal, two teachers and two school community members. At this pre-workshop briefing each school was encouraged to be inclusive in terms of making participant decisions. Sekolah Merah chose to call a School Forum at which staff and community were present and held open discussion before reaching a decision as to who would represent the school for the leadership training program. In contrast the principal selected the participants at Sekolah Biru. At Sekolah Hijau informal staff discussions were held to decide who would attend.

Although all schools were originally asked to consider a gender balance in each of the schools the number of males was higher than females. All three schools took part in workshop activities with a similar degree of enthusiasm although Sekolah Biru often proved in need of additional explanation of concepts. The male teacher representative from Sekolah Hijau was physically overwhelmed by the process on the first day. It was later apparent that this teacher took up his position on the Sekolah Biru team two days prior to the initial workshop. This occurred after the principal found that he could not resolve ongoing issues with the original male teacher that the principal had chosen to represent the school. In making the last minute team change the principal of Sekolah Biru had not briefed this newly appointed teacher in relation to the objectives of the research and the overview of the workshop in the same manner that the remaining members of the team had originally been briefed. The situation at Sekolah Biru led to a conclusion that an open school discussion or forum to decide participants offered better outcomes for the participants in terms of their personal engagement in the training. In addition participants who entered the process at a later stage were not always fully briefed regarding the overall program.

2.2 Workshop Methodology

Representatives of all three schools had taken part in PAKEM training workshops that emphasized active, creative, joyful and effective learning prior to their attendance at the leadership training workshop as part of the JFPR-CBEP project. Participants reported however that they felt uncomfortable in introducing PAKEM concepts at the school base, as they did not yet understand how to integrate them. Throughout the

Senggigi Beach workshop all fifteen participants settled with considerable ease into training sessions that mirrored the PAKEM model with active participation, bright displays of works and shared experiences. All three schools took a deeper understanding of this model back to their school base. Trialling of some of the PAKEM concepts could be noted at each of the three schools over the ensuing six months. This took such forms as the rearrangement of classrooms from a teacher centred to a group focus and the display of students' work around classroom walls. All three schools were pleased to have physically engaged in the PAKEM model as they found that it enhanced their workshop learning. The community representative from Sekolah Merah noted, "It was relaxing and we were allowed to learn without being stressed" (I p. 25). The PAKEM model is therefore seen as being a worthwhile model to scaffold future programs.

2.3 Journal Writing

All three schools were introduced at the workshop to the concept of reflecting upon their growing understanding of leadership through writing a weekly journal. All participants from the three schools completed these journals and all schools found this to be a worthwhile tool. However Sekolah Hijau particularly embraced this component. The weekly entries from Sekolah Hijau frequently offered additional perceptive thoughts in the form of poetry, drawings and prayers. Throughout the journal writing process the Sekolah Hijau participants were encouraged by the principal, who was excited in having found a highly useful tool in terms of self evaluation. Sekolah Merah also maintained a high commitment to this task, considering it as yet another practical tool to personally gauge the level of success of actions. Pak Sarduni, the teacher representative at Sekolah Merah, had already started to compile a second journal on his work at the local Teachers' Cooperative during the six-month research period.

Some team members at Sekolah Biru however suffered from an ongoing sense of confusion about how to complete some journal sections. This confusion was exacerbated by the manner in which it was transferred to other team members. Although straight forward issues such as whether or not it was appropriate to write about leadership experiences beyond the domain of school life were quickly resolved during site visits, the sense of uncertainty contributed to the lower average return of

the journals by Sekolah Biru. Even at the final interview the Sekolah Biru principal was still confused about the nature of a particular question:

> I cannot really understand the Question Number Four of the journal. I did not understand Question Three but Ibu Henny explained it to me and now I am clear about it but I am still not clear about Question Four (see Appendix B) (I p. 50).

However in considering the outcome of the journal writing across all three schools it can be viewed as a successful method in all cases for processing thoughts and keeping individuals on track in terms of commitment to learning.

All fifteen participants spoke positively of the value that they had personally gained via the process of weekly writing. The intention to continue the journal writing beyond the bounds of the project was evident across the participants, with 67% of the participants affirming that they would use a journal as a tool in the future given the necessary proviso that future journals would meet the specific needs of new situations. The journal writing was discussed by the participants regardless of their school base as offering an opportunity to review decisions, reflect upon leadership choices made, plan for the future, self examine actions and become accountable to themselves and others. Reflective journals are therefore considered a worthwhile tool to be used in future programs.

2.4 Photo Chronicles, Site Visits and Networking

The schools were also introduced to the idea of photographing their leadership journeys during the second day of the workshop. This tool proved highly successful in each of the schools with the resulting photos used effectively across the three schools to demonstrate gains made and to share with other staff members, parents, students and the wider community the varied leadership activities across the six months. All schools believed this offered not just a chronicle of events but provided accountability to their communities. In a similar manner all three schools found value in the six-weekly site visits as a means of an ongoing connection with lessons learned at the Senggigi Beach workshop. It was seen by all as a time for discussion of issues that had emerged as well as a time to consider new plans that had been made for the future. There was no notable difference in the way the three schools conceived the network meeting. The network meeting drew the participants back together again towards the end of the project period. Sekolah Biru realised as a result of this session

that the other two schools had moved forward with leadership projects while some of their own major ones such as the badminton court and the herb garden had not come to fruition. However the participants from Sekolah Biru still considered that this meeting was very worthwhile in terms of reviewing what they had done and hearing from other colleagues. Future programs would benefit from the inclusion of all three of these methods, the photographic chronicle, the site visits and the network meeting.

3. Cross School Analysis of Projects Undertaken

Projects were set in place as a means of being able to practise new leadership skills and strategies back in Praya Barat Daya over a six-month period. It is therefore of value to consider how the three schools compared in managing this task. Definite similarities existed at the design stage of the projects. At the time of deciding upon projects on the final day of the Senggigi Beach workshop all three schools proposed independently to consider school health and cleanliness programs as a major focus. Sekolah Merah framed their project in terms of "Improving the hygiene culture of the school community" (Workshop Document, 7th August 2004). Sekolah Hijau hoped that their project would, "Create safety and a good school environment with the partnership of the community" (Workshop Document, 7th August 2004) while Sekolah Biru believed that their project would, "Plant discipline in students in order to achieve a clean and healthy school" (Workshop Document, 7th August, 2004), All three schools considered similar aims. However the choice of words, with Sekolah Merah's use of "culture", Sekolah Hijau's "safety and partnership" and Sekolah Biru's use of "plant discipline" suggested from the outset a difference in methodological intent.

While all three sets of projects offered the required opportunity to practise new leadership skills, there were differences in the scale of the projects. Sekolah Merah set out to undertake the most ambitious project in terms of the input required from the school community for labour, time and funding. Yet they were determined to achieve their goals and the final result in the form of the new drainage and paving was substantial and effective in terms of its practicality. To ensure this project was successful at a school level, Sekolah Merah made use of newly experienced shared leadership strategies so that responsibilities were not merely the domain of one person whether this related to deciding the depth of channelling for the drainage trenches, the style of paving to be ordered or the program to encourage ongoing cleanliness. Time

proved insufficient for Sekolah Merah in terms of completing the second aspect of their school's plan to enhance school environment by building seating in shaded areas for the students. However there was an expressed desire by the school to continue with this phase following the completion of the six-month project.

Sekolah Hijau also made use of the planned project to practise leadership skills. When they established garden beds for flowers and medicinal herbs all members of the school community participated in the shared leadership involved and were proud of the results that had been achieved. To this construction project Sekolah Hijau added an overlay of a communal effort to clean the school and to keep it clean, which again involved sharing leadership tasks. The community worked together to paint the outside of the school with paint supplied via the Asian Development Bank JFPR-CBEP project so that the school took on a fresh exterior. Although these actions fulfilled the brief that the school had set itself at the workshop Sekolah Hijau as a school decided that they wanted to take on an additional leadership activity that they had not discussed at the time of the workshop and the idea of the community hike to Mount Sasak evolved, which allowed a range of stakeholders to be involved in leadership practices. Near the conclusion of the six-month project period at the network meeting held on December 26th, 2004, the principal of Sekolah Biru questioned Sekolah Hijau's "right" to take on another major project outside the brief that Sekolah Hijau had set themselves at Senggigi Beach. The members of the Sekolah Hijau team explained to the Sekolah Biru team that they were always looking for new projects to practise leadership skills that would benefit their school community and felt no need to be bound by earlier plans. The Sekolah Hijau team felt comfortable that all that had been proposed at the workshop was already well in place and being actioned on a daily basis.

As part of their efforts to practise leadership skills, Sekolah Biru set forth a proposal at the workshop to establish routine sessions at the school where students would be encouraged to care for their personal hygiene and be given assistance with methods to do so. The female teacher representative from the Sekolah Biru team was responsible for this program and at the end of the six months could see the benefits for the students. Instigating this program encouraged her to use her leadership skills to carry through the tasks as it involved her working with her teaching colleagues and parents. In other areas at Sekolah Biru the plan created at Senggigi Beach to complete a

badminton court and a herbal garden had less success. Four months into the project the remains of the court and garden proved a powerful visual reminder for this school that these projects had not been achieved. The establishment of the scout troop did provide the male teacher on the team with the opportunity to trial new leadership strategies effectively and the community measured this activity as successful and worthwhile. Similarly the establishment of the school canteen and its extension into a stationery shop offered the female School Committee representative a valuable opportunity to draw on the leadership skills that she was so eager to trial following the workshop. Sekolah Merah and Sekolah Hijau's projects were accomplished because their vision of shared leadership was harnessed whereas at Sekolah Biru efforts were disjointed and lacked overall team planning and sharing of purpose.

Box 1: Personal/Community Experiences to Practice Leadership: Sekolah Merah

Organizing Independence Day competitions, arranging a burial ceremony, organizing a flag raising ceremony, organizing Presidential Election voting, organizing local funding grants, holding a retirement function, organizing community Ramadhan religious obligations, organizing Idul Fitri celebrations, introducing local children to the University Campus in the capital, organising a traditional community baby shower, preparing a neighbour's body for burial, organizing neighbourhood cooking for Idul Fitri feast, arranging traditional post-wedding celebrations, organizing a Pre-Pilgrimage gathering, organizing a Koran recital, organizing community decorations for Idul Fitri, arranging local sporting events, establishing a Teachers' Cooperative, developing a village Action Plan, arranging rice distribution to the poor, organizing community cleaning of local musholla, organizing and running a Ballot Committee, mediating tax collection in the village, mediating inheritance disputes, organizing a traditional Groom's ceremony, organizing a Poverty Reduction Committee, organizing payment of land taxes, organizing fund distribution at the local mosque.

Participants practised their leadership via a wide range of activities at a personal level in experiences related to their broader social, cultural and religious circles. Prior to the workshop the fifteen participants may have been involved in assisting with similar activities as a team member or followers of others. However the following range of experiences is noted in their journals as being undertaken specifically as a means of practising new leadership skills through leading the activity involved. The list shows little difference in terms of the types of experiences across the three schools. The types of activities undertaken vary according to individual interest and expertise but are very similar in terms of displaying input into village and religious life. In all three schools participants have practised leadership via marriage and burial ceremonies, Koran

recitals and Independence Day competitions. As may be anticipated given the fact that Sekolah Hijau is a madrasah 46.4% of Sekolah Hijau participants' activities centred around religious experiences in contrast to 28.6% at Sekolah Merah and 27.8% at Sekolah Biru. It is not considered of value to compare either the number of experiences or the difference in experiences however. Rather the examples of experiences from the three schools are presented to demonstrate the richness

of participants' practice of leadership strategies across their personal and community lives in all three settings. Although there were differences between the outcomes of project work carried out across the three schools particularly in terms of the major projects

> **Box 2: Personal/Community Experiences to Practice Leadership: Sekolah Hijau**
>
> Conducting short religious courses, organizing a visit to a sacred grave site, organizing the funeral of a local religious leader, organizing the village Ketupat ceremony one week after Ramadhan, organizing a village parade, preparing a dowry delivery event, organizing the final breaking of the fast for Ramadhan, creating a Panel to judge Independence Day events, organizing a torch parade for Idul Fitri, forming a Literacy Eradication program, establishing an informal kindergarten, holding an informal court for village divorce proceedings, organizing community decorations for Idul Fitri, organizing a village farewell party for visiting students, organizing training groups for youth to learn elements of prayer, assisting with a village carnival, organizing activities for village children during Ramadhan, organizing mid-Ramadhan activities in the village, organizing activities for Post Idul Fitri celebrations, organizing work in the paddy field, arranging Independence Day celebrations, organizing a wedding party, organizing the settlement of a land dispute, assisting with programs at the local Islamic Boarding School, organizing Koran recital, organizing family finances, organizing the one year after death ceremony, organizing a 40 days after death ceremony.

designed at the completion of the workshop project work still proved to be an effective and functional means of practising leadership skills at all schools. Projects offered a concrete method of learning and reframing leadership practices that would prove of value to repeat in further programs.

> **Box 3: Personal/Community Experiences to Practice Leadership: Sekolah Hijau**
>
> Arranging a ceremony for forty days after burial, forming a village Quality Development Team, organizing a village tree planting program, undertaking a process to consider an Accountability Report for the Village Head, establishing a Mosque Forum, organizing a village training group to teach sewing to adolescents, organizing an inter village soccer competition, organizing repairs to a village house damaged by earthquake, organizing the building of village fences, arranging flag raising ceremonies, organizing Friday Koran Recitals, organizing voting procedures for the Presidential Elections, organizing scholarship distribution for poor students, teaching the recitation of the Koran from home classes, arranging a family wedding, arranging village Independence Day celebrations for village youth, organizing a program for the socialization of Islamic law, developing a program for a mosque youth club.

4. Cross School Analysis of How Meaning is Reframed

While there were certainly similarities in the manner in which all fifteen participants made new meaning out of leadership, in particular there were distinct similarities between the way in which Sekolah Merah and Sekolah Hijau accomplished this as school communities.

Table 3: Leadership Practices across the Three Schools

Leadership Practices Recognised	SEK MERAH	SEK HIJAU	SEK BIRU
Listening skills	Yes	Yes	No
Discussion	Yes	Yes	No
Joint planning	Yes	Yes	No
Acknowledgement of the rights of all followers	Yes	Yes	No
Acknowledgement that each person can be a leader at some time	Yes	Yes	Yes
Placing common interest before personal interest	Yes	Yes	No
Service to the community	Yes	Yes	Yes
Servants of the community	Yes	Yes	No
Working together as a team/sharing	Yes	Yes	No
Transparency and accountability	Yes	Yes	Yes
Encouraging influencing and guiding	Yes	Yes	Yes
Inclusion of religious beliefs	Yes	Yes	Yes
Religious beliefs central to meaning	No	Yes	No
Dependent upon monetary input	No	No	Yes
Dependent upon changing oneself first	Yes	Yes	Yes
Inclusion of a broad range of stakeholders	Yes	Yes	Yes

Fundamentally each school reframed leadership to move from a pre-workshop positional model where leadership was handed down from above to a post-workshop

shared model (see Table 3). The schools encompassed the pluralistic meanings of school leadership suggested by Maxcy and Caldas (1991) "to recognise that leadership *may be shared*; and that leadership in a democratic society requires followers be treated as ends in themselves*, rather than as means*" (p. 51). At both Sekolah Merah and Sekolah Hijau it was seen in the post-workshop months that effective leadership implied acknowledgement of the rights of all to contribute in a manner that is reminiscent of Bennis and Nanus's statement (1985) that "Leadership seems to be the marshalling of skills possessed by a majority but used by a minority. But it is something that can be learned by anyone, taught to everyone and denied to no-one" (p. 27).

This reframing of leadership for the two schools also centred on effective communication skills and the belief that such communication focussed on the need for good listening skills. Similarly both schools became strong advocates of the need for ongoing discussions that involved an emphasis on planning. This element of planning appeared absent at Sekolah Biru and was neither mentioned in discussions during the six-month research period nor alluded to in the journals (See table 4). Both Sekolah Merah and Sekolah Hijau also saw the need to put the common interest before personal interests in terms of moving their schools forward. These two schools believed that leadership and the impact of leadership must be seen as being meaningful not just for themselves personally but must also be meaningful for others.

Sekolah Hijau further extended this position of ensuring that common interests were served, to advocate that a leader should engage in all tasks with followers regardless of how mundane these tasks may appear. This concept also included the need for a leader to work with all regardless of perceived status or gender differences and that no task should be considered too menial to engage a leader. Thus Sekolah Hijau believed that there would prove to be congruity between what was being said and what was actually being done as leadership implied serving others and helping others move towards a more positive vision. Greenleaf (1998) defines this style of leadership as servant leadership. He asks the following questions, "Do those being served grow as persons: do they while being served, become healthier, wiser, more autonomous, more likely themselves to become servants" (p. 43). In striving towards servant leadership, Sekolah Hijau hoped to achieve a position where those whom they served

would accomplish greater wisdom, increased autonomy and enhanced physical and emotional health.

In Sekolah Merah's definition of leadership written during the workshop there was an emphasis on encouraging, influencing and guiding to make better changes while Sekolah Hijau spoke of working together in a manner that was transparent and accountable for the progress of the school community. Both of these definitions were strong in terms of their sense of empowerment in taking the school forward. Sekolah Biru's definition was more grounded in the mundane in that it spoke simply of working together for the strategic direction of the school. While all three schools involved the inclusion of religious beliefs in their meaning making for leadership, Sekolah Hijau demanded greater emphasis in this area, as Sekolah Hijau believed that any leadership that was non-inclusive of religious practices was invalid. Sekolah Hijau was also particular mindful of leadership being a joyful experience and that all leadership should be carried through in a manner that made leaders and followers happy. Sekolah Merah in a similar fashion was also heedful of this and the principal was influential as an individual leader in the manner in which she operated at the school following the workshop, singing and laughing with the children and sharing her positive attitude with her staff and community.

In contrast at Sekolah Biru meaning making was overlaid with a degree of negativity. It could perhaps best be considered as "leadership with a sigh". The perspective was always that great things could be achieved "if" more materials were available, "if" more money was available, "if" items weren't stolen etc. The young teacher representative sensed that there was something missing from the way Sekolah Biru was making meaning from leadership when she wrote in her journal, "In applying the concept sometimes I think there is something missing" (J 284). She chose to consider that the something missing must be in the form of resources but in fact there were other contributing factors such as the lack of team work and the lack of planning at the school base.

One similarity that was to be seen at all three schools in terms of making meaning out of leadership following the Senggigi Beach workshop was the manner in which the participants believed that if any changes were to be made as a school then individuals must first make changes to themselves by taking a thorough look at the way in which they personally functioned. Leadership was reframed across all three schools as being

first about how an individual leads her/himself and that it is invalid to think about leading anyone else until this has been considered. Another similarity was the way in which the involvement of the community was seen as being paramount if ongoing meaning was going to be given to leadership practices. All three schools were mindful of the relationship with their local community and the degree to which it was interwoven with school practices. It was seen as fundamental that the community would always need to be consulted and included in leadership strategies. However thoughts on who should be considered as sharing leadership at the school did differ amongst the three sites.

Both the principal at Sekolah Merah and the principal at Sekolah Hijau saw authentic leadership as being inclusive of all such as the principal, the teachers, students, parents and wider community members. The other participants at each of these two schools echoed this. The principal at Sekolah Biru however was still toying with what he saw as the boundaries in terms of school leaders and while other Sekolah Biru participants recognised that leadership may be inclusive of a range of stakeholders, the principal was still pondering this and in the final interview framed leadership only in terms of himself and the teachers (I p. 50). The Sekolah Biru principal admitted to personally having a weak relationship with his local community, believing that he was shown a lack of respect despite his position as school principal. This may have contributed to his hesitancy in expanding his leadership world. Yet despite some differences in understanding of the distribution of leadership, when the actual words that are used to describe leadership as participants process their thoughts in their journals are considered across the three schools a strong similarity of meaning making becomes apparent. It would seem that regardless of school, meaning via the language chosen to explain leadership does have commonality. Yin (2003) emphasises the value of making use of such Word Tables to display data so that commonality of purpose can be quickly visualised across sites by setting up a "uniform framework" (p. 134). When these "words" from the three schools are considered in terms of their common usage it does become evident that the fifteen participants are working with similar understandings of leadership. They are framing new methods using a commonality of language. This common language has been gained initially via the workshop process but further reinforced across the six-month research period.

Table 4: Word Commonality in Describing Leaders/Leadership

SEKOLAH MERAH	SEKOLAH HIJAU	SEKOLAH BIRU
Responsible (J1),	Responsibility (J131)	Responsibility (J272)
Sharing (J20)	Sharing (J132)	Share (J271)
Honest (J3)	Honesty (J156)	Honesty (J327)
Togetherness (J3)	Togetherness (J127)	
	Sincerity (J131)	Sincerity (J293)
Democratic (J4)	Democratic (J234)	
Trust (J23)		Trust (J280)
Wise (J6)	Wise (J162)	
Openness (J3)	Openness (J156)	Open (J265)
Planning (J155)	Planned (J130	
Communication (J104)	Communication (J159)	Communication (J297)
Flexibility (J64)		Flexible (J327)
	Trust (J218)	
Accountable (J21)	Accountable (J151)	Accountable (J328)
	Transparent (J182)	Transparent (J327)
Motivate (J9)	Motivate (J125)	Motivates (J299)
Enthusiasm (J66)	Enthusiastic (J203)	
Cooperation (J2)	Cooperation (J125)	Cooperate (J290)
Understanding (J65)	Understands (J174)	Understanding (J356)
Patience (J39)	Patient (J168)	
Discipline (J20)		Discipline (J305)
Spirit (J51)	Spirit (J129)	
Discusses (J121)		Discussion (J305)
	Firm (J178)	Firm (J307)
Just (J6)	Just (J 228)	Just (J 320)
Parallel (J23)		Parallel (J326)
Persistence (J16)	Persistence (J212)	Persistent (J294)
Perseverance (J39)	Perseverance (J245)	
	Charisma (J156)	Charismatic (J307)
Respect (J78)		Respect (J279)
Empower (J93)	Empowers (J214)	Empower (J288)
	Efficient (J156)	Efficiency (J290)

5. Cross School Analysis of Change Strategies

Participants from all three schools believed that the community outside the school would have judged change to have taken place at each school. While this was directed

at one level on physical changes that had occurred such as school improvements in the form of paving or flower beds or the introduction of scouting or a school canteen, it was also seen as a recognition of the way teaching and learning was occurring and the way in which the school was in general functioning in the six months following the Senggigi Beach workshop (see Table 5). In Table 5 "Level of Input" denotes the extent of involvement of the full school community.

Table 5: Changes in School Physical/Educational Environment

Changes	SEKOLAH MERAH	Level of Input	SEKOLAH HIJAU	Level of Input	SEKOLAH BIRU	Level of Input
Physical	Paving	Very High	Flower bed construction & planting of flowers and herbs	Very High	Badminton Court & Herb garden	Very low
Physical	Drainage	Very High	Addition of windows/ opening up the school	Very High	Establish school canteen	High
School Programs	Cleanliness program for students	High	Cleanliness program for students	High	Cleanliness program for students	High
School Programs			Adventure/ hiking	Very High	Introduction of scouting	High
Teaching and Learning	Move towards activity based classroom	Mod.	Move towards activity based classroom	Mod.	Move towards activity based classroom	Mod.
Professional	Move to shared leadership	Very high	Move to shared leadership	Very high	Move to shared leadership	Very low
Professional	Practice of parallel leadership	High	Practice of parallel leadership	High	Practice of parallel leadership	Very low
Professional	Inclusion of school community in decision making	Very high	Inclusion of school community in decision making	Very high	Inclusion of school community in decision making	Mod.

Two of the three schools did prove proactive in engaging in a change process through harnessing their new understanding of participative leadership following the workshop training. Both Sekolah Merah and Sekolah Hijau were keen to make use of this new learning to move their schools forward and both schools recognised that their environments would remain static unless they were willing to make changes. In both cases principals were willing to change from a previous model of top-down leadership where one person took responsibility for all decision making to a model of shared leadership. It was of prime importance to Sekolah Merah and Sekolah Hijau that the community would be able to see the level of change that had occurred through their reframing of their understanding of leadership from a positional perspective to a more inclusive shared model. Sergiovanni (1996) speaks of this vision of shared educational leadership that these two schools had moved towards as leadership that encourages the heart:

> Leadership for meaning, leadership for problem solving, collegial leadership, leadership as shared responsibility, leadership that serves school purposes, leadership that is tough enough to demand a great deal from everyone, and leadership that its tender enough to encourage the heart – these are the images we need for schools as communities. (p. 128)

Certainly the leadership model in both schools engaged the heart in ensuring that the best interests of all were attained. Similarly both were willing to practice parallel leadership, working in leadership relationships with members of staff, as a way forward. The principal of Sekolah Merah did this at the time of the paving project and the principal at Sekolah Hijau practised parallel leadership during the school's garden project. The teachers at both of these schools were comfortable in being part of a change process that involved them intrinsically. They felt that they had found a voice in creating a revitalised work environment that would lead to school enhancement. The school community in both instances was also enthusiastic about being included in the change process. Having their opinion sought was important but being included in school activities they helped to design that would lead their school forward proved empowering. Sekolah Merah actually framed their understanding of leadership as a way to manage change and both these schools saw leadership as a tool that could be used to do so. In contrast Sekolah Biru circled at the edge of change without

embracing it. Despite playing with new thoughts on leadership the Sekolah Biru principal chose to remain a top-down leader. He did not encourage school planning as a team as the principals from Sekolah Merah and Hijau did, so that any changes made were at an individual level at Sekolah Biru rather than at a wider school level.

6. Cross School Analysis of Implications for the Future

At the end of the six-month research period, the participants at Sekolah Merah saw shared leadership as forming part of their school habit providing a vehicle to take the school forward into the future. They considered that dealing with changes was an accepted part of this future. Sekolah Hijau participants were also excitedly proposing new projects at their school that would involve the continuing practice of shared leadership, consolidate gains already made and lead to further improvements. Both schools felt that the new-found shared leadership model was in no way tied to a need for an influx of funding to drive it further. They had learned as part of their means of operating during the six-month period that much could be achieved to benefit the school with minimal financial input. Sekolah Hijau thought of this in terms of "spirit". To both schools it was important that their wider communities recognised them for their actions and efforts rather than any material aspects. Neither of these two schools strove to compete in terms of wanting to be better than any other school as such but rather both schools simply wanted to do the very best that was possible for the community.

In contrast Sekolah Biru was keen to simply level themselves with other local government schools. The male teacher representative at Sekolah Biru wrote that he hoped that "At least it can be as good as other schools that are considered as good schools in the village" (J 302), as if the supposition was already in the community that Sekolah Biru was not up to an appropriate standard. Unlike the other two schools, Sekolah Biru was convinced that their way forward was tied to the provision of funding. Lack of money was used as a reason for Sekolah Biru failure to achieve goals. At the conclusion of the six months, the principal of Sekolah Biru was already looking to the school's involvement in another outside project, which offered funding rather than completing unfinished aspects from the leadership project that might help to consolidate the school's understanding of shared leadership.

Yet all three schools were in common agreement that a leadership training program similar to the one held at Senggigi Beach would benefit other schools. All fifteen

participants viewed the program as a way towards new understanding for other school communities and saw little reason for change in its format or method of delivery although it was suggested that future programs could vary in length to suit the needs of the community involved. Sekolah Biru was the only one of the three schools that suggested a change in terms of offering payment to participants for future leadership training programs. In contrast Sekolah Merah and Sekolah Hijau expressed their appreciation in having been included in this original training.

Thoughts in Conclusion

In terms of the level at which new leadership practices were introduced into these three schools it becomes clear that a marked difference exists between how Sekolah Biru has embraced change and how this has occurred at Sekolah Merah and Sekolah Hijau. The defining characteristic that sets Sekolah Merah and Sekolah Hijau apart form Sekolah Biru is that at both of these two schools the emphasis during the six-month research period has simply become one of working together to achieve the common good. Certainly both Sekolah Merah and Sekolah Hijau have been fortunate in having excellent role models in their two principals. This has enabled Sekolah Merah and Sekolah Hijau to extend their leadership practices so that the participants have benefited from both this individual understanding of leadership as well as the more all-encompassing understanding that working together will offer positive results. In contrast the Sekolah Biru principal has not actively encouraged change within his school community and has not advocated this same empowering belief in working together.

However this does not lead to a conclusion that the project has not been of value to Sekolah Biru. On the contrary individuals within the school have achieved exceptional movement forward that would not have occurred if the school had not been involved in the project. It has served to empower two young women to develop leadership skills that have led them to accomplish much on a personal level both in their community life and in their school context. It has opened the eyes of other members of the Sekolah Biru team to consider the place of community in relation to school practice. Thus the project has resulted in value in terms of individual understanding of leadership at Sekolah Biru. It does however point to the need to work closely with the principal of each school so that additional support to embrace change may be offered. This may be particularly fruitful for principals of long

standing whose leadership experience has been firmly established within a centralized top-down system.

Across all schools there was consensus that the style of delivery of the workshop was successful and that the program would offer benefits for other schools should more extensive participation be offered. Similarly there was consensus regarding the value of writing a reflective journal as a way of reviewing, self-evaluating and of planning for the future. There was also agreement that other aspects of the delivery of the program such as the visits to site, the inclusion of a photographic record and the use of a network meeting all positively contributed to the value to be gained from participation in the program.

A Metaphorical Perspective

In the initial session of the Senggigi Beach workshop the fifteen participants engaged in a story telling exercise involving the leadership required to build a local Sasak house. The participants spoke in an animated fashion of the process involved. Miles and Huberman (1994) note that in generating meaning from case study research "metaphoric thinking effectively unites reason and imagination" (p. 252). In many ways the building of a new home in a Sasak village community, stands as a suitable metaphor for the process in which each of the three Lombok schools individually engaged over the six-month period.

Although three new homes were built with certain style variations amongst them, the building process had much in common. Decisions regarding foundations for this future home were made at Senggigi Beach with choices considered as to the most significant materials to ensure ultimate building strength. Individuals then undertook further research via reading materials and books and held discussions back in their villages before making design decisions and moving forward to lay these foundations within a local setting. Over the following weeks they began to construct the framework for this home with the support of village members. While the design of the home chosen drew upon many local traditional elements it also differed from the standard Sasak dwelling so that it was of continuing importance to inform all who were labouring together on the nature of these changes and to openly discuss the appropriateness of choices made. As the scaffolding was erected many members of the local community were consulted for their input into the new structures and local villagers contributed their personal expertise to the construction in progress.

Consultations with an outside person were held on a six-weekly basis so that input could be gained on different methods to move the process forward. An ongoing "Log" was kept of all procedures so that different aspects could be reviewed for the future and so that there could be continual reflection upon whether best practice had occurred. The wider community and religious leaders expressed their approval of the newly completed structure. In traditional Sasak manner, the new occupants welcomed all to share their dwelling and kept their minds open to a range of possible house improvements for the future. In celebrating the new dwelling the community recognised that a different style of building had been created as part of their village but felt comfortable with this new home in their midst. They rejoiced in the fact that they had been actively part of its construction and were also strong in their belief that they would always be consulted should rooms be rearranged or added to. They considered that as a community they shared ownership and were welcome there at all times not merely as guests but as actual partners. Thus they offered their blessing.

The Research Perspective

Essentially the central issue in relation to this research questions the impact of a leadership training program on school-based management and school community action when Indonesian schools currently involved in an Aid organization project are presented with a range of leadership images through a leadership training program. The outline for the Senggigi Beach leadership training workshop and the participants' comments both in terms of the journal entries and final interviews confirm that certainly a range of leadership images were presented within the program. These images expanded their views of leadership to encompass new challenges such as cooperative leadership, teacher leadership, parallel leadership, bottom-up leadership, socially responsible leadership etc. The images were presented in a variety of formats to promote experiential learning and were personalised and internalised by the participants through practical experience. However in order to consider how these images impacted on school-based management and school community action it is of value to initially review what changes in understanding in relationship to leadership occurred for the fifteen participants.

Changes in Understanding about Leadership

The fifteen participants certainly came to the initial leadership training workshop with their own understanding of what leadership meant to them, an understanding that included leadership that was one person's responsibility, leadership that was not open to all, leadership that was confined to formalised settings, leadership that was gendered as a male activity, leadership that was a product rather than a process, leadership that didn't require communication with all stakeholders in the school community, leadership that meant one person was responsible for all of a school's planning, leadership that was given and not earned by nature of a person's position, and leadership that didn't require reflection.

Over the period of the workshop these understandings did change and they continued to change across the span of the following six months. The most dramatic change came in terms of an understanding by the participants across all three schools that in order to be a leader of others one must first be a leader of oneself. There was a need expressed to get one's own house in order, to internalise the new understanding of leadership before there could be any translation into a wider leadership world. This internalisation occurred via an understanding of the materials presented at the workshop together with the practical activities following the workshop but primarily it occurred via the opportunity to step back and reflect upon new meanings for leadership during the individual exercise of writing a weekly journal.

The journal writing allowed each participant to ponder the question of what leadership meant on a very personal level, to consider its core meaning for the individual and thus to have a starting point, a personal framework that could then be further used in a range of leadership situations. Reflection meant that newly trialled leadership activities could be systematically reviewed not by a person in "authority" or even by a peer but more importantly by the specific individual concerned, providing the security of allowing for trial and error in a very private domain.

By starting with themselves, by understanding that change isn't a possibility in the broader sense at an organizational level unless change first occurs at a personal level, participants were then able to move forward and encompass other changes such as a change in thinking as to who could actually take on a leadership role. Having come to the workshop with a belief that the principal was the school leader and that others

were there to support or follow rather than to lead the participants made a dramatic change in this understanding, opening up the possibilities of leadership roles that had never before considered available to them. The community representative from Sekolah Biru is a prime example of this. In expanding her understanding of who could take on leadership she was able to find new pathways for herself and at the same time to encourage leadership in others. This expansion of leadership's spectrum to be so inclusive gave many a voice that they had not had previously. The community representative of Sekolah Merah translates this as having confidence to take on leadership in new surroundings as well as in his daily work. Driving this confidence is the new learning that leadership is each person's right rather than something that is bestowed or inherited. This concept of leadership being open to all was also related to the participants' new understanding of the extent to which leadership skills may be transferred into a variety of life's situations. If leadership was not simply the responsibility of one person then each of them was capable of taking on leadership skills not just at the school but also in the community, religious and family arenas.

From this changed understanding came the dramatic change in outlook that leadership is a cooperative effort and that shared leadership is the optimal way to move forward in school settings. Following the Senggigi Beach workshop both the principals of Sekolah Merah and Sekolah Hijau recognised that while they were leaders they were not the only leaders and that so much more could be achieved if they shared the leadership experience across the school. Yet they took this understanding to a further new level by also embracing the need for communication amongst all members of their school communities, choosing to speak less and listen more as a result of their new understanding. This brought to their schools a change in the source of authority, a substantial shift in terms of the reculturing of their schools. In choosing to encourage staff planning rather than the delivery of decisions from a top-down mode, they were in fact encouraging a collaborative framework that was wholeheartedly embraced by their school communities.

Connected to this is their new understanding that leadership is a process and not a product as the participants had formerly believed. The journals show an understanding that leadership is a process that is continually built upon, added to, reworked and renewed rather than a packaged event that is confined to a particular time or place. When the young female teacher at Sekolah Biru speaks of her new process of

undertaking leadership to encourage the cleanliness of her students she also speaks of how her personal attitude to involvement in leadership has altered during the six months. During that period of time she has learned new methods of dealing with her experiences and a new means of expressing herself as a leader. She had learned that a leader can be proactive and does not need to make use of corporal punishment to achieve goals.

In terms of the understanding of leadership as a gendered issue, the participants showed differing levels of change. While the principal of Sekolah Merah claimed to be guided in her leadership by her "status" as a woman, in reality she was always keen to embrace new leadership understanding that involved moving forward as an equal partner with the male members of her school community. She was comfortable with having a public voice. She stated in her journal a desire to review the processes that other female leaders had used, demonstrating an interest in moving forward with her own beliefs in relation to gender. The School Committee member from Sekolah Biru certainly represented the most dramatic change in perception in terms of the female's role in leadership following the workshop. Her new understanding determined that she made changes in how she functioned as a woman, still always mindful and respectful of village custom but at the same time quietly prepared to challenge traditional attitudes and take on leadership despite being confronted by much male opposition.

Dynamics of School Operations

How do these changes in the understanding of leadership actually impact upon the dynamics of school operations within the school community? In order to consider changes in school dynamics it is of value to consider the role played by each of the stakeholder groups. Any change in a principal's perception of leadership by necessity impacts significantly on the manner in which a school operates. The impact of the principals' shift in understanding of leadership is more evident at Sekolah Merah and Sekolah Hijau than it is at Sekolah Biru. At each of these two schools the principals chose to change their leadership styles from more directive approaches to a consultative style. Neither principal was an unapproachable authoritarian figure prior to the workshop. However both principals recorded that they believed prior to the input of the workshop that leadership was their sole responsibility in the school and so had taken on a significant burden in terms of leading their schools since their

appointments. In reflective activities following their changed understandings and subsequent changed leadership roles each of these principals acknowledged that their schools could move forward more significantly when this leadership role was extended and dispersed.

In contrast the principal of Sekolah Biru chose to continue in his traditional directive manner, viewing his role as the pivotal leadership for the school and not choosing to extend leadership to others within his school community. Both the principal of Sekolah Merah and the principal of Sekolah Hijau have been in their positions as principals for a relatively short period of time having each been appointed in 2002. Both have an interest in enhancing their school climate. The principal of Sekolah Biru has a much longer history as a principal having been appointed as a school principal twenty-five years previously although he was transferred to Sekolah Biru in 2002. Although interested in the leadership concepts presented, he proved very set in traditional ways and was not active in encouraging change, constantly referring to the need to maintain what he saw as the established status quo, an individual principal-led leadership hierarchy. Thus willingness and an openness to change on behalf of the principal does have consequences for the impact within the school community of a leadership training program. It does not however imply that change cannot occur at the school community level given a principal who is not open to change. Sekolah Biru experienced change as a school in spite of the principal's position. It was however change that was individually driven rather than being instigated across the broader school spectrum.

The changes resulting from the principals' altered understanding regarding leadership at Sekolah Merah and Sekolah Hijau can be seen concretely in terms of the introduction of consultative school planning. At the time of such planning each of these principals encouraged staff members to have a voice and to organize the trialling of new concepts in classrooms for teaching and learning such as student centred activity based learning. In practical terms it also translated into extending leadership to teachers to take personal responsibility for various school projects. It heightened communication within the two schools by clarifying the ground rules as to what rated as necessary information, information that everyone should have. Formerly the report back to the principal system had implied that all information regarding anything undertaken in the school at any level must be reported to the principal.

Following the workshop each of these principals encouraged staff to share information and also encouraged them to make personal decisions as to what and how much required reporting at any given time. In effect this was a relinquishing of previous control by the two principals and a public statement that a school leader should have choices to make decisions without having to continually consult with the principal. In essence these efforts changed the culture of the two schools by heightening the sense of trust that all members believed to have been newly encouraged.

What occurred was a demystification of the concept of leadership. This was particularly recognisable amongst the teacher participants. Prior to the workshop all six teachers had considered that there was a distancing relationship with leadership simply equating leadership to the principal "in charge" of their school. Following the workshop choices emerged for these teachers that they hadn't previously recognised as being available to them. They had options to work in tandem with the principal to undertake a project as the teacher at Sekolah Merah did when he led the paving project, to work individually as a leader as the teacher at Sekolah Biru did when starting up a scouting group and to lead other teachers in introducing new PAKEM ideas into the classroom as the teacher at Sekolah Merah was able to do. At Sekolah Merah and Sekolah Hijau the teachers found a new voice in taking part in regular planning sessions and eagerly stated in their journals how important this change was in terms of vitalizing their schools.

For members of the three School Committees at each of the three schools change in an understanding of leadership also brought with it changes in the dynamics of the three school environments. All three schools were already strongly grounded in their local community. All six of the community representatives recognised the need for this prior to the workshop. However following the workshop there was a heightened sense of how relationships with the local community could be harnessed for the ongoing benefit of each school. When the community representative of Sekolah Biru felt comfortable in starting up a canteen/bookshop at Sekolah Biru she was in fact changing community perception of how parents could become involved at a school level in leadership activities. Similarly when the Head of the School Committee approached the principal and teacher in charge of the paving project at Sekolah Merah with a proposal from the community to extend the paving even further, he was

displaying a leadership role that extended beyond his boundaries prior to the workshop. With his newly developed skills following the workshop the teacher from Sekolah Merah was therefore able to work with the community in strengthening their commitment to the school. The Head of the School Committee at Sekolah Hijau in starting a community literacy group and founding a kindergarten was also sending out new messages to the community as to how leadership could function at Sekolah Hijau. He was affirming that there were really no boundaries between school and community for Sekolah Hijau. Education could be shared both within the school gates and outside in the village.

The dynamics of change at Sekolah Hijau warrant specific comment. Prior to the workshop the principal and other members of staff and the School Committee were eager to further develop their school in terms of what it could offer educationally to the local village children. They felt that in doing so they would raise the profile of the madrasah in the community. By raising the school's profile they hoped to increase enrolments and thus make the small school a more viable institution. Prior to the workshop they had no plan of how they could move forward with this. Following the workshop all five of the participants from Sekolah Hijau found that their changed understanding of school leadership offered them both inspiration and a practical strategy in terms of realising their school's vision. Certainly their changes in understanding leadership encompassed distributed leadership, cooperative leadership and leadership that involved trust. Yet it went beyond this to also advocate that leadership must be from the heart, and that it must be capable of serving the needs of others. Prior to the workshop Sekolah Hijau had been a school with a simple and certainly ethical method of operation. The principal led the school guided by the Head of the local Yayasan or founding organization. During the workshop Sekolah Hijau reflected upon some significant questions in relationship to leadership and their future actions reflected their answers. Sekolah Hijau came to the conclusion that each person is a servant first and a leader after that. Thus to lead one must serve. Service translated into action as achieving the best possible outcomes for their students and their families regardless of any lack of physical resources or funding.

Thus having no money was not an excuse for postponing school excursions. A school excursion that didn't require funding was a viable option. A school excursion that also included community members as participants was an even better option. Lack of

funds to provide wall charts in classrooms with the introduction of PAKEM was not an excuse. Sekolah Hijau found that children's poetry and artwork were readily available to be attached to fishing line strung from one corner to the next. Serving the community meant giving time and effort during school hours and beyond and putting the interests of others before personal concerns. It meant that one didn't lead because this was a position that brought with it power but one led because leading helped someone else along the way. Leading was only valued in terms of how it could benefit others.

Serving the community also meant that those who were served were always consulted in terms of future endeavours. Thus from the day of their return to their village following the Senggigi Beach workshop the five participants put this into practice by calling a community meeting to work through physical and educative changes at Sekolah Hijau that these workshop participants felt that their new understanding of leadership suggested. The method of operation for Sekolah Hijau was therefore about sharing vision. With shared vision also came shared accountability. If all were going to move towards the same desired outcomes then all must take responsibility for how this occurs. Thus Sekolah Hijau demonstrated a holistic way of looking at change. They didn't merely confine themselves to advocating change in one small area as a result of their changed understanding of leadership but rather looked at the big picture, the entire school community. This service via leadership also fulfilled a Sekolah Hijau need for socially responsible leadership, leadership that ensured that all those with whom they shared their lives were better off because of the manner in which leadership was addressed. Thus when the Head of the Sekolah Hijau School Committee started up the local group to work with illiterate villagers he was practising socially responsible leadership.

Future Leadership Training

If changes in understanding do occur during a leadership training program and these changes are converted into recognizable action at a school level, it is also significant to consider the form in which leadership training could be included in future Aid projects. This question necessitates two areas of response. Firstly the actual form or style of delivery of any further program needs to be considered while secondly it is important to consider the possibilities of the variation in attachment to future Aid projects. In reviewing the style of delivery it is worthwhile to consider the value of the

experience registered by the fifteen participants who have already participated in the initial research experience. All fifteen participants rated the workshop in the Workshop Evaluation as being either "excellent" or "good". Similarly they rated the course as being "excellent" or "good" in terms of correlation with work needs, suitability of course content, training materials and workshop style (See Appendix C). During the individual interviews that came at the conclusion of the six month in-school supported program, the participants unanimously supported the concept of a live-in workshop as a method of commencing the process of leadership understanding and felt that changes in the workshop program were neither warranted nor advantageous. Additionally they supported the method of reflective learning with a majority choosing to continue writing a journal in the future, and believed that the site visits were essential in supporting learning at the school site. Some participants suggested a longer workshop would be advantageous.

The participants proved comfortable with the initial style of delivery. The original format may therefore be considered as an optimal delivery method. However because Aid projects vary so much in length and in style of delivery according to their setting and purpose a definitive, proscriptive delivery length is not advisable. Within some Aid projects it may prove viable to extend the period of the workshop. Similarly a shortened version of the workshop program is another alternative if time constraints exist in a particular project. While the live-in style of the original workshop proved conducive in allowing the participants freedom to learn away from regular work pressures and to focus completely on the leadership issues, a workshop where participants attended on a daily basis is also possible. Thus the initial program is seen as being adaptable in terms of length of delivery. What is seen as being a definite commitment within any leadership training program on the basis of this research is that site visits are an integral part of the training as they allow for issues to be resolved and new concepts to be aired. Within an Aid project there are many and varied methods of addressing such site visits in conjunction with aspects of the delivery of related programs. At a local level Field Facilitators who are frequently included in the local staffing of Aid projects could be trained to support the leadership practices during their regular visits to schools.

In terms of actual attachment to a future Aid project a variety of opportunities are relevant. Aid programs frequently involve Project Preparation Technical Assistance

(PPTA) programs. These PPTA programs are grant projects designed to prepare for the related longer term Aid project. The PPTA trials and tests possibilities for the lengthier Aid project in the sited project situation to confirm design decisions and may last from one to two years whereas the ensuing Aid project may be up to five years or more. These PPTA's are frequently said to be "piggy backing" the larger loan project. Thus this leadership training program could be contained within a PPTA. Bilateral donor programs also frequently involve Feasibility and Design Studies of up to six month duration, which are again carried out at the specific location of the intended broader Aid project. It would also be of value to set this leadership training program within a Feasibility and Design Study. Being successfully trialled within either a PPTA or a Feasibility and Design Study would assume transference of the training into the larger Aid project. The majority of these Aid projects are carried out in disadvantaged rural areas throughout Indonesia. Having undertaken the original research in a highly impoverished rural area sets a precedent in terms of repeating the research across other similar projects elsewhere.

Appendix A: Donors: Indonesian Educational Aid Projects

BILATERAL DONORS		MULTILATERAL DONORS	
Japan International Cooperation Agency	JICA	The World Bank	WB
Australian Agency for International Development	AusAID	The Asian Development Bank	ADB
United States Agency for International Development	USAID	International Monetary Fund	IMF
Japan Bank for International Cooperation	JBIC	International Development Bank	IDB
German aid	GTZ	United Nations Development Program	UNDP
United Kingdom Department for International Development	DFID	United Nations Educational Scientific and Cultural Organization	UNESCO
New Zealand Aid and Development Agency	NZAID	United Nations Children's Fund	UNICEF
Canadian International Development Agency	CIDA		
Netherlands Ministry of Foreign Affairs			

Appendix B: Questions asked in the Weekly Journal

1. What leadership experiences was I involved in this week?

2. Who else was involved in these leadership experiences?

3. What results did I hope to achieve from my involvement in these leadership experiences?

4. What were the actual results of these leadership experiences?

5. What did I learn about leadership from these experiences?

6. Are there any other leadership concepts that I would like to try next time?

7. Do I have any other thoughts/reflections on leadership to add?

Appendix C: Summary of Workshop Evaluation

CATEGORY	Excellent	Good	Average	Fair	Poor
Matching of workshop to participants' needs	10	5	0	0	0
Relevance of the workshop to participants' jobs	11	4	0	0	0
Appropriateness of the workshop content	11	3	1	0	0
Quality of the workshop materials	13	2	0	0	0
Workshop teaching and training methods	13	2	0	0	0
Workshop rating overall	8	7	0	0	0

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THE IMPACT OF A LEADERSHIP TRAINING PROGRAM ON SCHOOL BASED MANAGEMENT AND SCHOOL COMMUNITY ACTION

in Praya Barat Daya, Lombok, Indonesia.

Report to the Ministry of National Education:
Jakarta, April 2006.

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Diagrams

Glossary of Terms

AIPRD:	Australian Indonesian Partnership for Reconstruction Development
AusAID:	Australian Agency for International Development
ADB:	Asian Development Bank
Bahasa Indonesia:	Indonesian language
biru:	blue
CBEP:	Community-Based Basic Education for the Poor
CLCC:	Creating Learning Communities for Children Program
dua:	two
Field Facilitators:	Provide on the job/technical support for school-based management egg preparing School Development Plans.
hijau:	green
idul fitri:	feast celebrating the end of the fasting period
JFPR-CBEP:	Japan Fund for Poverty Reduction–Community Based Basic Education for the Poor
jilbab:	female head covering/Islamic veil
Kepala Desa:	Village Head
LCD:	liquid crystal display projector
Lombok Tengah:	Central Lombok
madrasah:	Islamic day school
merah:	red
MONE:	Ministry of National Education
MORA:	Ministry of Religious Affairs
musholla:	small building/room in a public place set aside for performance of religious duties
PAKEM	Pembelajaran Aktif, Kreatif, Efektif dan Menyenangkan-Active Creative Effective and Joyful Learning
PIM:	Project Implementation Manual
Praya Barat Daya:	South West Praya
Ramadhan:	Islamic holy month of fasting
Sasak:	language/culture of Lombok
satu:	one
sekolah:	school
School Committee:	A group composed of an odd number of members, (minimum of nine) representative of parents, educational professionals, students, community leaders, industry/trade representatives, school alumnae and three representatives from the local community.
SDN:	Sekolah Dasar Negeri- National Primary School
tiga:	three
tuan guru:	Islamic community religious leader in Lombok
UNESCO:	United Nations Education, Scientific and Cultural Organization
UNICEF:	United Nations Children's Fund
USAID	United States Agency for International Development
yayasan:	non-profit foundation

PREAMBLE

This Report was presented to the Ministry of National Education of the Republic of Indonesia at the Office of the Director General of Primary and Secondary Education, Dr Hamid Muhammed, on 4th April 2006. The Presentation was attended by four of Dr Hamid Muhammed's colleagues from the Directorate. Dr Sumarno, the Team Leader of the Japan Fund for Poverty Reduction-Community Based Basic Education for the Poor (JFPR-CBEP) Project to which this research was attached also attended the Presentation. In addition twenty-six members of the Aid/Donor Community and other stakeholders in Indonesian Aid projects were present (see Appendix A). The organizations represented included Australian Aid for International Development (AusAID), United States Aid for International Development (USAID), the Asian Development Bank (ADB), the Australian Embassy, Save the Children's Fund, Australian Indonesian Partnership for Reconstruction Development (AIPRD), Austraining, ORACLE and SAGRIC International. The Presentation (see CD: *Presentation to MONE*) included:

- An overview of the research project

- The research methodology

- The workshop program

- The six-month leadership training program

- Outcomes from the research

- Recommendations

Six copies of the Report in both English and Indonesian were presented to the Ministry representatives. All present were given a copy of the Executive Summary of the Report in either English or Indonesian and email access to the

complete Report in either English or Indonesian. The Presentation included the opportunity for a range of questions and discussion time. During question time it was noted by Dr Dan Moulton, Chief of Party for the USAID Decentralized Basic Education 1 Project, that USAID had requested the delivery of a one day version of the Lombok two day leadership training program in July 2004. This one day leadership training program was delivered to seventy members of school communities in post-tsunami Aceh as part of a three day program on school based management.

Following the Presentation to the Ministry on 4th April, 2006, a range of organizations and individuals including AusAID, AIPRD, the Australian Embassy, SAGRIC International, Austraining and Dr Sumarno requested a full copy of the Report. The Australian Embassy circulated the Executive Summary of the Report to all of their regional Indonesian Educational Offices. James Lee from the Design team for AusAID's Basic Education Project requested a full copy of the Report to consider the inclusion of the leadership training program during the design phase of the Basic Education Project, which will see the expenditure of A$355 million in selected Indonesian Provinces across a three year period commencing June 2006.

It is to be noted that all costs for the leadership training program and the research were covered by the researcher. Although the research was attached to an Aid project the JFPR-CBEP project did not make any monetary contribution to the six-month leadership training program or to the ensuing research. An overview of expenditure for the leadership training program is provided in Appendix B. The expenditure includes A$2,712.16 for the actual workshop program with an

additional cost of A$4,889.60 for the full six-month training program.

Following the presentation of this Report to the Ministry of National Education a copy of the Executive Summary was mailed with an explanatory letter to each of the fifteen participants. A copy was also sent to Ibu Nila Wardani, the Community Participation Consultant for the JFPR-CBEP Project and to Bapak H. Kama, Head of the Department of Education and Culture, Praya District Office in Central Lombok.

EXECUTIVE SUMMARY

Research into the impact of a Leadership Training Program in Three School Communities in Praya Barat Daya, Central Lombok

Increasing the understanding and application of school-based management within school communities is a current priority within the Indonesian education system. This is not a simple task given the variety and number of stakeholders involved from principals, teachers and staff of local education offices through to parents, students and other members of the wider school community. Training programs in developing school-based leadership are seen as being one worthwhile method of assisting school communities to work within a school based management environment throughout Indonesian schools.

Without examining the wider context of school based leadership and incorporating a range of effective leadership practices into each school's method of operation, its culture and its climate, there is little likelihood of schools being able to successfully work within a decentralized educational world. This research project considered the impact of offering leadership training to three Central Lombok school communities in a practical manner that may be replicated in other Indonesian schools. At all times throughout the project the needs of the local stakeholders were seen as being of primary importance and sensitivity to local context, local religion, customs and culture was considered a priority. The research officially commenced in June 2004 and was completed in February 2005. It was preceded by five initial site visits to Lombok between July 2003 and May 2004.

The outcomes of this research indicate that a leadership training program, which is structured with an initial two day workshop followed by six months guided in-school leadership practice, is a valuable attachment to future Aid projects in Indonesia (see Diagram 1). The research project undertaken in Central Lombok was itself attached to an Aid project. It therefore considered the difference in impact with two groups of schools both involved in the same Aid project. The first group of three schools was actively involved in the six month leadership training while the second group of schools was given no leadership training. All six schools took part in the Japan Fund for Poverty Reduction Community-Based Basic Education for the Poor (JFPR-CBEP) Project in Central Lombok.

The three schools given the leadership training through the research project showed significant advances in leadership practices, which were of value in addressing the needs of school based management. The second group of schools demonstrated no change in leadership practices across the six month period. Given their new experience of leadership at the end of the six month training period, the three targeted schools demonstrated an ability to undertake the essential tasks required for decentralization. These tasks included an increased involvement in decision making, inclusion of community in school practices, accountability, engagement in ongoing professional development and movement to a localized curriculum. The second group of schools was not able to demonstrate any enhanced ability to undertake these tasks at the conclusion of the six month period.

Diagram 1: Overview of Educational Leadership Research Project: Central Lombok
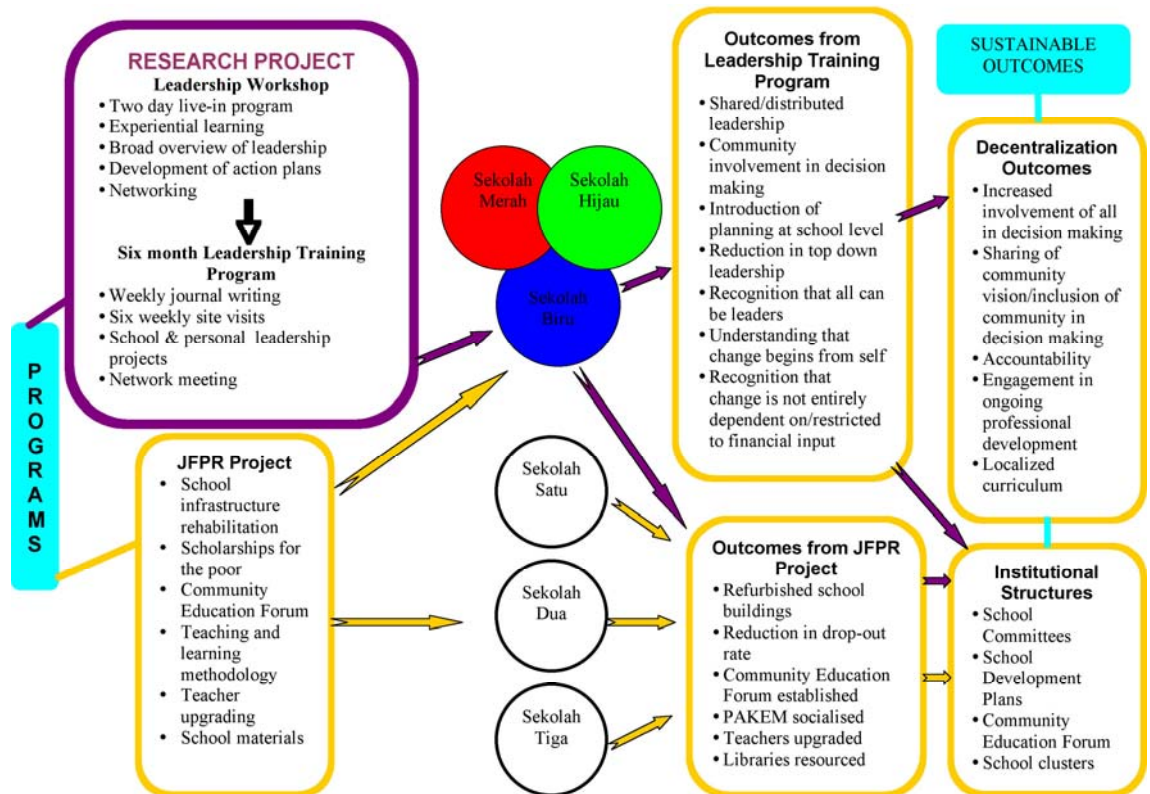
Overview of Methodology

1. Three schools were selected to take part in leadership training that were already currently involved in an Aid project, the Japan Fund for Poverty Reduction Community-Based Basic Education for the Poor (JFPR-CBEP) Project. JFPR-CBEP involved a total of 148 schools in Lombok and Sumbawa. The focus of the JFPR-CBEP Project was to improve the physical facilities as well as the teaching and learning outcomes in the 148 schools involved. This was done primarily through structural refurbishment of schools and by upgrading teachers in specific curriculum areas.

The JFPR-CBEP Project also addressed issues such as scholarships for the poor, basic sanitation, lack of classroom furniture and lack of library resources (SAGRIC, 2004). School based management was considered within the JFPR-CBEP Project in terms of establishing School Committees, formalizing Community Education Forums and providing assistance with writing School Development Plans. It was not within the brief of the JFPR-CBEP Project to offer specific leadership training for any of the 148 schools involved.

2. Three village primary schools were selected for participation in the leadership training program. The three schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru had been assessed as being below the poverty line prior to their inclusion in the JFPR-CBEP Project by a scale that involved consideration of the Enrolment Rate/Drop Out Rate, teacher quality and training, condition of buildings, classrooms, furniture, books, sanitation and water supply (SAGRIC, 2004). All three schools were willing participants and each school had expressed an interest in professional development. The schools varied in size with 118 students at the first of the government schools, 290 students at the second government school and 80 students at the madrasah.

3. Each school chose five participants, which included the principal, two teachers and two community representatives. The sample included one female principal and two male principals with a total of five female representatives in the group of fifteen. The schools were given a colour-coded label for the purpose of confidentiality. The staff at the first government school, the Red School (Sekolah Merah), were all

government paid, while two of the ten staff at the second government school, the Blue School (Sekolah Biru), were honorary. All ten teachers at the madrasah, the Green School (Sekolah Hijau), were honorary while the Sekolah Hijau principal received a government income through the Ministry of Religious Affairs (MORA). The fifteen participants were Muslims and all children at all schools were Muslims.

4. All fifteen participants took part in a two day live-in leadership training program at Senggigi Beach, Lombok that highlighted shared or participative leadership. A range of topics was covered such as the characteristics of a leader, leadership styles, leadership theories, management versus leadership, defining leadership, teacher leadership. The model used for delivery was Pembelajaran Aktif, Kreatif, Efektif dan Menyenangkan (PAKEM), which translates as Active, Creative, Effective and Joyful Learning with an emphasis on group work, participation, role plays, case studies and story telling. Following the intensive sessions, which offered a broad perspective of educative leadership, each school defined the term leader and leadership as a focus for understanding. In addition each school planned school-based projects that would enable them to practice ongoing learning about leadership at their school base over the following six month period.

5. Reflective activities were built into the six month period following the initial weekend workshop. Each participant completed a weekly reflective journal that offered the opportunity to plan, self evaluate and self monitor his/her leadership journey. In addition each school was provided with a camera and films to keep a pictorial chronicle. A site visit was made to

each of the three schools on a six-weekly basis to discuss issues and a joint network meeting was held five months into the project.

6. Data was collected via individual interviews at the conclusion of the six months. In addition the journals were collected and translated on a six-weekly basis and became a rich source of data collection. Data was used to inform three individual case studies for the three schools. This then allowed for a cross-case analysis. This proved a substantial framework in terms of clarifying findings and making future recommendations. All participants were given pseudonyms for the purpose of reporting data confidentially.

7. The workshop was delivered in English with translation into Indonesian. All journal entries were translated into English and final interviews were conducted in English with translation into Indonesian. The translator was also fluent in Sasak, the local language of Lombok.

8. An additional three schools, two government and one madrasah, were chosen as a basis of comparison within the project. The three comparative schools were situated within the same geographical area as the three targeted schools. All three comparative schools were also part of the JFPR-CBEP Project. These schools received the same input from the JFPR-CBEP Project as the three targeted schools in terms of school refurbishment, scholarships for the poor, teacher upgrading in specific curriculum areas and materials for classrooms and libraries. While focus groups were held at each of these three schools at the beginning and end of the project the comparative schools received no form of leadership training via the leadership training program.

Outcomes from the Leadership Project

1. Sekolah Merah, Sekolah Hijau and Sekolah Biru did enhance their ability to work effectively within a decentralized educational environment through their involvement in the leadership training program. This was done in a manner that built sustainable practices. The three schools displayed a growth in a range of areas that are considered essential to decentralization. The three targeted schools indicated:

    -   A new ability to engage in shared decision making

    -   Integration of the school's vision with that of the community and the inclusion of community stakeholders

    -   Efforts to restructure roles at the school base

    -   A determination to be both accountable and transparent

    -   Engagement in professional development

    -   The desire to localise curriculum

2. Participants from Sekolah Merah, Sekolah Hijau and Sekolah Biru believed that the schools had moved forward from a top-down authoritarian style leadership, which saw the principal as the sole leader to a shared model where all within their school communities could offer leadership at various times.

3. The schools learned much about shared leadership through leadership projects that were planned by each school during the workshop. Each of the three schools devised projects that involved improving school cleanliness and enhancing teaching/learning practices. The three schools therefore learned to operate using shared leadership.

4. Schools changed from a model where the principal designated all tasks to a model where planning was done on a whole school basis. Staff stated that they were empowered by their input into this process.

5. The role of the principal was seen as impacting on school capacity to embrace changes in leadership practice. In situations where the principal was unwilling to make leadership changes the school was less likely to move forward as a whole.

6. Participants were encouraged to individually practise newly learned leadership skills at home, in the village community and in their religious community. A range of over seventy individual leadership experiences was listed in journal entries.

7. Factors such as the financial status of the school, school size, government/private, honorary/paid employment and level of teacher training were not seen as impacting upon either the commitment to the project or outputs from the project.

8. The model used for the training program with a two day live-in workshop followed by a supported six month in-school experience was seen as highly effective.

9. The use of an experiential approach using PAKEM methods was valued as effective workshop practice. It additionally offered a model for classroom experiences back at school sites.

10. Writing reflective weekly journals was seen as an effective means of personal accountability that encouraged planning.

11. All members of the local community were included as significant stakeholders in the school's affairs so that throughout the six month

period the community worked with the school to produce optimum results.

12. No change was noted in any leadership practices at the three comparative schools, Sekolah Satu, Sekolah Dua and Sekolah Tiga at the conclusion of the project period.

Project Recommendations

It is recommended that:

1. The leadership training is attached to future Aid projects as leadership training can work hand in hand to enhance and complement a range of other educational inputs, such as teaching/learning methodologies, community involvement and school accountability training.

2. A distributed, shared experience of leadership is the primary focus as the optimal choice for school communities as this creates the opportunity for schools to achieve their mission and vision via a cooperative effort.

3. The basic ratio of principal plus two teachers plus two school community members is seen as being optimal in terms of offering all stakeholders a voice.

4. The process of selection of participants at the school level should be monitored to ensure that this is participative and that there is an equitable male/female distribution.

5. The initial workshop is delivered in a live-in mode at a venue away from school and community distractions.

6. Training groups share a commonality of purpose such as having a primary or secondary orientation.

7. The workshop is experiential based on PAKEM methods.

8. The inclusion of planned project work to trial new leadership concepts at the school level is an essential aspect of the leadership training.

9. Journal writing for reflective purposes is considered integral to on-going training.

10. Site visits on a regular basis are considered to be essential to maintain on-going momentum and to clarify issues.

11. Financial input into the leadership program is minimal, covering workshop and material costs for the participants but not offering a contribution to school project work. In this way participants learn to become self-reliant as leaders.

12. The leadership training program is suitable for up to 70 participants. In addition the possibility to expand the workshop to three or four days is valid. A revised one day program could also sit comfortably within the framework of broader school based management training programs.

13. The role of the principal in implementing change following a training program is seen as being crucial to the extent of overall school change. Additional support at the school level should be provided for principals who are locked into an hierarchical model of leadership. This support could include regular network meetings with other principals involved in the project as well as additional site visits by the project consultant to encourage wider school changes.

SECTION ONE

1. Description of the Project

1. 1 Background to the Research

This research was undertaken into the impact of a leadership training program on school based management and school community action in Central Lombok in South West Praya (Praya Barat Daya). It commenced in June 2004. The research involved three rural school communities in the form of an initial two day leadership training program followed by a six month process of leadership practice. The intention of the research was to offer practical insight into leadership training strategies for school community personnel. This was intended to provide a process for functioning as effective leaders within the demands of a newly decentralized education system. Additionally the research aimed to suggest future strategies for leadership training at other educational sites within Indonesia.

The three targeted primary schools involved were all attached to a broader Aid based project, the Asian Development Bank's (ADB) Japan Fund for Poverty Reduction-Community-Based Basic Education for the Poor (JFPR-CBEP) Project. Three further schools involved for comparative purposes were also attached to the same JFPR-CBEP Project. The research was undertaken as part of a Doctorate in Education through the University of Southern Queensland. Permission was granted from the Ministry of National Education Directorate General of Primary and Secondary Education/Directorate of Junior Secondary Education through Bapak Didik Suhardi, Head of Sub Directorate of Program and Interagency Cooperation (see Appendix C). In addition permission was granted from Dr. Sumarno, Team Leader and School Based Management

Consultant for the JFPR-CBEP Project, to conduct the research in three of the 57 schools in Praya Barat Daya involved in the JFPR-CBEP Project (see Appendix D).

1. 2 Research Questions

When school communities are involved in a leadership program that offers initial intensive training followed by a supported period of practice within the school environment:

- What changes occur in the perceptions of leadership for teachers, principals and school community members?
- How do these changes impact on the dynamics of school operations within the school community?
- In what form could leadership training be included in future Aid projects?

SECTION TWO

2. Consideration of Relevant Literature

2. 1 Overview

Prior to the commencement of the research a literature review was conducted in order to consider a range of current literature that would inform the study in relation to how leadership training may impact upon school communities within an Indonesian context. The literature review is included here in its entirety as an appendix (see Appendix E) as it is considered that all research benefits through an understanding of existing knowledge in its relevant subject area, offering "analysis and synthesis of previous work in such a manner that new understandings of that work are uncovered, and the way is opened for new scholarship or research" (Bruce, 2001, p.158). The literature presented is drawn predominately from western sources in that it historically reviews aspects such as the development of leadership theory. Relevant South East Asian literary material has also been included particularly in areas such as decentralization.

2. 2 Five Literary Themes

This literature review identifies five important key areas that are seen as intrinsic to making meaning of the effect of a leadership training program on school based management and community action within Indonesian school communities:

1. The dynamics of decentralization

2. The framing of leadership

3. The impact of the change process

4. The significance of community

5. The implications of leadership training programs

1. This research is set specifically within an Indonesian educational environment that has recently experienced decentralization. Decentralization brings with it the need for new leadership skills as individuals move from a centrally directed model to a locally empowered system. Therefore, prior to the study, it was considered important to review the relevant literature on decentralization that offers insight into inter-relationships between decentralization and school leadership. Indonesian schools are still within the transition phase of decentralization. This process is made all the more difficult by the great disparity between resources and capabilities across individual school sites throughout the islands of Indonesia and the wide ranging differences in specific cultural contexts from one area to another. In recognising that traditionally Indonesia has been a centralized society in which "top-down" leadership has applied, literature in relation to "bottom up" leadership is reviewed to offer insight into future possibilities for leadership training within this environment.

2. Secondly while literature certainly abounds in the area of both leadership and educational leadership in general, it is important through this literature review to identify a range of this leadership literature that serves to provide a broader theoretical framework for the particular questions posed in this study. The literature relevant to the first element of the research question, that is, the changes that occur in the participants' perceptions of leadership, has been considered to enable exploration of the meaning that is attached to the term itself as well as the theories that guide its practical implementation.

To enable leadership theories to be placed in perspective an historical overview of theories has been provided. It is only through systematically reviewing such theories that the manner in which leadership is perceived and given meaning by

the fifteen participants can be fully understood, thus allowing any changes in their perceptions over the period of the research to be gauged. The participants bring with them to the research process, their own understandings of what it means to be a leader, which have evolved from their experience in the schools in which they work as well as the communities that are integral to their school context. This investigation of the meaning of leadership will also by necessity include an understanding of what the literature has to offer in terms of the movement towards shared leadership that is a key theme within the research.

3. Thirdly, as the research hinges upon change within the practice of educational leadership, investigating the literature relating to the impact of change will add perspective to this study. Introducing the concept of educational leadership to the research participants is initially about readiness and willingness for change. Thus it is worthwhile to review the literature to consider such issues as how decisions are made to engage in a process that may differ significantly from the current status quo. Other related issues worth considering in the literature include whether stakeholders gauge how any change process will benefit the wider community and the extent to which stakeholders are required to modify behaviours in order to embrace change. Above all, reviewing the literature about change is about considering how schools adapt to change as a reflection of their school's vision and mission.

4. This research is set within a context of community. It is neither possible nor advisable to consider the impact of any leadership training within Praya Barat Daya outside of this context. The villagers participating in the research live a community life that is framed by its daily interactions that include a strong sense of shared religion. Thus an understanding of how previous literature defines

community and considers how community impacts on its members becomes a necessary step in looking towards the future for communities involved in further leadership programs. Reviewing the literature in terms of how communities perceive themselves and wish to be perceived by the outside world is seen as significant, as is reviewing the literature to consider what provides the framework upon which community is built. Above all it is important to consider what the literature has to say in regards to the term community itself. Does it consider community to be an anachronism and where do the boundaries of community sit in terms of the school itself?

5. Finally, the concept of providing educational leadership training is considered pivotal to the research and embedded in all research questions. It is therefore important to consider the literature on leadership training to enable a synthesis to be made between the meaning in the literature and the meaning for these participants and their leadership journeys. This comparison will enable recommendations for future directions for leadership training programs within Indonesia. Included within the review of training programs is a review of the literature involving consideration of reflective writing journals that have been used as an integral part of conducting the leadership training program in this research study. Through investigating their place in the literature a measure of their relevance and authenticity of purpose for future leadership training can be considered.

The literature reviewed from these five areas is a representation of existing knowledge that will be synthesized with data from this study (Kvale, 1996). Wilkinson, 2000, writes that, "The literature review is to a research project what the foundations are to a house" (p.26). Therefore although these five areas may

overlap considerably they are considered separately in order to ensure that optimum scaffolding has been provided.

SECTION THREE

3. Research Design and Methodology

3. 1 Sampling

Three schools were chosen for the research project. These schools were not randomly selected from the general Indonesian schooling population. A decision was made to seek attachment to schools that were currently part of an Aid sponsored project within Indonesia. Given the enormous demands on the national budget due to population size, Indonesia's budget for education remains one of the lowest in South East Asia (The World Bank 2005a). Therefore the cost of implementing changes demanded by decentralization frequently means that Aid projects continue to be a common source of funding for enhancing educational practices.

As a second criterion schools were selected that were involved in an Aid project that specifically targeted the issues of moving from a centralized to a decentralized system of education. This Aid project focussed on the adoption of school based management as a means of introducing the processes of decentralization. It was considered that the need for leadership training in such circumstances would be significant. Through use of these two criteria it was intended that any lessons learned could prove transferable through attachment to future Aid projects. In this way the research could offer a program that would prove sustainable in the future.

3. 2 Alignment with an Educational Aid Project

A donor-funded project was chosen in Central Lombok as a broader project to draw upon for participants in the research. The thirty month Asian Development

Bank managed Japan Fund for Poverty Reduction (JFPR) Technical Assistance INO 9016: Community Based Education for the Poor (CBEP) Project is located on the islands of Lombok and Sumbawa in three of the poorest and most remote sub-districts. The JFPR-CBEP Project's purpose is to allow for "more solid and tested approaches for poor and underserved communities to fully participate in and benefit from decentralized education" (Gardiner, Oey-Gardiner & Triaswati, 2003, p. 1).

Praya Barat Daya is one of the three sub-districts of the JFPR-CBEP Project. The group of 57 schools in the sub-district of Praya Barat Daya, from which the final three schools were chosen for the research, were all known to be:

1. Involved in a significant Aid project

2. Below the poverty line

3. In the process of moving from centralized to decentralized education

4. Without leadership training

JFPR is a foreign granting body aimed at addressing the significant issue of poverty through input into education. The three sub-districts involved in the JFPR-CBEP Project include Praya Barat Daya in Central Lombok, Jerowaru in East Lombok and Pekat in Dompu on the island of Sumbawa. These sub-districts all sit within the districts in which the Asian Development Bank/Ministry of National Education loan funded Decentralized Basic Education Project (DBEP) is currently active. The focus of JFPR-CBEP is to improve the physical facilities as well as the teaching and learning outcomes of 148 primary and junior secondary schools located in these three Indonesian sub-districts. The aim is to

eventually reduce poverty in these areas by improving the basic education system (SAGRIC, 2004).

The JFPR-CBEP Project group of schools was chosen as it was recognised that these schools were all receiving some form of assistance in terms of moving forward with decentralization. Sergiovanni (2003) notes:

> Local capacity does not just happen, but must be developed as a matter of policy. The only way to beat the complexity, uncertainty, and continuous change that schools face and still maintain order is by creating local communities of responsibility that are able to develop higher levels of disciplined self-management among students, teachers, heads, parents, and other members of the local school community (p.49).

In the course of the JFPR-CBEP Project the schools involved were all offered help in writing School Development Plans and in forming School Committees that were intended as active representation of local communities in the daily working of the school.

In terms of selecting the JFPR-CBEP Project, reference was made to the JFPR-CBEP Project Implementation Manual (PIM) (Asian, Development Bank, 2003). Leadership training had little voice within this document. The word "leadership" was referred to only once. This single reference was in relation to the need for leadership training for the principal and the head of the School Committee for the purpose of creating the School Development Plan. There was no specific section on general leadership training. Thus it was considered that attachment of the research project to the JFPR-CBEP Project offered an opportunity to add value in terms of leadership training.

3. 3 Selection of Schools

The three schools chosen for the research were selected via a process of convenience sampling (Cohen, Manion & Morrison, 2000) because of their particular characteristics. One of the essential guidelines in this selection process was an expressed interest by schools to be involved in professional development. To gauge such commitment discussions were held with the eight Field Facilitators who visit all fifty-seven schools involved in the JFPR-CBEP Project and have some understanding of the needs and interests of each school. In addition geographical placement of schools was also considered. Many schools in this area become isolated due to localised flooding during the wet season. It was important to ensure that all schools involved would offer consistent physical access throughout the research phase. Physical access was also considered in terms of local road conditions as many of the fifty-seven schools involved in the JFPR-CBEP Project in this sub-district are only accessed with great difficulty along very rough roads and lanes. Such access was considered as being a possible issue in terms of research visits and communication and networking that might occur between the schools.

In choosing the schools to be involved it was also considered significant that none of the three schools would have forced closure due to building works during the research period. All of these fifty-seven schools in the JFPR-CBEP Project were in receipt of building rehabilitation under the JFPR-CBEP Building Works Program. The extent of this reconstruction of schools varied from school to school in accordance with the state of each school's buildings. At some schools major construction work either temporarily closed or disrupted schooling.

Additionally in choosing the schools a balance was sought between the local government primary schools, Sekolah Dasar Negeri (SDN) and the Islamic madrasah schools. Of the fifty-seven schools involved in the target sub-district, thirty-seven are government primary schools and eleven are madrasah. The remaining number is made up of two government junior secondary schools and seven Islamic junior secondary schools. It was therefore decided to choose two government primary schools and one madrasah. The decision was made to choose three primary schools rather than a mix of primary and secondary schools so that there would be a commonality of interests across all three schools.

The final sample involved three schools within the Praya Barat Daya area that were within a half hour drive of each other along rural roads. Although these road surfaces were in poor condition, in the main they allowed year round access. All three schools catered for primary level students from grades one to grade six. The three schools were given colour-coded names to protect anonymity. This naming was provided from the beginning of the research phase during the initial visits to each school. All three schools readily adopted this coding system and referred to their particular school during interviews, visits, discussions and all contacts by their colour coded name. The three schools were renamed as the Red School (Sekolah Merah), the Green School (Sekolah Hijau) and the Blue School (Sekolah Biru). All three schools were assessed during the initial investigative phase of the JFPR-CBEP Project as having school communities that are well below the poverty line (SAGRIC, 2004).

3. 4 School Profiles

- *Sekolah Merah* is a government school established in 1976. It has a female principal and a staff of ten teachers, five females and five males.

All teachers are government employees and there are no unpaid or honorary teachers on staff. The school has a total of 118 students, 65 males and 53 females. The School Committee has thirteen members. All members of this committee are males and the village secretary is head of the School Committee. All students and parents at Sekolah Merah are practising Muslims. Nine out of the ten teachers are also Muslim while the tenth teacher is Hindu. At Sekolah Merah 25% of the parents have their own small land holdings and the other 75% work primarily as farm labourers.

- *Sekolah Hijau* is a madrasah, teaching approximately 70% government curriculum and 30% religious curriculum. The school's teaching principal is male. There are ten teachers on staff, with three females and seven males. All teachers are unpaid or honorary. The principal is the only person who receives a monthly salary paid by the government. The school has eighty students with forty-one males and thirty-nine females. The School Committee has nine members, three females and six males. The head of the School Committee is male. All students, staff and parents at Sekolah Hijau are practising Muslims. In terms of parents' occupations at Sekolah Hijau, 100% of the parents work as farm labourers.

- *Sekolah Biru* is a government school with a male principal. It was established in 1976 and has a staff of ten teachers, with seven males and three females. One male teacher and one female teacher work in an unpaid capacity as honorary teachers. The school has a total of 296 students, with 155 males and 141 females. The School Committee consists of five males and one female. The head of the School Committee

is a male. All students, staff and parents at Sekolah Biru are practising Muslims. At Sekolah Biru 75% of the parents have small land holdings while the other 25% work primarily as labourers.

As well as the three schools, which provided the fifteen participants, three other schools were selected within the same area of Praya Barat Daya. These three schools were intended to provide additional information of a comparative nature both prior to the commencement of the research project and at the conclusion of the research project. All three comparative schools received the same input as the three targeted schools from the JFPR-CBEP Project but were given no leadership training within the research project. The comparative schools were selected for their proximity to the three main target schools and to mirror the other schools roughly in size and type. Thus there were two government primary schools and one madrasah involved in this second group. These schools were given the names School One (Sekolah Satu), School Two (Sekolah Dua) and School Three (Sekolah Tiga).

- *Sekolah Satu* is a government primary school with a male principal, five government paid teachers and three honorary teachers. The school has 92 students. It has a fifteen-member School Committee with a male head and two female representatives.

- *Sekolah Dua* is a madrasah with 260 students, a male principal and thirty-four teachers who receive no government salary. The School Committee has nine members with a male head and one female representative.

- *Sekolah Tiga* is a government school with six paid staff members. It has an acting female principal and 206 students. The School Committee has eleven members with a male head and two female representatives.

3. 5 Selection of Participants

The research group involved fifteen participants from three primary schools in Praya Barat Daya, Lombok. Each of the three schools had five participating members including the principal, two teachers and two members of the School Committee. In terms of gender, the group included one female and two male principals, two female and four male teachers and two female and four male School Committee representatives. In the total group of fifteen there were five females and ten males represented.

All three School Committees were represented by their male head of School Committee as well as by one other committee member. Three of the School Committee representatives were government workers, one worked as a seamstress, one as both an honorary teacher and a seamstress and one as a tax collector.

All participants lived in close proximity to their schools. On average, participants at Sekolah Merah lived within 126 metres of their school, participants at Sekolah Hijau lived within 120 metres of their school and participants at Sekolah Biru within 700 metres of their school. All fifteen participants were involved with local community activities and all were Muslims. All women in the group wore traditional Islamic dress, which included the jilbab or Islamic veil.

In terms of teacher training amongst the group of six teachers, the four government teachers had a two-year teaching diploma while the two madrasah teachers had completed senior high school. Two of the teachers had taught for twenty-one years, one for thirteen years, one for ten, one for five and the youngest teacher had one and a half years of teaching service. Three of the teachers were paid as permanent government employees at the top of the

teaching scale at approximately A$250.00 per month, one teacher was paid the equivalent of A$70.00 per month as a government contract teacher and two teachers were paid no set wages as honorary teachers.

All three principals were in government paid positions and each had a teaching diploma. Because of school size, the principal from Sekolah Hijau taught classes as well as performing administrative duties, while the other two principals assisted in classrooms for a total of six hours per week in accordance with the government regulation, but did not have responsibility for a specific year level. The principal of Sekolah Biru had been in a principal's position for twenty-five years after five years initially as a practising teacher, the principal at Sekolah Hijau had been a principal for two years after teaching for sixteen years, and the principal at Sekolah Merah had taken up a principal's position two years previously, having had twenty-five years experience as a teacher.

SECTION FOUR

4. The Six Month Leadership Training Program

The leadership training program consisted of a two day live-in workshop, a six month active learning experience involving school and individual learning projects, six-weekly site visits, weekly journal writing and a network meeting.

4. 1 The Workshop Experience

- All fifteen participants were involved in a two day live-in leadership training workshop at the Puri Saron Hotel, Senggigi Beach on the weekend of 7th, 8th August 2004, which highlighted shared or participative leadership.

- The workshop covered a range of topics including the qualities of a leader, leadership styles, leadership responsibilities, leadership theories, leadership functions, management versus leadership, defining leadership, teacher leadership etc. (see Appendix F). Participants were given a series of guided readings via a collection of handouts during the two days (see Appendix G) as well as an extensive reference list for further reading. A number of Indonesian texts on leadership were offered on loan to the schools and circulated during the following six months.

- The PAKEM (Pembelajaran Aktif, Kreatif, Efektif dan Menyenangkan) model was used for delivery. PAKEM translates as Active, Creative, Joyful and Effective Learning and is one aspect of the Creating Learning Communities for Children Program (CLCC) that is a joint program by the Government of Indonesia, UNESCO and UNICEF (Government of Indonesia, UNESCO & UNICEF, 2003). PAKEM offers an emphasis on

group work, participation, role-plays, case studies and story telling with a colourful display of participants' work. The PAKEM model was chosen as schools in the JFPR-CBEP Project had already attended workshops on PAKEM to encourage the use of this style of delivery in the classroom.

- As part of the workshop process each school personally defined the terms leader and leadership (see Appendix H) as a focus for understanding. These definitions were subsequently enlarged and framed and mounted in prominent positions back at the school sites.

- Each school brought a copy of their recently developed School Development Plan to the workshop to inform decisions regarding future school projects.

- Each school planned school based projects that would enable them to practice on-going learning about leadership at their school base over the following six month period.

- The workshop was delivered in English with continual translation into Bahasa Indonesia. All materials were provided in Bahasa Indonesia. Three native speaking translators worked with the group throughout the workshop. Participants completed an Evaluation Form at the conclusion of the workshop (see Appendix I).

4. 2 Six Month Practical Application

Following the workshop the participants were encouraged to trial new leadership concepts at their schools and in their personal and community lives.

4. 2 . 1 Project work

- Each of the three targeted schools undertook a significant project involving the practice of leadership skills at their school base. In each

case the schools chose projects to revitalise the physical surroundings of their schools. Sekolah Merah's project involved paving the schoolyard and improved drainage. Sekolah Hijau planned to enhance their school environment via flowerbeds and a reorganisation of classrooms that included adding windows for extra light. Sekolah Biru chose to construct a badminton court and build herb gardens.

- The fifteen participants individually trialled a range of leadership skills through personal projects in school settings and community and religious areas. Over seventy different individual projects were discussed in weekly journals. These projects involved the practice of leadership skills in activities such as organising burial ceremonies, conducting short courses at the mosque, setting up a village tree planting program, establishing an informal kindergarten, arranging a Koran recital and starting a literacy eradication program.

- The fifteen participants recorded the experience of undertaking leadership projects in weekly journals.

- The fifteen participants also recorded a range of projects on film using the camera supplied to each school.

4. 2. 2 Six-weekly site visits

- A six-weekly site visit was made to each of the three targeted schools to engage in further discussion of arising issues and to clarify concepts (see Table One). During these visits used films were collected for developing and developed films returned to each school. The weekly journals were also collected for translation purposes and the previously translated journal returned to participants.

4. 2. 3 Journal writing

- Reflective techniques were an integral part of the training program and each of the fifteen participants was provided with a loose-leaf journal to record leadership learning experiences across the six months of practice (see Appendix J).

Table 1: Site Visits

Sekolah Merah	Sekolah Hijau	Sekolah Biru	Sekolah Satu	Sekolah Dua	Sekolah Tiga
16.11.03		16.11.03			
	17.11.03				17.11.03
			09.02.04		
				06.04.04	
			28.06.04	28.06.04	28.06.04
30.06.04	30.06.04	30.06.04			
		01.07.04			
			09.08.04	09.08.04	09.08.04
10.08.04	10.08.04	10.08.04			
14.09.04	14.09.04				
		15.09.04			
	01.11.04	01.11.04			
02.11.04					
29.12.04	29.12.04	29.12.04			
05.02.05					
	06.02.05				
		07.02.05			
			08.02.05	08.02.05	08.02.05
07.05.05	07.05.05	07.05.05			
12.09.05	12.09.05	12.09.05			

- Each participant wrote an initial journal entry during the final session of the two day workshop so that any issues could be discussed in relation to the process.
- The journal was presented in a semi-structured form to offer a framework each week to consider leadership experiences.
- Throughout the six months the fifteen participants recorded their experiences via their weekly journals. These journals were collected during site visits, translated and returned during the following visits.

4. 2. 4 Network Meeting

- A network meeting was held at Sekolah Hijau on 26th December 2004 to offer the fifteen participants the opportunity to share learning and discuss leadership issues.

- The network meeting allowed the opportunity for the participants to self evaluate the effectiveness of projects undertaken.

SECTION FIVE

5. Data

5. 1 Semi-structured Interviews

- The primary source of data collection was in the form of semi-structured interviews conducted with the fifteen participants at each of the three school sites in February 2005. The interviews were conducted in English with translation into Bahasa Indonesia by a translator. The translator was also fluent in Sasak, the local language of Lombok. Each interview was between one and two hours in length. The interviews were subsequently transcribed into English for the purposes of data analysis.

5. 2 Weekly Journals

- Journals were recorded on a weekly basis by each participant and subsequently translated into English. These were considered as another major element of the data collection process. These journals offered the participants the opportunity to respond to the leadership experience individually through prose, poetry, drawings or photographs.

5. 3 Focus Groups

On 28th June 2004, individual Focus Groups were conducted with each of the three additional schools, Sekolah Satu, Sekolah Dua and Sekolah Tiga. The intention of these Focus Groups was to gain background information about how leadership was viewed in other primary schools within the area, which were not involved in the leadership research project. An invitation was extended to all members of the school community to attend the Focus Groups.

Table 2: Focus Groups

FOCUS GROUP	PARTICIPANTS	Timing
1	Sekolah Satu staff	Prior to training program (28 June 2004)
2	Sekolah Dua Staff	Prior to training program (28 June 2004)
3	Sekolah Tiga Staff	Prior to training program (28 June 2004)
4	JFPR Field Facilitators	Prior to training program (29 June 2004)
5	Sekolah Merah Staff	Prior to training program (30 June 2004)
6	Sekolah Hijau Staff	Prior to training program (30 June 2004)
7	Sekolah Biru Staff	Prior to training program (1 July 2004)
8	Sekolah Satu Staff	Following training program (8 Feb 2005)
9	Sekolah Dua Staff	Following training program (8 Feb 2005
10	Sekolah Tiga Staff	Following training program (8 Feb 2005

Focus Group 1: Focus Group 1 was attended by the principal, the head of the School Committee and one teacher. The principal at Sekolah Satu had been in the position for 21 years since the school opened in 1984. School leadership involved decisions made by the principal and handed down to the staff. In addition there was not a strong community link at Sekolah Satu with the majority of the teachers living some distance from the school. The principal designated tasks to the School Committee.

Focus Group 2: Focus Group 2 was attended by the principal, the deputy principal, fifteen members of the teaching staff and five School Committee members. Members of the Staff at Sekolah Dua, a madrasah, stated that the principal, who had been in the role for seven years, was not free to make any decisions without approval by the chairman of the yayasan or foundation responsible for the school. The yayasan was prominent in leading the school from a position of authority and the community itself was seen as being distant. The staff stated that the parents handed over the responsibility of the children rather than acting as equal partners in the process of education. The School Committee also came under the jurisdiction of the yayasan.

Focus Group 3: Focus Group 3 was attended by the acting-principal, eight teachers and two School Committee members. At Sekolah Tiga the leadership was viewed as being tentative in that the principal had been in an acting position for the past two and a half years. Teachers stated that they remained guided by the manner of operation of the previous principal. At Sekolah Tiga it was evident that some effort was made to include the local community.

Prior to the commencement of the research a Focus Group was conducted on 29th June 2004 with the eight Field Facilitators from the JFPR-CBEP Project. These Field Facilitators were responsible for liaising with all schools in the JFPR-CBEP Project and thus paid site visits and offered insight in relation to the three target schools as well as the additional three schools:

Focus Group 4: The eight Field Facilitators presented an overview of their understanding of leadership at each school:

- Sekolah Merah: The principal at Sekolah Merah was open-minded to change but controlled her staff in a directive manner. The School Committee was active in assisting with matters such as the Scholarship Fund distribution, which offered scholarships for poor students.

- Sekolah Hijau: The head of the foundation of this madrasah had to be consulted at all times on leadership issues. Because the teachers worked in honorary positions at Sekolah Hijau the principal sought the support of the head of the School Committee to assist with the running of the school. The School Committee was active as three of the honorary teachers also served as School Committee members.

- Sekolah Biru: Leadership at Sekolah Biru involved a conflict of interest between the principal and a senior teacher who had the same government standing in terms of length of service as the principal. This conflict of interest was further exacerbated as the principal regularly chose a female teacher rather than the senior male teacher to replace him as acting principal when he left the school for meetings.

- Sekolah Satu: The principal had a strong relationship with the head of the School Committee and so relied on this rather than involving his staff in decision making. His mode of operation was to hand his policy down to others rather than to consult.

- Sekolah Dua: The local religious leader, the Tuan Guru, was in charge of all decision making and decisions were handed down from above.

- Sekolah Tiga: The tentative state of leadership in the school meant that staff had to work together as there was no direction from the acting principal who was unsure of her role. The head of the School Committee was previously also Kepala Desa or Head of the Village so had a good rapport with the school community.

Prior to offering the leadership training program a Focus Group was held on 30th June/1st July 2004 at each of the three participating schools to ascertain their current understanding of school leadership and thus to effectively plan the needs for the workshop program.

Focus Group 5: Sekolah Merah: Focus Group 5 was attended by the principal, eight teachers and two members of the School Committee. Sekolah Merah stated

that there was a feeling of brotherhood/sisterhood amongst the staff, which could act as a strong basis for moving forward with leadership experiences. As a school they framed their leadership concepts in terms of discipline, both student discipline and staff discipline and spoke of a punishment system for students if codes of practice were not followed. There was positive cooperation with the School Committee whose major task was seen as attracting new students to the school. The principal felt that Sekolah Merah could gain much from the leadership training program because as a school they were always eager to access new learning.

Focus Group 6: Sekolah Hijau: Focus Group 6 was attended by the principal, ten teachers and three members of the School Committee. The principal at Sekolah Hijau framed his school's view of leadership as acting on issues rather than discussing issues as a staff. The staff spoke in terms of leadership, as being important when a staff member was absent and the rest of the staff were required to cover the class for the day. The principal considered that the school had a good relationship with the School Committee whom he believed had a role as evaluators of Sekolah Hijau. The staff felt that the workshop would help them with current weaknesses and shortcomings although at this point they were not sure what these weaknesses and shortcomings actually were.

Focus Group 7: Sekolah Biru: Focus Group 7 was attended by the principal, six teachers and two members of the School Committee. At Sekolah Biru the principal framed leadership practices in terms of the principal's Annual Work Plan and spoke of a yearly meeting to delegate tasks. He also commented on class supervision by the principal as being an important aspect of leadership. In relation to current leadership practices at Sekolah Biru, the teachers saw their job

as looking after rules and regulations. The head of the School Committee was keen to involve the local community and saw the School Committee as a bridge between the school and the public. When asked what he hoped to gain from the leadership training program the principal stated that he felt he had many shortcomings in terms of understanding his role as a principal particularly in relation to the needs of budgeting under school based management.

A second set of Focus Groups was again conducted with the three additional schools at the conclusion of the six month research period on the 8th February 2005.

Focus Group 8: <u>Sekolah Satu</u>: Focus Group 8 was attended by the principal, two teachers and two student teachers undertaking a practicum experience at Sekolah Satu. There was no evidence of any changes across the six months at Sekolah Satu in relation to leadership. The principal stated that since the first visit six months previously the issue of leadership had been raised at the school. This was because the school was aware that other neighbouring schools were part of the leadership training program. The principal continued to have staff meetings four times a year to direct policy. Sekolah Satu defined a leader as someone who set a good example in terms of their punctuality and their way of dressing and was honest and just.

Focus Group 9: <u>Sekolah Dua</u>: Focus Group 9 was attended by the deputy principal, six teachers and three School Committee members. School members still saw leadership as emanating from their spiritual leader, the Tuan Guru, as head of the yayasan. Leadership was considered as a top-down experience. The staff consisted of thirty-five honorary teachers, who in the main lived outside the local village and thus linkages with community continued to be weak.

Focus Group 10: <u>Sekolah Tiga</u>: Focus Group 10 was attended by the acting-principal, seven teachers and two members of the School Committee. This school still felt that they could not move forward with any new leadership endeavours until a permanent principal had been appointed. With classes of over fifty students in the lower grades the teachers felt that they were struggling just to keep the school together without the benefit of a permanent principal.

A second Focus Group with the Field Facilitators was not conducted at the conclusion of the research. By the conclusion of the research the Field Facilitators were no longer employed within the JFPR-CBEP Project. Their work was completed during an earlier phase.

5. 4 Data Analysis

- The data collected was initially reviewed to consider the emergence of selective key words (see Appendix K).

- These recurring key words were then considered for the compilation of a set of representative codes with which to further review the data. Thirty-five codes were identified.

- These codes were subsequently redefined into eighteen themes that acted as significant building blocks to write case studies of each of the three schools.

- The linkages between these building blocks were subsequently reviewed and summaries created for conceptualisation purposes.

- An individual case study of each of the three schools involved in the research project was compiled (see Appendix L).

- Throughout the construction of the case studies specific participant quotations from interviews were used to clarify meaning and create a rich understanding of each school experience.

- The three individual case studies were then followed by the compilation of a cross-case interpretation in order to consider more generalised findings relevant to the project as a whole.

SECTION SIX

6. Findings

6. 1 An Overview of Research Findings:

Five interactive factors impacted upon the outcomes of the research.

1. Situational characteristics

2. Reactions to the two day workshop

3. Reactions to the six month leadership program

4. Participant changes in perception

5. The dynamics of school operations

6. 1. 1 Situational context

Findings in terms of situational factors such as school size and educational level of the participants offer insight in terms of future groups of participants for leadership training programs. The participants from the three schools brought to the project their own experience in terms of the unique physical and personal characteristics of their school communities. These internal dynamics of the three school communities impact upon the level of change experienced by the fifteen participants.

- Enrolment size varied across the three schools indicating variation in school interest in attracting more students.

- Each school was well established in its community for a period of approximately three decades.

- All schools shared a commonality of focus as elementary schools although Sekolah Hijau's resources were spread across both elementary and junior high school.

Table 3: School Characteristics

Dynamic	Sekolah Merah	Sekolah Hijau	Sekolah Biru
Establishment date	1976	1968	1976
Enrolment	118	80	296
Teachers	10	10	10
Honorary teachers	0	10	2
Staff training	Teaching diplomas: all	Teaching diplomas: nil	Teaching diplomas: all
School type	Elementary	Elementary	Elementary
Private/government	Government	Private	Government
School Committees	13: 0F/13M	9: 3F/6M	6:1F/5M
Period of service of school principal	2 years	2 years	25 years

- The representation of females on School Committees was disproportionate ranging from 0% at Sekolah Merah to 17% at Sekolah Biru and 33% at Sekolah Hijau.

- Teacher/student ratios varied across the three school sites with all three schools having the same number of teachers despite the differences in enrolments.

- Teachers' salaries varied significantly across the three schools with the percentage of honorary teachers varying from 0% at Sekolah Merah to 20% at Sekolah Biru and 100% at Sekolah Hijau.

- The level of teacher training varied significantly from school to school with 100% teachers having diplomas at Sekolah Merah and Sekolah Biru and 0% of teachers at Sekolah Hijau holding any teaching qualifications.

- Two schools were government schools. The third school was a religious school.

- All three schools were below the poverty line with limited economic resources.

- At two of the schools the principal had been recently appointed to the position. The principal at the third school had been in a principal's position for twenty-five years.

6. 1. 2 Workshop program

Workshop Findings are considered separately as this is the foundation of the training program. These Findings offer a focus on the effectiveness of aspects such as presentation style, workshop setting and workshop length. In reviewing the Evaluation Form at the workshop (see Appendix I) the following Findings are evident:

- The workshop matched the needs of the fifteen participants in terms of offering practical strategies within a theoretical framework.

- The workshop was relevant to participants' work situations at school sites. This was noted in terms of practical activities related to current work situations as well as strategies that could be used in the future.

- Course content was appropriate and at a suitable level of understanding regardless of the educational background of the participants.

- The standard of course materials provided was suitable in terms of engaging participants in the learning process. It was also seen as offering useful take- away material for future reference.

- Training methods were appropriate in terms of presenting an active experiential learning approach and the workshop was rated overall as a valued learning experience that provided a starting point for future learning.

Table 4: Summary of Workshop Evaluation

Category	Excellent	Good	Average	Fair	Poor
1. Matching of the workshop to participants' needs	10	5	0	0	0
2. Relevance of the workshop to participants' jobs	11	4	0	0	0
3. Appropriateness of the workshop content	11	3	1	0	0
4. Quality of the workshop materials	13	2	0	0	0
5. Workshop teaching and training methods	13	2	0	0	0
6. Rating the workshop overall	8	7	0	0	0

6. 1. 3 The six month leadership training program

The leadership training program is defined as the total experience of the participants across the period from initial selection for participation through to the final individual interviews. In considering the Findings in relation to the three targeted schools it is of value to review how each school framed their understanding of leadership prior to their involvement in the leadership training program. Before the leadership training program commenced each of these three targeted schools defined their views of leadership at the time of the initial Focus Groups:

Sekolah Merah framed their leadership as a school in terms of discipline and spoke in terms of a punishment system when progress didn't go according to plan.

Sekolah Hijau framed their understanding of leadership in terms of direction from the principal to the staff without discussion.

Sekolah Biru framed their understanding of leadership as delegation of tasks from the principal who insured that rules and regulations were strictly followed.

Findings for Sekolah Merah, Sekolah Hijau and Sekolah Biru in relation to the leadership training program:

- The method of selection of participants varied across the three sites with two of the schools, Sekolah Merah and Sekolah Hijau using a participative process. At Sekolah Biru the principal made decisions regarding participation. Only five of the fifteen participants were women with one female principal, two female School Committee representatives and two female teachers.

- All participants were in favour of the PAKEM method used for the workshop process.

- All participants responded positively to the workshop delivery at a live-in venue away from their school environments.

- All participants committed to completing weekly entries in journals.

- All participants rated journal writing as a method to be included in future leadership training programs.

- The use of a journal within the leadership training program impacted on the future learning behaviour of the participants. Ten of the fifteen participants committed to continue writing a journal following the conclusion of the leadership training program.

- All participants considered cameras useful as a valued means of keeping a visual record of leadership practices.

- All participants considered that six-weekly site visits were essential to maintain the impetus of the program and to offer further professional development.

- All participants considered networking meetings as a valuable method of sharing new strategies and showcasing successes.

Table 5: Leadership Training Dynamics

Dynamic	Sekolah Merah	Sekolah Hijau	Sekolah Biru
Choosing participants	Consultative	Consultative	Directive
Gender ratio	2F/3M	1F/4M	2F/3M
Journal return	98.4%	104%	83.2%
Reaction to modelling PAKEM	Positive from all participants	Positive from all participants	Positive from all participants
Reaction to live-in mode of workshop	Positive from all participants	Positive from all participants	Positive from all participants
Commitment to continue journal writing	2/5	4/5	4/5
Reaction to making photographic record	Positive from all participants	Positive from all participants	Positive from all participants
Reaction to site visits	Positive from all participants	Positive from all participants	Positive from all participants
Reaction to network meeting	Positive from all participants	Positive from all participants	Positive from all participants
Effectiveness of projects to practise leadership	Positive from all participants	Positive from all participants	Positive from all participants

- Project work provided positive outcomes in terms of leadership learning.

Specific Findings in relation to the practice of school leadership projects are pertinent in terms of the outcome of the leadership training program. At the conclusion of the two day workshop the participants from each school devised in-school projects involving school health and school cleanliness programs. These projects were to be undertaken at the school base across the six month project period. These school based leadership initiatives are indicative of the manner in which the three schools involved moved forward in leadership practices.

Only five participants from each school were included in the initial leadership training workshop. However it was recommended that on returning to school following the workshop that the fifteen participants involve other members of their school communities in the broader practice of leadership. The fifteen participants were therefore encouraged to make the experience of leadership a whole school process.

Sekolah Merah's project involved improving the hygiene and cleanliness of the school community through drainage and paving and an in-class health program. Sekolah Hijau proposed to improve the school environment with the partnership of the community through cleaning the school grounds, rearranging classrooms and planting flower beds. Sekolah Biru proposed planting flower beds, creating a badminton court and instigating a school-wide health program in order to achieve a clean and healthy school.

In terms of outcomes from these projects at a school level differences can be noted in the scale of the projects. Sekolah Merah's project proved the most substantial in labour, time and funding. Sekolah Merah achieved its goals with extensive paving and drainage that enhanced cleanliness and health at the school. Wash bowls were placed outside classrooms and students encouraged to clean their hands after play in conjunction with school-wide health initiatives. Findings were also evident at Sekolah Merah in terms of regular participative school planning and the introduction of PAKEM concepts within classrooms.

Sekolah Hijau established garden beds for flowers and medicinal herbs. All members of the school community participated in the shared leadership involved. Sekolah Hijau also included in their project a communal effort to clean the school

and to keep it clean, which again involved sharing leadership tasks. The community worked together to paint the outside of the school with paint supplied via the Asian Development Bank JFPR-CBEP Project. Classrooms were rearranged and additional windows added to create more natural light. Sekolah Hijau organised a school community hike to Mount Sasak. This was an additional school project beyond Sekolah Hijau's original brief. The hike allowed a range of stakeholders to be involved in leadership practices. Sekolah Hijau also had recognised outcomes in terms of introducing regular participative school planning and trialling PAKEM concepts in classrooms.

Table 6: School Leadership Projects Completed

Sekolah Merah	Sekolah Hijau	Sekolah Biru
Drainage: Channelling in front of all school buildings	Installation of flower beds in entry area of school	Implementation of school hygiene program
Extensive paving of school yard	Cleaning of school grounds and classrooms	Establishment of scout troop
Cleanliness program in classrooms	Physical reorganisation of classrooms/staff room	Establishment of profit share school canteen
Introduction of PAKEM concepts in classrooms	Introduction of PAKEM concepts in classrooms	
Introduction of regular school planning sessions	Introduction of regular school planning sessions	
School-wide health program	Community hike to Mount Sasak	

establishing routine sessions at the school to encourage students to manage their personal hygiene. Positive results in terms of benefits for the students were reported at the end of the six month period. Sekolah Biru established a scout troop at the school as a leadership project and in addition commenced a school canteen on a profit share basis with a member of the local community. Sekolah

Biru's intended projects to establish a badminton court and flower/herbal beds as school enhancement were only partially realised by the end of the six month project.

Additional leadership findings are to be noted in individual projects undertaken by each of the fifteen workshop participants during the six month project period. These projects were set within the local cultural and religious community. They had outcomes in the emergence of a range of new skills such as a belief in one's ability to be a leader, sharing leadership, consulting, working as a team, working in a democratic manner, transferring leadership skills beyond professional life, recognising that leadership is open to all and engaging in bottom-up leadership. The individual projects in which the fifteen participants were engaged included experiences in which leadership skills were specifically practised. Although the participants may have been previously involved in similar experiences the situations cited involved specific leadership practice.

Table 7: Personal/Community Experiences for Leadership Practice

SEKOLAH MERAH	SEKOLAH HIJAU	SEKOLAH BIRU
Organizing Independence Day competitions	Conducting short religious courses	Arranging a ceremony for 40 days after a burial
Arranging a burial ceremony	Organizing a visit to a sacred grave site	Forming a village Quality Development Team
Organizing a flag raising ceremony	Organizing the funeral of a local religious leader	Organizing a tree planting program in the village
Organizing Presidential election voting	Organizing the village ketupat celebration one week after Ramadhan	Undertaking a process to consider an Accountability Report for the Kepala Desa
Organising local grants	Organizing a village parade	Establishing a mosque forum
Holding a retirement function	Preparing a dowry delivery event	Organizing a village training group to teach sewing
Organising community Ramadhan religious obligations	Organizing the final breaking of the fast for Ramadhan	Organizing an Inter-village soccer competition
Organising Idul Fitri celebrations	Creating a panel to judge Independence Day events	Organizing repairs to a village house damaged by earthquake
Settling local children at the university campus	Organizing a torch parade for Idul Fitri	Organizing the building of village fences
Organising a traditional community baby shower	Forming a Literacy Eradication Program	Arranging flag raising ceremonies
Preparing a neighbour for burial	Establishing an informal kindergarten	Organizing Friday Koran recitals
Organizing Neighbourhood cooking for Idul Fitri feast	Holding an informal court for village divorce proceedings	Organizing voting procedures for the Presidential elections
Arranging post wedding celebrations	Organizing community decorations for Idul Fitri	Organizing scholarship distribution for poor students
Organizing a Pre- Haj gathering	Organizing a farewell party in the village for visiting students	Teaching the recitation of the Koran from home classes
Organizing a Koran recital	Organizing training groups for youth to learn elements of prayer	Arranging a family wedding
Organizing community decorations for Idul Fitri	Assisting with a village carnival	Arranging village Independence Day celebrations for village youth

SEKOLAH MERAH	SEKOLAH HIJAU	SEKOLAH BIRU
Arranging local sporting events	Organizing activities for village children during Ramadhan	Organizing a program for the socialization of Islamic law
Establishing a Teachers' Cooperative	Organizing mid-Ramadhan activities in the village	Developing a program for a mosque youth club
Developing a village Action Plan	Organizing activities for Post Idul Fitri celebrations	
Arranging rice distribution to the poor	Organizing work in the paddy field	
Organizing community cleaning of local musholla	Arranging Independence Day celebrations	
Organizing and running a Ballot Committee	Organizing a wedding party	
Mediating tax collection in the village	Organizing the settlement of a land dispute	
Mediating inheritance disputes	Assisting with programs at the local Islamic Boarding School	
Organizing a traditional groom's ceremony	Organizing Koran recital	
Organizing a Poverty Reduction Committee	Organizing family finances	
Encouraging payment of land taxes	Organizing the one year after death ceremony	
Organizing fund distribution at the local mosque	Organizing a 40 days after death ceremony	

6. 1. 4 Changes in perception

Findings in terms of changes in perception of participants indicate how the participants translate perceptions into practice and thus are significant in terms of actual outcomes at a school level. The Findings in relation to changes in perception include:

- All fifteen participants concluded that change must first begin with the self. Unless an individual was willing to review his/her own attitudes and beliefs it would not be possible to lead others.

- The majority of the participants chose to practise democratic leadership that was consultative and participatory.

- At two of the schools, Sekolah Merah and Sekolah Hijau, participants in the research introduced practices of shared leadership broadly across their

schools so that all members of the school community became active stakeholders in the leadership process.

- The majority of participants recognised that leadership is open to all. Individuals may choose to be leaders at one time but not at another.

- All participants practised new leadership skills via a range of local projects that involved significant interaction with the local community. This meant that effective leadership was modelled broadly in the community itself.

Table 8: Change Factors: Participating Schools

Factors	Sekolah Merah	Sekolah Hijau	Sekolah Biru
Understanding that change begins with self	YES	YES	YES
Practice of democratic leadership	YES	YES	Some participants
Introduction of action planning at the school level	YES	YES	Some participants
Practice of shared leadership across the school	YES	YES	NO
Understanding that leadership is open to all	YES	YES	YES
Practice of leadership via variety of personal, community and school projects	YES	YES	YES
Practice of servant leadership	NO	YES	NO
Reduction in top-down leadership with a change in leadership style by the principal	YES	YES	NO

- One school, Sekolah Hijau, chose servant leadership as their preferred leadership style as a means to ethically lead their community (see Appendix M).

- Two of the three schools, Sekolah Merah and Sekolah Hijau, showed a reduction in top-down leadership with a change in the leadership style practised by the principal.

6. 1. 5 Dynamics of school operations

Findings in terms of the dynamics of school operations as a result of the program in each of the three school communities provide insight into the manner in which

change actually impacts at a school level. The following are relevant Findings in relation to changed operational practices:

- All participants recognised the need to be inclusive of community in school leadership practices and that the school must actively engage the community in leadership practices.

- All three school communities reported via their School Committee representatives that changes in school leadership practices had occurred across the period of the six months.

- At two schools, Sekolah Merah and Sekolah Hijau, participants chose to trial parallel leadership using opportunities presented within their designated projects (see Appendix M).

- At two schools, Sekolah Merah and Sekolah Hijau, participants introduced planning as a framework for leadership practices while the third school continued with non-consultative planning by the principal.

- Two of the schools recognised that finances did not have to drive school change and that the school could move forward by working together collaboratively.

- Two of the schools, Sekolah Merah and Sekolah Hijau, experienced changes in their manner of operation through the principal's shift in understanding in relation to school leadership.

- Shared vision at the school level in conjunction with shared leadership brought with it shared accountability at Sekolah Merah and Sekolah Hijau.

Table 9: School Operations: Participating Schools

Factors	Sekolah Merah	Sekolah Hijau	Sekolah Biru
Facilitating greater community involvement in the school's leadership	Yes	Yes	Yes
Recognition by the school community of change in leadership strategies	Yes	Yes	Yes
Practice of parallel leadership	Yes	Yes	No
Introduction of action planning at the school level	Yes	Yes	Some participants
Action regardless of supporting finances	Yes	Yes	No
Principal's shift in understanding of leadership	Yes	Yes	No
Shared accountability	Yes	Yes	No

6. 1. 6 Comparative schools' findings

Any findings regarding change factors and the dynamics of school operations at the conclusion of the research period in relation to each of the three comparative schools are seen as being pertinent in that these three schools, Sekolah Satu, Sekolah Dua and Sekolah Tiga offer a base line for comparison with outcomes from the three targeted schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru. All six schools were part of the ongoing JFPR-CBEP Project but only the targeted schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru had the benefit of the leadership training program.

Focus Groups conducted at the commencement of the research period demonstrated that leadership practices across all six schools were very similar prior to input from the leadership program. The six schools all practised top down leadership that was not participative. There was no acknowledgement that leadership was open to all regardless of position. Leadership at all six schools at the commencement of the research project was seen to be the domain of the principal. All six schools were considered to be very similar in makeup, locality and leadership practices at the beginning of the research period. It is therefore of

value to review Findings at the three schools not involved in the leadership training program. In this way differences in outcomes between the participating and non-participating schools can be seen.

Findings in areas such as the workshop program and leadership training are not considered, as Sekolah Satu, Sekolah Dua and Sekolah Tiga did not experience either the workshop or the six month training program. The same change factors, which are seen as being pertinent to the three actively participating schools, are also considered in relation to any changes in perception experienced by each of the three comparative schools (Sekolah Satu, Sekolah Dua and Sekolah Tiga) at the conclusion of the research.

Focus Groups were held at the conclusion of the six month research period at Sekolah Satu, Sekolah Dua and Sekolah Tiga in February 2004. The purpose of these Focus Groups was to gauge any changes that may have occurred in leadership practices during the six month period as a result of the JFPR-CBEP Project. From these Focus Groups it became evident that the three comparative schools had benefited through the JFPR-CBEP Project. Through the JFPR-CBEP Project the comparative schools had experienced refurbishment of buildings, addition of furniture and library resources and had formalized their School Development Plans. They had also become involved in District School Community Forums. There was however no evidence that leadership practices had changed at any of the three comparative schools across the six month period. From discussion at the final Focus Groups it was evident that:

- There was no understanding amongst staff at the three comparative schools that change must first begin with the individual before a leader could hope to lead others.

- Democratic leadership was not in evidence at any of the three comparative schools.

- There was no example of shared leadership at the comparative schools.

- At each of the three comparative schools leadership was still considered to be open to the principal and in the case of the madrasah the Tuan Guru (spiritual leader) and the head of the yayasan.

- The comparative schools were not involved in projects that encouraged the practice of new leadership skills.

- Servant leadership was not in evidence at either of the two government schools or at the madrasah.

- There was no evidence of any reduction in top-down leadership at any of the three comparative schools.

Table 10: Change Factors: Comparative Schools

Factors	Sekolah Satu	Sekolah Dua	Sekolah Tiga
Understanding that change begins with self	No	No	No
Practice of democratic leadership	No	No	No
Introduction of action planning at the school level	No	No	No
Practice of shared leadership across the school	No	No	No
Understanding that leadership is open to all	No	No	No
Practice of leadership via personal/community/school projects	No	No	No
Practice of servant leadership	No	No	No
Reduction in top-down leadership	No	No	No

Similarly in relation to Findings in terms of the dynamics of school operations at the end of the research period at each of the three comparative schools, Sekolah Satu, Sekolah Dua, Sekolah Tiga, there was no evidence that any changes in the manner in which the school operated had occurred across the six month period:

- Community was not actively involved at a school level nor engaged in shared leadership practices.

- No changes in leadership practices were acknowledged as having occurred across the six month period.

- Parallel leadership was not experienced nor was it a concept that was understood.

- There was no evidence of consultative planning at any of the three schools.

- Finances were still seen as driving the opportunity for school change.

- None of the schools experienced any change in their method of operation as a result of a principal's shift in understanding in relation to school leadership.

- No evidence was present of shared accountability at any of the three comparative schools.

Table 11: School Operations: Comparative Schools

Factors	Sekolah Satu	Sekolah Dua	Sekolah Tiga
Facilitating greater community involvement in the school's leadership	No	No	No
Recognition by the school community of change in leadership strategies	No	No	No
Practice of parallel leadership	No	No	No
Introduction of action planning at the school level	No	No	No
Action regardless of supporting finances	No	No	No
Principal's shift in understanding of leadership	No	No	No
Shared accountability	No	No	No

SECTION SEVEN

7. Discussion of Findings

7. 1 Situational context

- Professional staff development was considered a method of enhancing community perception of the school and thus schools that were competing for enrolments such as Sekolah Hijau or Sekolah Merah were aware of the additional credibility to be gained in the community through involvement in a training program. School commitment to the leadership training program was enhanced by the desire to focus community interest in the development of the school in the hope of attracting more students.

- Long term establishment of schools impacted upon the level at which schools were able to function within the project. Lengthy establishment for all three schools implied acceptance within the local community. This enabled the trialling of leadership strategies across a range of community and religious sites, as the community was familiar with school personnel and the manner in which the school operated.

- A commonality of focus impacted on the ability to share new experiences via the leadership training program. Selecting schools that all offered elementary education meant that schools shared similar experiences both at the workshop and during further networking opportunities.

- The disproportionate representation of females on School Committees impacted on the number of female participants in the leadership training program. Women were under-represented on School Committees. They were subsequently under-represented in the program as the three schools were

each represented by two School Committee members. In each case the school chose to be represented by the head of the School Committee. In each of the three schools the head of the School Committee was male. There is a need to initially address the representation of women in School Committees if women are going to have an equitable voice in leadership practices. Current School Committee guidelines (MONE SK Number 044/U/2002) stipulate that a School Committee must have a minimum of nine members with an odd number for voting purposes (SAGRIC, 2002). The Guidelines do not stipulate any gender ratio. Of a total number of 63 School Committee members at the six schools, 9 were female. The proportionate representation of women in School Committees in the three targeted schools was 14.2%. Similarly in the three comparative schools this representation of women was also 14.2%. This suggests an urgent need to increase the number of women in School Committees to encourage an equitable voice in decision making and leadership.

- Teacher/student ratio was not seen as impacting on schools' commitment to the leadership training program. Involvement in site-based leadership project activities showed no relationship to staff numbers. The size of teacher/student ratio was not seen as significant in terms of choosing participants for a leadership training program.

- Salary was not seen as having any impact in terms of teachers' commitment to the leadership training program. Teachers proved dedicated and willing to embrace change regardless of salary status despite the fact that teachers' salaries varied amongst the three schools with a high proportion of honorary teachers at Sekolah Hijau.

- The level of teacher training was not seen as impacting in terms of commitment to the leadership training program or outcomes from the program. Although this varied from school to school with Sekolah Hijau's teachers being predominantly without formal diplomas, this was not seen as an issue in terms of readiness for further learning. On the contrary participants with a lack of formal educational training proved eager for the professional development offered by the leadership program.

- The selection of schools as being either from the government or the private sector did not have any impact in terms of the effectiveness of the leadership training.

- A lack of finances at the school level did not always translate as a lack of incentive to try new methods. In the case of Sekolah Hijau and Sekolah Merah this lack of financial resources led to lateral thinking as to how missions could be achieved.

- The length of service of the principal was seen as impacting upon the school's willingness to embrace new leadership experiences. One long serving principal proved to be hesitant to incorporate new ideas at the school level.

7. 2 Workshop program

- Participants saw the workshop as being grounded in their personal experiences and offering an understanding of their entry level in relation to broad leadership issues. This link to their own situations gave them greater confidence to trial new ideas and practices and reduced the natural fears of entering new territory.

- Participants felt that the material covered could be transferred back into their own working lives with relevance and applicability. They saw that their own working situations offered a logical step in practising newly learned skills. They proved enthusiastic in their input into the workshop. Participants considered that they benefited in terms of knowledge gained at the workshop.

- Participants believed that the actual content of the course provided variety and challenges, which resulted in their engagement in the learning experience. They saw the content as being topical and localised. They felt encouraged to offer input, which in turn served to extend learning.

- Course materials were presented in a variety of forms such as in colourful charts, handouts and books. The participants therefore felt that they had materials to review both during the workshop and in the months following the workshop. Ensuring that the materials were offered in a logical and clear manner meant that access was not denied to any of the participants regardless of educational background.

- Using an active experiential learning approach continually engaged the participants in the learning experience and also provided modelling of the PAKEM process that they had previously considered only in theory. Participants were enthusiastic about learning through role-plays, group work, case studies etc. and were thus able to assimilate a range of new concepts.

- Participants valued their time spent across the two day period of the workshop. It was seen as the first of a set of building blocks to enhance leadership training. It was not seen as a once only event that was unrelated to their future experiences. All three schools considered that the program did not require any changes in terms of its methodology and delivery for future

implementation. However an interest was expressed in the possibility of extending the program beyond two days.

7. 3 The six months leadership training program

- The manner of selecting participants for the leadership training program impacted on participants' commitment to the program and thus to final outcomes. At Sekolah Merah and Sekolah Hijau a democratic process was utilized whereas at Sekolah Biru the choice of participants was at the principal's discretion. Participants at Sekolah Merah and Sekolah Hijau, where a participative method was used, proved to have a greater commitment to trialling new leadership practices within the school environment in comparison to participants at Sekolah Biru.

- The male/female participant ratio impacted on the opportunity for females in these school communities to trial new leadership experiences. The percentage of women selected to participate in the leadership training program indicated that women need strong support to find a voice within the schools in relation to leadership issues.

- The PAKEM method of delivery of the workshop program was advantageous in exploring leadership methodology. It also served as a modelling of a new style of delivery for teaching and learning experiences in the three schools.

- A weekend live-in workshop program was effective in scaffolding the on-going leadership experience. Participants were able to work in surroundings where they were not interrupted by day-to-day school business. The workshop required minimal additional supervision of some participants' Saturday morning classes.

- The weekly journal proved a rich method of reflection and learning for the participants with a 95.2% completion rate on journals across the three schools. The journal enabled participants to review their weekly experiences, self-assess weaknesses and strengths and plan for the future. It also provided a method of self-monitoring for the future.

- Camera usage provided a successful means of recording experiences. It was considered that photos provided the school with a comprehensive record of leadership endeavours. It also provided a means of public display of successful leadership activities leading to greater accountability in the public arena.

- Site visits were essential to the learning experience in clarifying concerns, raising new issues and monitoring progress. Six-weekly visits were seen as an opportunity to review any issues that were causing concern, to share new experiences undertaken and to discuss new concepts.

- The network meeting was a practical tool to discuss leadership issues and to disseminate results of project work.

- Projects proved to be an effective and functional means of practising new leadership methodology at all three schools. Project work offered a framework for trialling leadership strategies in a practical rather than a theoretical manner.

7. 4 Changes in perception

- At each of the three schools it was recognised that if changes in leadership practices were going to occur at a school level then change must first occur at a personal level. Each individual understood the necessity for change in his/her own way of thinking. Participants internalised the need for change

before considering the broader implications of carrying out leadership changes within their school environments.

- The new leadership style embraced by both Sekolah Merah and Sekolah Hijau was recognized as being democratic gaining each school further respect with their school communities and offering a fair and just model of leadership. Democratic leadership implied for the community that they would also be given an opportunity to share in decision making.

- Each school acknowledged that one person did not have to be the leader at all times and that all within their school community had the potential to take up leadership on various occasions. Leadership could therefore be both distributed and shared.

- Leadership was framed as a social action and it was considered that leadership activities could prove very practical and offer input into daily life. Leadership skills could be practised via a wide range of activities that included school, community, family and religious life. Each participant was therefore able to seek a variety of experiences to trial new skills.

- Sekolah Hijau undertook a style of servant leadership as the staff considered that it was their mission to serve the school community. The school was seen as being strongly linked with the community and the community's religious identity. In return the community felt that it was also strongly tied to the school.

- The principal at Sekolah Biru remained comfortable with his view of leadership as being top-down and therefore did not seek to make significant changes at his school that would open Sekolah Biru to a shared leadership environment. Although the school retained its authoritarian power-base

individual staff members and school community members moved forward to make specific leadership changes at the school. Such changes proved to be in spite of rather than because of any impetus from the principal.

7. 5 Dynamics of school operations

- Participants from each of the three schools acknowledged that if changes in relation to leadership practices were going to take place then the involvement of the community in such a process was paramount. Community was seen as not merely providing an opportunity to practice new leadership but rather as an active partner in school leadership. Community was encouraged to share school decision making.

- The wider community recognised that change was occurring at each of the three schools and not only supported such change but were also desirous of being partners within this process.

- The principals at both Sekolah Merah and Sekolah Hijau trialled parallel leadership with members of staff. In doing so the two principals learned that leadership could be effectively shared while at the same time another member of staff could be given the opportunity to grow through a leadership experience.

- All three participating schools reconsidered the concept of leadership within their schools. At Sekolah Merah and Sekolah Hijau all participants rethought their views on leadership and translated these thoughts into action plans that resulted in ongoing benefits for their schools. Regular school planning sessions were held to consider issues that ranged from teaching and learning practices through to paving schoolyards. At both these sites there was a movement as a school community from a directive form of leadership to

leadership that was distributed. At Sekolah Biru individual participants also embraced changes in their thinking regarding leadership. However there was not the same impetus to jointly move forward as a school with these changes.

- In choosing to operate within a model of shared leadership Sekolah Merah and Sekolah Hijau found that they could move forward operationally despite a lack of funds by rethinking methods of meeting financial challenges.

- At Sekolah Merah and Sekolah Hijau the principals changed the method of operation from a directive mode to a supportive, participatory model. This in effect meant that the school operated in a different manner to how it had previously operated. It was no longer the principal who individually made decisions and distributed guidelines. At Sekolah Biru the principal's continuation in a top-down mode of leadership impacted on the extent to which the school was able to move forward.

- Changing to distributed leadership involved ensuring that all of the school community was operating within one shared vision of the school's future. This unity of vision also ensured that the schools were mindful of being publicly accountable.

7. 6 Comparative school findings

- In comparing the outcomes from the three comparative schools at the conclusion of the six months with the outcomes from the three targeted schools it is important to note that Sekolah Satu, Sekolah Dua and Sekolah Tiga did not show any changes in leadership practices. This is seen in direct contrast to Sekolah Merah, Sekolah Hijau and Sekolah Biru where a change in leadership practices was demonstrated. The six schools all received the same input from the JFPR-CBEP Project. This enabled them to structurally

refurbish their schools, write School Development Plans and access a district level School Community Forum. However the input of the six month leadership training program is seen as offering the key to direct results in terms of effective leadership practices.

- There was no acknowledgement at any of the three comparative schools that it was important to involve the community in school practices and in particular school leadership. Partnership was not expressed and the community was not encouraged to take part in school decision making.

- There was no indication that the wider community observed any changes in leadership practices occurring during the six month project period.

- None of the three principals expressed an interest in sharing leadership with other members of the staff. Leadership was still seen as the domain of the individual principal.

- There were no changes in the way in which leadership was considered at any of the comparative schools.

- Finances were still seen as being essential for change. Lack of funds meant that no new leadership experiences could be trialled.

- Leadership remained directive. No change in the way leadership was practised was evident.

SECTION EIGHT

8. Outcomes

8. 1 Linking changes in school operations to sustainable outcomes

This project was designed to research the impact that leadership training could have on school communities to enable them to be active and effective players in a newly decentralized Indonesian schooling environment. A decentralized education environment requires that schools enhance their ability to be self managing through a range of processes. Such processes enable them to shift from expecting and accepting all direction from a central authority to actively managing schools at the local level. Within a decentralized educational environment specific characteristics need to be met. Therefore for positive outcomes to be recorded from this research it would require that the three schools involved in the leadership training had enhanced their ability to:

- Increase involvement in decision making by all stakeholders

- Share community vision and enhance involvement of the community

- Change the structuring of roles at the school base

- Be accountable and transparent in all aspects of schooling at all times

- Display determination to ensure ongoing professional development

- Initiate efforts to offer a curriculum that reflects the local community needs

Decision making

As a result of the leadership training project positive outcomes in relation to newly understood and practised shared decision making are evident. The impact in terms of increased decision making as a result of input from the research

project is particularly obvious at Sekolah Merah and Sekolah Hijau in the form of the establishment of weekly planning sessions. Neither of these schools had previously experienced an operational method that involved teachers together with the principal having participative input into a full range of activities for the school. These newly shared activities included specific classroom practices, method of delivery of curriculum, extra-curricular activities and suggestions for community involvement.

At Sekolah Merah and Sekolah Hijau it was reported by both the principal and the staff that during these weekly sessions the principal encouraged members of staff to lead discussions and did not dominate procedures. At Sekolah Merah and Sekolah Hijau this outcome in terms of sharing decision making was seen by the end of the six months to be an established and sustainable practice. Shared decision making had been given a substantive scaffolding at Sekolah Merah and Sekolah Hijau that had a) not been evident prior to the training and b) provided a successful shift in terms of meeting the needs of a decentralized system.

At Sekolah Biru a "relaxation" rather than a "shift" could be seen in the manner in which decision making was carried out. Individuals had more opportunity to have a voice. While Sekolah Biru did not formally commit to weekly planning sessions individual participants recorded opportunities to be more involved in the decision making process of the school. This took the form of deciding projects to be undertaken, new initiatives such as the canteen and the scouting group and also classroom practices.

Shared decision making also implies that the community will be actively involved in school decisions. All three schools spoke of how their relationship with the community and communication with the community was enhanced as a

result of the leadership training program. They also spoke of how the community subsequently became actively engaged in a range of decisions at the school level.

Community

In seeking the community's participation in decision making following the initial leadership training workshop the schools also sought to align school and community vision. Sekolah Hijau in particular displayed a concerted effort from the day of their return from the Senggigi Beach workshop to ensure that all stakeholders were included in new plans for the school. They invited all local stakeholders, the Kepala Desa (Head of the Village), the head of the yayasan, parents, community members and students) to an initial session to discuss coming projects and desired changes within the first twenty-four hours following the workshop.

They ensured that community was aware of all new programs they were hoping to implement ranging from creating flower beds to introducing PAKEM in classrooms. In addition they also asked the community to have input about such decisions and to communicate the direction that they wished the school to take. The school community excursion to Mount Sasak is symbolic of the manner in which school and community shared vision at Sekolah Hijau. They worked together to respond to school needs and to address financial constraints in a manner that provided an ongoing blueprint for future community initiatives.

Similarly Sekolah Merah also encouraged a two-way flow with their community initiated through commitment to project work such as paving and drainage programs. These programs had ongoing results in terms of increasing the participation of parents at the school. Once the parents became involved in

assisting with the brick laying they became more comfortable in relation to being present at the school for other tasks and more willing to have their voice heard in relation to the vision of the school.

Sekolah Biru also reached out to the community but the outcomes are not as distinct as at the other two schools. This was due to the fact that a whole school approach was not in evidence at Sekolah Biru. Rather the work undertaken with community was done through individuals. In particular both School Committee participants sought to make the school more accessible for parents and villagers following the workshop and to encourage a two-way flow of communication.

Restructuring of roles

Sekolah Merah, Sekolah Hijau and Sekolah Biru all showed evidence of a restructuring of roles. Teachers for the first time took on sole responsibility for establishing and maintaining a range of programs from health through to scouting. Teachers' roles changed dramatically in that they felt encouraged to trial new strategies in their own right in classroom programs, giving constant feedback at a school level but actively making their own decisions for the programs. At both Sekolah Merah and Sekolah Hijau the principals restructured their own roles from using a top-down directive model to a consultative, dispersed model. Although the principal at Sekolah Biru did not undertake such a dramatic restructuring of his role he was comfortable with a change in the restructuring of the roles of others. This is evident in his support of the increasing input of the female member of the School Committee and his encouragement of her establishment of a school canteen, which not only provided healthy foods but also basic stationery requirements.

Teacher participants from Sekolah Merah and Sekolah Hijau also restructured their roles in relation to sharing new concepts for Teaching and Learning with their fellow teachers. As such they worked for the first time as teacher leaders. In both instances they had the full support of the principals and continued to gain confidence throughout the six months. In the case of Sekolah Hijau this is particularly significant in that the teachers were young, honorary and not formally qualified. Their efforts in terms of modelling and sharing new concepts with colleagues are seen as being firmly established and sustainable for the future.

Accountability and transparency

Decentralization demands that the shift in responsibility to a local level is founded on schools becoming accountable in a transparent manner to their own communities. They must also show accountability to all stakeholders at a district, regional and central level. Such accountability should be shown not just in the financial management sphere but also in terms of human resources, school practices and community relationships. It was not within the brief of the leadership training program to offer direct input in terms of financial accountability but rather to concentrate on the areas of human resources, school practices and community relationships. In focussing on distributed leadership, the leadership training program did encourage accountability and transparency for the participants. By learning to include the wider community in all decision making the schools also learned the need to show the local community what they were doing at all times and to display results.

All fifteen participants commented on the benefit of the photos taken throughout the six month process in terms of keeping the community informed about their learning and their progress. Their accountability took the form of open

discussions through school forums and school planning sessions and was physically in evidence through display boards at all three schools showing output from the initial two-day workshop and later projects. Furthermore all participants learned via their weekly journals to become more personally accountable. Through reflecting on all decisions made they learned to assess their own actions and gauge how these actions impacted on others.

Professional growth

Participants from Sekolah Merah, Sekolah Hijau and Sekolah Merah all saw the workshop as highly effective in terms of enhancing professional capacity. As an outcome from this the participants were eager to seek further professional growth. Some participants decided to continue writing professional journals following the research period as they saw that this was a personal means of self-monitoring and reflecting upon their own skills and issues. Participants also chose to continue with the network that had been established amongst the three schools as a sustainable means of supporting growth in the future. Participants eagerly sought written material that would challenge and educate and enthusiastically circulated a set of books devoted to leadership concepts supplied at the initial workshop. The circulation of these books encouraged further discussion in the six-weekly meetings and at the network meeting in regards to sourcing more written material in a range of areas. Discussions also centred on accessing further professional development and avenues such as the Open Learning University and local workshops were considered as viable access points. This ongoing drive to grow as professionals was not limited to the six month training period but rather was seen as being sustainable into the future.

Localised curriculum

As an outcome from the leadership training workshop the fifteen participants from all three schools were encouraged to tailor their Teaching and Learning practices to suit their communities by making use of the PAKEM method in their classrooms. Through the modelling process of the PAKEM concepts at the initial workshop, teachers returned to their classrooms to trial PAKEM for the first time. The use of PAKEM, which is grounded in experiential learning encouraged teachers to consider curriculum that was more relevant to their students' lives. A practical example of this can be noted from the teacher representative from Sekolah Merah who introduced simple local cooking into her classroom to teach maths and with the teacher from Sekolah Hijau who encouraged his students to write poetry about a recent local event that had taken place.

Representatives from all JFPR-CBEP schools had been involved in workshops that offered an overview of PAKEM methodology prior to their attendance at the leadership training workshop. However the direct use of PAKEM methodology throughout the leadership training workshop meant that the participants actively experienced PAKEM for the first time. It was the combination of gaining new leadership skills and actively experiencing the PAKEM model that gave the teachers the confidence to incorporate this methodology into their own classrooms. Subsequently they reviewed their curriculum to ensure that it was more localised. All teachers involved in doing so were enthusiastic about continuing to work in this way in the future.

Teachers from the three comparative schools, Sekolah Satu, Sekolah Dua and Sekolah Tiga had also attended seminars in relation to implementing PAKEM as part of the JFPR-CBEP Project. However there was no single example of

PAKEM methodology in evidence at any of these three comparative schools at the conclusion of the six month research project. During Focus Group discussions held at Sekolah Satu, Sekolah Dua and Sekolah Tiga at the conclusion of the research period a lack of understanding and a lack of confidence in using PAKEM was evident.

8. 2 Relationship of outcomes to the JFPR-CBEP Project

The three targeted schools, Sekolah Merah, Sekolah Hijau and Sekolah Biru and the three comparative schools, Sekolah Satu, Sekolah Dua and Sekolah Tiga were all involved at the same level in the JFPR-CBEP Project. However the results in terms of outcomes in relationship to ability to move forward in a decentralized educational environment are very different for the two groups. The comparative group of schools at the end of the six month period through their involvement in the JFPR-CBEP Project had expanded their technical capacity in terms of writing a School Development Plan and managing Block Grants for the reconstruction and maintenance of their schools. However these three schools showed no further readiness for decentralization in terms of the processes required for decentralization. At the conclusion of the six month period the three comparative schools had not enhanced decision making skills, had not provided any evidence of aligning vision with community vision, had not displayed any restructuring of roles, had not advanced in terms of accountability or transparency, had not accessed or any programs for professional development and had not in any way increased their local content in the curriculum.

Yet this is to be anticipated, as it was never the brief of the JFPR-CBEP Project to undertake the range of experiences that would lead to moving forward in such a manner. The JFPR-CBEP Project set out to offer physical structural changes

emphasising the need to provide sound school environments where learning could occur without fear of collapsed roofs and unstable walls. In terms of community the JFPR-CBEP Project sought to enhance inter-community structures through the establishment of Community Education Forums, which were registered at a district level and concentrated on clustering as a supervision mechanism for schools. The major purpose of the Community Education Forums was to ensure that schools were proactive in the implementation of Nine Year's Basic Education (SAGRIC, 2006b).

Training workshops provided by the JFPR-CBEP Project included specific classroom skills for teachers' mastery of subject matter and teaching methodologies and school budget plan training as well as training in writing School Development Plans. Additionally JFPR-CBEP supported scholarships for poor students to attend school. Thus the brief of the JFPR-CBEP Project was technical and structural in nature as it sought to introduce the financial and regulatory mechanisms by which decentralization could develop. The leadership training program had a different focus through its introduction of distributed leadership and therefore achieved different outcomes for Sekolah Merah, Sekolah Hijau and Sekolah Biru in relation to their ability to function effectively in a decentralized educational environment.

SECTION NINE

9. Recommendations

9. 1 Situational context

In relation to situational factors it is recommended that:

- The proportionate representation of participants (principal, two teachers, two School Committee representatives) is continued for future leadership training programs. It is necessary for all stakeholders within the school community to be engaged in any change process. It is important that each of these three groups has an equitable voice.

- The process of selection of participants at the school level is monitored to ensure an equitable male/female representation. Schools must initially address their gender ratios for School Committees so that women from the local community are given the opportunity to take part in school decision making and school leadership.

- A consultative method of choosing participants at a school level occurs so that all participants are part of the process by choice and thus become actively engaged in the leadership training process and committed to the full program.

- That a comprehensive situational analysis is undertaken of each school community prior to the commencement of any training so that any barriers to moving forward as a school can result in strategies being devised from the beginning of a leadership training program.

9. 2 Workshop program

In relation to the workshop program it is recommended that:

- A distributed, shared experience of leadership is the primary focus as the optimal choice for school communities as it creates the opportunity for schools to achieve their mission and vision via a cooperative effort.

- The program makes use of the PAKEM method as it offers a dual combination. It encourages effective, active learning during the workshop while at the same time modelling best practice for future classroom endeavours.

- A commonality of purpose is maintained so that specific training groups are offered in accordance with particular sectors such as primary or secondary. However, it is not recommended that divisions be made in such training between the private and the public sector.

- A basic camera is included in each school's workshop materials as it offers the opportunity to visually chronicle a school's progress in a manner that allows for public feedback.

- The initial two day workshop is delivered in a live-in mode at a venue away from school distractions. The choice of a weekend is seen as the most appropriate timing in terms of minimal school disruption.

- The training is appropriate for a group size ranging from fifteen to seventy participants. The activity-based nature of the workshop training precludes group sizes larger than seventy participants.

9. 3 The six month leadership training program

In relation to the six month leadership program it is recommended that:

- Regular follow-up visits to schools involved in a leadership training program are essential. When the leadership program is seen as an integral part of an overall Aid project there is the opportunity for such site visits to be carried out by trained on-site members of the Aid project team.

- Weekly journal writing is a valuable tool for self-assessment, reflection and future planning. This has the advantage of making participants individually accountable for their own development. If the leadership training is set within an Aid context, Aid project team representatives may monitor journals during site visits. It is also advised that semi-structured journals, which provide a question outline, are used. This gives an essential scaffolding for participants to review their weekly experiences.

- The inclusion of planned project work to trial new leadership concepts at the school level is seen as an essential aspect of the leadership training. This gives each school the option to design a project that is of value to their own specific environment and to see the benefits of successful implementation over a period of ensuing months. It also allows schools to design projects that are suitable in terms of budget constraints.

- Encouraging leadership practice in participants' personal and community life is an effective method of testing new waters for individual participants while at the same time value adding to a range of activities within the local environment.

- Financial input into the leadership program is minimal, covering workshop and material costs for the participants but not offering a contribution to school project work. In this way participants learn to become self-reliant as leaders.

- Additional support is provided for schools where the principal remains locked into an hierarchical leadership style. Such support could be in the form of extra site visits by the project consultant and network strategies involving the principals of other schools taking part in the project.

- The leadership training is attached to future Aid projects as leadership training can work hand in hand to enhance and complement a range of other educational inputs, such as teaching/learning methodologies, community involvement and school accountability training. In placing leadership training within an Aid project context it is also highlighting the necessity for school communities to enhance leadership practices within a school based management educational environment.

SECTION TEN

10. JFPR-CBEP Project Perspective

10.1 JFPR-CBEP aims

This research was attached to the thirty month Japan Fund for Poverty Reduction Community-Based Basic Education for the Poor Project in Praya Barat Daya, Central Lombok. The JFPR-CBEP Project aimed to:

- Improve the quality and function of school buildings.

- Improve the quality of teaching and learning in the targeted schools through student centred learning approaches and upgrading teachers' skills in specific curriculum areas.

- Improve the management of schools through transparent, relevant and affordable administration procedures to enhance school based management.

- Enhance community participation programs so as to involve the community in all aspects of school life specifically through the introduction of sub-district school forums.

- Increase enrolment, attendance and participation rates and improve the likelihood of employment for poor children (Asian Development Bank, 2003).

10.2 JFPR-CBEP outcomes

At the conclusion of the JFPR-CBEP Project in March 2006 the Project Team Leader, Dr Sumarno, reported that:

- The JFPR-CBEP building rehabilitation program successfully refurbished the schools within the project. Through a relationship established with

the University of Mataram technical assistance was provided through the Engineering Department with staff and students working with community members in site reconstruction (SAGRIC 2006c)

- New experiential learning models still required further support to be introduced on a school-wide basis. The need for principals to offer stronger support in this area was noted as a concern. Teachers were still seen as lacking the confidence to engage in new participative, experiential processes in classrooms (SAGRIC, 2006b).

- Schools were seen as moving forward in their ability to prepare annual and long-term five year school development plans. However further training in this area was still considered essential (SAGRIC, 2006b).

- The development of school community forums at the sub-district level was a valued outcome. The new forums enabled School Committees to share their experiences and to consider inter-school issues (SAGRIC, 2006b).

- The scholarship program enabled children school access who had dropped out of primary schooling because of family poverty. It was noted that 30% of children in this category benefited from scholarships in Praya Barat Daya (SAGRIC, 2006b).

10.3 Relationship between JFPR-CBEP outcomes and the leadership training program

The JFPR-CBEP Project provided a structural framework for schools through inputs such as physically refurbishing buildings, assisting with the writing of School Development Plans, establishing sub-district school community forums, teaching content and methodology and providing scholarships to improve school

attendance. Through the introduction of such structures the JFPR-CBEP Project considered that schools were better equipped to function in a decentralized educational context. In contrast to this structural approach the leadership training program offered a process to enable schools to move forward in a decentralized context. In this way the leadership training program proved an effective enhancement to the JFPR-CBEP Project in that it went beyond structures to focus on a new method of establishing relationships of all stakeholders within school communities. Schools were given the means of fully realizing the potential of the new structures offered through the JFPR-CBEP Project by participating in whole school leadership. In this way the leadership training program substantially impacted on the gains made through the JFPR-CBEP Project in the three targeted schools:

- By encouraging all within the school community to be involved in leadership the leadership training program also encouraged the optimum use of refurbished school buildings. Teachers reconsidered the use of space for effective learning within their freshly painted classrooms. School communities also rethought the lay-out of rooms to offer the greatest advantage in terms of teaching and learning practices.

- By encouraging school-wide leadership teachers were better equipped as leaders to introduce new experiential learning methods and to model new practices with their colleagues.

- By sharing leadership the three schools enhanced their accountability and transparency as leadership was no longer the sole responsibility of the principal but engaged a range of school stakeholders.

- By advocating an inclusive community approach the leadership training program ensured that community members became active participants in school decision making.

The effect therefore of attaching the leadership training program to an Aid project that focuses on school based management is positive in terms of substantially value adding to the Aid project. Gains made through the leadership training program such as the movement of school communities from a top-down to a bottom-up leadership process are seen as specifically emerging from the training program. They are not seen as resulting from the major AID project.

SECTION ELEVEN

11. Final Thoughts

11. 1 Leadership perspectives

This research was designed to consider the impact of a leadership training program on school based management and school community action. The results from the research in terms of leadership growth support a positive outcome in relation to a range of areas within the school based management framework. The participants involved did demonstrate a high level of participative leadership, following the initial input from the live-in leadership training workshop, which was consolidated during the six month program. This provided the participants with a means of actively practising leadership within their school communities.

A leader was no longer viewed as a person with positional power, which had been handed down from above, but rather as one who could offer a way forward in a collaborative manner. All were considered to have the potential for leadership given the encouragement and the nurturing to do so. This move towards a more dispersed view of leadership allowed the three schools to advance further in terms of both their teaching and learning environments and their physical environments as it distributed ownership of tasks at the school level. While this revised understanding of leadership brought with it greater responsibility it also brought with it a sense of accomplishment and a new confidence in being accepted as a valued member of a team. Participants viewed the new leadership as offering accountability and openness, two essential ingredients within the school based management framework. With leadership no longer the prerogative of one individual the system proved more transparent.

11. 2 Community alignment

Linking with community is seen as crucial for the success of school based management under decentralization. The fifteen participants did prove motivated to work closely with community, seeking community participation in a variety of school arenas. Community was no longer seen as separate from the school experience but instead celebrated as a valued stakeholder. Through input from the research participants across the six month period the schools learned that this was a relationship that could strengthen education as the community had much to offer the school. This was not just viewed in material terms but also considered in terms of sharing culture, traditions and expertise. Community was seen as being pivotal in terms of school based management as it offered scaffolding for decisions at a local school level. It gave the participants the power to drive the school forward as the relationship between school and community strengthened. The participants also acknowledged that by trialling new leadership strategies in community situations these linkages could be continually reinforced.

11. 3 Future Aid projects

Given the vast number of schools within Indonesia the demands of moving effectively towards a decentralized educational environment are extensive. Aid programs will continue to offer opportunities to enrich and support educational initiatives. This research has indicated that leadership training programs have an essential place within future Aid projects that are designed to enhance school based management in Indonesian schools. This leadership training offered the schools a means of coming to terms with the enormity of the task being experienced under decentralization. It provided the schools with a framework for assuming responsibility for schooling at the local level. The training focused on

sharing leadership and recognising the potential of all to act as leaders. It therefore encouraged schools to begin with the reality of their own individual situations and move forward from this understanding.

As an added advantage in attaching the program to future Aid projects this leadership training program is not seen as being financially demanding in its operation. From the beginning the leadership training program established that school enhancement and meeting the needs of school based management need not be tied to financial input. The program encouraged schools to work within the framework of their annual budgets and to be creative in their means of undertaking leadership initiatives.

In emphasizing the need to begin with the mission and vision for the school stated in the School Development Plan this leadership training became personalised and customised for each individual school community. It is therefore possible to attach the same leadership training program to future Aid projects while at the same time ensuring that such a program meets the specific needs of any participating school.

A number of options present as to the form in which such a leadership training program is attached to future Aid projects. The Praya Barat Daya program was attached as an additional program. It was simply added on to the major Aid project. It was not integrated physically with the project in terms of sharing either project personnel or resources. Its integration stemmed instead from its intention in offering the participants an improved ability to function effectively within a newly decentralized educational environment.

The JFPR-CBEP Project aimed to encourage school based management by creating and supporting institutional structures such as School Committees, School Community Forums and the writing of School Development Plans. The leadership training program was designed to encourage school based management by offering processes such as shared leadership that would enable school communities to function effectively in a decentralized educational environment.

There were benefits in being attached to an Aid project rather than functioning in randomly selected schools. The Aid project set the scene for change across all the schools involved. It provided substantive improvements in schools such as the refurbishment of buildings, upgrading of teachers and improvement in school attendance through a scholarship scheme. Experiencing such change created an eagerness amongst the schools involved to take part in further professional development. The school buildings had been upgraded. Teachers and members of the School Committee were therefore eager to improve processes within their school communities that would provide the means to fully utilize physical gains. In this way the attachment of the leadership training program to the Aid project suggests a relationship that is of value to all involved.

Alternatively the leadership training program, could also be placed within the structure of an Aid project, sharing human and physical resources. It is viable that such aspects as six-weekly site visits could take place within the framework of the Aid project. For example Field Facilitators who make regular visits to schools could be trained to undertake such activities. The Community Participant Consultant, frequently attached to Aid projects, could also be involved in the six-weekly site visits when attending schools for other purposes. A network meeting

could be incorporated into other scheduled meetings attended by schools. It is possible for the two day workshop program to be scheduled in conjunction with other workshop programs. It is therefore a viable option to consider an integrated format. In integrating leadership training with an Aid project many opportunities would present to work in conjunction with the desired aims of the broader Aid project.

11. 4 Program design

The current format of the leadership training program as a live-in workshop together with a six month supportive relationship is seen as being a positive addition to future Aid projects. However these time frames could be varied to suit a range of alternative situations so that the workshop time could be extended from two days through to a period of four days. The supported time back at school sites could fit within the full term of an Aid project. While a two day workshop experience is seen as fulfilling the basic requirements of the training a selection of the leadership training experiences could be offered via a one day program if this one day program is part of a broader school based management training experience within an Aid project.

The ongoing support for participants at the school base remains a crucial element in terms of the sustainability of the training. A one day or two day stand alone program without school support visits is not seen as being effective in terms of future outcomes. It is only through guided practice that the learning becomes established at the school site. Similarly the training program's design as an activity based approach to model PAKEM concepts is also seen as being optimal. The training program is designed throughout to be delivered as practical, experiential learning and will not translate into a purely theoretical

approach. The use of reflective activities supports the foundations of school based management. Building the opportunity for reflection into the program ensures that individual participants learn to become accountable for their own actions through reviewing them and determining their authenticity in relation to the overall vision that guides the school.

Similarly support for the principal in any participating school is seen as crucial within the program design as the role of the principal in relation to changes in leadership practices at the school site is considered to be significant. In situations where a principal remains closed regarding change the impact upon the wider school community may prove extensive. Given that many principals have worked within a centralized model for a substantial amount of years, future leadership training programs should offer additional support to encourage the necessary changes in leadership required for a decentralized model.

11. 5 Context of decentralization

The lessons learned at the three schools in terms of leadership are significant lessons in relation to the school based skills required for such decentralization. Achieving new leadership skills implies that schools will be able to tailor local education to specifically suit the requirements of their own communities. If decentralization of Indonesian schools is to be realised schools must embrace practices of participative and democratic leadership and move beyond their traditional top-down mode of leadership. Schools need to become accountable to their school communities and ensure that all school practices are transparent and open to public comment and review. Further schools must endeavour to encourage communities to become partners in the education process. The three

schools involved in this project learned the skills that would enable them to move forward in a decentralized educational climate.

The leadership training program offered to these three Praya Barat Daya school communities changed the manner in which leadership was interpreted in a very practical way. While this qualitative research was not intended to presume that such a study could provide a blueprint for schools in general it does offer lessons that will prove of value at other school sites in the future. Essentially it suggests a unique opportunity to harness lessons learned to enhance Indonesian educational practices. Future Aid projects have much to gain in considering this leadership training program as a viable element in their over-all packages.

SECTION TWELVE

APPENDICES

Appendix A: Attendance at Presentation of Report to MONE 04.04.06

Name	Position	Organization/Company	Aid Organization
Muhammad Hatta	Head of the Sub-Directorate Curriculum	Ministry of National Education Government Republic Indonesia (MONE)	N/A
Maruli Tua Siregar	Project Director Decentralized Basic Education	MONE	N/A
Dedi Karyana	Project Manager Decentralized Basic Education	MONE	N/A
Firdaus Y Dharta	Project Manager – JFPR	MONE	N/A
Dr Sumarno	Team Leader JFPR Packet B	Japan Fund for Poverty Reduction (JFPR)	Asian Development Bank (ADB)
Benyamin Maftuh	Educational Consultant – Decentralized Basic Education for the Poor Packet 1	MLD Consulting Company	ADB
M. Solehuddin	Educational Consultant – Decentralized Basic Education for the Poor Packet 2	PT Multi Area Condindo	ADB
Jack Dukesbury	Team Leader- Decentralized Basic Education for the Poor Packet 3	Louis Berger Group	ADB
Dr Dan Moulton	Chief of Party Decentralized Basic Education 1	RTI	United States Aid for International Development (USAID)
Sri Karna	Non Formal Education Advisor Decentralized Basic Education 3	Save the Children Fund	USAID

Name	Position	Organization/Company	Aid Organization
A. Hamid	Non Formal Education Advisor Decentralized Basic Education 3	The Academy for Education	USAID
Adrian Coen	Non Formal Education Advisor Decentralized Basic Education 3	The Academy for Education	USAID
Astara Amantia Lubis	Policy Officer Education and Training	Australian Embassy	N/A
Simon Bell	President Director	PT Austraining Nusantara - South Australian Government	N/A
Santi Yunisari	Project Manager	PT Austraining Nusantara	N/A
Henny Baskoro	Program Coordinator	PT Austraining Nusantara	N/A
Priya Powell	Second Secretary Australian Embassy	AusAID	Australian Aid for International Development (AusAID)
Yoyoh Hulaiyah Hafidz	Program Officer	AusAID	AusAID
Diani Widhiastuti	Project Manager	SAGRIC International	N/A
Berlanti Sari Sakti	Project Accountant	SAGRIC International	ADB
Firman Setiawan	Project Officer JFPR Project	SAGRIC International	ADB
Sugiyanti	Translator	SAGRIC International	N/A
Andy Ragatz	Program Coordinator Education	The World Bank	WB
Graham Walter	Program Impact Assessment and Appraisal Specialist	MDI International	Australian Indonesian Partnership for Reconstruction Development (AIPRD)
Dr Alain Barbarie	Program Monitoring and Evaluation Systems Specialist	MDI International	AIPRD

Name	Position	Organization/Company	Aid Organization
Erlangga Fauza	Program Monitoring and Evaluation Systems Specialist	MDI International	AIPRD
James Lee	Formal and Non Formal Education Institutional and Capacity Development	MDI International	AIPRD
John Ward	Education Consultant	MDI International	AIPRD
Tunggul Baskoro	ORACLE Account Manager to the Ministry of National Education	ORACLE	N/A
Dr Terry Done	Team leader	CORMAP	ADB
Remy Agus	Project Manager Nusa Tenggara Timur Primary Education Project	SAGRIC International	AusAID

Appendix B: Budget for Six-Month Leadership Training Program

BUDGET FOR WORKSHOP/LEADERSHIP TRAINING PROGRAM	RUPIAH	A$
1. COSTING FOR WORKSHOP		
Workshop materials	1,977,100	
3 Cameras	465,000	
Video/audio tapes	377,000	
Workshop airfares (Researcher plus 3 Interpreters)	6,138,440	
Doctor for participant at workshop	230,000	
Transport for workshop	1,770,000	
Workshop accommodation/meals	7,892,700	
Initial Focus Group Dinner	251,500	
TOTAL COSTING WORKSHOP	**19,101,740**	**$2712.16**
2. ADDITIONAL COSTING FOR LEADERSHIP TRAINING PROGRAM		
Photo developing for journals	**485,000**	
Translation costs workshop materials/journals	**4,800,000**	
Airfares for 6 sites visits (researcher plus interpreter)	**14,732,226**	
Accommodation/Transport for site visits	**9,800,000**	
Transport for site visits	**4,620,000**	
TOTAL ADDITIONAL COSTING FOR RESEARCH	**34,437,226**	**$4,889.60**
TOTAL AMOUNT @ Rupiah 7,043 = $A1	**53,538,966**	**$7,601.73**

Appendix C: Letter of Permission Ministry of National Education (MONE)

MINISTRY OF NATIONAL EDUCATION
DIRECTORATE GENERAL OF PRIMARY AND SECONDARY EDUCATION
DIRECTORATE OF JUNIOR SECONDARY EDUCATION
Jl. Jenderal Sudirman Building E, 15, 16, 17 Floor, Senayan - Jakarta 10270
Phone No. (021) 5725061, 5725610, 5725612, 5725613

Ref   :
Subject: Workshop on Leadership

Dear Ms. Alison Atwell,

We essentially have no objection to your plan to carry out a workshop on leadership for the stakeholders of three primary schools in Praya Barat Daya, Lombok Tengah in the near future. We do hope that the workshop will involve the competent stakeholders in order to develop the quality of schools respectively, and keep us informed of the progress.

Thank you for your kind attention and cooperation.

Sincerely yours,

Didik Suhardi, SH, M.Si
Head of Sub Directorate of Program and Inter Agency Coorporation

Appendix D : Letter of Permission from Dr. Sumarno

SAGRIC
INTERNATIONAL
Technology to the World

30th March 2004

Alison Atwell
Jl Loka Indah 30
Kemang Timur 12470
Jakarta

Dear Alison

As requested in your letter I am happy for you to undertake research into leadership in education in three of the JFPR-CBEP Project schools in Central Lombok in the South West Praya District. I understand that this research is being undertaken as part of a Professional Doctorate in Education through the University of Southern Queensland and that it will involve fifteen participants from three schools in this district.

I look forward to being advised of the results of this research in the future, as there is much work to be undertaken in this area since the move towards self-management in schools that has followed decentralization.

Yours Faithfully

Dr Sumarno
Team Leader and School Based Management Consultant
JFPR-CBEP

SAGRIC International Pty. Ltd. Kompleks Graha Pejaten Kav. 8 Jl. Pejaten Raya No. 1 Jakarta 12510 INDONESIA
Telephone : (62 21) 797 4718 (hunting) Facsimile : (62 21) 798 3968

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Appendix E: Literature Review

Five themes from the relevant literature have been chosen to offer insight into designing and delivering an effective leadership training program for Indonesian school communities:

1. The dynamics of decentralization

2. The framing of leadership

3. The impact of the change process

4. The significance of community

5. The implications of leadership training programs

These five themes are seen as being interwoven in their implications for such a training program and thus while each is significant in its own right, their impact must also be measured in an holistic manner.

Five Related Themes

1. The Dynamics of Decentralization

Decentralization: Its Context for Leadership

Laws 22/1999 and 25/2000 (National Education Commission Report Executive Summary, 2001, p. 13) together with Education Law 20/2003 (The World Bank, 2005a, p. x) have formally established decentralization within Indonesian education. Decentralization promises the provision of both voice and power to local leaders and school personnel who presumably know more about local educational problems than national officials (The World Bank, 2005b). Decentralization is seen as "the transfer of decision-making authority, responsibility and tasks from higher to lower organizational levels or between

organizations" (Hanson, 1998, p. 112). It is not however considered that decentralization is an end in itself, but rather only a means to an end. Its success will vary according to the input of individuals at a local level. Hanson (1998) notes that goals of decentralization include increasing economic development through institutional modernization, improving the efficiency of management, enhancing democratisation, neutralizing competing centres of power and in general improving the quality of education.

Decentralization offers the potential for experimentation within education as well as the ability to respond to the specific needs of constituencies (The World Bank, 2005b). Thus it sets the scene for possibilities, creating a window of opportunity, in which "it is the performance of the key actors which determines the results" (Sharpe, 1996, p. 9). Slamet (2004) in writing about the necessities for a smooth Indonesian transfer from a centralized to a decentralized mode of education notes, "Restructuring, reculturization and refigurization will work properly if they are supported by educational elements with the capacity to implement decentralized education" (p. 2).

McInerney (2003) states that it is the intention of decentralization via school based management to offer:

> greater freedom and authority for principals to exercise their leadership in a way which is more attuned and responsive to the educational needs of school communities, to manage the day-to-day affairs of the school free from bureaucratic intrusions at head office, and to make decisions in conjunction with the community about how best to allocate resources at the local level. (p. 63)

However he claims that the realization of participatory forms of leadership will require just as much induction of principals into the concepts surrounding community education as any other training which is frequently given priority such as managing budgets and overseeing administrative responsibilities. McInerney believes that if schools experiencing decentralization are going to make a difference in terms of learning outcomes for all that, "principals not only have to know how to efficiently manage schools but they have to be able to reimagine their roles as educational leaders"(p. 70).

Dempster (2000) in discussing the impacts and effects of site-based management on schools as a result of decentralization ponders the question, "Do all of the key stakeholders in school decision making have adequate training for their new roles?" (p. 52). Bjork (2003) speaking in terms of the impact that decentralization has had within the Indonesian context claims that "Educational decentralization presses teachers and administrators to conceptualise and support a system of school management that is almost entirely unfamiliar to them" (p. 31).

Thus while decentralization necessitates change it also necessitates providing the means to ensure that this change becomes an effective reality. The 1998 World Bank Report, "Education in Indonesia: From crisis to recovery" states that at the school level, "greater autonomy should be given to principals in deciding on resource use and developing school based strategies in line with local decisions" (The World Bank, 1998, p. xii). Chapman (2000) acknowledges that principals as school leaders under decentralization will play a greater role in instructional supervision, community relations and school management than has occurred in the past. They will play a greater role in making decisions that were

previously planned, funded and implemented from a central source. However he

points out that, "Only in a very few cases have headmasters been trained for

those responsibilities" (p. 284). The Indonesian "Education Sector Review"

(The World Bank, 2003) proposes that if well managed, decentralization has the

opportunity to both promote quality improvements in education and to narrow

current inequalities in terms of access and quality through empowering the very

people who are closest to schools, principals, teachers, parents, students and

community leaders. These are the stakeholders who have the greatest knowledge

about the nature of the local schooling environment.

Leithwood (2001) discusses school leadership in the context of the

accountability implications of school based management, which is a

consequence of decentralization. He states that school leaders tend to function in

a unique context which requires a range of responses from them. Leithwood

considers that these responses have as yet not been well codified and so are not

easily available for the specific purpose of leadership development. He

concludes that the most practical implication to be drawn in addressing the

position of school leaders involves:

> the training of prospective educational administrators. Most of the formal
>
> models of leadership used to guide such training identify only the tip of
>
> the leadership iceberg, as compared with the full array of practices
>
> actually used by effective leaders. These school leaders always find
>
> themselves immersed in multiple contexts, each of which makes unique
>
> demands on what they need to do. (p. 229)

Bottom-up Leadership: The Decentralization Challenge

A move towards decentralization presumes a substantial move from top-down to bottom-up leadership. If school leadership is actually going to make a contribution to any reform then it is essential that leadership is constructed from a different viewpoint. Also as Angus (as cited in Walker, 1994) states in the shift towards decentralization, it is essential that leadership moves away from being part of a top-down hierarchy. Potential leaders are not always those who are in the position of leadership and it is possible for individuals to exercise leadership at some times and not on other occasions. Hoy (2003) has found that maintaining structural aspects of the previous centralized model may hinder those within the organization from doing their work and being free to solve problems independently.

McCrimmon (1995) speaks of the use of formal authority, which is applied as a leadership tool, as being obsolete and questions why hierarchy in organizations has been dominant for so long given the shift towards the power of knowledge workers in organizations. Similarly Buckner and McDowelle (2000) state that the current demands in schools for school improvements and change have exposed the weakness of the hierarchical design where the principal is considered the pinnacle of all power within the school.

Walker (1994) sees the changes occurring in schools as being in many ways an inversion of the traditional hierarchical relationship where leadership is now being shared by the administration, the teachers and members of the school community and where team approaches are considered more relevant than the rule from above of a single principal. He claims that it is collegiality rather than hierarchy that drives school change. Angus (1989) warns however, that the way

individuals within a school community participate in the organization has very much been influenced by prevailing structures and the accompanying patterns of traditional power relationships. In order for school communities to move beyond the entrenched historical understandings of how power and thus leadership is realized in a school setting, it is important to engage schools in effective programs for new understanding.

Yet even when supposedly moving forward to disengage from the concept of hierarchical authority, some school communities are pleased to suggest that they consider themselves not in the guise of being led by any positional power but rather describe their school community as being a large "family". Hargreaves and Fullan (as cited in Katzenmeyer & Moller, 2001) assert that such a metaphor may hide a hierarchical structure where the principal and fellow administrators act out parental roles steeped in relationships of power while all others including the staff become the dependent children. Thus the relationship still remains one of hierarchical power.

Blunt and Jones (1997) point out that in Asian societies, which have always traditionally been centralized with power emanating from the top down, the power of the leader is often embedded in inherited, historical or cultural power that frequently sets leaders at a distance from any follower relationships. In Asian societies there is frequently a history of leadership decision making with little follower involvement, as there is a wide acceptance of the power and authority of the leader as being unquestionable. Another aspect that is significant to the culture of South East Asia is the significance of saving "face" in terms of interpersonal relationships (Suutari, Raharjo & Riikkila, 2002). A positional leader is always revered and is considered dishonoured or to have "lost face"

when not consulted. Thus any changes within an organization within an Asian setting such as the introduction of decentralization, which will bring a change in hierarchy or alter the flow of power within a school, must be carefully monitored so that "face" is saved at all times.

Spinks and Wells (1995), when considering the different kinds of power a leader might use, speak of legitimate power which refers to the positional power bestowed by the organization. However Washbush (1998) notes that there is a need to consider a rationale for leadership that is not of a positional perspective arguing that leadership can be exerted not only from a top-down perspective but also up through the organization as well as across the organization.

Dentico (1999) decries the concept of positional power exerted by organizations existing under the guise of an industrial blueprint, where power is formal and traditionally exercised by those who are considered to be at the top of the organization. Instead he proposes referent power whereby a person in leadership establishes and maintains a satisfying and ongoing relationship with followers in the organization. McMahon (2000) believes that non-hierarchical leadership is essential to an organization as it supports the statement "I can make a difference, what I say is important, and in promoting social change I am a leader" (p.15). Thus the notion that everyone possesses the ability to lead in his or her own way forms a foundation for thinking about the concept of non-hierarchical leadership.

2. The Framing of Leadership

The Meaning of Leadership

> How we define leadership frames how people will participate in it (Lambert, 2003, p. 4).

An effective implementation of any site-based management will often be dependent upon how different stakeholders within an organization perceive meanings and opportunities within a change process (Cheng and Cheung 1999). However, leadership as a term offers numerous meanings throughout organizations and certainly within educational contexts. Three decades ago, Stogdill (1974) noted that there are almost as many definitions as there are people defining the term. The possibilities have simply escalated in the ensuing years. Siegrist (1999) muses that, "Leadership is an elusive subject in which questions come easier than answers" (p. 2). In defining leadership, Bennis and Nanus (1985) comment that leadership is something that is actually possessed by all people, and yet used by few individuals. It could, they believe, be learned by anyone, taught to everyone and should not be denied to a single person.

Manz and Sims (1991) believe that leadership is about leading others so that they can lead themselves. Thus leadership is about unleashing the potential of others. Leadership is therefore seen as a process in which everyone actively participates (Horner, 1997). Leadership is also viewed as an influence relationship amongst leaders and followers by Rost (1993) who believes it involves a move towards real changes where organizations actively engage in sharing a range of leadership experiences. Crowther (1997) claims that despite

the ongoing debate regarding the definition of the term leadership that there are two points about leadership that always hold true. The first is that leadership should be seen in terms of a group function that requires human interaction and the second is that leadership involves intentional influence on the behaviour of other people.

Andrews and Field (1998) also take this position that leadership in fact does not exist without follower perceptions. Because the actual exercise of influencing a follower changes the cognitive processes of the person being influenced, they claim that the mind of the follower must be considered in order to observe the process of this influence. While followership is seen as a necessity of leadership it is also seen as an in-exact division as there may well be movement between the two areas as leaders take on followers' roles and on occasions followers take on the leadership roles (Townsend & Gebhardt, 1997). Sergiovanni (1994a) speaks of leadership as being simply about serving ideas and ideals so that a community is assisted in becoming what it strives to become.

Spinks and Wells (1995) consider a simple definition of leadership when they say that, "leadership is stirring people so that they are moved from within" (p. 15). Kets deVries (1995) similarly defines leadership as being about creating the sort of environment where people have peak experiences so that in the midst of their excitement they manage to lose all sense of time because they are so totally involved in what they are doing. A cultural and social context is chosen as the framework by Grace (1995) when he states that leadership should have as its central intention the desire to transform the culture and social relations of the given organization, working towards a shared experience with all who are part of that particular organization. This is supported by Berry (1997) as

he seeks to define leadership in terms of social action, which he believes should support a shared vision for educational change.

Leadership should be defined as a process rather than a product. Leaders are not seen as being in charge of followers but rather all within an organization are seen as being part of a community of practice (Drath and Palus, 1994). Appelbaum, Hebert and Leroux (1999) also prefer a definition of leadership that involves a facilitative process where leaders work with others to facilitate change that is agreed upon by all rather than to simply demand changes from above. They point out that the move from an understanding of leadership that implies dominating, and influencing followers towards a format where leadership involves coordinating a group's efforts while moving forward with the group, is a significant challenge.

Any move towards a wider community of practice may require leadership that enables the shedding of old mental habits and attitudes, reflecting on actions, intentions and goals both as a person and as a leader so that organizational leadership is relevant for both individuals and the wider organization (Cacioppe, 1997). Scarnati (2002) views leadership as more of an art than a science. He believes that any art is frequently in need of being unravelled so that its true meaning may be appreciated.

While the definitions offered across the decades for the term leadership are both comprehensive and varied, a broader vision of the term leadership and thus a wider view of this "art" of leadership must be embedded within an understanding of leadership theories within the cultural context of Indonesia. The wide span of leadership theories that emerge across the twentieth century both inform and continue to impact upon the current understanding of leadership

in the first decade of the twenty-first century. As new theories emerge they do not simply replace old theories but rather are placed "within the discourse of leadership development" (Irby, Brown, Duffy & Trautman, 2002, p. 305). While current theories of leadership, according to Blunt and Jones (1997) place emphasis on teamwork, learning networks, empowerment and sharing, they still do not offer one simple blueprint to provide the definitive answer as to what is the optimum theory of leadership.

Therefore it is of value to consider a broad range of available leadership theories in order to gauge which theories may be relevant for the specific cultural context of this project. It is important to consider how theories determined in a global context may sit comfortably within a specific context and answer to the particular needs of the stakeholders involved. While the literature on leadership theories has much to offer in terms of possible scaffolding for practice it must now be viewed in terms of what it has to offer as a framework for developing varied and effective leadership practice in this particular Indonesian context. Additionally it is of value to review this literature to offer insight in to what particular theories of leadership the participants in this project may have been attuned to previously as this in turn offers an understanding of the participants' leadership journeys.

Leadership Theories

An historical perspective of leadership theory.

What does the literature offer on leadership theories that will appropriately scaffold the meaning of leadership for this research study? Bennis and Nanus claim, "Leadership is like the Abominable Snowman, whose footprints are everywhere but is nowhere to be seen" (1985, p. 20). Certainly

what is actually meant by the term "leadership" and what our expectations are of a "leader" has changed dramatically during recent decades, influenced considerably by the variety of leadership theories that have emerged. It is important therefore to acknowledge that the consideration and indeed the acceptance of new theories implies a need to change one's mindset, to shift from one model to another model that may offer greater possibilities to move forward with leadership. Sergiovanni (2003) acknowledges the importance of considering how individuals relate to leadership theory, "the mindscapes, or the theories of practice, that leaders develop over time, and with their ability, in light of these theories, to reflect on the situations they face" (p. 39).

In the early decades of this century the belief in the "great man theory" of leadership was predominant. Leaders were seen as emerging because they were born with the specific gift to lead. They were created with succinct personalities that would make them great leaders. This trait approach to leadership originally devised by Thomas Carlyle heralded the "modern" study of leadership theories in the 1920's. It relied very much on one's hereditary and the fortunes of birth and was very much a personality based approach whereby personality, physical and mental characteristics were all examined (Horner, 1997). Stogdill (1974) categorised a range of possible traits such as decisiveness, energy, persistence, self-confidence, and assertiveness, that when inherited in the right combination could imply an ability to lead others.

Behavioural leadership theories.

However as the century grew to a close this theory of leadership was considered inappropriate, "Leadership is not an exclusive club for those who were 'born with it'. The traits that are the raw materials of leadership can be

acquired" (Maxwell, 1993, p. ii). Dissatisfaction with a model that was reliant upon one's genetic makeup meant a variety of theories emerged in the ensuing years such as the behavioural approach to leadership, an attempt to focus more on leadership capabilities (Higgs, 2003).

The behavioural approach was characterised by a belief that there was an optimum style for leadership (Alimo-Metcalfe, 1995). If the behaviours that identified leaders from followers could be discovered then these behaviours could then be taught to future leaders. Stogdill (1983) spoke of looking at a broad range of behaviours of leaders that included the ability to structure expectations and the ability to consider others. A range of leadership behaviours such as task-oriented behaviours, relations-oriented behaviours, and participative leader behaviours were all considered in this attempt to categorize leadership behaviourally (Yukl, 1998). Thus the behavioural approach emphasised what leaders actually do on the job and the relationships of such behaviours to leadership effectiveness.

Situational leadership theories.

Yet behavioural theories were also found to be missing a crucial element by some leadership theorists who considered that no leadership traits, behaviours or styles could automatically result in effective leadership without being placed within the context of the situation faced by the leader. Thus contingency theories of leadership emerged which considered how a specific situation impacts upon leadership. Fiedler, (1983) proposed his own contingency model, in an effort to predict leadership performance as well as to serve as a means of unravelling the intricacies of the meaning of leadership. This theory works on the premise that it is not just the leader's actual style that may enhance

effectiveness but rather the ability of the leader to adapt the style to the specific needs of followers at any given time. Therefore it is about the degree to which a situation gives a leader power, control and influence over the situation or alternately confronts a leader with uncertainty (Hersey & Blanchard, 1993).

One significant offshoot of the contingency theory came in the form of the path-goal theory of leadership espoused by House (1977). Whereas the contingency theory focussed upon the situation and personality traits of the leader, the leader-behaviour and situation become central to path-goal theory. Thus the basic premise of this path-goal theory is that a leader can actually change a follower's expectations by clarifying the nature of the path between the follower's actions and the outcome that the follower wishes to achieve. The ability for a leader to be able to accomplish this is affected by situational factors.

Transformational leadership theories.

Avolio and Bass (1988) believed however that a transactional approach as set forward in the contingency model and further adapted in the path-goal theory, only addressed a portion of the leadership relationship. In transactional models there is a reliance on the existence of a superior and a subordinate who are able to influence one another so that in doing so, both parties receive something of value. This implies that the parties are mutually dependent on each other and that any contributions made by either side are acknowledged and rewarded. Ultimately it is built upon the premise that it is in the best interests of the subordinates to follow the leader's will (Humphreys & Einstein, 2003). Avolio and Bass thus supported the theory of transformational leadership originally proposed by Burns (1978).

This theory was underpinned by a belief that a transformational leader motivates followers to work towards transcendental goals rather than immediate self-interests. It also encourages working towards self-actualisation rather than safety and security. Thus rewards are internalised. It was perceived as more of a collective style leadership rather than an individualistic style leadership and as such was seen to be morally purposeful and elevating (Atik, 1994). However transformational leadership was not to be seen as a stand-alone event but was grounded in transactional leadership practices (Avolio & Bass, 1988).

Transformational leadership had as its major elements, an idealized influence over followers, an inspirational motivation of others, an individual consideration for each person and an intellectual stimulation of all within the organization (Kelloway, Barling, Kelley, Comtois & Gatien, 2003). Transformational leadership is seen as being particularly effective at times when an organization is needing to face significant change as transformational leadership has the capacity to motivate and inspire all within an organization because it provides a sense of purpose and gives a meaning that serves to unite people to work together for a common cause (Lashway, 1996). Such changes as the need for school restructuring can make transformational leadership a viable leadership alternative because school restructuring brings with it not only the redesign of many school organizational aspects but also frequently the need for encouraging teachers to become leaders amongst their own peers (Leithwood & Jantzi, 1997).

With this growing interest in transformational leadership came a developing interest in the significance of vision building for successful leadership practices. Bennis and Nanus (1985) proposed that leadership was

about the translation of vision into reality, which is achieved via a successful transaction between leaders and followers. This led them to conclude that while a majority of the population actually possessed leadership skills only a minority of the population actually used such skills. Yet they saw these skills as "something that can be learned by anyone, taught to everyone, denied to no one" (p. 27).

Thus by the end of the 1980s leadership theory was considered by some to have journeyed considerably from the trait theory belief of being born to lead towards a belief that leadership was open to all. Yet Gronn (1995) stated a belief that in another sense the journey had tracked backwards full circle. He believed that the booming interest in transformational leadership was indeed a resurrection of the hero or great leader theory under a slightly different guise and that a "strong air of human imperfectability infects the exposition of Transformational leadership" (p. 25). Many however saw transformational leadership as providing the best opportunity for leaders to set directions, develop people and to further redesign an organization in which all were committed to change (Geijsel, Sleegers, Leithwood & Jantzi, 2003).

Strategic leadership theories.

The end of the 1980s also saw an interest in strategic leadership, which in many ways was a practical answer to those who were unconvinced of the specific individualistic qualities required for transformational leadership. It focussed on the characteristics of those people who had the overall responsibility for an organization, on the practical nature of what they did and how they did it (Hambrick, 1989). Specifically this was achieved via three dimensions: time, scale of issue and scope of action (Caldwell & Spinks, 1992). Although originally strategic leadership was assumed to be the bastion of top executives,

general managers or presidents it was subsequently discussed in terms of the processes used by a range of individuals within an organization who shape the future of the organization (Shrivastava & Nachman, 1989). It was considered that strategic leadership should not be so formalised that it undermined creative output. This framework was also considered to sit comfortably within a cultural or educative theory for leadership, where leaders are seen as being responsible for addressing issues related to the specific culture of the organization (Kotter, 1992).

At the heart of these theories that were gaining attention in the 1990s, vision within leadership was emerging as central (Kotter, 1995). Vision was considered as a shared view of the future, in terms of both major societal and educational trends and included the ability to interpret and make sense of these trends at a school level. Thus vision was about building a future that would encompass any changes that society might present in such a manner that learning at the school base was optimised (Davies, 1996). Terms such as "mission" began to appear alongside the term "vision" (Caldwell & Spinks, 1992). Duignan and Macpherson (1992) argue that educative leadership was a deliberate attempt at cultural elaboration as all individuals' attempts at change within the organization is mediated by the culture of their direct setting and by the wider context in which this is placed.

Heart-centred leadership theories.

Kouzes and Posner (1998) built on the previous work of Kotter (1992) by identifying the elements of effective leadership as including an ability to question the process, to inspire shared vision, to enable others to reach their potential, to model the way by both words and actions and to encourage the

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heart. Nicholls (1994) also spoke of "leadership of the heart" (p. 11) where leadership is inspirational in that it never resorts to the use of authority but rather energises others into a common cause by generating a compelling vision that changes the way individuals consider the world around them.

This element of encouraging the heart was also echoed in the emergence of the concept of the spirituality of leadership and leadership from the soul proposed by Beare (1998). Leadership, he suggested is about the personal depths of the leader, about a leader's understanding of his/her own humanity and a comprehensive, deeply contemplated world view. Kessler (2002) further echoed the concept of soul in leadership, which she described as being about how a leader listens to the messages between the words, and concentrates on what has heart and meaning. Leadership from the heart, which involves a true sense of empathy, implies that questions are every bit as important as the answers as they guide meaningful leadership discourse.

The learning organization leadership theories.

The emphasis was thus changing away from a behavioural approach to calls for facilitative leadership where leaders built teams and created networks guided by a vision of the organization (Kofman & Senge, 1993). There was a push away from embedding leadership in an individualistic myth of heroes and a move towards building teams and strengthening communities so that they could in the future lead themselves. Kets deVries (1995) spoke of leadership in terms of the need for an expansive vision that was also realised through the expert team building skills of a leader.

Senge (1990) presented a view of leadership that was encapsulated in his concept of the learning organization, which he saw as changing leaders' roles

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away from the charismatic decision makers to become leaders who were designers, teachers and stewards. The concept of the learning organization suggested the need for individuals who were able to operate both in the forefront as well as in the background depending on the needs of the situation and time. Thus it suggested a more fluid version of leadership (Law, 1999). It also was important that those within a learning organization were able to both anticipate and react to external factors in a positive and highly proactive manner (Johnson, 2002). Thus the move towards organization-wide leadership that advocated a system without boundaries was established.

The difference between learning organizations and traditional organizations has been described as being like the difference between a group of individuals who are good basketball players and an outstanding basketball team (O'Neil, 1995, p. 20). Mohr and Dichter (2001) noted that for a school to become a learning organization meant a total upheaval in the style of leadership involved. Schools, as organizations, had to be prepared to view power differently so that learning could become more meaningful for all within the school community in order to create a "just and democratic mini-society" (p. 745).

Emihovich and Battaglia (2000) claimed that there are difficult hurdles to overcome in making such a move to collaborative work within a learning organization and that this is never a smooth transition. Additionally this move can never merely be mandated. The very nature of becoming a learning organization implies that this is done through the free will and personal commitment of all concerned, and never through a top-down directive. It involves all within a school wanting to re-culture their school community from the bottom up.

Again it was a concept built on the premise of building shared vision so that individuals are constantly shaping their own futures. A learning organization would offer the opportunity for knowledge acquisition, knowledge sharing and knowledge utilization that would strengthen the entire community involved and enhance leadership practices (Nevis, Di Bella & Gould, 1995). Within a learning organization individuals at all levels would be working to enhance the full collective capacity of all within the school community to create and pursue overall visions, moving backwards and forwards between action and thinking (O'Neil, 1995). In 1996 Sergiovanni supported this view of a more expansive vision of leadership, when he spoke of leadership that served school purposes and made meaning through problem solving, shared responsibility, and collegiality. Leadership, he argued, should be "tough enough to demand a great deal from everyone, and . . . tender enough to encourage the heart" (p128).

Leadership is about having meaning, meaning that permeates an organization with values, purpose and integrity (Sergiovanni, 1996; Gregory, 1996). Leadership in organizations shapes the systems that produce patterns of interaction and the meanings that other participants attach to all that happens within the organization (Ogawa & Bossert, 1995). As such leadership is conceptualised as an organisational-wide quality based on shared beliefs and values throughout the organization. When organizational leadership occurs, individuals are able to process knowledge and collectively solve problems so that the result is the development of a unique learning culture where members feel free to experiment and risk the making of mistakes in their efforts to increase the general knowledge and skills within the organization (Silins & Mulford, 2002). Karp (2003) claims that leadership in the future is not just about ensuring that the

business of the organization is done but is more about questioning how it is done in a world in which leadership emphasis is changing from efficiently looking after markets and assets to the effective utilization of knowledge, human resources and the interactions of society.

Ethical leadership theories.

Some saw this essential element of meaning as being delivered via an ethical theory of leadership, where educators are challenged to create an environment where education can take part ethically (Starratt, 1991; Duignan, 2005). A proactive leader is asked therefore to be socially responsible to both the school community and to the wider society while at the same time ensuring that the rights of each individual are upheld. All decisions are therefore carried out within an ethical framework whereby the structure, policies and practice of the school are upheld while at the same time upholding the rights of all stakeholders (Arnold & Harris, 2000). Thus within an ethical theory of leadership the good of all human beings both collectively and individually is held sacred.

This theme is also echoed in a call for moral leadership, where leadership is guided by a strong sense of principles, a sense of the rights that should be accorded to all individuals (Aspin, Chapman & Wilkinson, 1994). In educational leadership this move towards a moral and democratic view of leadership extends the range of leadership to include possibilities for all within the school community, the principal, school council, staff and students.

The passive or hierarchical views of leadership were being questioned in favour of a model where those within a school community were encouraged to reclaim their rightful leadership role by continually raising questions about the cultural, political, social and moral nature of their work (Smyth, 1989). Thus

moral leadership is seen as involving the empowerment of all school participants, where "The educative leader attempts to establish the conditions for dialogue, participation and respect for persons and their ideas" (Grace, 1995, p. 55). Moral leadership is not based on a relationship of power but rather involves a genuine sharing of mutual needs, of aspirations and values where all have the ability to make informed and voluntary choices (Owens, 1995). Thus with moral leadership there is a change in the sources of authority. Instead of relying heavily on bureaucratic or even individual leadership, decisions are made based on moral authority that centres on ideas, values and commitments (Sergiovanni, 1996).

Davies (2002) notes that with the increasing secularisation of society that the school in fact becomes one of the moral cornerstones of the community, and thus the moral leadership experienced within the school provides a framework for action. This is frequently reflected in the symbols and the language that is used within the school community so that the moral purpose of the school is achieved. Drouillard and Kleiner (1996) see moral leadership as being able to influence others both by reason and by inclusion to achieve goals that are not only in the long term interest of all stakeholders but also bear in mind the well-being of society. The focus is no longer on the leader as an individual but rather on serving the greater good while maintaining the interest and rights of the individual. Leadership that is guided by an ethical stance and moral courage offers the opportunity for schools to become formative social institutions that can both challenge social patterns and model socially just and democratic practices (Duignan, 2005).

Servant leadership theories.

Another related theory is that of servant leadership (Greenleaf, 1998), which hinges on the belief that servant leaders must first meet the needs of others before they can themselves lead (Arnold & Harris, 2000). Servant leaders by focussing on meeting others' needs and encouraging the personal growth of all who work for them build a strong sense of community. Of paramount significance to this leadership theory is the belief that servant leaders value human equality and therefore they seek to enhance the overall personal development and the professional development of each individual within an organization (Russell, 2001). Servant leaders encourage collaboration, building a climate of trust and making use of power that does not stem from self-interest (Greenleaf, 1996).

High on the list of attributes for servant leadership are qualities such as vision, honesty, stewardship, integrity, trust and empowerment (Russell & Stone, 2002). Berry and Cartwright (2000) consider that servant leadership has a background steeped in theology and seeks a radical equality because it requires all to be servants for some greater good than merely the individual's ego. In that it involves aspects such as a mission of peace, the reduction of poverty and the sharing of material wealth it offers a radical view of leadership that Berry and Cartwright believe may appear hopelessly idealistic to many.

Leading in the Twenty-First Century

Distributive leadership.

"Perhaps a different conception of leadership is emerging, one that sees it everywhere" (Ogawa and Bossert, 1995, p. 241).

As the new millennium drew closer, expectations were thus expanding to include further distributive leadership with the implication that leadership could be shared according to positions of responsibility while at the same time the professional competence of all those concerned could be acknowledged and used (McGilp, 1999). This current trend towards distributed or shared leadership defines leadership in terms of shared vision and shared values (Morden, 1997).

This idea had surfaced earlier in the work of Bennis and Nanus (1985) when they speak of leaders who create a compelling vision, which they are effective in communicating to others and translating into sustained action. It has also been highlighted by Block (1993) who points out that leadership is frequently about partnerships rather than about a solo performance. Maxcy and Caldas (1991) also argue that concepts of leadership should be reconsidered to include "the pluralistic meanings currently displayed by that concept: to recognise that leadership *may be shared;* and that leadership in a democratic society requires followers be treated as ends in themselves, rather than as means" (p. 51). When leadership is dispersed throughout any organization, individuals can take on leadership with no more than a question in hand. "Leaders do not need to know all the right answers. They do need to ask the right questions" (Heifetz & Laurie, 1997, p. 124). The idea of dispersed leadership is also echoed by Hesselbein and Cohen (1999) who speak of creating leadership that is more circular, flexible and fluid, while Lamson and Bell (1997) discuss the need to go beyond skill building and leadership training that is only directed at those who are in the upper echelon of the school's organization.

Thus by the beginning of the twenty-first century leadership theory was translating more as a process theory, as it was believed that the idea of leadership

coming from any one person may no longer be valid due to the dynamics of a

working world that was rapidly becoming highly collaborative. The idea of

leadership as an activity directed from the front was being considered as

obsolete. The alternative view was to consider leadership as being directed from

behind the workforce, empowering others to move forward (Bagshaw &

Bagshaw, 1999). Jackson (2000) also reinforces this concept with her statement,

"The changing image of the current leadership model is one that resides in

relationships rather than a person" (p. 166).

Leadership as a process rather than a position is also seen as being

important. Frequently what is required is that in the course of an organization's

evolvement individuals must grow, have the ability to change course rapidly and

make a multitude of adjustments. It is therefore essential that leadership is

dispersed and part of a process so that the flexibility and the adaptability to make

such changes is available (Landrum, Howell & Paris, 2000). This view of

leadership as a process highlights the need for empowerment through shared

leadership that involves shared vision and shared accountability (Katzenmeyer &

Moller, 2001).

Silva, Gilbert and Nolan (2000) in expounding the need for leadership

that is shared, speak about schools as becoming "a community of leaders whose

very mission is to ensure that students, parents, teachers and principals all

become school leaders in some ways and at some times" (p. 23). Such a theory

of dispersed leadership offers a different view on the concept of taking control as

a leader. Rather than suggesting a leader should be in control it suggests that

leadership involves a shift to building a community of relationships that tend to

be self organising as well as a shift from leadership that involves planning for

future contingencies towards leadership that reflects upon conditions that will either enhance or hinder desirable outcomes from emerging.

Thus there is a shift from relying on the power of the system to feeling empowered or seeking to empower others (Caine & Caine, 2000). Goleman (2002) sums this up by saying that there are many leaders, rather than just one sole leader. Leadership therefore is distributed as it resides not solely with any single individual at the top, but rather in every person at every level who in one way or another acts as a leader at any given time.

In the move towards shared leadership the concept of schools as learning organizations proves to be very strong. Anderson (2001) proposes that when shared leadership is realised within a school environment, that schools then become a place where both students and adults discover and rediscover the satisfactions and the difficulties of true learning through establishing a community of learners. Once such a community is established all have the opportunity to become leaders at different times to critically and analytically consider issues that affect the school as a whole. Thus it is acknowledged that leadership is not role specific and that team building and collaborative problem solving provide the most effective and the most efficient vehicles for the growth of educational communities (Ash & Persall, 2000).

Leadership is therefore being seen as a possibility for all, something that is not to be considered in terms of grand gestures or about personal greatness, but rather as being about the sharing of everyday experience (Piasecka, 2000). Dentico (1999) explains leadership as being about something that people do together and leadership is in fact a relationship that celebrates diversity and thrives on collective involvement. Such a relationship celebrates leadership that

is knowledge based rather than skill based, that is dispersed rather than top-down (McCrimmon, 1995).

Teacher leadership.

Caine and Caine (2000) speak of how educationalists in recent years have dramatically reframed leadership beyond the action of any one person out in front or at the top of an organization to include teachers. It is their belief that the very qualities that are considered when good leadership is sought are frequently the exact same qualities that make people good teachers. Riley (1995) states a similar belief when he says, "By the very virtue of being a teacher you are a leader" (p. 12). Barth (2001) points out that the opportunity for teacher leadership works two ways. When teachers are encouraged to lead, they become energised and enriched by the opportunity to help shape their school's future. At the same time, the school community also benefits and is enhanced by this leadership input.

Crowther, Kaagan, Ferguson and Hann (2002) state this same concept as a basic equation: "Teacher leadership is grounded in the philosophy that, in schools that achieve their potential, the whole is greater than the sum of the parts" (p. 29). Crowther (1997) points to the fact that teacher leadership is based on the power of teaching to shape meaning systems. He considers it an ethical stance whereby teachers seek not only to shape such meaning but also to do this within the context of enhancing the quality of life of the community in the long term.

Teacher leadership offers the possibility for both principals and teachers to develop new role relationships, which will in turn extend the school's capacity. As teachers become more involved in school-wide leadership new

ways of working together are developed (Clift, Johnson, Holland & Veal, 1992).

Teacher leadership is seen as being "essential to restructure schools for the

twenty-first century" (Darling-Hammond, 1994, p. 4), through reaching out to

connect with all students rather than merely teaching the curriculum, by reaching

out to mentor colleagues and by ensuring that all stakeholders have their specific

needs addressed. Buckner and McDowelle, (2000) point out that it is because of

teachers' considerable daily contact with students, parents and other teachers that

they are in the perfect position to be at the very forefront to lead and thus to

influence school reform efforts.

Lieberman (1988) claims that creating a community of leaders in a

school setting naturally implies that teachers must be given the opportunity to

take on more of the decision making power and in return accept more

accountability for its results. She notes however that there are still barriers to

teacher leadership such as the fact that many schools are not structured to offer

teachers the opportunities to spend time working with other adults as well as

with students.

Childs-Bowen, Moller and Scrivner (2000) stress that if teacher

leadership is going to become a reality then it is up to principals to take

responsibility for overcoming these barriers by assisting teachers in their work.

They can do this by securing funds and finding "loop holes" in existing

constrictive policies that would enable teachers to extend their scope beyond the

classroom. Conley and Muncey (1999) also note that it is a poor deal that offers

teachers leadership when their already full working lives make it problematic

that they will be able to fully or even partially embrace such leadership. One

provision that must be put in place if teacher leadership is to be a reality is that

time must be given to teachers to carry out leadership roles and that it is not appropriate to expect teachers to carry both the full extent of classroom engagement with the additional demands of leadership (Anderson, Rolheiser & Gordan, 1998; Boardman, 2001).

Thus principals have the opportunity to become powerful forces for school change when they provide the flexibility at a school level that offers teachers the climate to take part in responsible, widely shared decision making. The change in the perception of teachers' roles by principals may bring with it a change in the perception of principals' roles by teachers. Teachers frequently view principals more as authority figures and as administrators rather than leaders. A new perception may allow them to be seen as collegial peers and educational leaders (Carr, 1997).

Historically the only way that teachers could exercise leadership was to ironically leave the classroom, give up the core business of teaching and take on administrative roles (Coyle, 1997). However, Pashiardis (1994) comments that teachers through teacher leadership are now in a position to influence policy, have the opportunity to work with administrators and to share power without having to leave the classroom world in order to do so. Crowther et al. (2002) define teacher leadership as facilitating, "principled action to achieve whole school success. It applies the distinctive power of teaching to shape meaning for children, youth and adults. And it contributes to long-term, enhanced quality of community life" (p. 10). When such teacher leadership is apparent it becomes a powerful tool in school revitalization moving from a school environment where principals are perceived to be central to leadership to one where leadership is shared.

For teacher leadership to prove successful Baumgartner (2000) states that teachers require work environments that are both tolerant and supportive, environments where there is not resistance to change. Without functioning in such environments that nurture teacher empowerment teacher leadership cannot become a reality. Gruenert (2000) notes that the true strength of any collaboration that takes place is directly related to the amount of time that is structured for teachers to join in meaningful discourse about their practice and to share their expertise. The principal is therefore seen as the key figure in promoting this environment that supports collaboration among teachers and thus "celebrates the concept of teacher leadership" (Ash & Persall, 2000, p. 15).

When leadership is shared between principals and teacher leaders in such a manner that there is an equivalent value in the leadership experienced, then parallel leadership may be evident (Andrews & Crowther, 2002). Parallel leadership is seen as a process whereby teacher leaders and their principals engage in collective action to build capacity (Crowther, Kaagan, Ferguson & Hann, 2002). Parallel leadership is seen to differ in one basic respect from many educational conceptions in relation to dispersed leadership in that parallel leadership asserts that that the leadership functions of teacher leaders are equivalent in value to the leadership functions of principals (Andrews & Crowther, 2002).

Katzenmeyer and Moller (2001) speak of the ability of teacher leaders to influence teaching and learning practices within their school communities when they work across school communities to cooperatively bring about change. They do this by moving beyond the single focus for any innovation within their own classroom to consider a wider whole-school perspective so that their voices

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are heard by students, by colleagues and by members of the wider school community. One impact of such teacher leadership is that it causes a distribution of leadership in terms of decision making processes within the school. When teacher leadership is a reality, leadership is distributed throughout a range of educators within the school and the overall responsibility within the school is also distributed (McGhan, 2002; Mayo & Austin, 2002). Such distribution of leadership requires the principal's role in a school to change from that of traditional single leader who is responsible for making all decisions to a leader working collaboratively with others. This is one of the initial issues that must be considered by all schools considering shared decision making and by all principals in such schools (Meyers, Meyers & Gelzheiser, 2001).

Concluding Comments: Relevant Theories for Indonesian Leadership Training Programs

In terms of drawing the most relevant theories of leadership from the literature to offer a meaningful experience for the participants in this study it is of value to acknowledge that the centralized Indonesian education system prior to 1999 favoured a model of leadership that was hierarchical with a top-down approach. This literature however offers alternatives possibilities for the participants as they trial leadership practices within a newly decentralized world. The work of Kouzes and Posner (1998), which focuses on questioning processes and inspiring shared vision is of particular relevance in this situation as it offers a framework to move participants forward from a model of positional power to a model of shared leadership experience.

Collaborative leadership, which requires the reculturing of school communities from the bottom up, is therefore seen as offering a viable leadership

alternative for the participants. When leadership is distributed across all stakeholders (Silva, Gilbert & Nolan, 2000), the opportunity arises to share the leadership load and thus to maximise results in a practical manner. In doing so the participating schools would also find value in harnessing teacher leadership as under the centralized system offered little opportunity for teachers to be involved as leaders in school communities. Additionally, the work relating to servant leadership (Greenleaf, 1996) is also seen as offering leadership options for the participants in this study who are already living and working within a strong faith community.

3. The Impact of the Change Process

Reconsidering Roles

The introduction of decentralization necessitates the need for stakeholders within the education system to rethink their roles. Previous models of functioning in terms of how a principal relates within the school, how school community members will interact at a school level, how the school will relate to the community, how teachers function etc. require reculturing if the new order is going to be effective. The ability to both accept change and to harness change in a positive manner is therefore crucial for Indonesian school communities as they move forward from decentralization. Newton (1992) in discussing managing change in schools makes the statement that change can be both "exhilarating and painful" (p. 1). Not only does change proffer this broad spectrum of feelings but it also seems to be occurring on an almost continual basis in a form that is frequently rapid, major and unpredictable.

In writing about educational change Waugh (2000) observes that change in schools is not only complex but also has a certain amount of chaos attached to

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the change. The nature of such change therefore requires that organizations must now attempt to do things differently, to consider shifts in values, structures, systems, styles, staffing and work roles in order to provide an optimum scaffolding to manage change (Stuart, 1995). Hallinger (1998) claims that the fact that this current era is one of unprecedented change is particularly significant for the developing nations of Southeast Asia, which must face the challenge of adapting to the same global standards in education as the developed nations of the world despite the fact that they work with far fewer resources to do so. Moreover, he believes that many of the traditions and practices, such as an emphasis on centralized decision making and on rote learning, of these developing South East Asian nations such as Indonesia, will actually impede further development unless changes can be forthcoming.

Zairi (1999) points out that leadership is always the key driver for change in the search for effective performance within organizations. As part of a change process, however, a leader will have varying influence, depending on his or her position in the organisational hierarchy as well as the manner in which authority is concentrated within the specific organization. Thus the extent to which any leader has the power to affect the rate and nature of change will vary enormously (Manning & Robertson, 2002). Change becomes above all an ethical issue for such leadership. Essentially there is no point in making changes if such changes do not in fact better the organization by advancing the mission of the organization. However there is every reason to make changes if such proves to be the case. Thus the whole point of engaging in change from a leadership perspective is to bring forth benefits for the organization and the community served that sit comfortably ethically (Calabrese, 2003).

Focussing on the Individual

England (2002) states that the change process goes far beyond the impetus given to it through any general move towards organizational leadership. In order for change to take place, individuals within the change process have to be willing to go through a personal transformation, altering long-term habits and behaviours. Such habits invariably limit the way a response is made within an organization, and thus inevitably limit the organization's capacity to face change itself. If change is to occur within an educational organization, an effective school leader must foster a culture and a context that is conducive to change, building on the existing resources of the organization while at the same time looking beyond to embrace new resources (Wong, 2003).

Moran and Brightman (2000) suggest that when managing change the best strategy for leading change is therefore to shift one's focus from change itself to the people actually facing change. Thus managing change then becomes a matter of drawing upon knowledge of human motivation, group dynamics and the range of leadership practices within the organization. One method of introducing effective change may therefore involve leaders in working within the organization to align the behaviours of others within the organization by explaining the who, what, when, where, why and how of change.

Challenging the Status Quo

Rather than accept the status quo in fear of having to make change Davies (1996) suggests that organizations must move beyond thinking of how they can "make do" with educational environments that don't meet the needs of the twenty-first century. This often occurs when such organizations hide behind a defence of having limited resources to make changes. He suggests that there is

a need for organizations instead to use "breakthrough thinking" (p.14) to set education on a successful change path.

Such breakthrough thinking challenges the school's accepted view of how it should function. Saka (2003) suggests that what frequently occurs is that individuals will not challenge the status quo unless they are obligated to do so through an overwhelming demand for significant change. As this often brings with it a set of incoherent and disorderly events it is therefore vital that leaders within an organization generate clear and coherent direction to ensure that common values and preferences can be transmitted to all so that there is a complete agreement on the direction of organisational goals and decisions.

Change not only involves substantial time and energy. It also involves the ability to alter the lens through which the school community is viewed and to develop awareness and sensitivity towards a range of different perspectives (Amatea, Behar-Horenstein & Sherrard, 1996). In the case of schools it is often found that the way in which a school adapts to change says something important about that particular school and its dynamics. As the change processes are explored and addressed, deep-rooted issues about the very essence of the school, what it is and what it does, can be addressed in a way that is practical rather than purely theoretical (Newton, 1992). This action is required because fundamentally change is not something that is "done" to other people, but rather an individual thing that occurs in an individual sense becoming a process of growth and transformation.

When changes occur in a school setting it is not therefore because someone has adjusted the settings on some machine and magically brought about an altered state but rather because individuals have learned the lesson of self

review and personal motivation for change (Mason, 2002). Egol (1999) also suggests that any change should commence with a visioning process so that goals for change may first be clarified, should never be forced and should be a creation of something new rather than a reformation of something old.

Towards an Holistic Approach

For effective change in an organization to occur as smoothly as possible, an holistic approach to the change process is desirable, one that considers a range of dimensions such as considering how all stakeholders will react to change, considering how the stakeholders will commit to change, considering the overall vision of the organization, considering the necessity for effective and systematic communication, and considering the dynamics of the culture in which the change is occurring (Bechtel & Squires, 2001). Piasecka (2001) supports this assertion when advising that change will only truly occur when it is driven by a commitment to undertake the change. Such commitment is seen to work optimally for an organization when individuals fully understand the change and integrate its meaning on a daily basis into all that they undertake. As a result they are able to take a sense of responsibility for any new activities that have been brought about by the change. Thus change, which harnesses both feelings and attitudes, may prove more effective long term.

Skilling (1996) speaks of this as considering change as a process that happens from the inside out as it emanates from the self and points out that one cannot hope to encourage change in others unless change has already been internalised on an individual level. Openly and honestly confronting change at a personal level means that one is equipped to guide others through the change process. However Doyle (2002) argues that despite any internalising of the

change process many of those who do become involved in change and assume responsibilities for change are in fact themselves likely to be novices in the business of change.

Thus if change is to be optimised it is important that organizations pay attention to strategies for training and developing individuals within the organization on change management expertise. Such a strategy requires that adequate support is provided of both a practical and an emotional nature so that arising pressures can be dealt with. Additionally such a strategy will also imply that individuals are not merely learning through a trial and error process.

Smith (2003) also probes additional problems that may be evident within the change process. He claims that culture is the glue that holds an organization together. Smith believes that it is extraordinarily difficult to change the culture of an organization. This is particularly true if the leaders involved in the change effort fail to develop and communicate a compelling need for the change. If early results in the change process are disappointing these leaders may lose confidence and momentum for the change process. In addition the length of time needed to introduce change may prove a disheartening factor as the longer the change process becomes, the more possibility there is for things to go wrong. Change processes in themselves may erode over a period of time particularly if new staff arrive and are not conscientiously introduced to all facets of the change process.

4. The significance of Community

What Constitutes Community

The Government of Indonesia formally mandated decentralization in 1999 (National Education Commission Report Executive Summary, 2001, p. 13),

shifting the focus of education from a central authority to a model where the local community became the decision makers. Given that communities are therefore now a central focus for educational practice it is of value to consider the literature in terms of what is understood by community and what impact community may have on the manner in which the participants within this research project experience education.

Alavi and McCormick (2004) state that that a school's culture can be highly influenced by the societal culture or community in which it is located. This is particularly important in terms of harnessing theories of dispersed leadership, where leadership is not seen as being the sole responsibility of specific individuals but rather as being embedded in the school community as a whole. Such leadership is considered to be about learning together and constructing meaning and knowledge in a collective and collaborative manner (Hayes, Christie, Mills & Lingard, 2004). McGinty (2002) suggests that schools take the form of community assets, which in turn are well placed to build the capacity of the whole community. She states that leadership in such a community becomes the ability to represent the interests of all stakeholders in a manner that has them all working together to achieve the sustainable vision and strategic direction of the community as a whole.

The fundamental essence of community is defined by Mason (2000) as referring to groups whose members share values and a way of life, identify with the group and the practices of that group and acknowledge each other as members. Yet Mason goes even further to speak of a moralized understanding of community which expands the definition to include the concept that community involves all of these stated aspects but also implies that the groups involved do

not exploit one another or behave in an unjust manner towards one another. Thus this moralized version of community has an overlay of mutual concern. Fielding (2000) endorses this concept when he speaks of reciprocal arrangements that denote a community, the sense of mutuality that involves appropriate treatment of others within the group. He labels it as an experience that is indeed alive with shared mutuality.

Relevance of Community

> Case studies from almost every country show that local and national self esteem is fostered when community members collaboratively design and implement projects to better their lives. (Ben-Meir, 2004, p. 29)

Cohen (2002) claims that whereas it might be anticipated that concepts of community are in today's global world anachronistic given the ability of people to transcend boundaries both physically and virtually, community still remains a significant force in defining how people choose to live their lives. He suggests that community seems to have remained a compelling idea, because it perhaps indicates a sense of yearning for commonality and for a focus on those social features, which bring people together rather than divide them.

Jason (1997) believes that community is not something that can be measured as a finished product but rather should actually be considered as an active experience that is forever in a state of flux and evolving. What this means is that although there will be some traditional maps to guide our understanding of a particular community along well worn pathways, there will always be the possibility that community will generate new trails along the way and discover new innovative ways for being able to connect and affirm social ties. This is reinforced by Furman (2004) when she says that community is "processual" as a

sense of community is about connection with others and about relationships, which depend on ongoing processes of communication, dialogue and collaboration and not on a set of discrete measurable indicators.

Community implies that people share a "common mission, connectedness and reciprocal responsibility" (Jason, 1997, p. 75) and therefore people feel safe to share vulnerabilities and sadness as well as their sense of joy. Sergiovanni (1994a) poses that community causes a social contract that bonds people together in certain ways and binds them to concepts, images and values that comprise a shared idea structure. Such binding allows the "we" to be formed from the "I's" where external controls are not the central focus but shared norms, values and a natural interdependence guide the process. Therefore a place consists of much more than its physical landscape and natural resources. The character of any place and therefore the sense of identity of its people and their sense of meaning is shaped by their interactions within a given place. Gray (2002) proposes that community is both the process and product of place-making so that the sense of living in a group is a rich woven tapestry of threads such as shared culture, shared occupations, shared interests, shared national identity and shared ethnicity.

Community is based on connectedness and a healthy sense of interdependence in an environment that offers caring, belonging and a sense of trust so that individuals work together in a joint enterprise that is bigger than any one person and is built on principles of collaboration rather than competition, being held together by the "glue" of joint vision, joint values (Waddock, 1999). Community thus involves face-to-face interaction where people reside in close

proximity to one another and stresses an importance of smallness of scale (Mills, 2004).

Critical Components of Community

What then are the critical components of community? Amit (2002) speaks of it as being about a "relational peoplehood" (p. 15) with a nexus of extraordinary convergence between a myriad of elements such as culture, place, social relations and collective identity. Burdett (1998) claims that the first aspect that determines community is how a group defines and frames its mission, which needs to inspire and offer a sense of value that is added for all stakeholders. In doing so the sense of community will be grounded in recognition and honouring of the past. Tied to this as well is the need for the community to have an understanding of how it wants to be perceived by the outside world.

In addition a community should have guided principles as to how it wants to react to the outside world in terms of both change and crisis that may impact upon it from an external force. Yet another need is to ensure that the amount of knowledge available to people within the community is aligned with whatever the emerging needs of the community might prove to be. It is necessary to determine that training will be available to take members of the community forward. Ben-Meir (2004) takes the concept of community one step further into the realms of what constitutes successful community development. He sees this as taking place when members collaboratively design and manage projects that serve to generate for their community a broad range of socio-economic, political and environmental benefits.

Waddock (1999) views community as involving spirituality as it encompasses those aspects of life that are internalised and expressive as opposed

to those that are externalised and more measurable in a concrete sense. She poses the question as to how much more meaningful work and organizational life could be if people were able to bring their whole selves into work and to engage in personal projects in which they truly believed that provided a source of shared purpose and identity.

Miller (2002) considers this concept even more specifically by framing it in the context of faith communities where people are drawn together because of shared religion. He claims such communities have specific features beyond the standard definitions of community in that they spend extensive time together in prayer and day-to-day aspects of their religion, causing them to be strongly bonded by faith. In addition Miller believes that the specific religion will make demands upon its members such as asking them to give time, money or service. However this too creates a sense of bonding that is then grounded in the manner in which faith communities offer support for their members across a broad spectrum of needs in times of celebration as well as illness, grief and poverty.

Miller (2002) claims that a two way process occurs when individuals act on the basis of faith when they are part of a community bound by a shared religion. Meaning is given to the action, which in turn deepens the meaning of the faith itself. Action in such cases may be considered as service. This notion of community being framed by service relates to the theory of leadership proposed by Greenleaf (1996) who stated that servant leaders are "committed individuals" who build community by "caring and providing opportunity for people to grow" (p. 43).

School communities are frequently considered as being an entity within a wider community. However McInerney (2002) questions the term "school

community" in relation to the term "community" suggesting that by using such a term as "school community" an automatic separation is set up between school and the wider community, inferring that the community is somehow outside of the school. In reality this may not be the case. He suggests that when the boundaries do not exist community oriented schools are able to substantially draw upon a wide range of government and non-government resources that may be intellectual, cultural, economic and social in order to address such issues as poverty, racism, homelessness, health and human rights. Thus the sense of movement between school community and the wider community in which it sits is fluid in all directions and no boundaries exist.

In terms of this study the literature offers powerful insight as to how the concept of community can be harnessed to develop enhanced leadership practices. The social contracts that determine how a community interrelates (Sergiovanni, 1994b) are highly evident amongst the faith community in which these participants live and work. Such strong social contracts offer a ready-made framework for operation in terms of leadership. Bonds that are already established allow the freedom for experimentation as well as the encouragement to achieve in terms of newly learned skills. These community bonds also heighten the desire to act in the best interests of all and thus offer the opportunity to encourage all stakeholders to be actively engaged in the leadership process.

5. *The Implications of Leadership Training Programs in Indonesia*
Relevant Learning Theories for Leadership Training Programs

When any training program is developed a central issue is the extent to which participants engage in effective learning. To maximise effective learning the style and method of delivery should ensure an active promotion of such

engagement. For effective learning to occur there needs to be a method of transferring knowledge from the artificiality of a training course to a real life situation in which the participant adapts acquired knowledge to the perceived needs of a given situation (Robotham, 2003).

A model is required where learning is strongly linked with practice within the organization in which the learner works, within the community in which the learner lives or within some form of structured learning group. In this way the structured learning processes used in a training program are able to match the desired outcomes in the broader working environment (Bennett, 2004). Simons, Germans and Ruijters (2003) note that people can no longer learn all they have to learn simply by attending courses as there is so much to learn that integrated learning and working becomes a necessity.

As one of the early contributors to adult learning theory, Knowles claimed that "Adults learn most things best when they are actively involved in the process" (Knowles, 1979, p. 42). Knowles promoted the concept of a self directed learner and emphasised the importance of helping adults make the transition from seeing the role of the learner as a dependent one to seeing it as a self directing one (Knowles, 1980). Also he advocated that learning should take place in a cooperative, non-authoritarian informal arena, involving participative approaches that offered invitations rather than outlined rules, focusing on shared control, relevance and authenticity (Bell, 1989). Optimal learning was seen as occurring in an environment where participants felt respected, trusted, cared about, supported, comfortable, open and non-competitive (Knowles, 1980).

As a second theorist who focussed on active learning, Argyris stated that knowledge stems from learning stimulated by a perceived problem (Blackman,

Connelly & Henderson, 2004). Argyris made the distinction between experiential learning that challenges the status quo, which he saw as double-loop learning, and routine learning that maintains the current status quo, which he saw as single-loop learning (Abernathy, 1999). Argyris (1995) stated that learning occurs when an individual explores a perceived problem and detects and subsequently corrects errors. In doing so a match between intentions and consequences is produced. However he went further to state that in order for effective learning to occur double-loop learning is essential. Double-loop learning not only asks what is wrong and makes corrections but also goes beyond this to question why errors occur. In this way knowledge is both refined and created through continuous improvement within an organization (Wang & Ahmed, 2002).

Double-loop learning brings with it improvement rather than merely renewal (Beckett & Murray, 2000) by exposing individuals to a variety of possible future alternatives and critiques of their own decisions. The key to double-loop learning is that individuals may modify their behaviour based on critical reflection of their existing patterns of behaviour (Yeo, 2002). Whereas in single-loop learning individuals don't necessarily learn from their errors, double-loop learning promotes inquiry by challenging current assumptions and actions and opening possibilities for alternate responses for a range of different scenarios (Blackman, Conelly & Henderson, 2004).

A third theorist to focus on experiential learning, Kolb, offered a four phase experiential learning cycle that involved concrete experience, reflective observation, abstract conceptualisation and active experimentation (Boyatzis & Kolb, 1995). Kolb theorised that within this experiential learning model,

individuals learn in a two-step process by inputting information and by processing information. Individuals tend to input information on a sliding scale that ranges from concrete examples to holistic concepts and process information on a sliding scale that ranges from active, hands-on experimentation to reflective observation (Little, 2004).

In discussing the effectiveness of adult learning, Mumford (2005) draws on the work of Knowles, Argyris and Kolb to highlight the importance of participants looking at problems and situations in which they are directly involved. Mumford espouses an action theory of learning in which he points out that effective action actually involves taking action, not merely recommending action or undertaking analysis of someone else's problems (Mumford, 1995). He proposes that action learning has another advantage in that it provides a dual process which enables individuals to avoid the blockages that may occur at other times when participants are asked to think both as a leader and as a learner. By being directly involved in an active process the individual may be engaged in both roles simultaneously. Thus while theory is deemed as important within a training program, practice must be always part of the learning experience (Barclay, 1996) because it locates learning in the real world.

Because action learning is seen as addressing actual issues or problems in complex situations and conditions it is considered that learners are far more likely to act upon their learning in contrast to situations in which a decision is simply handed down from above (Zuber-Skerritt, 2002). Action learning offers the possibility for learners to generate knowledge rather than to passively absorb the experiences and knowledge of others. In this way action learning ensures that wisdom is no longer viewed as a commodity to be handed over in the process of

education. In essence what individuals gain from the process of action learning seems to be as much concerned with the process of learning itself as it is with the actual content of any projects undertaken. (Beaty, Lawson, Bourner & O'Hara, 1997).

Throughout all action learning theory however one guiding principle is essential. All learning in terms of the wider organization such as the school community commences with individual learning. Individual learning is seen as a compulsory starting point. Without each person learning in his or her own right there can be no learning for the broader organization (Francis, 1997). Thus the individual then becomes the springboard from which further learning can take place (Robotham, 2003).

Developing Leadership through Training Programs

Learning through action has the advantage of drawing together theory and practice, to integrate knowing and doing, and offer insight through the conscious or unconscious internalisation of interactions (Wilson & Beard, 2003). It therefore has much to offer for leadership training. Leadership development needs to be based on the development of theory as well as practice (Woolfe (2002). Thus training theories that involve linking learning and practice with a participative and questioning approach offer relevancy and authenticity for those involved in leadership training programs. McCollum (1999) states emphatically that the need for effective leadership development programs has never been greater than it is at the present time. McCollum suggests that one approach to ensure greater gains in leadership development is to provide training that focuses more attention on developing the leader from within each person on a personal developmental level.

It is considered naïve within organizations to presume that leadership will merely filter throughout an organization even when there is a strong well-trained leader guiding the organization (Coad, 2000). In particular when leadership must move away from a purely authoritative style towards a more collaborative style, training is essential. It is crucial that for change to become possible that those who have previously been considered as the sole leaders in an organization break some long standing behavioural patterns such as merely dictating what must be done once problems within the organization arise (Bezzina, 2000).

In Asian organizations there is extensive evidence of a traditional acceptance and legitimisation of leadership that is directive and authoritarian with the autonomy of a leader seen as being considered acceptable and thus followers expected to offer absolute deference, respect and obedience. Thus training programs in Asian countries must factor this into their design (Mellahi, 2000). Kelloway and Barling (2000) also offer a precautionary note to such training in advising that the behaviours or styles presented in leadership training should not become overwhelming, as they must still fit with the participants' views of how they see themselves in the workplace. Otherwise the new behaviours become short term and are not maintained. Thus participants need to invest in behavioural changes that can be worked with ease into their daily routine.

Glasman and Glasman (1997) believe that it is important that training programs for school leadership should focus on the behaviours that characterize the actual practice of school leadership. To do so they believe it is essential that any such training involves a thorough consideration of what is meant by

leadership as it is only through becoming aware of what is meant by the terms, "leader" and "leadership" that the characteristics of what must be developed within a program can be decided. Training programs in leadership are intended to make individuals aware of who they are, what they observe, and what they experience and ideally should involve a reflective component as well such as the keeping of a reflective learning journal to process experience (McMahon, 2000).

In considering training for leadership development Sogunro (2004) believes that it is not therefore enough to rely on traditional training techniques that are mainly theoretical. Traditionally such training sessions are based on lectures, on the dictation of notes, and on the reading of lengthy discourses regarding theories and concepts of leadership. What is required instead is a learner centred and dynamic approach through activities such as role plays, as role-plays offer the opportunity to learn by doing, through reflecting, giving and receiving feedback and by analysing an activity's outcomes and purpose. Ideally students should be encouraged to process what they are being taught against their own understanding from their personal experience and knowledge. Thus they too then become teachers as they share their insights with the leaders who are teaching them.

Smith (2004) also claims that when leadership training is offered it is not just about what is done but more about how it is done that is important. He believes that it is a fallacy to consider that leadership training merely equates to training courses, as it is important to factor in on-the-job learning as well where individuals have the opportunity to put into practice new skills that have been suggested through training programs. Such on-the-job learning will naturally include trial and error experiences but these are seen as important in terms of

future gains. Williams, Graham and Baker (2003) strongly advocate experiential learning for leadership training, as they believe it has advantages over passive learning in giving the participant a concrete experience that may be additionally observed and reflected upon before being further tested in new situations. Thus the experience travels from the concrete to the abstract and is further conceptualised after which it may be generalised and retested in real life situations. It then in turn becomes a new concrete experience.

Pounder (2003) sums up what it is ideally needed when leadership development is considered by saying that it is hoped that development instructors will stimulate participants intellectually, motivate participants to be thoroughly engaged in the process, encourage participants to feel comfortable and satisfied with the style and method of the process of learning and give participants the confidence to tackle real life problems in the future. However Alles (2002) points out that one of the greatest weaknesses of leadership training programs is that it is very difficult for the participants to maintain the impetus of the new experiences that they have gained from the program once they are back in their everyday positions in an organization.

Myrsiades (2001) suggests ways of keeping this impetus going in the work environment following training programs when she speaks of the need to involve action learning projects to continue fostering support for common goals, creating a shared mindset amongst participants and developing a much needed sense of collegiality. Such action learning projects thus represent a blend of experiences that cover three areas in that they involve planning, doing and reflecting ensuring as well that outcomes of a training program are linked with the goals of the organization. Two aspects therefore become crucial in terms of a

leadership training program. Firstly it is important to maximise experiential learning throughout an initial workshop program. Secondly this should then be followed by scaffolding ongoing learning experiences in an action learning framework. An action learning framework offers the opportunity for a program to move forward from the more experiential learning environment of a workshop which grounds the participants in much needed theory of leadership to the real life situation of the working world.

The Place of Reflective Learning Journals in Training Programs

Double-loop learning highlights the need to both detect and correct errors and to clarify issues so that new solutions may be found. It is a model that suggests change both in the individual and in the organization as it relies on empowerment from within through reflection (Hill, 1996). One method of introducing such double-loop learning into a training program is by the introduction of reflective learning through weekly journals. Reflection is seen as a key element of the learning process as it converts informal and sometimes accidental opportunities into efficient learning (Barclay, 1996).

Densten and Gray (2001) state that by integrating reflection into leadership development programs, the extent to which individuals are able to evaluate their ongoing experiences from a leadership perspective is maximized. The process of reflective thinking serves as a valuable tool for those wishing to improve their ability to lead others and to extend themselves, "They make students self conscious of their learning and encourage the learner to reflect on what is being learnt and how. They help students to distinguish the processes of their learning from the content" (Haigh, 2001, p. 168). Kaiser (2004) believes that learning journals offer an opportunity to ponder, to give meaning to a

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situation by reflecting back on the experience. He states that learning journals serve to remove the individual from the moment, enabling analysis to occur and the opportunity to learn from successes and mistakes. Within leadership training such deep reflective learning enables individuals to consider the underlying dynamics of power and thus to continually question basic assumptions and standard practices. Journal writing in the form of a reflective or learning journal can therefore represent a formal tool for developing reflective thinking (Langer, 2002).

Loo and Thorpe (2002) state that journaling is a process which offers learners the opportunity to take a great deal of control over their own learning experiences and thus to give meaning to their own learning. In this way reflective journals become very important tools for translating theory into action and are often responsible for ensuring that theoretical learning becomes practical action. A journal offers the opportunity to set goals and take specific actions, to review individual performance and reflect on group performance. It therefore subsequently serves to empower the individual. Learning journals become another means of enhancing leadership development as the writing process ensures that each individual is self-evaluated through their own writing (Cacioppe, 1998).

Another advantage of writing a learning journal is seen by Rosier (2002) who notes that writing a reflective report improves the writer's perceptions of value and relevance, which in turn encourages the transfer of learning from a theoretical understanding directly into the work place. Hogan (1995) speaks of how this learning process is captured through the nature of journal writing. By enabling individuals to monitor not only the process of their own learning, but

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also additionally the progress of their own learning through writing a weekly journal, they are able to develop a greater understanding of how they operate both in their work worlds and their private worlds.

April (1999) discusses how the process of reflection is important in order to integrate new experiences with past experiences, and believes that therefore the use of reflective journals is emerging as a significant tool for promoting individual reflection for the purpose of personal professional growth. Gorman (1998) claims that when school staff are involved in the practice of using reflective writing that the learning journals can actually act as a pseudo "master teacher" who watches over a teacher, questioning the methods that are being used and discovering strengths and weaknesses. In addition he believes that the journal functions to keep a teacher accountable and that there is much more likelihood to trial new ideas and implement change as the individual is able to monitor such changes as they occur. Given that most teachers must daily function in an environment where other ongoing professional development and interaction with peers is frequently absent, the learning journal is able to serve as a much-needed tool for individual development.

Therefore a learning journal fulfils several purposes. It charts experiences, records a developing dialogue between academic, professional and personal spheres, develops the ability to engage in reflective practice and thus to become more self aware, develops a sense of self empowerment, offers the opportunity to synthesise a range of experiences into a meaningful whole, and provides a scaffolding support to for the purposes of reflection upon ongoing development (Morrison, 1996). Ultimately it provides the journal writer with a voice. In addition, O'Rourke (1998) claims that a journal encourages the

development of critical reflection linked to professional practice. He considers the learning journal to be a powerful tool for developing confidence by making use of new concepts when the learning process becomes imbedded in real practice, that is, as a means of articulating connections between new information and ideas and existing knowledge. O'Rourke claims that when properly set up a learning journal involves a constant move between the subjective, the particular and the general.

Langer (2002) indicates that there are a number of different formats for journal writing. It is possible to offer a non-structured format, where individuals choose their own broad structure for writing. This often has the effect of being written like a diary. Alternately a semi-structured format can provide individuals with a template to which they respond. This has the added advantage of offering individuals an ongoing view of responses to a range of issues and experiences as a developmental thread is formed, which is followed week by week. The semi-structured format is considered as less threatening to the individual who is experiencing journal writing for the first time and has the advantage of providing an ongoing focus (Cantrell, 1997).

When using learning journals within leadership training, some individuals find the regular entries into the journal to be a time consuming task particularly if they have not previously been given to spending time in reflection. However overcoming this hurdle allows the opportunity for learners to raise awareness of their own learning needs and to question processes in which they are involved (Grant, Berlin & Freeman, 2003). Pring (1999) claims that using such tools of reflection makes school practitioners actually become their own researchers. As new ideas are trialled by the individual and reflected upon, their

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use and significance is considered for the future. Thus learning journals offer a research model for schools where the teacher and other school stakeholders using a learning journal as a reflective tool, feel included in an ongoing research process that may impact upon school practices.

Because of their unique position within the learning environment, teachers are a rich resource within a school environment. However, time constraints within a school imply that teachers are very rarely involved in ongoing research. The use of learning journals can place the teacher centrally in this important process. Learning journals provide teachers with the opportunity to move beyond the business of merely coping with each new bit of educational reform as it happens and instead create an opportunity for them to reflect upon their position within organizational change. Reflective writing essentially allows the opportunity for theory and practice to come together (Uline, Wilson & Cordry, 2004). Park (2003) sums up the benefits of a learning journal as offering ownership of the learning process, growth in self-confidence, and engagement with the material. He claims that it is far more than a log of what is happening and more a learning experience in itself where the journey becomes more significant than the destination.

Concluding Thoughts

Considering the relationship of a leadership training program in terms of decentralization the literature reviewed has pointed to the possibility of such a program offering a supportive framework during this difficult transition period within Indonesia. It suggests that such a program has the opportunity to move stakeholders further forward on their journey towards a shared leadership model that will be required if decentralization is to be realised. The literature

acknowledges that there are now new stakeholders within the education system, stakeholders that are in need of being given voices but additionally need training in how to best use their new-found voices. The literature emphasises the need for stakeholders to become effective decision makers and leadership training programs offer the opportunity to make this a reality. The literature points to a traditional system of top-down hierarchical leadership that must be replaced if school communities are going to embrace decentralization. Leadership training equips schools with a means of distributing power across their organization. It therefore offers timely solutions.

The reviewed literature certainly underlines the need to be open to a broad range of meanings that have been given to leadership. Within a training program participants can be given the opportunity to taste a wide selection of such meaning. However the literature also points to a need to highlight during training that above all leadership is a process rather than a product, a process that is facilitative by nature and commonly involves social action. A training program that advocates leadership as being open to all to experience, offers the opportunity for participants to broaden the meaning of leadership.

Similarly the literature offers many options on choice of supporting theories of leadership. Again it is seen of value to introduce participants in a training program to a range of theories so that a perspective may be provided. Such a tactic also allows for participants to identify theories of leadership such as the trait approach and the "great man theory" apparent in the previous experience of a centralized education system and thus to gauge whether any changes have yet been made under decentralization. In terms of the context for this training it is significant to draw from the literature an emphasis on leadership that comes

from the heart, leadership that is meaningful for the communities in which it is developed. Therefore the literature on leadership through stewardship and servanthood could be considered to have value for Indonesian school communities.

The literature also emphasises the need for training to sit within the twenty-first century theoretical framework of dispersed leadership where an organizational framework allows leaders across the school community to consider a shared vision and a shared mission. From the perspective of the literature, training should highlight that leadership is not role specific but rather about team building and collaborative problem solving just as it is about partnerships rather than a solo performance. Within such a framework of leadership theory, participants in a training program may be offered an experience of leadership that resides in relationships and shared accountability. Teacher leadership is also seen through the literature reviewed as sitting comfortably within this dispersed leadership framework suggesting that training programs might encourage all within school communities to be active as leaders to shape the future of their schools.

In relation to change, the literature points to the need for a leadership training program that will offer stakeholders the opportunity to reassess their roles on an individual basis so as to guide participants through a means of actively harnessing the changes that are required if school communities are going to move towards a decentralized model. The literature clarifies that change equates with moving on, with doing things differently, with challenging the current status quo. A training program offers the necessary opportunity to present a range of practical alternatives as to how this may occur. Above all the

literature points to the fact that change is a process that must function holistically. A training program therefore needs to ensure that change is not merely about the individual. While it must start from the individual participant addressing change it must also move forward to consider the bigger picture of organizational change.

The literature notes that mandating change by shifting the locus of control from a centralized authority to a school base does not necessarily bring with it changes in terms of the use of power within a school's organization. Schools instead need to be fully equipped and inspired to redistribute power within their school community by feeling the value of community, capacity building, knowledge sharing, and the understanding of leadership. Thus while Indonesia has mandated the changes required for decentralization which necessitates a bottom up movement the literature suggests that it is now necessary to consider a proactive process of reculturing education so that all stakeholders are actively involved in leadership within schools. This implies the introduction of training programs for leadership that will move schools forward from their pre-decentralization beliefs in one designated leader at the top of an hierarchical organization to an organization where the opportunity exists for all to be involved in leadership.

The literature review emphasises that schools are not "stand-alone" features but rather are strongly influenced by the society in which they reside. It is therefore seen as important that a training program should also recognise the need to be embedded in the mores of community life, in community traditions and accepted community practices. The literature also states that schools are community assets and feed much back into the wider community. A training

program that sits comfortably with the dynamics of the local community therefore has the opportunity to also extend learning beyond the actual participants of the program out into the wider community.

The moral underpinnings of community discussed in the literature are also significant for a leadership training program particularly when working with faith communities as an understanding that the extent to which the community is already giving meaning to daily life is necessary in terms of aligning the meaning that the training program has to offer. The framework of the faith community again becomes a supportive vehicle in terms of taking the message of the training out into the wider community. The literature review indicates that communities are built on collaboration. A training program that functions through a framework of encouraging participants towards participative leadership sits comfortably within this understanding of community.

The literature review emphasises that leadership may not simply happen. Training must occur for such leadership to be developed and such training programs need to ground their learning in the real world. The literature reflects that it is time to move away from relying solely on traditional methods of lectures and notes and to involve participants in experiential learning that in turn requires them to actively practice new concepts in real life situations. The literature also highlights that how a program is delivered is just as significant as what is delivered within the program as the participants are likely to learn much from the process as well as the content. In addition the literature points to a need to build reflection into the learning cycle so that participants in a training program have the opportunity to self evaluate, and reconsider choices being made. The learning journal in a semi-structured format is noted in the literature

as being an effective means of offering participants within a leadership training program the opportunity to take personal control over their own learning journey and to heighten professional growth.

Thus the literature reviewed has explored the rationale and essential elements for a leadership training program designed to offer a leadership framework that will move participants forward from a centralized to a decentralized mode of operation in the context of Indonesia. In suggesting the appropriateness of underpinning the program with a participative, collaborative meaning of leadership that is grounded in the strength of the communities in which the participants live and work, it is suggesting a way to make necessary change a non-threatening reality. Above all the literature heightens the need for a practical approach that acknowledges the participants lives and seeks to add value through new learning and new skills that will become the beginning of a leadership journey rather than simply a destination.

WORKSHOP OVERVIEW: DAY ONE

Session	Time	Content	Learning Objective	Method	Materials	Group
1	9:00 a.m. – 9:10 a.m. (10 mins)	Research Overview Objectives of the workshop Housekeeping issues	To understand the concept of travelling together on a leadership journey	Facilitator provides overview: 1. Objectives of the research 2. Overview of two days 3. General housekeeping details –meal & break areas, smoking, prayer facilities	Colour coded workshop folders for each participant Day One Schedule	Whole Group Forum
2	9:10 a.m. – 9:30 a.m. (20 mins)	Icebreaker Activities	To socialize participants To understand base localities in terms of future networking	1. Verbal ice-breaker activity 2. Non verbal ice-breaker activity	No materials required	Fifteen Participants
3	9:30 a.m. – 9:50 a.m. (20 mins)	Story Telling One	To introduce leadership concepts such as Shared Leadership	Facilitator tells a personal story of leadership	LCD PowerPoint Presentation No. One: "A family birthday".	Whole Group Forum

Session	Time	Content	Learning Objective	Method	Materials	Group
4	9:50 a.m. – 10:10 a.m. (20 mins)	Story Telling Two "The important thing is to take the brick layer and make him understand that he is building a home not just laying bricks" (James Kouzes)	To understand o concepts such as: Qualities of leaders Leadership styles Shared Leadership	Facilitator led story of a local Sasak house building event, which involves a range of leadership experiences/ Participants asked to contribute to the story telling	LCD PowerPoint Presentation No. 2: "A Sasak house under construction"	Whole Group Forum
5	10:10 a.m. – 10:25 a.m. (15 mins)	Qualities of a leader Exercise One A	To explore the qualities of being an effective leader	A guided investigation by the facilitator of the qualities of leader	Individual writing material supplied in each participant's workshop package	Full Group Forum
6	10:25 a.m. – 10:45 a.m. (20 mins)	Qualities of a leader Exercise One B	To list the qualities that contribute to being an effective leader.	Group task to determine qualities of a leader	Cardboard Felt pens Bluetac Masking tape	Three mixed non-school groups of five

			Morning Tea/Prayers: 10:45 a.m. -11.15 a.m. (30 MINS)			
Session	**Time**	**Content**	**Learning Objective**	**Method**	**Materials**	**Group**
7	11:15 a.m. – 12:00 p.m. (45 mins)	Understanding leadership Exercise Two Case Scenarios	To investigate the meaning of educational leadership	Scenarios used to draw out leadership qualities	Handouts for Scenarios	Three School Groups
8	12:00 p.m. – 12:30 p.m. (30 mins)	Understanding leadership Exercise Three Case Study: Sekolah Danau Biru	To clarify the meaning of educational leadership	Each group considers leadership solutions via a single case study	Handout: Case Study	Three groups Principals Teachers School Committee Members
			Lunch/Prayers: 12:30 p.m. – 1:30 p.m. (ONE HOUR)			
9	1:30 p.m. – 2:00 p.m. (30 mins)	Management/ leadership	To define the difference between management and leadership	1. Facilitator overview of the differences between management and leadership 2. Role plays	Handout; Differences between leadership and management Role play scripts	Whole Group Forum

Session	Time	Content	Learning Objective	Method	Materials	Group
10	2:00 p.m. – 2:30 p.m. (30 mins)	What is leadership? Exercise Four	To define the meaning of leadership	1. Individuals choose and defend quotes on leadership 2. Groups choose and defend quotes on leadership 3. Sharing of final choices	Handout Quotes on leadership	Individual Participants School Groups
11	2:30 p.m. – 3:00 p.m. (30 mins)	Extending the scope of leadership: Shared leadership	To understand concepts of shared leadership	1. Facilitator teacher leadership parallel leadership 2. These concepts related to School Based Management and to PAKEM 3. Case study	Handouts: Teacher leadership Parallel Leadership LCD PowerPoint 3: Probolingo	Whole Group Forum
12	3:00 p.m. – 3:30 p.m. (30 mins)	Exercise Five: Shared Leadership	To relate concepts of shared leadership to specific school situations	Role play exercise	Handout: Role Plays	School Groups

			Afternoon Tea/Prayers: 3:30 p.m. – 4:00 p.m. (30 MINS)			
Session	**Time**	**Content**	**Learning Objective**	**Method**	**Materials**	**Group**
13	4:00 p.m. – 5:00 p.m. (60 mins)	Exercise Six: Constructing a definition of leadership	To define the term leadership from an individual school perspective To synthesize Day One's learning experiences	Each school decides their own definition of leadership	Handouts; Leadership Styles	School Groups
14	Post Dinner Activity	Local Tales	To illustrate leadership in educational communities	Each school prepares a story/ song/ dance etc. to illustrates leadership in their local community	Available material, musical instruments, local costumes etc.	School Groups

WORKSHOP OVERVIEW: DAY TWO

Session	Time	Content	Learning Objective	Method	Materials	Group
1	8:30 a.m. - 9:15 a.m. (45 mins)	Leadership in the local community: Story telling	To illustrate leadership in educational communities	Presentation of a local leadership story by each of the three schools (See Post Dinner Activity Day One)	Musical instruments, local costumes etc.	School Groups
2	9:15 a.m. – 10:00 a.m. (45 mins)	Exercise One: Scanning a community: Mapping the school	To relate school mission and vision to leadership issues	1. Facilitator led session on the significance of the school mission and vision in relation to leadership issues 2. Mapping exercise of each school	Copies of School Development Plans Butchers paper Tracing paper Drawing materials	Whole Group Forum School Groups
Morning Tea/Prayers: 10:00 a.m. – 10:30 a.m. (30 Mins)						

Session	Time	Content	Learning Objective	Method	Materials	Group
3	10:30 a.m. – 1:00 pm (90 mins)	Exercise Two: Devising a school leadership plan	To plan a range of leadership strategies via the development of a school based project	1. Facilitator led discussion of school based projects as a focus for developing leadership egg. A community library, introducing PAKEM, Healthy Living Program	School Development Plans Cardboard Drawing materials	Whole Group Forum School Groups
Lunch/Prayers: 12:00 p.m. – 1:00 p.m. (ONE HOUR)						
4	1:00 p.m. – 2:00 p.m. (60 mins)	Exercise Three: Journal Writing	To process leadership practices via weekly journal entries	1. Facilitator led discussion regarding the purpose of journal and the availability of cameras. 2. Training session on writing up a journal entry	Individual journals School cameras	Whole Group Forum Individual participants
Afternoon Tea/Prayers: 2:00 p.m. – 2:30 p.m. 30 mins						

Session	Time	Content	Learning Objective	Method	Materials	Group
5	2:30 p.m. – 3:30 p.m. (60 mins)	Exercise Four: Defining the word leader	To define the qualities of a leader via definition writing	Writing of a definition of a leader from a school perspective	Blank OHT's Handouts	Whole Group Forum School Groups
6	3:30 p.m. – 4:30 p.m. (60 mins)	Drawing the threads together	To consolidate knowledge gained across the two day workshop	1. Facilitator led discussion 2. Issues for the next six months Closure	Feedback Form Workshop Certificates	Whole Group Forum

Appendix G: Handouts: Leadership Training Workshop

1. Qualities of a leader

2. Quotes on Leadership

3. Leadership Styles

4. Leadership Functions

5. Leadership Responsibilities

6. Leadership Theories

7. Four Conceptual Areas for Considering Leadership

8. Quotes on Teacher Leadership

9. Teacher Leadership

10. Parallel Leadership

11. Differences between Leadership and Management

12. Reference List for Further Reading

DEFINITIONS OF A LEADER

1. We at Sekolah Merah believe that a good leader is a person who is able to build consensus, to respect differences in perspective, has commitment, is able to motivate others and possesses strong will to achieve the vision and mission of the school and uses effective and efficient parallel leadership.

2. We at Sekolah Hijau believe that a good leader is a person who is capable of working together with the school community in performing the mission to achieve the vision of the school.

3. We at Sekolah Biru believe that a good leader is a leader who has outgoing orientation, roles and abilities to work together with the whole school community in order to be more effective in achieving the goal, the vision and the mission of the school.

DEFINITIONS OF LEADERSHIP

1. We at Sekolah Merah believe that leadership is the ability of someone to encourage, influence, and guide other people so that they can make better changes with a clear vision and mission in productive ways.

2. We at Sekolah Hijau believe that leadership is an ability to work together in performing duties to run the vision and the mission in a transparent and accountable way for the progress of the school community.

3. We at Sekolah Biru believe that leadership is an art or an ability to move and work together with other people on an idea in which the idea consists of new goals in creating something in accordance with the vision and mission and in a strategic direction for the organization.

Senggigi Beach Leadership Training Workshop August 2004
Evaluation Form

Please take a few minutes to answer some important questions about the workshop.

PLEASE TICK √ THE BOX THAT BEST DESCRIBES YOUR OPINION. PLEASE TICK ONLY ONE BOX FOR EACH QUESTION.

1. How well did the workshop meet your expectations?
    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

2. How would you describe the relevance of the workshop to your job?

    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

3. How would you describe the appropriateness of course content?

    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

4. How would you rate the quality of the workshop materials?

    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

5. How would you rate the teaching/training methods used in the workshop?
    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

6. How would you rate the workshop overall?
    Excellent ☐   **Good** ☐   **Average** ☐   **Poor** ☐
    Very Poor ☐

7. What did you like most about the workshop?

8. Are there any changes that you would suggest to improve the workshop?

```
[                                                              ]
[                                                              ]
[                                                              ]
[                                                              ]
[                                                              ]
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9. Briefly describe your plans for using what you have learned in your work

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[                                                              ]
[                                                              ]
[                                                              ]
```

10. Would you like to make any other comments about the workshop?

```
[                                                              ]
[                                                              ]
[                                                              ]
```

Evaluation Leadership Training
Senggigi Beach, August 2004

SEKOLAH MERAH

Please take a few minutes to answer some important questions about your course.

PLEASE TICK ✔ THE BOX THAT BEST DESCRIBES YOUR OPINION. PLEASE TICK ONLY ONE BOX FOR EACH QUESTION.

1. How well did your course match your needs?

1.	Excellent	5
2.	Good	0
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

2. How would you describe the relevance of the course to your job?

1.	Excellent	3
2.	Good	1
3.	Average	1
4.	Fair	0
5.	Poor	0
		5

3. How would you describe the appropriateness of the course content?

1.	Excellent	3
2.	Good	2
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

4. How would you rate the quality of the course materials?

1.	Excellent	5
2.	Good	0
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

5. How would you rate the teaching/training methods used in the course?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

6. How would you rate the course as a whole?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

7. What did you like most about your course?

1. Training/ teaching methods and the supporting instruments

2. The theme of the workshop (leadership) and a great teaching method that made the materials easy to be understood.

3. I liked all the elements of the training from the materials, method and equipment.

4. The friendliness of the facilitator and the way the materials were delivered and also the variety of the methods.

5. The quality of the discussion, the theme of the workshop and everything can be easily understood by the workshop participants

8. What changes would you suggest to make the course better?

1. A workshop such as this one should take longer than 2 days to broaden the knowledge

2. It's good enough

3. No more changes that I could suggest because everything was great

4. Please continue to monitor and guide us to reach a better result

5. To expand the relations between the participants and the tutor so the tutor can gain more comments or opinions from the participants

9. Briefly describe your plans for using what you have learned in your work

1. Parallel leadership with an openness and an objective attitude

2. Realize the vision that we want to accomplish, coordinate with the stakeholders at school, design the works that will be done, delegate responsibilities and make reports of the work.

3. To make visual aids that can be hung in the classroom

4. To apply parallel leadership and also a responsible leadership for the whole school community

5. I'll be pro active in guiding and giving explanations on good working procedures for smooth cooperation between me and my friends and colleagues

10. Would you like to make any other comments about the training course?

1. I can't say anymore because this short training was way over the PAKEM standard

2. Yes, there should be a follow up after this training

3. I hope this training will increase my self confidence and I can do things better

4. I hope there are more trainings like this

5. I only want to say thank you very much because through this training I have more knowledge.

Evaluation Leadership Training
Senggigi Beach, August 2004

SEKOLAH HIJAU

Please take a few minutes to answer some important questions about your course.

PLEASE TICK ✔ THE BOX THAT BEST DESCRIBES YOUR OPINION.
PLEASE TICK ONLY ONE BOX FOR EACH QUESTION.

1. How well did your course match your needs?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

2. How would you describe the relevance of the course to your job?

1.	Excellent	5
2.	Good	0
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

3. How would you describe the appropriateness of the course content?

1.	Excellent	5
2.	Good	0
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

4. How would you rate the quality of the course materials?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

5. How would you rate the teaching/training methods used in the course?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

6. How would you rate the course as a whole?

1.	Excellent	1
2.	Good	4
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

7. What did you like most about your course?

1. How the materials were delivered and also having group activities

2. I learned about so many different definitions of leadership and learned more also about leadership and management

3. Being given the strategies, methods and approaches to achieve what we want

4. What I liked the most are the materials and learning theory and background about leadership.

5. Teaching and learning method which were so PAKEM

8. What changes would you suggest to make the course better?

1. No, everything was perfect

2. I would try to change my self bit by bit as expected by Ibu Alison

3. A better time management, so that the schedule was not too crowded

4. Yes, the time interval between lunch and the following schedule – longer lunch if possible

5. There should be a follow up from this workshop

9. Briefly describe your plans for using what you have learned in your work

1. To follow the method of the training materials we have been given in terms of delivery, discipline, freedom of expression and appreciation of every group's work.

2. I would try to change the environment at the school. Right now there are no plants or flowers in the schoolyard, hopefully through this workshop I would be able to change it in a way via the leadership that was taught at the workshop.

3. To design a program and a project according to PAKEM model

4. I'll try to become a model leader and be trusted as a leader

5. To develop leadership as a school community

10. Would you like to make any other comments about the training course?

1. Longer time for the workshop, so we can learn more about leadership.

2. I am very impressed with the workshop,

3. This workshop has been running very well with a family atmosphere and Ibu Alison has given an example of a good and wise leader. I feel as if Ibu Alison is my parent.

4. I hope the workshop doesn't stop here because it's such an important event and there are more people who need this kind of workshop.

5. With this training I'm able to broaden my point of view

Evaluation Leadership Training
Senggigi Beach, August 2004

SEKOLAH BIRU

Please take a few minutes to answer some important questions about your course.

PLEASE TICK ✔ THE BOX THAT BEST DESCRIBES YOUR OPINION.
PLEASE TICK ONLY ONE BOX FOR EACH QUESTION.

1. How well did your course match your needs?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

2. How would you describe the relevance of the course to your job?

1.	Excellent	3
2.	Good	2
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

3. How would you describe the appropriateness of the course content?

1.	Excellent	3
2.	Good	1
3.	Average	1
4.	Fair	0
5.	Poor	0
		5

4. How would you rate the quality of the course materials?

1.	Excellent	4
2.	Good	1
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

5. How would you rate the teaching/training methods used in the course?

1.	Excellent	5
2.	Good	0
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

6. How would you rate the course as a whole?

1.	Excellent	3
2.	Good	2
3.	Average	0
4.	Fair	0
5.	Poor	0
		5

7. What did you like most about your course?

1. What I liked most is the material presented on leadership and the speaker is also very kind

2. The way in which the materials were delivered and the method of delivery

3. The method of delivery of the materials which is easy to understand

4. The togetherness and a chance to exchange ideas and opinions

5. What I liked most is the materials that are completed with supporting equipment and also how they are delivered as that really has had an impact on us all.

8. What changes would you suggest to make the course better?

1. If Possible a longer time, because two days was just not enough

2. I think for the moment everything was ok

3. This workshop was held in a short time with lots of materials given to participants, I suggest that for the next one it must be held for at least a week

4. I think the quality of the workshop is very good

5. No changes because I think the quality of the workshop is very good

9. Briefly describe your plans for using what you have learned in your work

1. In every project that is undertaken there should be a clear job description for every one, good team work and transparencies and accountability

2. I'd like to try to apply the leadership strategies that I received at the workshop

3. We're going to make a plan to invite all members of the school committee and the parents of students to socialize what we have received in the workshop

4. I find the workshop to be very useful as we can solve problems together. I can discuss the ideas that I learn with my seamstress friends.

5. My plan is to read all the materials again so I can apply them at school and in the community

10. Would you like to make any other comments about the training course?

1. I hope there's a continuation from this workshop
2. No
3. No
4. No
5. No

ADDITIONAL WORKSHOP COMMENTS
SEKOLAH MERAH

Participant 1	After this training, I feel great changes are happening for me: I have more confidence to lead my friends especially in giving directions I understand a need to be reflective I have more confidence in talking in public I understand more about leadership And I thank you so much for giving me this opportunity
Participant 2	After following the leadership training for two days: My ability to interact and socialize with others is higher (I have more self confidence) Leadership is not only for the leader of an institution or organization, and I feel that I am also a true leader especially for my self.
Participant 3	According to me after taking part in the training, I am satisfied with my new plans for the future I'm more disciplined and feel my idea of time management is better, I have more self confidence especially talking in front of people, I am one step ahead in facing my future, I feel very close to the organizer. That's all of my comments.
Participant 4	After taking part in this workshop: I feel, I'm more capable of facing tasks in the future I have learned more about leadership The knowledge that I have gained is useful for my future leadership Thank you.

SEKOLAH HIJAU

Participant 1	My impression: I learned more about leadership through this workshop, it adds to my self confidence and increases my spirit and enthusiasm for my work My message: If it's possible, there should be more workshops like this to improve the quality of my leadership. May Ibu Alison and family always be happy and healthy
Participant 2	Impression: After taking part in the workshop, I have more confidence to be a leader and I'm very impressed with the workshop. I have more knowledge and that helps to add to my self confidence Message: I hope this is not the last workshop for us because the leadership training awakens my soul and my feelings about becoming a leader
Participant 3	With this training I feel: 1. Leadership can be shared 2. I have more self confidence 3. Learn more things to encourage my school's community to take an active role in creating a high quality school
Participant 4	After taking part in this training, I feel there are big changes in me: 1. I have more confidence in guiding my colleagues 2. I learned to be more self corrective through reflection 3. I am more confident in talking in front of other people 4. I learned more about leadership 5. And I'd like to say thank you very much for giving me this opportunity

Participant 5	After taking part in this training for 2 days, my feeling says: 1. My ability to interact and socialize with other people is higher (I have more confidence in my self) 2. Leadership does not only exist in a leader of one institution/ organization, but I feel that I am a true leader especially for my self.

SEKOLAH BIRU

Participant 1	I am so happy to be able to join this workshop because I have new knowledge and experiences in leadership. My level of education is not very high; I only graduated from Junior High School. What make me happier, I learn more about leadership and know how to lead my life and play a role in my family. There are many more things that I learned, too bad it was only for 2 days.
Participant 2	After taking part in the leadership workshop for 2 days, I have more knowledge on leadership and it'll help my work as a leader at school. What impressed me the most was the combination of theory and practice
Participant 3	With this workshop I have learned more about leadership and learned that a good leader is a person who is able to share tasks with his/her staff
Participant 4	Leadership training that is held by Ibu Alison is very impressive and very useful for myself because it adds to my knowledge and understanding about leadership. It is my hope that training like this doesn't stop here, but it needs to be nourished and maintained. In respect to the good cooperation that we have so far, I'd like to say thank you very much

Participant 5	After taking part in this workshop for the last 2 days, I know more about the importance of leadership and everything that I have learned from the workshop inspires me to perform my duties at school in the future. The workshop also adds to my knowledge on leadership.

THE JOURNAL

WHAT IS THE PURPOSE OF THIS JOURNAL?

Your journal is seen as a way for you to process your thoughts about *leadership* over the six month period following this workshop. It is an opportunity for you to think about what you are doing within the school community in relation to *leadership* and to keep a record of your own *leadership* experiences.

HOW OFTEN SHOULD I WRITE IN THE JOURNAL?

You are asked to make an entry in your journal once a week. However you may choose to use the journal on a more regular basis and make as many additional entries as you like. In order to get into the habit of writing in the journal you may find it is useful to set aside time on a particular day of the week, for example each Friday afternoon, to make your journal entries.

IS THE JOURNAL ONLY FOR WRITTEN COMMENTS?

While the written entries will be a major source of comment each week please feel free to include photos, drawings, stories, poetry or any other items in your journal as this will enrich your commentary.

IF I WANT TO TAKE PHOTOS TO ADD TO MY JOURNAL HOW DO I ACCESS A CAMERA?

Each school is provided with a camera and rolls of film. These films will be processed for you and the prints returned to the school.

DO ALL OF THE QUESTIONS HAVE TO BE COMPLETED EACH WEEK?

Wherever possible you are asked to answer all of the questions on each occasion as this will assist you in processing your *leadership* practices within the school community.

WEEKLY JOURNAL ENTRY

NAME*:*   SCHOOL*:*

DAY*:*   **DATE***:*

1. **What leadership experiences was I involved in this week?**

----

2. **Who else was involved in these leadership experiences?**

----

3. **What results did I hope to achieve from my involvement in these**

    leadership experiences?

----

4. **What were the actual results of these leadership experiences?**

----

5. **What did I learn about leadership from these experiences?**

_____

_____

_____

_____

6. **Are there any other leadership concepts that I would like to try next time?**

_____

_____

_____

_____

_____

_____

_____

7. **Do I have any other thoughts /reflections on leadership to add?**

_____

_____

_____

_____

_____

_____

_____

Appendix K: Data Analysis

A. *KEY WORDS:*

Community	Democracy	Daily times
Distance from school	Principal	Teacher
School guard	Govt. worker	Gender
Family	Legends	Difference
Students	Change	Journal
Parents	Mediate	Photos
Mosque	Punctuality	Relationships
Koran	Humane	Risk taking
God	Patience	PAKEM
Ramadhan	Persistence	Planting
School Committee	Openness	Paving
Workshop	Wise	Benches
Common goal	Enthusiasm	Other schools
Internalising concepts	Respect	Class-rooms
Communication	Honesty	Accountability
Strengths & weaknesses	Fairness	Empowerment
Involvement	Service	Coordination
School quality	Strength	Responsibility
Common good	Meaning	Dictatorship
Working together	Memories	Solving problems
Self development	Integrity	Self evaluation
Not a one man show	Project	Authoritarianism
Correction & improvement	Discipline	Ceremony
Everyone can be a leader	Cleanliness	Listening
Teachers as leaders	Voluntary	Leadership
Teaching/learning	Freedom	Sustainability
Parallel leadership	Healthiness	Opportunity
Records of activities	Just	Leader
Complimentary roles	Motivation	Future plans
Mission and vision	Cooperation	Trust
Village cooperative	Guidance	Decision making
Cluster schools	Renewal	
Sharing of responsibility	Capacity	

B. *DATA CODES:*

1. Community
2. Religious practices
3. School Committee
4. School background
5. Principal
6. Teachers
7. Parents
8. Students

9. Family
10. Workshop
11. Service
12. Communication
13. Gender
14. Change
15. Understanding of leadership
16. Qualities of a leader
17. Leadership training experience
18. Future plans
19. Mission/vision
20. Projects
21. Teaching/learning
22. Relationships
23. Journal
24. Reflective activities
25. Sharing responsibility
26. Cooperation
27. Difference
28. Other schools
29. Risk taking
30. Cleanliness/health/beautification
31. Strengths/weaknesses
32. Problem solving
33. Decision making
34. Planning
35. Discipline

C. THEMES:

1. Background information
2. Significance of local community
3. Relationship between school and community
4. Relationship between school and School Committee
5. Significance of religion
6. School leadership project
7. Other leadership projects
8. Meaning of leadership experience
9. Workshop design
10. Understanding of leadership
11. School leadership roles
12. Changes in understanding leadership
13. School changes
14. Community perception of changes in leadership
15. Perception of reflective activities
16. Leadership program as a model for other schools
17. Gender issues
18. Future plans

Appendix L: Case Studies

Excerpt from case study: Sekolah Merah

In August 2004 all five participants took part in a two-day leadership training program at Senggigi Beach, approximately one and a half hour's drive from their village. Although this coastal area is relatively close to their own homes it is uncharted territory for these school colleagues. It is a place where some have previously visited but none have ever stayed. All expenses were met for their transport, accommodation and food for the duration of the program. However the modest hotel, which was used as the weekend venue, at a costing of A$25.00 per triple shared room for the night proved initially overwhelming. Despite this all five relaxed into the workshop program with the initial warm up exercises and were eager to be actively involved. The theme of the workshop, "shared leadership" was at first very foreign to the Sekolah Merah participants. The School Committee member, Pak Radini, later explained during the final Interview Session:

> Before the workshop when I think of the word leadership I think of a leader, one man, who is the figure, one, who is the school leader or village leader. Now I know that leadership is not a one man show - it's everyone's territory actually (I p. 20).

This change in thought is also echoed in Pak Radini's journal when analysing his own understanding of the workshop's theme, "Good leadership means sharing of roles and responsibilities" (J 78). During the workshop the five participants were encouraged to model shared leadership in terms of their group's presentations and during group activities. Thus they were guided in having a spokesperson other than the principal. Across the period of the two days Sekolah Merah worked at trialling different alternatives so that all could have a voice.

The participants from Sekolah Merah embraced the workshop experience as providing new knowledge to be gained and practised back at the school site. It was seen as a rare opportunity for them as a school to gain professional development. Ibu Dewi noted that, "I think the workshop that I went to at Senggigi was very essential as a starting point for my experience in leadership" (I p. 1). She saw the weekend as changing her whole attitude towards leadership. Pak Radini also stated that the workshop had changed the way he viewed leadership. He explained that before the workshop he believed that it "was the responsibility of the school principal and the School Committee to improve the school but after the workshop I learned that it was everyone's shared responsibility" (I p. 20).

The new learning experiences were seen as offering more than a broad understanding of leadership. They were also about widening horizons in a practical manner in leadership related activities beyond the school in work settings and in community and family life. The knowledge gained was considered to be empowering in this way. It led to greater self-confidence and an understanding of untapped possibilities. As Pak Jamal said, "Now I take risks. I know I will make mistakes but I also know that taking risks is a key to success" (I p. 24).

In the course of the workshop program Sekolah Merah learned not just about a range of leadership theories and styles. The participants also discovered that learning in itself could be challenging and exciting when learners are actively involved in the process. For the first time they experienced first hand the value to be gained by taking part in role-plays, dramatizing situations, becoming storytellers and debating case studies. As School Committee member, Pak Jamal said, "It was relaxing and we were allowed to learn without being stressed and we were always encouraged to be involved" (I p. 25). Thus Sekolah Merah charted new territory that both Ibu Baiq and Pak Sarduni would later attempt to transfer back into their classroom settings. Pak Sarduni's initial changes back at the school site included rearranging his formal seating in his classroom so that group work is now paramount.

Ibu Baiq melded elements of her new leadership training with her ongoing upgrading course through the Open University rejuvenating her Grade One learning environment. Following the workshop she displayed children's work and began actively involving her students in classes. For the first time she introduced craft sessions and basic cooking lessons into her classroom to teach other concepts such as communication and mathematics via a hands on approach. Reminiscing about the workshop Ibu Dewi noted, "It involved us a lot. We were requested to put in a lot of our opinion so I really liked it" (I p. 4). All five participants had themselves been schooled in a system that advocated a directive "chalk and talk" approach. A teacher centred approach was the only system that they had exposure to. The leadership workshop therefore had a significant impact as it was designed to encourage active participation.

<center>Excerpt from case study: Sekolah Hijau</center>

Sekolah Hijau chose to make changes at their school through modelling the new learning related to shared leadership from the workshop. The principal considered their new plan of action as being one that employed a consultative approach whereby problems could be shared, "All problems and responsibilities are on everyone's shoulders, whatever the problem is, it becomes easier to solve or get clarity of the problem" (I p. 28).

Ibu Fatmah summed up her learning from the workshop as being supportive of harnessing others' skills and abilities rather than merely being individualistic or directive, "Now I know that a leader doesn't only give orders but that person must also be able to work with other people" (J 239). Ibu Fatmah also claimed that she felt personal empowerment through the workshop, "(I) learned the meaning of a true leader from that workshop, how to make plans, how to be a good leader, and that I can be a good leader myself" (I p. 45). Pak Ahmad believed the workshop not only taught him the value of acting as a leader in his own right but that it also gave him greater confidence in his own skills. It developed his sense of trust with other staff members in terms of mutual support, "Now at this school I am used to correcting and improving myself and therefore I can finish what I have not finished before and now there is trust amongst the school staff" (I p. 34). This aspect of trust was a key focus in Pak Hazhir's reflection regarding the workshop, "We learned to trust our brothers and sisters, villagers" (J 218).

This new level of trust led the Sekolah Hijau participants to accept a broader understanding of leadership. Pak Ahmad explains, "Everybody is a leader, a leader for himself or herself or in a family or even in a bigger community" (J 158). In analysing any developments in the school's understanding of leadership following the workshop, Pak Ahmad notes that it taught him the value of reflection and personal evaluation as a way forward:

> The workshop was very meaningful for myself because since 1995 until just before the workshop I think I was a leader and many people were leaders already but had not done reflection and correction for evaluating themselves (I p. 33).

This thought is reiterated by Pak Hazhir when he says, "It has made us able to recognise and solve our own issues and problems" (I p. 44). Above all the participants of Sekolah Hijau felt that the workshop served to demystify leadership, to offer it as a tool for everyone. Pak Ahmad notes, "Leadership is something that exists in an individual and sometimes an individual doesn't realise that he or she is a leader and has already practised leadership" (J 158).

In analysing the meaning that Sekolah Hijau as a school gained from the workshop experience, both Pak Hassam and Pak Ahmad chose to use the analogy presented in a legendary tale that had been told and retold across the years at village gatherings. Sekolah Hijau presented this legendary tale in a lively fashion during the course of the workshop as an illustration of leadership. The tale centred around a king who sent his sons out into the world to gain first hand experience. Sekolah Hijau saw this story as clarifying what the workshop experience had meant to their school in terms of being sent out into the world to trial new experiences. Pak Hassam relates:

> At that time we performed an old story from a foreign country. The story was about a king and two princes. The two were sent off by the king to learn more of the world and I think they had a similar situation to what we had. We came all the way to the workshop and I think that's leadership" (I p. 31).

Pak Ahmad added his view of the similarity between the story and Sekolah Hijau's own journey, stressing the need for freedom to learn in one's own way:

> The leader in the story gave freedom and opportunity to his princes to learn more about the world and I think a good leader should give freedom and opportunity to his/her followers to learn more about the world" (I p. 34).

Taking the analogy one step further they suggested that the six-weekly post workshop visits to their schools provided guidance along the way for the Sekolah Hijau participants during their travels.

<div align="center">Excerpt from case study: Sekolah Biru</div>

By the end of the research period, all five participants became accustomed to the weekly journal writing despite the fact that such weekly writing was foreign to their usual way of operating. There was some confusion with a few of the participants regarding the manner in which certain sections of the journal should be completed. This led to a number of journals not being completed. Overall Sekolah Biru had a return of 83.2% across the six-month

period. Pak Iwan felt that journal writing was of sufficient value to be continued after the project had officially concluded, "I will keep writing a journal because I think it is very useful – it is a new thing for all of us to write a journal and we believe we can broaden our horizons by writing" (I p. 65). Ibu Epie was so convinced about the value of writing the journal that she stated that she would juggle her time in the future in order to maintain this activity:

> I found writing the journal as a very useful activity in fact I want to keep writing the journal every day from now on and I will. I will just have to manage my time between my husband and my family as well as my time at school (I p. 70).

Similarly the school principal advocated continuing with the writing process beyond the project's conclusion, "I think the journal writing is very important therefore even though this program is about to end we will continue using it" (I p. 51).

Pak Sutrisno felt that it offered him a means of being accountable to himself:

> Journal writing has been very useful for me. I do many things every day and without writing the journal my experiences seemed to go away or be forgotten but now by writing the journal I am forced to take notes of what I do and remember (I p. 59).

As an example of the reflective impact to be gained from weekly journal writing, Pak Sutrisno spoke of his experience with the planting of a herbal garden at the school. As part of this gardening project Pak Sutrisno had the opportunity to consider gender divisions within his school. Initially he assigned a group of boys to be responsible for watering the plants. After writing his thoughts on this activity in his journal however Pak Sutrisno noted, "I reflected from this activity that I should have involved female students too. It felt strange to have only boys" (J 313).

Ibu Diani was frequently responsible for taking photographs at Sekolah Biru with the basic camera that the school was given to chronicle their leadership journey. From time to time these photos would be displayed so that the staff, students and parents could gain an overview of the progress of the projects that had been undertaken. She believed that the photos, "Immortalise the activities we have undertaken and they create memories for us" (I p. 55). The school principal also valued these photos as being a reflection on school activities, "The photos are useful to us because the photos can document the activities we have done in this leadership program" (I p. 51). Pak Sutrisno felt that taking constant photos across the six months gave a visual overview of leadership developments. It also added to the joy of the leadership experience.

Appendix M: Definitions: Servant Leadership / Parallel Leadership

Servant leadership is a term coined by Robert Greenleaf in 1970 (Spears, 1998) to focus on leadership that emphasizes human institutions rather than results, success or profits. Leadership must be about service. This style of leadership is seen as combining a concern for achieving tasks while at the same time being always mindful of the needs of others. Greenleaf considered that service provided a moral dimension for leadership. He believed that the servant leader is a servant first. Leadership begins with the natural feeling that one wants to serve. Conscious choice then brings one to aspire to lead.

Parallel leadership is defined as a "Process whereby teacher leaders and their principals engage in collective action to build school capacity. It embodies mutual respect, shared purpose and allowance for individual expression" (Crowther, Kaagan, Ferguson & Hann, 2002, p. 38). Parallel leadership has the potential to enhance student outcomes through engaging in processes of professional learning, culture building, and school-wide pedagogy.

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