Women in Educational Leadership in Papua province, Indonesia

Chapter I
Introduction

1. 1. Background

Papua province is one of the islands located in eastern part of Indonesia territory. This province got special autonomy law from the Indonesia government on 2001 due to some political, social justice matters where Papuans enquired for the self-determination from Indonesia government. Furthermore, issues of politics, economic, social and culture has been raised in this province since this island integrated to Indonesia Republic. Social and political issues have significant impacts on Papuan especially to the women in social and politic development process. The women of Papua find themselves at the lower level of the social and political hierarchy; but in fact they are backbone of Papuan society. In their day-to-day lives, they are dealing with hardship within their families and communities and facing the lack of basic health services for women, no education, imbalance of social and political status in their community, and the worst is domestic violence against women.

However, the spread women education of the missionaries wives uncluttered opportunity for Papuan women to step out from arrearage. Education for women in Papua gives significant chance for women to expand their family roles into the wider society to be known. Education breakdown the huge gap between women and men, resulting in many of women can join many government organisations including education.
Recently, under the Special Autonomy Law (SAL) education gives opportunity for women to play their roles in development process, even though there is no official region regulations that is covering women rights on leadership position on every government institution in which result in Papuan women are still have limited roles in government organisations. Moreover, SAL is distinctly mentioned that every individual in Papua from any organisations has obligation to join the development process in order to generate the capable human resource in Papua Island. However, the educational organisations in Papua embraces the society culture and norms and bring it inside organisations and created unwritten culture that shows that leadership is a scared house where only men could enter and stay. Again, women can join the organisation but the leadership position is still belonging to the men.

Moreover, as we know that education is one of the development tools where in the development process, there is not gender determination mentioned in the development regulation, in fact, even in the educational organisations, women are being eliminated from the leadership position due to norms in society. The women are powerless as men dominate the power positions and women got the second place in organisations. Additionally, in educational organisations of Papua province, 80% of teachers are men and only 20% are women, and very few of the ratios are leaders of the educational organisations.

Therefore, this study would be reviewing some related literatures which would give profound understanding of women’s struggling in achieving leadership position in any organisations specifically in educational fields. In addition, the literatures would show some styles of women leadership in which has been effectively applied in many different male dominated contexts and which styles are proper to Papua context.
and its society where the women could apply their leadership role without neglecting or threatening the cultural values and norms.

1.2. Problem statement

Some related researches that conducted before and education statistics of women in educational leadership that become really less essential consideration in Indonesia, especially in Papua province underlying this study. The researches and articles are divided into specific sub-headings:

**Few numbers of women in leadership positions**

Patriarchal values are also influence in the government organisation and institutions (bureaucratic structure) women hold only 7% of executive positions in the civil service (that is echelons I & II) (Robinson & Bessel, 2002, p.73). Research studies showed few women compared to men achieve the position of the principals of public schools or a head of educational departments, although there are women in the educational field who have been prepared enough in terms of experiences, working period and the rank to gain the leadership position (Cunanan, 1994; Blackmore, 1999, Strachan, 2007 & Sobehart, 2011). Skrla (1999) concluded that men are 40 times more likely than women to advance from teaching to the superintendence (as cited in Shakeshaft et al, 2007, p.104). The excitement about the presence of just a few women in powerful positions raises the question of why, with women’s roles changing so dramatically in the last decade, the numbers of women in these positions are so small (Carli & Eagly, 2001, p.630).

What is more, women only hold 27% of educational leadership positions worldwide (Grogan & Shakeshaft, 2009). In Indonesia, from 6,410 schools with 56,113 teachers and 33 educational departments, women hold 10% of leadership positions (Kementrian Pendididikan Nasional, 2013.) While in Papua province, even
the teachers’ profession in all levels of education is dominated by male. Papuan women only hold 5-8% in leadership positions in educational organisations (BPS, 2012).

**Theory of Functionalism**

Traditionally, a woman’s role is responsible for the reproductive works, related to work at home, while men are associated with productive work outside the home (Mien Rumbiak 2007 as cited in Martiningsi, 2011). Moreover, the theory functionalism structural that is the division between men and women roles is decisively needed to maintain the harmony of all system in a group of a clan (Dzuhayatin, 1998 as cited in Muthali’in, 2001, p.27). The strong values and norms in Melanesian culture separate women from leadership position (Strachan as cited in Sobehart, 2009). Men are considered superior and women are considered subordinate to men (Robertson, 2004 as cited in Sobehart, 2009).

**Gender equity in National Statutes and the SAL**

Again in the Outlines of state policy of Indonesia Republic 1993 mentioned that “Women as the citizen of the country or as the human resources of development is an equal partner with men and have the same right, obligation and also the opportunity to be involved in any field of development” (BP7 Pusat, 1993 as cite in Muthalin’in, 2001, p.3). Furthermore, related to Papua context, Tekege (2007) mentioned “in Special Autonomy Law, women have no chance in the first position as the men are making the decisions and women are doing the decisions. Even though, educational Statute of Indonesia number 20 2003, about educational system in which also talk about the leadership in the school did not determine the gender on the leadership but clearly saying that the principals or the leaders of the educational organisations is those who really committed to give their best, focus on the human
growth in Indonesia. Again, Tekege (2007) “Even though in special autonomy era Papuan women are still lower than men, Men got the public attention, Men are making the development decision and women do the decision” (p. 131).

**Ways of Women in Leadership**

There are five ways women lead (Grogan & Shakesfat, 2011). However, not all ways are applicable in Papua context. In Papua case, the few female leaders in educational organisation are using two ways in order to attain and maintain their leadership position in male-dominated organisations as education field. Ways that enhance their leadership and could empower many other young Papuan women to be involved in decision-making position without threatening the culture values. In Papuan women context there are two appropriate ways of leading in which it would not create conflict within the context, they are: Relational Leadership and Servant Leadership.

Relational leadership for Papuan women, as in the relational leadership women does not perceive power as her own but power is something to be share (Grogan and Shakeshaft, 2009). Relational leadership is also proper way for Papuan women to show their leadership style without threatening the cultural values as the relational always suit to the context where the women are applying their leadership. Through relational leadership the women can get trust and confidence from their male colleagues to lead an organisation as the male perceive the relational leadership approach does disturb the male leadership in community around. The second is servant leadership, according to Strachan et al (2010), servant leadership was introduced by Christian missionaries in Melanesian areas (including Papua province). Another servant leadership perspective according to Greenleaf (1991) is ‘servant
leadership is about being servant as a leader’.

**Papuan women in leadership**

Leadership is everyone business without see the gender difference (Lussies & Achua, 2010). According to Bush (2008) as leadership is essential in education organisation, everyone should be counting it in. Leadership positions in Papua are belonging to men as traditionally is should be (Tekege, 2007). Mansoben (1991) mentioned that Papua has traditional leadership styles and all styles should hold by men. Althoutgh, Indirectly Papuan women have been applied their leadership skills as they can manage the house hold and looking after extended family (Wambrauw, 2013). Tekege (2007) mentioned that Papuan women could join get the job but the leadership position is belonging to the men.

**1.3. Aim of the Study**

Due to the women are few in number at many other government organisation many researches have been done to describe and provide some information why women are few in The purpose of this study is to explore the ways women led in other patriarchal cultures with a view to drawing on the strengths and possibilities as a model expanding women’s leadership in Papua.

This study is also intended to raise awareness of gender gap in educational leadership in Papua province where women always mentioned as object that need to be developed but they are not given opportunity in educational leadership.
1.4. Research questions

1. How does the literature of ways women lead could applicable for Melanesian female leaders to shape their leadership and use their agency within patriarchal cultures?

2. How might these ways of being in leadership be applicable by women within Papua?

1.5. Methodology

The methodology that would be used for this study is studying literature. The literatures offer some insight into why women are on a small percentage of the teachers’ population including principals and the head of departments’ education. Generally, women are lowly represented at senior level in educational organisations in Papua.

On study of the literatures, the writer would reviewing articles, books and any other sources which related to the women in educational leadership issues worldwide, factors influences women leadership, ways women lead in any other patriarchal context in which some ways might be applicable for women in Papua, Melanesian women leadership as Papuan are included in Melanesian race due to the similarity in location, cultures and history.

1.6 Significance

This study will be a significant promoting women leadership in every organisations, especially in educational organisation in Papua. This study also could trigger another research in term of Papuan women in educational leadership in the
future. Further, the local women NGOs trainers to promote gender equity amongst young women in Papua can use this study.

1.7. Definition and Terms

SAL: Special Autonomy law, it was given from the central government in Indonesia to deal with self-determination act of Papuan on 2001. The SAL already ran for Under the SAL Papuan have given authority to manage its own government and in SAL women are given opportunity to involve in developing process and have portion in politics and social leadership sectors.

1.8 Limitations and Delimitations

In this study there some limitations and delimitations found by the writer, they are:

1. Lack of time, which the writer could not do many research deal with the issues in shot of time.

2. There is no direct interview with the women leaders as this study only literature study. As the writer know that there are many real life stories of Papuan women leaders in educational organisations out there but this research only on study of literatures.

3. There not sufficient literatures about women in leadership in Papua. This limitation is the one really impact on this study because the inadequate scholars on Papuan women leaders in organisation or the related issues.

Besides, the delimitation of this study is:
1. This study is not research any other issues relate to women leadership in any other organisations such as governments institutions, politics, or religious organisations

2. This study only focuses on culture impacts on women in leadership and do not seeing the other factors such as religion.

1.9 Conclusion

Cultural values and norms orally in Papuan society which separate women and men’s role in the community generate significant influence on Papuan women from being involved in any kind of leadership position of any institutions even though in educational organisations. The understanding of the difference roles of men and women where the leadership position of a community or clan is belonging to men is believed as natural harmony that should be maintain. If the women play the different role or vice versa, it would create imbalance in the community that can trigger clan or ethnic disaster. Moreover, after the missionaries came to Papua Island, the education was spread and it gave a small opportunity for women to have education. Women could improve their ability even though they were few in numbers. Some women pioneers of the education for all women dedicated themselves to work in educational organisations in order to empower other Papuan women. However, they are powerless due to the leadership position which decision-making are taken is dominated by male. Few numbers of women in educational leadership is formed by the culture norms amongst Papuan society which women cannot be a leader in a community or a clan. This perspectives are still occurs around Papuan until now, the men still believe that leadership position is belong to men and women can have the second position. Furthermore, the literatures and self-study are the methods used to gain information and knowledge of women in educational leadership around the world, specifically,
reviewing some researched done in the same cultural context as Papua. Thus, exploring the ways of women lead in men environment become the aim of this study where this study would significantly give the contribution for the Papuan women leadership empowering process and future research for a better social change.
Literature Review

Introduction

Stereotyping and labeling of women has an influence on women’s leadership in educational leadership. There is a huge gap that preventing women from entering the men’s world in educational organizations leadership. Norris and Inglehart (2000) have acknowledged that cultural norms in a society are one of the most likely factors that influence the underrepresentation women in leadership positions worldwide. Moreover, educational organisations are also influenced by societal culture norms regarding women position. This is resulting in few numbers of women as educational leadership worldwide (Grogan & Shakeshaft, 2009). Again, as similar as in Melanesia culture where Papua province is included in, the patriarchal views have blended in educational organisations’ culture resulting in huge division being generated that result in only few Papuan women in educational leadership. The literature reviewed for this study offers views of the issues facing women in educational organisations from around the world then linked to the Papuan context in order to show how culture influences female leadership in educational organisations in the patriarchal world.

2.1. Women, Education and Leadership of Papua in the Past

In the past, Papuan women were excluded from formal education. The kitchen and field were widely accepted as the most acceptable places for women by the Papuan community (Tekege, 2007). However, the situation began to shift after the missionaries came to the Island. A few Papuan women also got opportunities to participate in education, there were very few of them though. Missionaries’ wives established special schools for girls called the Meisjes Vervolg School (girl’s school) and Younges Verve School (secondary girl school). Thus, education spread faster through shore areas.
2.2. Women and Cultural roles in Papua, Indonesia

Culture separates the men and women’s worlds. The spaces in which women and men belong are totally different in order to maintain the harmony of a clan. The foundation of men and women’s work division in a Papuan society is based on gender. Roles are performed according to social norms, shared rules that guide people’s behavior in specific situations. Rola and Rubzen (2007) point out “Women have domestic and public roles within their communities” (as cited in Martinigsi, 2011, p. 163).

2.3. Women in Leadership

Lussier and Achua (2010) in writing about Leadership theory have acknowledged that leadership is every one’s business... everyone can be a leader... as leadership is the influencing process of leaders and followers to achieve organisational objectives through change.

Even though, leadership is everyone’s business according to Lussier & Achua, they did not consider the gender roles in a specific cultural society. In Papua, for example when women perform their very important roles such as participating in traditional entrepreneurship or managing the household, it is considered as women’s nature they are following rather than their leadership capabilities. Nowadays, Papua province is in the developing process under Special Autonomy Law (SAL). At this stage, every individual is expected to join and contribute the best of their selves to achieve development goals in Papua. Under the SAL education is recognized as development tool for changing Papuan society. Because of the gender division in Papuan society, women are prevented from contributing their skills in formal leadership roles. The cultural stigma about women roles is firmly planted in Papuan’s mindset and
influences the organizational beliefs where leadership positions are sacred (forbidden) place for women…women can be employed but the leadership positions in organisation is held by men” (Tekege, 2007). Thus, the Papuan women are being excluded from educational leadership; positions of decision-making belong only to the men.

2.4. The representation of women in educational organisations

2.4.1. Leadership education challenges for women

Although, teaching profession is the viewed as women works and the numbers of women teachers are higher than men, the statistics reveal despite women in the profession, they are underrepresented in educational leadership positions compared to men (Cubillo & Brown, 2003).

In the educational organisations women only hold 27% of educational leadership positions worldwide (Grogan & Shakeshaft, 2009). In Indonesia, from 6,410 schools with 56,113 teachers and 33 educational departments, women hold 10% of leadership postions (Kementrian Pendididikan Nasional, 2013.) While in Papua province, even the teachers’ profession in all levels of education is dominated by male. Papuan women only hold 5-8% in leadership positions in educational organisations. Tables 1 and 2 below show the numbers of female teachers and female leaders in education departments in Papua province.
### Table 1. Educational Organisations number in Papua province.

<table>
<thead>
<tr>
<th>Kindergartens</th>
<th>Primary Schools</th>
<th>Junior High Schools</th>
<th>High Schools</th>
<th>Vocational Schools</th>
<th>Special Schools</th>
<th>Universities</th>
<th>Education Departments</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>308</td>
<td>1,995</td>
<td>406</td>
<td>153</td>
<td>70</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>1 in province</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>29 in regions</td>
</tr>
</tbody>
</table>

### Table 2. Teachers’ number based on gender in educational organisation in Papua province.

<table>
<thead>
<tr>
<th>Kindergartens</th>
<th>Primary Schools</th>
<th>Junior High Schools</th>
<th>High Schools</th>
<th>Vocational Schools</th>
<th>Special Schools</th>
<th>Universities</th>
<th>Educational Departments</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M 50 F 990</td>
<td>M 7493 F 5357</td>
<td>M 2658 F 2038</td>
<td>M 2162 F 1089</td>
<td>M 730 F 252</td>
<td>M 234 F 102</td>
<td>M 651 F 360</td>
</tr>
<tr>
<td></td>
<td>M 651 F 360</td>
<td>M 30 F 55</td>
<td></td>
<td></td>
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</tbody>
</table>

**Total:** Male teachers = 13,978  
Female teachers = 10,188

(Badan Pusat Statistik Provinsi Papua, 2012)
2.5. Melanesian women ways in leading (Five ways women leading)

Many current researchers Sobehart, 2009; Grogan & Shakeshaft, 2009, Carli, 2001; Tarr-Whelan, 2009; Hasford, 2012) report on the differences and similarities in the ways men and women understand themselves as leaders and engage in leadership. According to Grogan and Shakeshaft, (2009) “There are five ways women leading in an, they are Relational leadership, Leadership for social justice, Spiritual leadership, Leadership for learning and Balanced leadership. However, in Papuan context, the author recognizes there are two culturally relevant ways for Papuan women in leading, they are: Relational Leadership and Servant Leadership

2.5.1. Relational leadership

“Relationship is always matter…” David Giles (2011).

Relational leadership is an ongoing leadership process. Relational leadership is a leadership way that is more focus on people or people-centered without neglecting the main purpose of the leadership itself. Due to culture influencing organisational norms in Papua, relational leadership has a high possibility of bridging Papuan women into leadership position in educational organisation. Women leaders in an organisation can use a relational leadership style as they know that power is to be shared with others in order to achieve common goals of the organisation. Grogan and Shakeshaft (2009) point out that woman around the globe tend to use relational leadership style which becomes their way of leading an organisation due to women’s construct of power. Women often describe power as something that is increased as it is shared; it is not about power over but power with. “Power is used to help others, strengthen the relationships and it used to control damages relationship” (Brunner 2000 as cited in Grogan & Shakeshaft, 2009, p. 7). Further, there are some Papuan women leaders in education who are applying relational leadership style and this approach helps them to
go through the culture barriers to entering leadership position in educational organisations (Tekege, 2007).

2.5.2. Servant Leadership


Servant Leadership is a concept of Greenleaf. Although not included as a way women lead according to Grogan and Shakeshaft, it has something to offer to the Papuan context. Servant leadership style considers that leadership is serving other people. Leader is a servant. In Papua context, religion has high influence on women leadership access. Christian missions was introduced the servant leadership style when the missionaries established schools for women in some areas in Papua. In order to avoid cultural conflicts, the missionaries created a women church fellowship where the Papuan women were allowed to apply their leadership roles and it was not threatening men high position in a clan.

2.6.1 Female leaders as a role model

Having female leaders at the leadership table are influential, even though they are few but that is powerful since role models are vital in women leadership development (Taar-Whelan, 2009). Sealy & Singh (2010) point out the lack of female roles in an organisational leadership can be a barrier for other women to involve in decision-making process since they do not have enough power. The women role models give opportunity to other women to observe, learn and develop their ability in leadership position later. It would motivate the other Papuan women to confidently step into leadership area to create change. Gibson (2004) defines role modeling as “A cognitive construction based on the qualities of people in social roles an individual perceives to be similar to himself or herself to some range ... to increase perceived similarity by matching those traits” (as cited in Sealy & Singh, 2010, p.230).
2.6.2 Empowering young women into leadership position

Many of the young women connected leadership with benefits for themselves within the school context. Empowering young Papuan women with creating some leadership positions and allows them to apply their skill on that position and give space and opportunity to them to lead in a situation. In addition, empowering means building a shared vision to improve the organization or enhance others in some way (McMahon, 2007). Empowerment function is to deliberate vision and encourage other people to achieve the same goal. Moreover, empowering young Papuan women should be suited with the context. Nowadays, the western ideas about women’s rights are used to empower Papuan women, there is nothing wrong with that but it would be useful if it were related to the Papuan context. For instance, teaching the women they have rights to fight for but do not against the culture values. Strachan et al (2007) have acknowledge that relational leadership and servant leadership style in education are helping Melanesian women (including Papuan women) to joint leadership without threatening the men’s cultures that could create domestic violence for the woman herself. Empowering young women doesn’t say they have to extremely against culture values and norms but to safely showing their existence and capabilities in leadership.

3.1 Addressing gender gap in educational leadership in Papua

Since education is a weapon to overcome issues for women in education in terms of literacy, women and children health, women labor, and domestic violence. However, as literatures mentioned that women are underrepresented in education organizations around the globe. In Papua context, even though teaching profession is perceived as women’s work but men are higher in number for this occupation. Papuan women only hold 5-8% of principals’ positions of schools but for the higher
educational leadership such as the position Education Department whether in Papua province as whole or even in regions, we can hardly find Papuan women hold this position.

3.3. Relational Leadership and Servant Leadership as ways for Papuan Women to perform their Leadership

Although, arguments from the Western perspectives of ‘gender equality’ are important, they must be worked through in non-Western contexts such as in Papua province, Indonesia, in ways that are respectful of Indigenous and local culture and knowledge, and do not set women up in opposition place to their cultural beliefs and values. Papuan women can use ways to perform their leadership without creating conflict in society. The ways are mentioned above which can be used such as relational leadership and servant leadership.

Diagram 3.3.1. Similarities between Relational Leaderships and Servant Leadership

Although, relational leadership and servant leadership have many similarities in the way they function and have similarities of features in order to achieve their
goals. There are some features can be found in relational leadership and not in servant leadership and vice versa. In relational leadership the author observes that communication plays important part, even though communication also important part in servant leadership, leadership should be more practical. Moreover, a servant leader should put into practice what her leadership then the relationship will be created. While, in relational leadership, a relational leader should build relationship first amongst people surroundings the leader can apply her leadership. Likewise, in relation leadership, it needs time in building a relationship and to maintain the long-term relationship, but in the servant leadership the time issues is not really necessary.

Tekege (2007) mentioned, it needs proper ways for Papuan women to step into leadership position as culture norms and values are using as a measurement for individuals in a community. Hence, using relational and servant leadership, it would minimize the tension in a community when women come as a leader.
Summary

Research indicates that there is a gender gap between male and female in educational leadership in Papua province, Indonesia. Even though, teaching professions seen as female works but Papuan women lack of number as teachers or the leaders in educational organisations. Under the SAL of Papuan province that expect every individual to join and contribute their skills in the process of human resources development of the Papua province, the women of Papua find themselves are not fully involve in the process as they are given second places in government organisations. Moreover, the education which is a tool of development to overcome social issues related to women are dominated by male, the Papuan women only hold 10% of leadership positions in education. Same as other Melanesian (Papuan race included) areas, this phenomenon is influenced by the strong Papuan culture norms and values that perceive that men own leadership positions in Papuan society. In order to maintain the harmony of community, Papuan women should perform her roles at second level properly.

In addition, Papua itself has traditional leadership styles such as big man leadership style, chief as a leader, king as a leader, and mix leadership style. However, there leadership positions are given to men, as traditionally men are assumed as strong, wise, get influence and any other higher credibility than women. Papuan women have indirectly played their leadership skills such as manage the house hold and the extended family, but this capabilities as a leadership abilities but more as women nature roles in a community in order to maintain the sustainability of the clan.

As mentioned in chapter one, the purpose of this research was to is to explore the ways women led in other patriarchal cultures with a view to drawing on the
strengths and possibilities as a model expanding women’s leadership in Papua. Due to there is a gap between men and women in educational organisations though; some Papuan female leaders have been through the process to step into leadership positions in education without upsetting the cultural norms and values of Papuan. Hence, this study form the research questions which are more likely about how does the literature of ways women lead around the globe could applicable for Melanesian female leaders to shape their leadership and use their agency within patriarchal cultures? And how might these ways of being in leadership be applicable by women within Papua?.

Moreover, it has mentioned that the significance of this literature study will be significantly promoting the women leadership in every organisations, especially in educational organisation in Papua and most of it is, the local women NGOs trainers can use this study to promote gender equity amongst young women in Papua in which it has appropriate ways for Papuan women to apply their leadership in government organisations without neglecting cultural values and norms. Nevertheless, study has limitation that this study only focuses on educational organisations in Papua province no other organisations. Again, this study only observes the Papuan cultural values and norms as a barrier for Papuan women to step into leadership position in organisation.

In the chapter two of this study gives us description of Papuan women in the past related to education, traditional roles in family and clan, and leadership positions. How family and schools where the Papuan girls raised influenced and make clear to the girls to know her place in a community and play her roles as Papuan women properly. Although, leadership is every one business as in literature mentioned, but in Papua context leadership is belong to men. The long ideas that planted in Papuan’s mindset create gap in the educational leadership. Due to culture influences the government organisations in Papua province, it is indirectly influence the
organizational culture where the people believe that the higher position should be held by a man because, the women are not competent enough or with the view that leadership position is tough for women. Moreover, the women representation in educational leadership around the globe and gave specific number of Papuan women in educational leadership where cultural values are significant barrier for Papuan women to be involved educational leadership. Further, the literatures offer the ways of women led in educational organisations in which relational and servant leadership are the appropriate and suit with Papuan context. These two approaches of leadership described as proper ways of women lead in patriarchal areas as Papua province. Again, relational and servant leadership can help Papuan women to step into educational leadership without breaking the traditional norms and values of Papuan cultures. Papuan female role models and empowering programs for the other Papuan women are essential as many literatures urge that these two points are essential for the improvement of women in educational leadership.

Furthermore, Addressing the gender equity in education leadership in Papua province and the more detail discussions about relational and servant leadership that can be used by the Papuan women as the way of leading an education organisations are discussed in chapter three. It is not an easy attempt to change cultural values and norms that already influence the educational organisation’s culture for the long period of time, so relational and servant leadership are seen as proper ways to use by the Papuan women. Also, there are some connection between relational leadership and servant leadership functions and characteristics, there some features matter in relational while not in servant leadership though. When discussed about servant leadership, Papuan women leadership have applied servant leadership based on Christian’s principles that also have common features between servant leadership of
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Greenleaf’s perspectives. Although, servant leadership in this study are discussed from two different background of perceptions but both have connection to the Papuan women’s roles traditionally.

What is more, in order to overcome the problems officially, the Papuan government should implement what is on Indonesia statute and the special autonomy law about women representation in leadership positions that is said that women have same portion with man in the development of country and province. Besides, female role models are urgently needed in order to empower young Papuan women to perform their leadership capabilities in education organisations. But, in empowering the other Papuan women programs, we should suit with the context, as it is better to not disturb the traditional society values and norms that have been formed years before since there are many appropriate ways for Papuan women to perform their leadership capabilities without damaging the cultural norms.

Finally, to develop Papuan human resources, Papuan women should be allowed to hold a leadership position in education, as women are the key of development a nation. However, we have to understand not all theories of women leadership from other context can be applied in a context like Papua. Applying unsuits theory in a different context can create conflict within its society. Thus, through operating the suit theory based on the context, the goal of increasing the number of Papuan female leaders in educational leadership can be achieved in the future.
References


