

**INVESTIGATING MALE AND FEMALE  
LEADERSHIP STYLES AND POLITENESS  
IN THE INDONESIAN WORKPLACE**

by

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# ABSTRACT

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## **Investigating male and female leadership styles and politeness in the Indonesian workplace**

This research explored the perceptions and use of leadership styles and politeness strategies by Indonesian male and female managers in business meetings. Although significant research has been conducted on male and female leadership styles and politeness strategy use in the Western context, this research is lacking in the dynamically changing Indonesian context which is traditionally a hierarchical and highly paternalistic society. There has been a steady growth in the number of Indonesian women occupying leadership positions in the workforce which has created novel contexts of linguistic use. This research aims to raise awareness of the potential of women as managers and the challenges they face in a patriarchal society.

To address the gap on gender oriented leadership research, the present thesis employed the method of linguistic ethnography, to examine the leaders' linguistic use in the Indonesian context. Ten male and ten female managers' meetings were digitally recorded and semi-structured interviews with twenty managers and forty male and female subordinates of these managers were also conducted to derive the perceptions of the managers and their subordinates on the managers' leadership styles and politeness strategy use. A close thematic analysis of the interviews revealed the five most frequently used leadership strategies in the interviews with the participants which formed the basis of analysis. To identify the leadership styles in the business meetings a mixed discourse analysis framework was utilised (Holmes, 1995). To analyse politeness strategies in discourse, Brown and Levinson's (1987) politeness strategies were combined with the discursive politeness approach (van der Bom & Mills, 2015).

While both male and female managers shared similar views about the characteristics of a good leader they held contrastive perceptions about characteristics of male and female leaders. These gender specific differences in leadership styles were not born out in the business meetings. Both managers displayed the same leadership strategies in the business meetings: being a good mentor, being decisive, being democratic, and being nurturing and caring. The only leadership style that was only adopted by male managers was following religious beliefs. Similar findings were reported in the analysis of politeness strategies: male and female managers employed politeness equally to achieve particular interactional goals.

This study demonstrates that gender stereotypes still exist in the Indonesian workplace since leadership for females is believed to contradict traditional religious beliefs and the patriarchal culture. Women are underestimated, disrespected and still restrained by gender stereotypes, patriarchal and religious beliefs. However, female managers performed equally well in leading meetings. Despite the dual role expected of Indonesian women, being a mother/ wife and a professional, they performed as well as male managers. This suggests gender roles are changing and forces of globalisation influence the Indonesian highly paternalistic society. The thesis concludes with recommendations for awareness raising and empowering women leaders.

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# LIST OF ABBREVIATIONS

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BOD	: Board of Directors
BLS	: Bureau of Labor Statistics (US)
BPS	: Badan Pusat Statistik (the Indonesian Central Agency of Statistics)
CDA	: Critical Discourse Analysis
DA	: Discourse Analysis
FTA	: Face Threatening Act
FM	: Female manager
FSMM	: Female subordinate of the female manager
MM	: Male manager
MSFM	: Male subordinate of the female manager
PC	: Personal Computer
UC	: University of Canberra

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*“Leadership is the act of serving others and has no gender preference”*

*-Farshad Asl (Goodreads, 2015)*

## **1.1 Introduction**

Leadership is an essential contributor to a successful workplace. It influences and facilitates individual and collective efforts to accomplish shared objectives (Yukl, 2012). According to Yukl (2012), leaders can improve the performance of a team or organisation by influencing the processes that determine performance. While there has been prolific research on leadership in the Western context (Eagly, Karau, & Makhijani, 1995; Helgesen, 2010; Holmes, 2006b; Holmes & Stubbe, 2003; Mullany, 2007), there is a gap in such research in the Indonesian context, the context of this study.

Today’s large-scale organisations are complex and need good leaders who have leadership and management knowledge and skills. These skills are essential for carrying day to day organisational responsibilities. Leaders are obliged to make decisions regarding change and strategic plans for example (Yukl, 2012), and can also help reduce uncertainty in organisations. In order to do so, leaders need to plan, coordinate and execute various tasks, while at the same time focus on the people who work with them in coordinated and cooperative activities: and leaders need to motivate their teams and subordinates in order to achieve organisation goals efficiently and effectively (Lunenburg, 2011). Clearly, they must be able to work with subordinates. While all modern large-scale organisations require leaders to use managerial and leadership skills, research has provided different views on how managerial leaders actually behave when carrying out their responsibilities.

This research was an investigation into leadership strategies, in particular, strategies employed by men and women leaders in the Indonesian context. The terms strategies, leadership styles and characteristics are considered synonymous in this thesis and will be further defined in the literature review chapter. Other sociolinguistics and gender researchers such as Holmes (2005; 2007) and Helgesen (1990) also employ these terms of style, strategy, behaviour interchangeably.

Given the changing role of women and men in Indonesian society, this research is significant as it investigated how men and women behave in the modern workplace and the perceptions of managers and subordinates about their leaders, who may be either male or female. It is hoped that the results of the study not only provide insights into the leadership styles and politeness of Indonesian male and female leaders, but also help establish a foundation for management training that assists both men and women in their leadership roles.

This chapter provides an overview of the present study. Section 1.2 discusses women leaders in Indonesian context, then in section 1.3 leadership styles and politeness in workplace meetings are discussed. The aims of the research are presented in section 1.4 and the research questions in section 1.5. Then, in section 1.6 readers are informed regarding the significance of this study and in 1.7 the overall organisation of the thesis is outlined at the close of the chapter.

## **1.2 Women leaders in the Indonesian context**

An archipelago state in South East Asia, Indonesia is a large and extraordinarily diverse country. It comprises more than 17,000 islands, which form a land mass of 1,919,440 square kilometres (Blackburn, 2004). The population of some 220 million people is spread over the thousands of islands, but Java is the most densely populated (Blackburn, 2004). The

country is a melting pot of different religions, cultures and influences. Religions in Indonesia include Islam, Hinduism, Buddhism and Christianity, but about 90% of Indonesian people are Muslims and Indonesia is the country with the largest Islamic population. Many customs and traditions have been adopted from Islam into the national culture of Indonesia so that Islamic belief largely defines such as men's and women's social roles (Hibbs, Stobbe, & Ure, 1996). The culture typically determines whether, and to what extent, women or/and men can be involved in the public domain, which includes employment and education.

In Indonesia, the status of women varies according to ethnicity, class and religion. Before the 1900s, the Indonesian state upheld the notion of *kodrat*, or natural destiny for men and women, a belief which projected men as primary income-earners and women as child-bearers and housewives (Blackburn, 2004). This was considered a gender reductionist argument and limited the women's place at home. In general, women's main duties were to be mothers and wives and therefore, they were judged in terms of their ability to manage household successfully (Suryakusuma, 2004). Moreover, this was supported by traditional religious beliefs and the values of most Indonesian ethnic groups. For example, in Javanese, women were seen and continue to be seen as the ones supporting their husbands. The wives are good if they follow whatever is said by their husbands (Suryakusuma, 2004). One exception to this is the ethnic group of Minangkabau in West Sumatra which is characterised by a matrilineal kinship system where the ownership of a family's property—their homes, rice paddies—pass from mother to daughter for generations. Ironically, even this custom has been reported to be phasing out through modernisation (Suryakusuma, 2004). Traditional religious and cultural views are still strongly influential in establishing the higher role of men in politics and in society.

Women have long been the ones who stayed at home doing domestic chores and considered of very low social status (Blackburn, 2004). However, it has been evident for

many years that not all Indonesians accept the traditional status differentiation between men and women. Raden Ajeng Kartini (1879-1904) is the best-known early exponent of different aspirations for the ‘modern’ educated Indonesian woman (*World Population Review 2015, 2015*). Through the 1910s other female heroines such as Dewi Sartika, Rasuna Said, Rohanna Kudus, and Maria Walanda Maramis emerged in different parts of Indonesia striving for Indonesian women’s equality, particularly in education and work opportunities (Blackburn, 2004).

Moreover, the 1945 Constitution that established the Republic of Indonesia guaranteed women the same rights as men in the areas of education, voting rights, and economic participation (*World Population Review 2015, 2015*). Under this system the status of women seemed to improve, it changed from that of being a reproductive only role to involving more productive roles, and roles that were open and in the public domain. Women became active in such as the political arena: indeed, one third of the parliament was occupied by women in 2006 (ILO, 2006). This suggests that a change was taking place in Indonesian culture and women’s roles were adapting to the needs and demands of a modern society.

Notably, however, in the era of the second Indonesian President, Soeharto (1966-1998), Indonesian working women still had very limited status and power and, if they worked, the work performed was low in status (M. Ford & Parker, 2008). At that period, the ‘State of Ibuism’ (a combination of Dutch petit-bourgeois and traditional *priyayi* (Javanese elite) values) ideology was introduced to define the concept of women as wives, mothers of children (Suryakusuma, 2004). After being mothers, being wives was the second most important role. Although asked to participate in the development efforts, women must not forget their *kodrat* (nature destiny) as mothers and wives in order to serve their husbands, their family and the state (Suryakusuma, 2004). Women had to *ikut suami* (follow the husbands) and their role was just as a supported system for their husbands, especially in the

civil servants wives' association. Hierarchy of gender was superimposed upon the hierarchy of bureaucratic state-power in which the state controlled its male civil servants, who in turn controlled their wives, who reciprocally controlled their husbands, and their children (Suryakusuma, 2004).

In the New Order, women's roles as mothers and wives that supported their husbands seemed to be an attempt to harness the growth of women's movement (Suryakusuma, 2004). Women were expected to have 'double roles': the reproductive (childbearing and childcare, domestic maintenance activities, and community obligation roles) and productive role (income earning), although the reproductive role was the main obligation and valued more than earning money for the family (M. Ford & Parker, 2008). Although the new role of women seemed to be something modern, it was in fact a 'multiple burden' of women since men did not have double roles. Women's domain was only in their household and they were not given freedom in decision-making bodies (Usman, 2012). They were under-pressed that when they went out of their home, there were requirements and limitations, such as the need to 'protect themselves by dressing, behaving and speaking ethnically' (Suryakusuma, 2004:143). This situation made it hard for women to develop themselves.

When Soeharto was forced to retreat (1998), Indonesia shifted from the New Order to the Reformation Era and this change brought with it an increase in the percentage of women participating in the workforce (Ozibilgin & Syed, 2010). It was an important period since it was the first time Indonesian women were formally part of the public sphere in the work force (Blackburn, 2004). Now, in the 21<sup>st</sup> century, the forces of globalisation and recent internal political shifts have again triggered changes in the gender roles in Indonesian society. One of the most important changes has been the steady growth in the number of Indonesian women in the workplace. According to a 2008 survey (M. Ford & Parker, 2008), Indonesian

women have started occupying a greater number of professional positions, so that more are working in white collar jobs as teachers, public servants, managers and administrators (M. Ford & Parker, 2008). Women performing these roles reflect to Indonesia's modernity. The table below shows changes in the number and percentage of female employees in various sectors of the national economy as per 2008-2010 data (BPS, 2010).

**Table 1.1 Number (in millions) and percentage of males and females employed in business sectors, 2008-2010**

Sector	2008				2009				2010			
	M	%	F	%	M	%	F	%	M	%	F	%
Agriculture	25.91	63	15.42	37	26.2	63	15.42	37	26.17	63	15.32	37
Mining	0.94	88	0.13	12	1.02	88	0.14	12	1.11	88	0.15	12
Manufacturing	7.13	57	5.42	43	7.22	56	5.62	44	7.83	57	6	43
Electrical, Gas and Clean Water	0.18	90	0.02	10	0.2	91	0.02	9	0.21	91	0.02	9
Building Construction	5.31	98	0.13	2	5.36	98	0.13	2	5.46	98	0.14	2
Wholesale, Hotel and Restaurants	10.51	49	10.71	51	10.75	49	11.2	51	11.4	51	11.09	49
Cargo and Communication	5.47	89	0.71	11	5.53	90	0.59	10	5.14	92	0.48	8
Finance, Real Estate and Services	1.03	71	0.43	29	1.05	71	0.44	29	1.23	71	0.51	29
Community Services	7.42	57	5.69	43	7.81	56	6.2	44	8.93	56	7.03	44
<b>Total</b>	<b>63.9</b>	<b>62</b>	<b>38.65</b>	<b>38</b>	<b>65.12</b>	<b>62</b>	<b>39.75</b>	<b>38</b>	<b>67.46</b>	<b>62</b>	<b>40.75</b>	<b>38</b>

*Source: Modified from BPS (2010)*

While there has been supportive acknowledgement of women's roles in the workplace, the fact is very few women have adopted leadership roles. Indonesian women have many challenges to overcome before women in leadership can be common place: for example, ideology, culture and other traditional practices constitute barriers that must be overcome (Murniati, 2004; Salim, 2012). Traditional religious beliefs particularly, restrain females from reaching top levels in the workplace, and traditional religious beliefs are still dominant in most parts of Indonesian society. There have been feminist activists who have advocated women's emancipation, but there has always been a strong reaction by conservative religious leaders who blame the feminist movement and disapprove of influence of Western hegemonic efforts: they denounce it and reinforce the patriarchal Islamic dogma (Budiman, 2008). Certain Muslim leaders have publicly announced that there is no such thing

as gender equality in Islam (Murniati, 2004; Salim, 2012). The consequence of such thinking is that very few Indonesian women adopt leadership roles and patriarchal values are heavily rooted in the national values of the country.

The state Ibuism that enforced men's patriarchal decision making had the effect of positioning women as secondary income earners and justified women getting the lesser paid jobs because not all jobs were believed to be suitable to women. Their nature of women (to beautify themselves so that they were enabled to make immediate response to critical situations) made them less valued than men at the workplace (Suryakusuma, 2004). As a consequence, although the number of women in the workforce increased, they only had low labour positions and only a few women reached up to middle management positions (Usman, 2012). The evidence above suggests that Indonesian females still face challenges in becoming business leaders but even when they do become leaders it seems they cannot expect to get appropriate recognition in their managerial positions.

There has not been much research examining women in leadership positions in the Indonesian workplace. Some recent research by Andajani, Hadiwirawan and Sokang (2016) examined women's perspectives on female leadership in Indonesia, the barriers to women's leadership and the qualities of an ideal female leader. The research advocated women's empowerment and made proposals to reduce structural barriers to women's leadership in top positions. Other research studies focused mainly on particular regions, issues, or organisations like the women's organisation Gerwani, women in the New Order Abound and birth control (Suryochondro, 1984; Suwondo, 1981; Wieringa, 2002). Given the rich history of Indonesia, the changes in women's status, religious and patriarchal beliefs, the study on female and male leadership styles is necessary. This research is largely embarking on new territory as it seeks to examine whether there are any differences in Indonesian male and female managers' leadership styles and politeness strategies in meetings. It also seeks to

identify the perceptions of men and women towards male and female leaders in an effort to raise awareness of the current status of women. While there have been changes in the professional contexts, it is important to determine how women leaders are treated and to identify and discuss any challenges they continue to face because of their gender.

### **1.3 Leadership styles and politeness in workplace meetings**

Male and female leadership styles and politeness have attracted some attention from researchers in both Western and East Asian contexts. In the Western context, several scholars (Baxter, 2010; Crawford & Unger, 2004; Holmes, 2009; Mullany, 2007) studied gender specific leadership styles while in the Indonesian context Suryani (2012) focused on leadership styles in Indonesia, without discussing gender differences. Hyde (2005) claimed that men and women leaders have similar characteristics, but other researchers have suggested that a dichotomy exists between male and female leaders (Eckert & McConnell-Ginet, 2013; Ensher & Murphy, 1997; Gurian & Annis, 2008; Helgesen, 2010; Koonce, 1997). Still, another body of research has suggested that a combination of leader's masculine and feminine characteristics is needed in today's world (Claes, 1999; Traves, Brockbank, & Tomlinson, 1997).

Despite the traditional perception that a good leader adopts masculine characteristics (Crawford, 2004), some researchers have recently argued otherwise. For example, it has been said that male and female leadership styles, while they are different, are equally effective (Belenky, Clinchy, Goldberger, & Tarule, 1986; Eagly et al., 1995; Goleman, 1996, 1998; Holmes, 1995; Holmes & Stubbe, 2003; Kabacoff, 1998). The different characteristics between male and female leadership styles, according to Gurian and Annis (2008), are because of a difference in their brain structures. In some countries that value masculinity, a

woman leader with a masculine leadership orientation is less appreciated both as woman and as a leader (O'Neill, Hansen, & May, 2006; Peck, 2006; Talbot, 1992).

As workplace leadership is a relatively new area for women, men are typically seen as having the qualities needed for effective organisational leadership and management. According to Crawford and Unger (2004), qualities such as being in control, competent, a good decision maker, and highly self-confident are commonly found in male leaders. In order to be accepted as equal, some women leaders have tended to adopt masculine characteristics (O'Neill et al., 2006) but even so, female managers have been evaluated less favourably than male managers, even when they have behaved in the same way (Katila & Eriksson, 2013).

Politeness is a fundamental way people which engage in social and professional relationships (Brown & Levinson, 1987). Thus, politeness is an essential part of leadership, and it is used to help moderate the blatant imposition of authority upon subordinates; it encourages people to think that leaders' decisions are collaborative and jointly produced rather than coercive (Baxter, 2010). Politeness is used in constructing good team relationships; it encourages the development rapport and maintenance of collegiality (Baxter, 2010).

In Indonesia, superiors and *Ulamas* (religious leader) are highly respected (Susanto, 2007). Therefore, Indonesian workplace meetings have their own characteristics. They are usually formal and politeness is essential. It is important that the right amount of respect is paid to the senior people who attend the meetings. To ensure this, Indonesians tend to use formal respectful language in a meeting, for example in the use of titles such as *Bapak/Pak* (Mr) and *Ibu/Bu* (Mrs) (Rafferty, Burns, & Argazali-Thomas, 2014) and/or other politeness markers. Even participants in a meeting need to enter the room based on hierarchy, with the highest in rank entering first (Susanto, 2007).

Indonesians put communal interests above individual rights in as a matter of course order to maintain harmony in the society. This can be seen in the way Indonesians resolve disputes, that is, they prioritise an amicable method, called *musyawarah mufakat* (or negotiation and agreement), where everybody is expected to compromise their own interests in order to reach a settlement (Susanto, 2007; Syukur & Bagshaw, 2013a; Syukur & Bagshaw, 2013b).

Meetings are probably one of the most important activities for individuals in the workplace. Different studies indicate that meetings occupy between 25% and 80% of the work time of the white-collar workforce (Holmes, 2009). Thus, meetings constitute a significant communicative event in the workplace (Holmes, 2009). This then, is the context of this study: the research investigated male and female leadership styles and politeness in the Indonesian context.

It is essential for sociolinguists to examine the language of social institutions, of which the professional workplace is a prime example, in order to explore the role that linguistic strategies play in maintaining social inequality based on gender (Sirivun, 2001). There is still a lack of research in South East Asian countries on gender specific leadership styles and politeness. And certainly there is very limited research on leadership in Indonesia and, what does exist focuses on code-switching and small talk in meetings (Goebel, 2014; Susanto, 2007). This research was undertaken to address the gap: it especially focused on the perceptions of male and female managers and also their subordinates regarding managers' leadership styles and the actual use of leadership styles and politeness strategies when they are performed in meetings.

#### **1.4 Aims of this research**

Gender differences in attitudes towards leadership between the genders remain a matter of interest for many researchers. This study contributes knowledge to the matter of gender diversity in leadership. It explores how leadership styles and politeness strategies are employed by male and female managers in institutional meetings in the Indonesian context. While there has been research on male and female managerial styles and politeness in the Western context (Acker, 1990; Heilman, Block, Simon, & Martell, 1989; Kram & Hampton, 2003; Rhode, 2003; Vinokurova, 2007; West & Zimmerman, 1987), this type of research is lacking in the Indonesian context. It has already been noted that females are increasingly adopting leadership roles in Indonesia and that this phenomenon has been met with cultural and religious conservatism. This study will provide insight into the ways men and women in workplace meetings negotiate their identities.

This study also examined the perceptions of male and female leaders from both the perspectives of managers and subordinates. Managers and subordinates may have different perceptions of a manager's leadership style (Ispas, 2012). In the Western context, male and female leaders face gender stereotyping in regard to their management roles (Eagly & Johnson, 1990) and their linguistic behaviours display differences (Cameron, 2010; Stokoe, 1998).

The discussion contributes to the overall understanding of management style in Indonesia, and from this recommendations are developed for improving workplace managerial training. In particular, the research aimed to:

1. Identify the existence of any gender specific leadership style(s) in the Indonesian workplace.
2. Understand how politeness is employed by male and female managers in Indonesian workplace meetings.

3. Explore and compare the managers' and their subordinates' perceptions of the managers' leadership styles when leading meetings.
4. Identify differences and similarities between perceptions and actual leadership styles used by male and female managers.
5. Raise awareness of male and female leadership strategies in Indonesia.
6. Based on the research outcomes, provide recommendations and strategies for empowering women leaders through such as training.

### **1.5 Research questions**

The research questions were:

1. What are the perceptions of Indonesian male and female managers and their subordinates about the characteristics of a good leader?
2. What are the perceptions of Indonesian male and female managers and their subordinates about the existence of identifiable male and female leadership styles? Are there any differences between male and female managers' perceptions of their leadership styles?
3. What kinds of leadership styles are used by Indonesian male and female managers in business meetings?
4. What politeness strategies are used by Indonesian male and female managers in business meetings?
5. Are there any differences between the perceptions and the actual leadership styles used?

### **1.6 The significance of the study**

The present study extends previous research which has examined how men and women employ managerial strategies in the workplace. It also extends the research

knowledge on gender specific leadership styles, in particular by examining not only the acknowledged perceptions of managers and subordinates but also by analysing the leadership styles employed in the audio recorded business meetings. This type of evidence was absent in previous research. Another important contribution of this thesis to the knowledge base on this topic comes from the fact that an equal number of male and female managers (10 male and 10 female) and 40 subordinates (10 male and 10 female) were recruited. The data obtained can be triangulated and thus can have enhanced validity. To achieve this was a challenge in previous studies (Baxter, 2010; Holmes, 2006b; Mullany, 2007). The study also expands our understanding of management styles practised in Indonesia.

Given the growing number of women in leadership positions, this study sheds light on the discourses which are emerging with the new social structure. It provides an understanding of any gender differences between male and female managers in the Indonesian workforce, and by doing so it can help raise awareness of the potential of women in the workplace and the challenges they face.

Another important outcome of this study is to reveal something of the challenges and difficulties managers face in general. With this knowledge, better training can be organised, training that will help to maximise leadership effectiveness. Although this study is limited to the Indonesian context, in this respect it has broader implications and applicability especially to other contexts that are predominantly patriarchal.

## **1.7 The organisation of the thesis**

This chapter provides an introduction to the research topic and outlines the rationale and justification for the study. The main outcomes of the study are the insights provided into leadership styles and politeness in the Indonesian workplace.

Chapter Two is the literature review. It begins with an introductory section that gives the theoretical background to the study. Section 2.2 includes a discussion on gender and language in sociolinguistic research: then in section 2.3, gender and leadership is elaborated. After that, politeness theories are discussed in section 2.4 before chapter the summary.

Chapter Three starts with an introduction to the study in section 3.1. Then, in section 3.2 the research questions are presented, followed by the research paradigm in section 3.3. Next, ontological and epistemological questions are explained in section 3.4. The methodological paradigm is elaborated in section 3.5 and the methodology of the current research is explained in section 3.6. A description of the site is provided in section 3.7 followed by a description of the recruitment of participants in section 3.8. Data collection methods are presented in section 3.9 and the data collection process explained in section 3.10. Then, the ethical issues relating to data collection are elaborated in section 3.11. After that, the data management process is explained in section 3.12 and the data analysis methods are explored in section 3.13. The summary is given in section 3.14.

Chapter Four is the first of three findings chapters in this study. In this chapter, the findings from the interviews are analysed. Following the introduction in section 4.1, section 4.2 discusses the leadership styles of managers and section 4.3 discusses the characteristics of a good leader. Male managers' leadership styles are elaborated in section 4.4 and female managers' leadership styles in section 4.5. The chapter ends with a summary in section 4.6.

Chapter Five discusses the findings from the audio recording of the meetings of ten male and ten female managers. The findings are used to answer the research questions on how the managers apply their leadership styles and politeness when leading meetings. The introduction is given in section 5.1. Then, section 5.2 discusses the leadership styles the male and female managers adopted in the meetings identified for the study. Section 5.3 explains

the politeness strategies employed by male and female managers in the meetings. The chapter is summarised in section 5.4.

Chapter Six is the last of the findings chapters. Section 6.1 is the introduction. Then, in section 6.2, perceptions of Indonesian managers and subordinates about the characteristics of a good leader are discussed. Perceptions of Indonesian male and female managers and their subordinates about the existence of male and female managers' leadership styles are explained in section 6.3. Then, the leadership styles used by Indonesian male and female managers in business meetings are elaborated in section 6.4. Section 6.5 discusses the politeness strategies used by male and female managers in Indonesian business meetings. Finally, the differences between the perceptions of the leadership styles used are discussed in section 6.6. The summary ends the chapter in section 6.7.

Chapter Seven reports the conclusion of the study. It starts with an introduction in section 7.1. Then, there is a summary of the purpose and methodology of the study in section 7.2, a summary of the key findings in section 7.3 and recommendations in section 7.4. Next, the scope and limitations are indicated in section 7.5 and recommendations for future research close the chapter in section 7.6.

*“We have a lot of work to do but we can get there if we work together”*

*-Beyonce Knowles-Carter (2014)*

## **2.1 Introduction**

This chapter introduces the present study. In section 2.2 language and gender in sociolinguistic research is discussed. An overview on gender and leadership is given in section 2.3: section 2.3.1 discusses leadership style theories, section 2.3.2 elaborates gender and leadership styles and section 2.3.3 presents research on male and female leadership characteristics. In section 2.3.4, women stereotypes in management are elaborated. The available research on business meetings is discussed in section 2.3.5 and section 2.3.6 offers a summary on gender and leadership studies. The concept of politeness, which is central to the research, is described: specifically politeness theory is covered in 2.4.1 and research on politeness in 2.4.2. The chapter summary is given in section 2.4.3.

In this study, the terms man, male, and masculine, are used to refer to the male gender, and woman, female and feminine are used to refer to the female gender.

## **2.2 Gender and language in sociolinguistic research**

For sociolinguists, gender is a social construct. Social practice determines gender roles that are not preordained but are historically composed and therefore, the term gender is used to indicate psychological, social and cultural differences between men and women (Claes, 1999). The discussion here is focused on the theories and approaches that have been used in researching gendered linguistic behaviour, starting with psychological studies and then moving to research on gender and language.

Sociolinguistics is the study of language that stresses the inter-relationship between language and social life: it foregrounds diversity and change in language in particular social contexts (Swann, 2004). There is no single unified approach or methodology, but a combination. One continuing thread has been the use of a combination of qualitative interactional sociolinguistics with an ethnographic methodology (Swann & Maybin, 2008). This is the methodology adopted in the current study as this study of language and gender is part of sociolinguistics.

In the 1970s and 1980s, research on gender and language focused on the differences between men's and women's language that was used in their social groups. Goffman (1977), one of the earliest researchers, classified individual behavioural practice and linked this to gender identity. Most of the classic research was conducted in Western societies and, while it covered various topics, it shared a focus on the linguistic characteristics of men and women in different contexts and societies (Holmes, 1984; Labov, 1966; Lakoff, 1975; Zimmerman & West, 1975).

That women's language is different from men's is a main focus of these early studies. Differences arose because of a relationship between socio-economic status, speech style and linguistic variation (Cheshire & Gardner-Chloros, 1997). One of the most perplexing results of linguistic research in the second half of the twentieth century was the findings on the women's language (Cheshire & Gardner-Chloros, 1997). It was evident that women tend to use a higher proportion of 'correct' variants than male speakers of the same socio-economic class when speaking (Cheshire & Gardner-Chloros, 1997). Overall, the pattern appeared consistent and the conclusion was that women used "the sociolinguistic gender pattern" (Labov, 1990) or "a sociolinguistic verity" (Chambers, 2003). This was considered the principal difference in language use between men and women. The higher

proportion of ‘correct’ variants used by women was due to their lower social status compared to men.

It was thought that women used a wider range of variants than men possibly because of their lower social status. Traditional values allowed men to be more firmly in control of their social life than women. Fasold (1990) suggested that women used variants in their language in order to sound less ‘local’ and so voice a protest against the traditional norms of a community that placed them in a subservient social order to men. Chambers’ (1992) research introduced the gender-based variability hypothesis that linked the ability to command a broad range of linguistic variation to occupational and geographical mobility. There seemed to be thinking at that time that women could improve their social status with the use of their language. J. Milroy and Milroy (1993), for example, studied the glottal stop variant of English intervocalic and word final /t/, which had become a supra-local norm in many of the urban communities of Britain. They (1993) suggested that the change in language variant was a prestige variation in the community and concluded that women used such variants in their language to acquire prestige. The change in the women’s language indicated their changed social status.

The language and gender research shift also entailed a shift in methodologies. Early comparative and quantitative studies were utilised in order to see the gender differentiation between men and women, but the theoretical and methodological shift in language and gender sociolinguistic research, produced findings that were unchanged: women’s language was still considered unequal to men’s (Coates, 1997; Graddol & Swann, 1989). Although the focus of later studies was still on differences between men’s and women’s language, theoretical and methodological interpretations shifted beyond the local social contexts (Cameron, Frazer, Harvey, Rampton, & Richardson, 1992; Coates, 2004; Graddol & Swann,

1989). The prior generalisation of men's and women's language that was the basis of the much earlier research was under question.

In the postmodern era, the research undertaken on gender and language has been completely reconceptualised: gender is not seen as a *prior* category but as a conceptualised achievement brought into being in particular contexts (Swann & Maybin, 2008). As pointed out by Swann and Maybin (2008), recent research on language and gender has focused on how aspects of gender are produced as salient, and are given meaning and significance by everyday life across various cultural and social settings. Instead of looking at gender an independent category, it is now considered to be intricately embedded in other social divisions such as race, class, age, and sexuality and is a reflection of the structure of power, authority and social inequality (Swann & Maybin, 2008).

For example, Barrett (1999) studied the language of African-American drag queens, focusing on how they adopted stereotypical 'white women's' language in their performances, and the code-switch of the drag queens between this and other varieties in order to index their identities as drag queens. Hall (1995) looked into female sex workers' language when they created a fantasy persona for the sexual gratification of male telephone callers. He found that they adopted a stereotypically feminine speaking style using powerless language associated with female speakers. Whereas in earlier studies women used language that cast them as subordinate and powerless, in Hall's (1995) study the women felt that they were in control of the interaction because they were able to manipulate the powerless language style.

Although this research looks into possible differences in men and women's leadership styles and politeness, the focus is on language use and the way the two genders negotiate their roles when chairing meetings. There is also consideration of the influence of culture and ideology on the women's roles in the workplace.

### 2.2.1 Historical overview

Widely cited characteristics of feminine and masculine gender language stereotypes, based on the findings of older sociolinguistic language and gender studies, are provided by Holmes (2006a) and referred to as styles of use:

<b>FEMININE</b>	<b>MASCULINE</b>
indirect	direct
conciliatory	confrontational
facilitative	competitive
collaborative	autonomous
minor contribution (in public)	dominates (public) taking time
supportive feedback	aggressive interruption
person/process-oriented	task/outcome oriented
affectively oriented	referentially oriented

These styles were identified and formed part of an ongoing debate during the past few decades. Much of the research on gender differences in language use employed the above because it was still controversial whether women's language use was equal to men's (Tannen, 1992). When Tannen (1992) was writing in 1992, the findings on women's and men's different use of language from a vast number of studies were still inconsistent (Tannen, 1992). A possible reason is that the research was conducted in different countries with different cultures and during different times so that in one study such problems as indirectness was considered feminine, while in other studies, males also used indirectness in their language.

Other researchers were more focused on socialisation as an explanatory factor (Tannen, 2005). It was believed that socialisation influences the different ways of interacting and interpreting language. In many countries, girls and boys experience different patterns of socialisation. The boys who spend most of the time with other boys and male adults tend to learn to be more competitive and dominant, while girls in the company of other girls tend to

be more cooperative and focused on relative closeness (Holmes & Meyerhoff, 2003). Every society has certain beliefs on how gender affects social behaviour.

### **2.2.2 Approaches to analysing gendered language**

This section elaborates the differences between men's and women's language. The discussion starts with consideration of the differences in brain structure (Gurian & Annis, 2008). It continues with an examination of the language of men and women as a social construct. Coates's (2004) four prominent approaches to men's and women's language are also discussed.

Some neurolinguistics research (Gurian & Annis, 2008) is used to explain differences between men and women; these are not universal differences. Most leadership research has been androcentric and has been based on male standards. The aim of this research was to highlight that men and women have qualities that can be used in leadership roles. This research is presented here to add depth to the research on male and female leadership styles and present evidence based research from various angles. Research from neuroscience and sociocultural research does not need to be divergent; but contribute towards a better understanding of male and female leadership styles.

For a long time, men and women have been considered different in their verbal ability. The popular perception was that women are better in verbal ability than men, but until the 1970s, linguists' descriptions of gender differences in speech were based on intuitive observation rather than on scientific research (Claes, 1999). However, abundant research has now determined that the different nature of men's and women's language stems from differences in their brains (Eliot, 2009; Fine, 2010; Gurian & Annis, 2008; Kaplan & Rogers, 2003) race and social class (Kulick, 1993, 1997). Research results have shown that men are more often data driven, and are not complexly emotive in negotiation because their amygdala

(part of brain that is responsible for language) sends fewer signals to a less complex verbal centre than females' amygdala (Gurian & Annis, 2008). Compared to women, men are more rational (Gurian & Annis, 2008). However, the results from this work are still far from conclusive (Cameron, 2010; Fausto-Sterling, 2000).

Role theory is seen by psychologists as a form of social determinism whereby individuals are trapped into stereotypes which are maintained as the custom in a society (Claes, 1999). Men and women inhabit different worlds and this gives them different gender roles in society (Claes, 1999). The different roles of men and women have been taught from very early in their lives. Men are characterised by properties such as dominion, ambition, cynicism and rebelliousness whereas women are considerate, tactful, dependent, and emotional (Bem, 1974). The linguists Lipsey, Steiner, Puvis, and Courant (1990) were not in favour of the Sex Role Inventory because they believed it disadvantaged women; women were 'culturally trapped' in gender roles that could lead to an attitude of mind that might create difficulties later, for example during their working lives.

Coates (2004) mentioned four prominent approaches the study of men's and women's language: the deficit approach, the dominance approach, the difference approach, and the dynamic or social constructionist approach. The dominance approach is represented by Cameron (1985, 1995) and Zimmerman and West (1975) who focused on the unequal distribution of power in society: men have power over women so that they can control situations. Maltz and Borker (1982) and Tannen (1990, 1994), provided explanations of differences between men's and women's language based on the difference approach; they proposed that cultural factors emphasise socialisation. Because they belong to different subcultures, men and women learn different communication strategies and develop distinct conversational styles.

The deficit approach was introduced by Otto Jespersen in 1925. Jespersen claimed that women's speech was clearly deficient to men's and argued that women had inferior linguistic skills that were due to biological conditions rather than lack of education. Clearly, Jespersen's idea was extremely judgmental; in fact, it has been cited by many feminists as a whole tradition of patronising and sexist commentary by male linguists before feminism (Voegeli, 2005). Despite the controversial conclusions, Jespersen's articles and ideas have provided a useful starting point in exploring the study of gendered language.

Lakoff (1975) falls within the same approach as Jespersen, and she carried over some of Jespersen's sexist assumptions in her work (Voegeli, 2005). Lakoff claimed that women used weaker and almost sweet-sounding swear words such as "oh dear" or "goodness," whereas men used stronger expressions such as "shit!" or "damn!" Women's powerless and weak language could be redefined as being a valuable interactional skill: people were requested to perform tasks, not commanded; hedges and disclaimers were frequent; directness was considered rude; and conflict and aggressive behaviours were avoided. Lakoff's indirect theory which accounted for a strategy that avoided offending and preserved good relations was then renamed by Giles and Coupland (1991) as the accommodation theory. According to accommodation theory, the conversation partners adapt to one another by showing converging conversational styles and this makes interaction easier because it reduces felt differences between the conversation partners.

Lakoff's work was the first to point out observations about women's language in terms of: lexical choice, question intonation in statements, hedges, emphatic modifiers and intonation emphasis, hypercorrect grammar and pronunciation, and super polite form. Lakoff's classic work is considered the first that approached gender differences by considering language use (Voegeli, 2005).

O'Barr and Atkins (1980) took issue with Lakoff's women's language and renamed it "powerless language" claiming that women's language was a reflection of their lower social status than men. Wolfson (1989) agreed with O'Barr and Atkins (1980) theorising that in American society men and women had different power and status and this influenced their way of complimenting. Women's language was described as deficient compared to the norm of male language; in some aspects, it was weak and unassertive. The deficit approach was challenged because it implied that there was something wrong with women's language (Coates, 2004). It also suggested that, if women wanted to be taken seriously, they should learn to speak like men.

Another approach that attempted to describe gendered language use was the dominant approach. Researchers who applied this approach suggested that the differential distribution of power in society played an important role in determining one's linguistic behaviour (Bradley, 1999). Men's social power in many cultures allowed them to define and control situations. It was also suggested that those who were powerless must be polite (Holmes, 1995). This means that in societies where women are powerless members (subordinate group), they are likely to be more linguistically polite than the men who are in control. They tend to stress the values and attitudes which distinguish them from those who dominate them. This is another possible explanation of the different interactional styles that exist for men and women, especially in the use of linguistic politeness. In the dominant approach, women are seen as an oppressed group (Coates, 2004). Linguistic differences in women's and men's speech are understood in terms of men's dominance and women's subordination. Researchers adopting this approach have aimed to show how male dominance is implemented through language. Showing power is often by showing characteristics of the dominant male; "doing power" is often a way of "doing gender" too (West & Zimmerman, 1983). Furthermore, "all participants in discourse, women as well as men, collude in

sustaining and perpetuating male dominance and female oppression” (Coates, 2004). One example of dominant language provided is the male use of sexist language towards women. Sexist language reflects gender inequality towards women (Spender, 1980).

Although research has claimed that women’s verbal ability is better than men, men’s speech and conversation strategies are usually taken as the norm, so that women’s speech has been assessed in relation to men’s (Claes, 1999). This male norm, according to Spender (1980), is ‘man made’ because the meanings of words have been determined by men who have established themselves as the central and positive norm. This male norm positions women as inferior to men in society and in the family. Society has been constructed with a bias in language that has been maintained to support patriarchal society (Spender, 1980). The third approach, the difference approach, is based on the premise that women and men belong to different subcultures (Coates, 2004). This view has largely resulted from “women’s growing resistance to being treated as a subordinate group” (Coates, 2004, p. 22). Women began to assert that they “had a different voice, a different psychology, and a different experience of love, work, and family from men” (Humm, 1989). The difference model had the advantage over the previous ones in that it allowed women’s talk to be examined outside the framework of oppression or powerlessness. Moreover, researchers who have used it have been able to show the strength of linguistic strategies of women and to celebrate women’s ways of talking (Coates, 2004).

Contemporary research into the links between gender and language has again shifted in focus. A more critical body of work has emerged because of the increasing dissatisfaction among researchers in the field with the approaches used. The dissatisfaction prompted a theoretical reformulation of how gender affects interaction (Stokoe, 1998). So, rather than coding and counting specific linguistic devices and attributing them to women and men’s talk

respectively, recent argument focuses on how gender categories are socially constructed (Stokoe, 1998).

Gender is viewed as an ideological construct and is socially constructed. It is defined as something we do (West & Zimmerman, 1987) or perform (Butler, 1990): it is not something we are born with. People perform gender from what they learn from their environment, by looking up to role models and adopting what is used in society. Thus, any discussion on gender needs to directly take society and culture into account. Gender values in Western countries are different from the gender values in Islamic nations (Eckert & McConnell-Ginet, 2013), a matter of justification in the study. Gender is also associated with specific qualities that belong either to males or females and come naturally to them through their actions, beliefs and desires (Eckert & McConnell-Ginet, 2013). In addition, the gender perspective in a society sees power relations determining what is appropriate behaviour and treatment of males and females in a particular society at a particular time (Blackburn, 2004).

Research that continues to maintain the dichotomy of gendered speech styles has been criticised for two reasons. First, gender is viewed as a stable, biological category rather than a social construct (Gurian & Annis, 2008; Stokoe, 1998). Instead, language should be viewed as actively constructing the social world. People can be seen ‘doing’ gender as a routine accomplishment in their talk. Second, gender should be understood as “a system of meanings that organises interactions and governs access to power and resources” (1995b, p. 12). In view of these criticisms, recent research has examined how gender is performed in interaction and how gender identity is constructed through discourse (Stokoe, 1998).

Language is one reflection of gender construction in the society. The basic concern of feminists is that society has been constructed with a bias in language which favours males (Spender, 1980). This bias in favour of males is also known as sexism and has been maintained to support patriarchal society (Spender, 1980). Some of the early research on

sexism and language was in favour of men and used to support the concept of patriarchy (Baxter, 2010; Brend, 1975; Coulmas, 2013; Foss & Schneider, 1977; Holmes, 2006b; Stanley, 1977; Tannen, 1992). That men are superior to women is a 'man made rule' that is deeply embedded in many aspects of life (Spender, 1980, p. 2). To build a new perspective, that women are not inferior to men, women need to construct a view of the world in which men and women have equal value (Spender, 1980). As Bergvall and Remlinger (1996) concluded 'sex is socially constructed and better described as a continuum rather than a dichotomy'. Thus, as well as adopting this understanding when analysing the links between gender and discourse, researchers must consider the social context of conversations and the interactional goals of interlocutors (Freed, 1992).

Lazar (2007:159) introduced the concept of feminist CDA in her research which analysed English-language newspapers and women's magazines in Singaporean context in the timeframe of 2000–2006. The study focused on how feminine (hetero) sexuality construed women's power, examined the emergence of popular post feminism discourse and analysed the configurations of meaning constitutive of the discourse across the intertextual archive of advertisements. The study revealed that there was a misconception about feminism in late modern societies. The evidence showed that women's empowerment was re-contextualized by advertisers who portrayed women's sexuality as a weapon of power over men. For example, a sensual beautiful woman was shown to disempower men. She added that this finding was hardly the kind of gender order restructuring envisaged by feminists. Such representations do not reflect accurately male and female equality in the society and reduce women's quest for social empowerment to that of sexual and bodily empowerment. Feminist CDA, she concludes is a framework which allows a critical perspective to analysing gender discourses and employs a range of tools and strategies which analyse gender positions in context.

The above discussion leads to consideration of the fourth and most recent approach, contextual approach that emphasises the dynamic aspect of interaction (Coates, 2004). Researchers who have applied this approach align with the social constructionist perspective. Gender identity is not seen as a ‘given’ social category; rather, it is seen as a social construct. As West and Zimmerman (1987) pointed out, speakers should be seen as ‘doing gender’ rather than statically ‘being’ a particular gender. Crawford (1995b) explained that gender should be conceptualised as a verb, not a noun, a view that is consistent with the contextual approach.

Coates (2004), however, reminds us that the four approaches do not have rigid boundaries. In the above discussion, it should be noticed that the phrase ‘doing gender’ is used both in the descriptions within the dominance approach as well as the dynamic approach. Also, researchers are usually influenced by more than one perspective (Coates, 2004). As Uchida (1992) pointed out, the frameworks may interplay and cannot be seen as totally isolated from each other so that sometimes it is not completely clear which of the frameworks a theory belongs to.

The research reported here adopted the notion of gender as in the dynamic approach which supports the idea that the gender interplay with society and culture is paramount (Lazar, 2007). There is a need to acknowledge that these contextual factors can influence gender linguistic behaviour. This is done using a combination of quantitative and qualitative techniques. So, these techniques were used in this study to find out how managerial styles are constructed by Indonesian male and female managers.

## **2.3 Gender and Leadership**

### **2.3.1 Leadership style theories**

In modern, large-scale organisations both leadership and management knowledge and skills are essential for those who carry organisational responsibility or execute organisational authority (Yukl, 2012). Performing the management role involves planning, coordinating and executing tasks, while the leadership role focuses on the people and involves coordination and cooperation activities necessary to motivate them to efficiently and effectively achieve those goals (Lunenburg, 2011). Management is about coping with complexity; it is a process that reduces uncertainty and stabilises the organisation.

It is generally the case in large scale organisations that the management and leadership functions are combined when managerial employees carry out their responsibilities. Managerial leaders work with subordinates and when they do, they employ styles that differ according to characteristics such as personality, culture, gender, and organisational practices. Recent theoretical developments deal with leadership styles or, basically, how managers behave in their leadership roles and this is subject matter of this study.

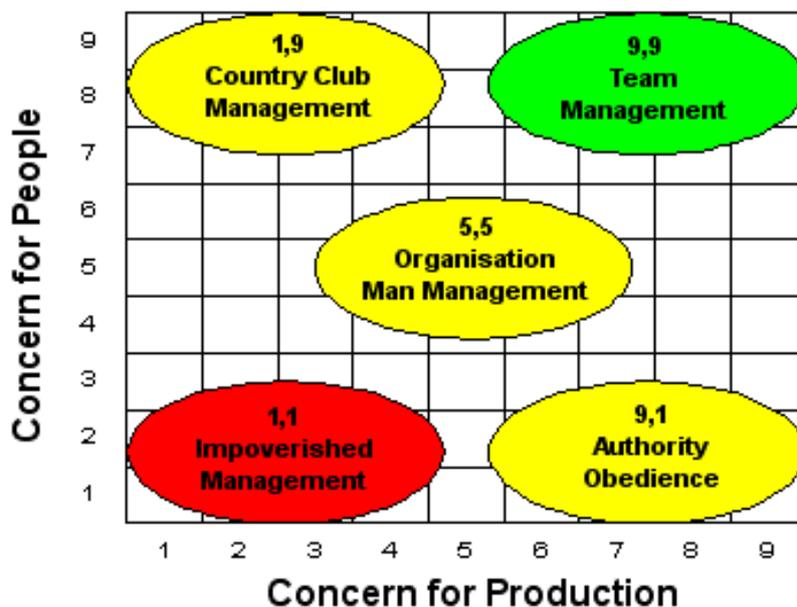
Leadership style can be defined as the pattern of behaviours that leaders display during their work with and through others (Hersey & Blanchard, 1993). While this may appear an old definition, leadership style is still considered in much the same way (Miller, Walker, & Drummond, 2002), as the pattern of interactions between leaders and subordinates. It includes controlling, directing, and all techniques and methods used by leaders to motivate subordinates to follow their instructions.

Bolden, Gosling, Marturano, and Dennison (2003) in their review of the leadership literature showed there are changes evident in thought on leadership. Early theories tended to

focus on the characteristics and behaviours of successful leaders. However, thinking has evolved from “task oriented”, that is demanding the subordinates to get the job done, to “Transformational” leadership where the leader gives guidance and works together with the subordinates (Bolden et al., 2003).

Blake and Mouton's (1964) Managerial Grid comes from the behaviourist school of thought regarding leadership. The grid consists of two axes: the horizontal axis shows concern for production and the vertical axis indicates concern for people. Five basic leadership styles are plotted in the grid, namely Team Management, Country Club Management, Organisation Man Management, Authority Man Management, and Impoverished Management leadership styles. Blake and Mouton propose that Team Management, the one with a high concern for both employees and production, is the most effective type of leadership behaviour.

**Chart 1.1: The Blake Mouton Managerial Grid**



(Blake & Mouton, 1964)

Tannenbaum and Schmidt (1958) suggested the idea that leadership behaviour varies along a continuum. Four main leadership styles can be located at points along such a continuum, namely:

- **Autocratic**

The leader takes the decisions and announces them; expecting subordinates to carry them out without question (the *Telling* style).

- **Persuasive**

The leader believes that people will be better motivated if they are persuaded. The leader then does a lot of explaining and 'selling' to overcome any possible resistance (the *Selling* style).

- **Consultative**

Under this leadership style the decision and the full responsibility for it remain with the leader, but the degree of involvement by subordinates in decision taking is very much greater than the telling or selling styles (the *Consulting* style).

- **Democratic**

The leader allows the decision to emerge out of the process of group discussion instead of imposing it on the group as its boss (the *Joining* style).

The leadership theories and styles presented above are seemingly gender neutral. The contextual factor, especially in the way the male and female managers enact their roles of power, is important when they perform their managerial identities.

As explained above, culture influences the leadership styles that are adopted by the leaders. Indonesian organisations have been reported to be bureaucratic and autocratic (Darwis, 2004). That is, the workplace has a higher degree of formality and leaders are highly respected. However, benevolent paternalistic leadership is employed by Indonesian leaders

who are considered as a father or mother figure to the subordinates (Suryani, Vijver, Poortinga, & Setiadi, 2012). Leaders adopt a combination of characteristics such as being nurturing, caring, and dependable, but also being authoritative, demanding and disciplining (Suryani et al., 2012). The combination of leadership styles enables the leaders to obtain the subordinates' trust and triggers their motivation (Wua, Huang, & Chan, 2012). The nurturing and caring characteristic is suitable for the Indonesian collectivist culture in which leaders are required to be attentive and close to the subordinates as they are their own families (Suryani et al., 2012). Attentive leaders are those who are people oriented and have a high degree of closeness to their subordinates (Maseko & Proches, 2013). Maternal leaders provide care, nurture, and guidance to employees in their professional and personal lives in a parental manner, and, in exchange, expect loyalty and deference from employees (Aycan, Schyns, Sun, Felfe, & Saher, 2013). Nurturing subordinates in their professional development, inspiring and motivating change, and ensuring the vibrancy of the organisation are key aspects of leadership extract give positive efforts from the subordinates (Pipe & Bortz, 2009). This modern communication approach is believed to contribute to increasing staff loyalty and individual performance (Liang, Liu, & Lin, 2013).

### **2.3.2 Male and female leadership styles**

Before the twentieth century, the workplace was dominated by male norms which included masculine management with competitive and authoritarian approaches (Claes, 1999). Most leadership characteristics were associated with male leaders: they included being direct, authoritarian, cold, confrontational, competitive, autonomous, dominating time, aggressive interruptions, task/outcome oriented, and referentially oriented. If women wanted to reach top positions in management, they were supposed to act and talk like men. Some research (Harragan, 1977; Hennig & Jardim, 1976) claimed that business was a no woman's

land and suggested that women leaders needed to adopt the mindset of men in their leadership styles. However, such a claim carries substantial costs in areas such as the workplace because, if true, it limits women's opportunities in the workplace at a time when economists see women as a valuable employment resource for the economy.

J. Grant (1988) pointed out that women more than men can offer more psychological qualities that benefit organisations: cooperative behaviour (important for relational consultation) and democratic decision making (a sense of belonging rather than self-enhancement, an ability to express their vulnerability and emotions, and not dominate and take control). These qualities, later named 'feminine style' characteristics, mean women pay personal attention to subordinates and therefore create a good working environment (J. Grant, 1988). On the contrary, the masculine style was described as instrumental and instruction-giving (Minzberg, 1973). Helgesen (1990) characterised male and female managers as having different leadership styles.

Women leaders are believed more attentive and family-like than men. Women have been portrayed as universally valuing cooperative and intimacy-enhancing speech styles. According to Powell (2010), females tend to be more relationship-oriented because it is a women's nature to be attentive and friendly. Female leaders are much more capable than males when it comes to understanding people's needs and allowing people to satisfy their expectations and prospects through their jobs (Psychogios, 2007).

A number of researchers (Simon 2006, Golightly 1974, Weissman, 1976, Simon, 2006, and Eagly & Carli, 2007b) indicated that being able to make decisions is essential to being a leader. Good leaders need to make decisions that take into account quality information gathered from subordinates (Simon, 2006). Golightly (1974) explained that ideal decision makers are those who are true 'generalists' so that they have the knowledge and ability to orient themselves from one problem to another, and give the right solutions and

recognise the impact of decisions. Moreover, the decision-maker needs to know how to set priorities, be the one who is well informed, be positive and enthusiastic, the one who seeks out problems, who is an innovator (Golightly, 1974). Decisiveness, defined as the ability of the individual to engage in a decision-making process, was examined in relation to a number of parameters of psychological adjustments (Weissman, 1976). According to Weissman (1976), the most important indices of one's ability to make decisions are need for information, confidence in decisions, risk taking, tendency to defer decisions, self-appraisal of decisiveness, and a peer-rating of decisiveness. In order to make appropriate decisions, leaders need to be susceptible to ambivalence, especially in making complicated decisions, while at the same time remaining open to new information (Simon, 2006). Decision makers are needed for today's business environment and leaders need to be aware that this is so (Simon, 2006).

It has been reported that there has been a shift in the accepted Indonesian leadership style from autocratic to democratic (Noesjirwan, 1978). As pointed out by Suryani (2012), Indonesian leaders have learned how things are done in other countries and this has had an impact on the leaders' decision making processes. In decision making, democratic leaders work with the collaborative behaviours of consulting, discussing, mediating, facilitating, and negotiating (Eagly & Carli, 2007b). These are applied in *musyawarah* or consensus, and are used in decision making as a part of *gotong royong* or mutual assistance, a social interaction that is collective, consensual, and cooperative (Peacock, 1973). Woman leaders are good at communication and interpersonal skills (Vinokurova, 2007), so they tend to adopt a more democratic style than men leaders. Their relation-oriented characteristics help to reduce hierarchy, satisfy subordinates and achieve results (Powell, 2010).

The collectivist culture in the Indonesian workplace also encourages subordinates to respect their leaders and see them as a model of conduct (Suryani et al., 2012). Mysyk (2007)

defined mentoring as a management technique that is based on knowledge about how and under what conditions employees improve and grow, and on the specific skills that need to be practiced, developed and incorporated into the management style. Mentoring is a teaching-learning relationship between leaders and their subordinates. In mentoring, the managers deliver technical information, institutional knowledge and insights and train the subordinates until they have good understanding (Akpotor, 2011).

### **2.3.3 Research on male and female leadership characteristics**

There is some research which has claimed that male and female leaders mentor differently. According to Gurian and Annis (2008, pp. 60-61), male leaders tend to be more 'prescriptive' and female leaders tend to be more 'descriptive'. Being 'prescriptive' means, male leaders prescribe, direct and tell people what to do aggressively. Being 'descriptive', means that female leaders describe what they are looking for and spend time detailing to employees while at the same time hearing from them how to accomplish goals (Gurian & Annis, 2008). In addition to the leaders' gender specific mentoring characteristics, the gender of the subordinates being mentored also plays an important role. Liking, satisfaction and contact with the mentor are higher when subordinates perceive themselves as similar to their mentors (Ensher & Murphy, 1997). Women who manage men need to be aware of the fact that many men are sensitive to being told what to do by women (Koonce, 1997). Men also encounter challenges when mentoring female subordinates due to some conservative religious beliefs that men and women need to distance themselves from each other (Khoirin, 2002). Therefore, strategies need to be employed to achieve suitable cross-gender mentoring.

There is still some controversy around whether male and female leaders are different. Hyde (2005) claimed that men and women have similar characteristics whereas

Eckert and McConnel-Ginet (2013) suggest that a dichotomy exists between male and female leaders.

**Table 2.1: Male and female managers' characteristics**

Male managers	Female managers
<ul style="list-style-type: none"> <li>• The executives worked at an unrelenting pace, and took no breaks in activity during the day.</li> <li>• They described their days as characterised by interruption, discontinuity, and fragmentation.</li> <li>• They spend little time on activities not directly related to their work.</li> <li>• They exhibited a preference for live encounters.</li> <li>• They maintained a complex network of relationships with people outside their organisations.</li> <li>• Immersed in the day-to-day need to keep the company going, they lacked time for reflection.</li> <li>• They identified with their jobs.</li> <li>• They had difficulty sharing information.</li> </ul>	<ul style="list-style-type: none"> <li>• They worked at a steady pace, but with small breaks scheduled throughout the day.</li> <li>• They did not view unscheduled tasks and encounters as interruptions.</li> <li>• They made time for activities not directly related to their work.</li> <li>• They preferred life encounters but scheduled time to attend to mail.</li> <li>• They maintained a complex network of relationships with people outside their organisations.</li> <li>• They focused on the ecology of leadership.</li> <li>• They saw their own identities as complex and multifaceted.</li> <li>• They scheduled time for sharing information.</li> </ul>

(Helgesen, 1990)

Helgesen (1990) in his study in California identified differences between male and female managers' leadership styles (see Table 2.1). Hofstede (1991) also offered that there is a division between masculine and feminine norms in the workplace.

**Table 2.2: Masculine and feminine values**

Masculine pole	Feminine pole
Success, progress, money	Relationships, caring
Facts	Feelings
Living to work	Working to live
Decisiveness, assertiveness	Intuition and consensus
Confrontation	Equality
	Compromise, negotiation

(Hofstede, 1991)

In subsequent research, Helgesen (1995) found that women managers' feminine principles such as being caring, intuitive in decision-making, having non-hierarchical attitudes, having an ability to integrate work and life, and social responsibility, reflected a basic cultural assumption about male and female differences. Female leaders are expected to behave differently, such as be indirect, warm, nurturing, caring, conciliatory, facilitative, collaborative, a minor contributor (in public), supportive with feedback, person/process-oriented, and affectively oriented (Holmes & Stubbe, 2003, p. 574). Compared to men, for women negotiations are more about relationship building and they know that they can be very decisive, even when they politely sit and listen for a while (Gurian & Annis, 2008).

Organisations and institutions today are changing from valuing male only leadership characteristics, valuing a combination of masculine and feminine leadership characteristics. An organisation in the United Kingdom identified both feminine and masculine characteristics in valued managers (Traves et al., 1997). There seems to have been a shift from individualism and explicitness, and from a left-brain conception of organisation structure towards a right-brain conception and a feminisation of the management style. Leadership styles are evolving towards favouring a combination of masculine and feminine characteristics (Claes, 1999).

Some feminine characteristics are recognised as good qualities in management. Emotional intelligence or empathy is a stereotypical female characteristic that is seen as more valuable than simply the intellectual intelligence that is generally the male stereotypical (Belenky et al., 1986; Goleman, 1996, 1998; Kabacoff, 1998). Kabacoff's (1998) extensive study of gender differences in leadership styles revealed that women are better than men in demonstrating an active concern for people and their needs, being able to form close supportive relationships with others and communicating well (state clear expectations for others, express thoughts and ideas clearly, and maintain a flow of communication). Women

are also better at people skills: they are more likely to be sensitive to others, likeable, able to listen and able to develop effective relationships with peers and superiors (Kabacoff, 1998). Moreover, even when measured from the orientation to production perspective (having strong pursuit of achievement and holding high expectations) and the attainment of results, women leaders often perform better than men (Kabacoff, 1998).

While women may be rated higher on people-oriented leadership skill, males tend to be more business-oriented and rated higher on strategic planning and organisational vision (Kabacoff, 1998). Eagly and Johnson (1995) did a meta-analysis on 181 men and 125 women who had graduated from Purdue University and had positions as principals of elementary schools, managers in the communications divisions of companies, supervisors of state agency caseworkers who determine if particular workers are disabled, and directors of intercollegiate athletics, in a major university based on the perspective of social-role theory of sex differences in social behaviour as well as from alternative perspectives. It was found that the men adopted a more autocratic leadership style and women adopted a more democratic and interpersonally-oriented style: women were helpful, friendly, available, explained procedures and tended to the morale and welfare of others. In general though, women leaders were rated slightly higher than men, both genders were equally effective.

In an attempt to understand how women and men lead differently Gurian and Annis (2008) conducted a different type of research project in the United States. They used PET scan, MRI scan, and SPECT imaging to see how women's and men's brains worked in an attempt to establish science-based leadership: it was done in order to help identify the right people for specific jobs in an organisation. The results of their studies showed that, although women and men had equivalent intellectual performance, their brains worked differently. The differences in the way men's and women's brains work were noted as:

1. **How and what women and men remember:** Women tend to remember more details than men because they learn and understand more from their surroundings by using their five senses.
2. **How women and men process words:** Women use many more words than men while speaking, reading, and writing.
3. **How men and women experience the world:** Female retinas have more P ganglion cells, which see colour and fine details. Male retinas, on the other hand, have more M ganglion cells, which more easily see physical motion of objects around them.
4. **What women and men buy and why:** When women buy or shop for something, they use the immediate complex sensory experience; they enjoy walking through a store and touching objects. Men relate what they buy with performance competition, so they tend to buy memorabilia from sports teams they are fond of.
5. **The way the midbrain (limbic system) and emotional processing works:** Men might need many hours to process a major emotion-laden experience, whereas women may be able to process it quite quickly.
6. **The amount of white and grey matter in the brain:** Women have more white matter, which connects brain centres in the neural work; hence, they are better than men in their ability to make connections between widely different elements. Men, on the other hand, have more grey matter, which localises brain activity into a single brain centre. Therefore, men tend to focus on one element or pattern without distraction better than women.

In other research, Gurian and Annis (2008) showed how blood circulates differently in women's and men's brains. In the male brain more neural activity occurs in the parts that use physical and kinaesthetic intelligence, as well as spatial mechanics and abstraction. A

male brain relies more on blood flow through the spatial-mechanical centre in the right hemisphere. In the female brain more neural activity occurs in the parts that think and create words, and in the parts that connect those words to memories, emotions, and sensory cues. A female brain relies more on blood flow through the verbal-emotive centre in both sides of the brain. The studies showed the different potential and abilities that women and men have, and that these influence the way they lead and manage others.

As the leadership position in the workplace is a relatively new arena for women, especially in Asian countries such as Indonesia, men are typically seen as having the qualities needed for effective management. The qualities such as being in control, competent, good at decision making, and highly self-confident are commonly found in male leaders (Crawford & Unger, 2004). The majority of women display cooperative behaviour: mostly they are good at listening, encouraging, patient and friendly (Wouk, 1999). In some situations, especially in countries where part of the national culture is to value masculinity, a woman leader with masculine leadership orientation is less appreciated. Such women are rejected for lacking sufficient warmth and femininity. On the other hand, if they maintain their femininity in performing their roles as leaders, they may be considered incompetent (O'Neill et al., 2006; Peck, 2006; Talbot, 1992). This controversy has sparked a major line of research in gender studies. Some women have been found to adopt a more effective style of leadership, by combining feminine and masculine characteristics (Bem, 1974; Case, 1995; Peck, 2006).

The discussion above shows that the way people look at gender in the workplace is changing. Nevertheless, how far these changes have been implemented in the real world, and what part, if any, culture plays has not yet been explored. To help fill the gap, the present study looked at the way leadership styles and politeness are perceived and deployed by leaders and their subordinates. The study also looked into how the Indonesian culture influences the managers' leadership styles and politeness strategies.

#### **2.3.4 Women stereotypes in management**

There has been an increase in the participation of women in the workforce around the world (BLS, 2014; *Ministry of Manpower of Singapore*, 2015; *Status of Women Canada*, 2012; Young, 2009). There has also been an increase in the number of women entering the workplace at professional and managerial levels (BLS, 2014; *Status of Women Canada*, 2012). However, the total number of female leaders is still very limited, sometimes this is ascribed to the existence of gender stereotypes. In Western societies, less than 50 percent of women acquire a leadership position (Acker, 1990; Heilman et al., 1989; Kram & Hampton, 2003; Rhode, 2003; Vinokurova, 2007; West & Zimmerman, 1987). O'Neill et al. (2006) argued that the gender stereotypes defined by the national culture influence the role of men and women in the workplace as well as their occupational orientation. Female leaders have to struggle to learn the new roles that require them to go beyond domestic and family responsibilities. At work, female leaders have to learn to cope in a world that used to be only a men's 'game'. As the newcomer in the 'game', female leaders are faced with challenges including male oriented value systems and male oriented standards and policies (Akpotor, 2011; Billing, 2011; Heilman et al., 1989; Koonce, 1997; Page, 2011). Moreover, some female leaders also receive 'uncomfortable' looks from their male colleagues and subordinates (Koonce, 1997). As a result, women are missing out on the top jobs, and often this is because of a failure to play by the rules set by men (Singh, Kun, & Vinnicombe, 2002).

The new role of women has challenges not only for the women involved (J. G. Oakley, 2000). There are challenges faced by men also. It is a challenge for men to share with women the position they used to enjoy and to fully respect them in the workplace. Men also have to learn to share the responsibilities at home that used to be carried out by women. Men in the workplace need to appreciate their female colleagues and give them equal opportunity to be successful with their own leadership styles. However, men and women can learn from

each other's styles (Koonce, 1997). The male subordinates need to learn to respect their female leaders and to adjust to their 'different' characteristics (Koonce, 1997).

These challenges are the possible reasons why, in the higher levels of organisations which are traditionally male dominated, female leaders are still underrepresented (Heilman, 2012). Gender stereotypes are the basis of biased evaluative judgments and discriminatory treatment of women in work settings (Heilman, 2012). In 2010 in the United States, for example, women comprised only 15.2% of the corporate boards of Fortune-500 companies (Catalyst, 2010). It is not only in organisational ranks: women's salaries continue to lag behind those of men too (Koch, Susan, & Paul, 2015). This is happening despite the fact that more women have been obtaining the necessary experience, education and skills for career advancement. Clearly, today, women leaders are still struggling to achieve gender equality which includes career advancement (Cunningham & Macrae, 2011; Koch et al., 2015).

Gender stereotypes, as other stereotypes, are based on generalisations and assumptions. Stereotypes are "generalisations about groups ..." (Heilman, 2012); they are concerned with "traits or attributes that are often applied to a group of people as a result of accepted beliefs about the members of the group" (Agars, 2004; Welle, 2007). Gender stereotypes are generalisations about the attributes of men and women (Heilman, 2012, p. 114). These stereotypes influence our judgments and evaluations in such a way that we treat women and men differently (Agars, 2004). Gender stereotyping is what largely supports the thinking that certain kinds of jobs and positions are suitable for men, while others are for women (Kugelberg, 2006).

There are two types of gender stereotype: descriptive and prescriptive (Burgess & Borgida, 1999; Heilman, 2001). Descriptive gender stereotypes are beliefs about the attributes women and men possess (Landy, 2008); they designate what women and men are like (Heilman, 2012). Prescriptive gender stereotypes are beliefs about what attributes a

group should possess (Landy, 2008), or what women and men should be like (Heilman, 2012). Both descriptive and prescriptive gender stereotypes impact a woman's career progress. Descriptive stereotypes create and promote a perception that women do not have certain attributes that are considered necessary for success in traditionally male positions, known as "lack of fit" perception (Heilman, 2001). Prescriptive stereotypes create normative expectations for men's and women's behaviour; if women do not follow these norms, they are considered to be directly or indirectly violating gender norms (Heilman, 2001; Heilman & Parks-Stamm, 2007; Welle, 2007). Research at Cornell University concerning the employee pay gap is a good example of how prescriptive stereotyping works (Judge, Livingston, & Hurst, 2012). The research showed that "there is a "benefit" of being (moderately) disagreeable as a male, but this "benefit" is minimal for females" (Judge et al., 2012). Disagreeableness is thought to be a masculine quality. The impact of such thinking is that even though women and men obtain the same educational qualifications, many workplaces are still male dominated (Holmes, 2006a).

Most women leaders in the workplace "operate stereotypically masculine or 'masculinised' norms with regard to particular aspects of behaviour, including verbal interaction." (Holmes, 2006a, p. 4). The women leaders are in an awkward situation when it comes to acting and behaving, including how to lead, manage, and speak. In this regard, Lakoff (1975) argued that women are in a double-bind situation. If they talk in the way they are supposed to, that is like 'ladies', they are not taken seriously. However, if they talk like men, for example more assertively, it is considered unacceptable. Notably, though, Eckert and McConnell-Ginet (2013) pointed out that men and women are far more like one another as groups, and far more diverse within each group in their use of linguistic resources for promoting or impeding assertiveness than popular accounts suggest. Nonetheless, gender differences still exist in various contexts. The perception of male and female leadership

stereotypes restricts female leaders' opportunities and creates prejudice with negative effects (Koenig & Eagly, 2014).

Research has been conducted on gender behaviour in the workplace. At the international level, one body of research has focused on the social construction of masculinity and femininity in the workplace. Workplace behaviour associated with masculine discourses, such as sexualised banter, has been routinely investigated. Such characteristics may also be displayed by women who may experience the banter as reinforcement of their self-esteem and identity as empowered, sexual, feminine beings (Pollert, 1981). Analysing language and gender in the professional workplace can lead to an assessment of the role that language plays in the creation and maintenance of gender inequalities in the workplace.

It is essential for sociolinguists to examine the language of social institutions, of which the professional workplace is a prime example, in order to explore the role that linguistic strategies play in terms of social inequality based upon gender (Sirivun, 2001). The growth of interest in professional workplace studies in part is a consequence of the changing workforce demographic, which has resulted in more women entering the professions than ever before (Sirivun, 2001).

Most of the research in this area focuses on the gender inequality towards women leaders; for example there is research on lower salaries for women leaders, fewer opportunities for women leaders to be promoted to the higher levels in the workplace, and negative stereotypes towards women (Biseswar, 2008; Elmuti et al., 2003; Kelan, 2009). A substantial amount of other research, however, indicates a shift in workplace values, towards more feminine values (Claes, 1999). There now seems to be a change towards acknowledging the importance of having more balance, a balance between male and female styles of leadership (Koenig & Eagly, 2014).

### **2.3.5 The context of business meetings**

There has been an abundance of research on managerial styles. Management research suggests that now studies should focus on micro ethnographic contextual studies. For managers, in particular white collar professionals, the meeting is one of the most important activities in the workplace. Barnes (2007) claimed that white collar professionals spend a very large proportion of their time in meetings. Meetings occupy between 25% and 80% of the work time of the white-collar workforce (Holmes, 2009). Thus, there is consensus that the meeting is a significant communicative event in the workplace (Holmes, 2009).

Business meetings have also caught the attention of researchers. Research has investigated the complexities of getting things accomplished through interaction in business meetings (Asmuß & Svennevig, 2009; Barbato, 1994; Bargiela-Chiappini & Harris, 1996; Drew & Heritage, 1992 ; Firth, 1995 ; Geyer, 2008; Sarangi & Roberts, 1999b; Willing, 1992). Other studies have looked at how meetings open or close (Boden, 1994; Chan, 2008; Mirivel & Tracy, 2005) and how turns to speak are distributed in meetings (Barnes, 2007).

Cultural assumptions influence the norms that are in place in workplace meetings (Holmes, 2009). Researchers have analysed the discourse patterns between two different cultures, such as between Chinese and British business people (Spencer-Oatey & Xing, 2003, 2008), between Chinese and English-speaking Westerners (Bilbow, 1997, 2002) and between Japanese and American business people (Yamada, 1997). These studies have shown, for instance, how small talk is regarded differently in different cultures. While in Western contexts small talk is seen as a way of avoiding uncomfortable silences during meetings, they are considered obligatory and an important strategy for building relationships for both Chinese and Japanese business people. The first part of a Japanese meeting usually involves conversation on topics unrelated to the imminent business and is used to build the cohesiveness of the group and verifies the goodwill among meeting participants (Yamada,

1997). Some discourse analysts have given importance to the relational dimension in meeting talk (Holmes & Stubbe, 2003; Koester, 2006; Morand, 1996a, 1996b; Mullany, 2006). While some have treated small talk as waiting time before a meeting (Mirivel & Tracy, 2005), others have considered small talk integral discourse of meeting (Holmes, 2000a). Solidarity-building through social talk has been found a common element in the above studies.

A large body of research has focused on the talk that occurs within management meetings. Holmes (2006a) observed differences in the linguistic forms employed by women and men in the workplace, and identified the differences in at least two aspects of these activities, namely giving instructions and opening meetings. She found that giving instructions, being decisive and using direct ways of speaking were typically masculine (Holmes, 2006a). Normally, the masculine style of giving instructions involved imperatives and need statements whereas, the feminine style involved linguistic forms which softened and eased a directive (Holmes, 2006b). Specifically included in these forms were the use of “interrogative rather than imperative forms; modal verbs such as may, might, could, would; hedges, such as probably, perhaps, and sort of; and paralinguistic characteristics such as hesitations and pauses”. In addition, there was the use of the inclusive pronoun ‘we’ to soften a directive. However, Holmes (2006a) also noted that a leader’s choices of particular directive forms were always dependent on other contextual factors such as the hierarchy at the workplace.

According to Holmes (2006a), in meeting openings also, there are ways that can be regarded as masculine and feminine. Masculine leaders usually set the agenda, maintain it, assign turns for talking, and assert authority and have challenges firmly squashed. By comparison, the feminine way was “the agenda may emerge much more organically, digressions tend to be tolerated, and voluntary contributions from the floor are treated as

acceptable” (Holmes, 2006a). Holmes (2006a) emphasised the importance of having a balanced set of skills in leadership.

Other research has placed the gender issue within the discussion of meetings. Mullany (2003) indicated that humour is more likely to occur when there are more women in meetings; meetings with a male majority, on the other hand, produce fewer instances of humour. Holmes, Marra, and Burns (2013), who analysed of 22 meetings in New Zealand, found that in meetings where the chairs were female, there was more humour, including collaborative humour or humour where several participants co-construct a humour sequence. Further, female chairs instigated collaborative humour more often than male chairs. Humour was used to build group solidarity and reduce power distance. These findings show that women are capable of making good use of humour as a resource in meetings (Holmes et al., 2013; Mullany, 2003).

Another study investigated how men and women interact in management meetings (Chipunza, 2007). With a focus on four companies of post colonial Zimbabwe, the research found that men and women used language to play out their power in meetings differently. Men tended to attempt to change a group’s decision and offered negative evaluations of the contributions of other participants. By comparison, women were supportive of others and tended to facilitate group closure by giving positive evaluations. Furthermore, regardless of position level, men and women presented themselves in meetings in different ways. In general, women managed conversation by being “cooperative” and “supportive”, and so maintained interpersonal relations with subordinates; also, they tended to facilitate group closure, and tentatively offered suggestions, thus leaving room for further debate. On the other hand, men specifically “initiated”, “evaluated”, “controlled” and “generally exhibited dominance language strategies” (Chipunza, 2007).

Baxter (2010) examined the discursive strategies adopted by 20 male and female business leaders when chairing meetings. The study involved observing and recording a series of business meetings as well as interviews with the business leaders. The findings revealed that both men and women might put themselves in a range of roles, proving that the use of language is not fixed as was once believed, but is more flexible and could be placed anywhere on an array of choices of speech patterns. Baxter (2010, p. 107) also found that female business leaders were very aware of how to use language strategically. They need it “to prepare, pre-judge or preempt negative evaluations of their work”(Baxter, 2010, p. 107).

This study parallels that of Mullany’s (2007) qualitative ethnology research in an institutional setting on gendered discourse in the professional workplace. Using a ‘multi-methods’ approach, she observed and analysed not only audio-recorded business meeting data, but also audio-recorded interview data, field notes of informal talk and other recorded background information gained whilst “shadowing” or following managers doing their jobs. According to her findings, gender inequalities are still present, and her analysis of gendered speech styles in managerial interaction in mixed-sex group meetings produced evidence of both women and men managers breaking stereotypical gender expectations with the speech styles used to perform their duties. Clearly, neither men nor women stick to their own gender speech styles. Males use a feminine speech style in order to get more power over female participants in meetings, and female managers tend to use a male speech style for a significant purpose (Mullany, 2007).

As an outsider researcher, Mullany (2007) lacked access to workplaces. She only managed to record the eight-hours of discourse from six meetings in two companies that agreed to take part in her research. Another disadvantage of Mullany’s (2007) study is that she could only record the informal talk before the meetings and otherwise relied on notes she took while shadowing the managers. Most of the managers were not happy about the audio-

recording aspect of the project and about the confidentiality issues in general. Mullany (2007) also had no control over the number of managers she could interview so was able to conduct just nineteen interviews with male and female managers.

The present research extends Mullany's (2007) qualitative ethnology research in an institutional setting on gendered discourse in the professional workplace with male and female managers and their male and female subordinates. It included an equal number of audio recordings of the meetings from male and female managers which was not possible for Mullany. The contribution of this study is to the understanding of management styles in the Indonesian culture.

Indonesia is a highly collectivist country, in fact, it is ranked 68–69th among 74 other countries on the individualism index developed by Hofstede (Hofstede, 1991, 1993). Indonesians put communal interests above individuals' rights in order to maintain harmony in the society: this is reflected in the way Indonesians resolve disputes by prioritising an amicable method, called *Musyawahar untuk mufakat* (negotiation and agreement). It is a process whereby everybody is expected to compromise their own interests in order to reach a dispute settlement (Susanto, 2007; Syukur & Bagshaw, 2013a; Syukur & Bagshaw, 2013b). The term *Musyawahar untuk mufakat* (negotiation and agreement) is common not only in settling disputes, but also in other communication events, such as meetings. To elucidate the concept of *Musyawahar untuk mufakat* (negotiation and agreement), Syukur and Bagshaw (2013a) discussed differences in the Western and Indonesian values that might hamper the implementation of the concept in the West. First, there are spiritual values that must be upheld by Indonesians because the belief in God principle is number one in the Indonesian five basic principles (*Pancasila*). Second, the dominant communal values of Indonesian society contradict the individual norms that dominate Western societies. Third, and this is similar to other Eastern cultures, Indonesian society prioritises the preservation of long-term

relationships, harmony over short-term profits, and relationship over individual interests. Understanding the concept *Musyawaharah untuk mufakat* (negotiation and agreement) and knowing the factors that impede its implementation is fruitful for anyone involved in Indonesian meetings (Syukur & Bagshaw, 2013a).

Indonesians must not be rushed in their meetings, therefore small talk is highly important. The value of small talk for Indonesians is determined by hierarchy, so that older people, superiors/seniors at the workplace and Ulama (religious leader) have priority. When talking to participants of higher social status, such as Ulama who might be relatively young, participants need to show respect (Susanto, 2007). Even when entering a meeting participants must respond to hierarchy with the highest rank entering first.

Small talk in Indonesian business meetings has been studied through the use of code switching. Susanto (2007) and Goebel (2014) both focused their research on practices of code switching in meetings in different cultures. Susanto (2007) investigated these practices between Indonesian, Javanese, and Arabic speakers in an Islamic institution's meetings in Malang, East Java, Indonesia. His findings indicated that Javanese use code switching to express politeness, more intimacy and more solidarity. Indonesian language is spoken to create equality and neutrality, as well as to maintain personal distance (Susanto, 2007). Arabic, on the other hand, is used for a number of reasons, from convincing an audience, emphasising a topic, to a belief its use will bring religious blessing (Susanto, 2007).

Goebel (2014) investigated how relational and transactional leadership practices in small talk are achieved via sign switching in an Indonesian meeting. To do so, he studied how an Indonesian leader switched between Indonesian and Javanese when talking to subordinates. The findings showed that while Indonesian language was used to do transactional work, Javanese was used for both relational and transactional work. Javanese is used to show respect for the staff's expertise and appreciation of their efforts (Goebel, 2014).

This research on Indonesian code switching is useful for understanding small talk in the Indonesian meeting context and, not surprisingly, to provide evidence that meetings are preceded by, and dominated by, trivial small talk that does not seem to be related to the topics of the meeting. In Indonesia, these initial meetings are essential for the highly important relationship-building process because the basis for future co-operation is usually established during these sessions. Indonesians, more than Australians, prefer to have a good relationship with everyone. Indonesians avoid dissent, the expression of negative emotion and unnecessary haste (Noesjirwan, 1978).

Most studies of Indonesian management meetings have examined the use of small talk and the function of code switching. No research has examined gender leadership styles and politeness, which this research addresses.

### **2.3.6 Summary of gender and leadership studies**

Recent theoretical development deals with leadership styles or, basically, how managers behave in their leadership roles. Early theories tended to focus on the characteristics and behaviours of successful leaders. There has been an evolution to the notion of “transformational” leadership and an awareness that in leadership there is a role played by followers and the context (Bolden et al., 2003). Culture also influences leadership styles. In Indonesia, for example, organisations have been reported bureaucratic and autocratic (Darwis, 2004) and the workplaces have a higher degree of formality with leaders highly respected. Although hierarchy is important, benevolent paternalistic leadership is employed by Indonesian leaders who are considered as father or mother figures by their subordinates (Suryani et al., 2012). When resolving problems, Indonesian leaders adopt *Musyawaharah untuk mufakat* (negotiation and agreement).

Research provides different views on how managerial leaders behave. Before the twentieth century, the workplace was dominated by male norms which resulted in masculine management with competitive and authoritarian approaches (Claes, 1999). In some situations, especially in countries where the national culture values masculinity, a woman leader with masculine leadership orientation is less appreciated as a woman because she lacks sufficient warmth and femininity. If she maintains femininity when performing as a leader, she may be considered incompetent (O'Neill et al., 2006; Peck, 2006; Talbot, 1992). Therefore, some women leaders follow a combination of masculine and feminine characteristics.

Another body of research has identified differences between male and female managers (Helgesen, 1990; Kabacoff, 1998; Powell, 2010). According to Powell (2010), females tend to be more relationship-oriented than males. Therefore, although men and women leaders may be decisive, they negotiate differently. Therefore, women leaders adopt a more democratic style than men and the democratic style reduces hierarchy, satisfies subordinates and achieves results (Powell, 2010). Some research has claimed that male and female leaders mentor differently although not all believe this to be the case. According to Gurian and Annis (2008, pp. 60-61), males leaders tend to be more 'prescriptive' and female leaders tend to be more 'descriptive'. Gurian and Annis (2008) concluded that women and men lead differently because of their different brain structure.

Gender stereotyping is a topic that has been of interest to researchers. There are two types of gender stereotypes: descriptive and prescriptive (Burgess & Borgida, 1999; Heilman, 2001). Descriptive gender stereotypes are beliefs about the attributes women and men possess (Landy, 2008) while prescriptive gender stereotypes are beliefs about attributes a group should possess (Landy, 2008). Both descriptive and prescriptive gender stereotypes impact woman's career progress.

## **2.4 Politeness**

The following discussion on politeness is divided into two sections: politeness theory and research on politeness in practice which covers various studies focusing on gender based politeness in Western and East Asian countries.

### **2.4.1 Politeness theory**

The notion of politeness has been the subject of research for many years. Politeness theory can be classified into: the first wave and second wave. The first wave covers research and theory before 1990 which mainly employed Brown and Levinson's (1987) politeness strategies. Although the strategies received critiques from many researchers, no researcher to date has provided a thorough politeness framework that can replace Brown and Levinson. Much research including Matsumoto (1989) and Ide (1989) do not discredit Brown and Levinson's completely. After 1990, the second wave politeness researchers were critical of the first-wave approaches to the study of politeness and offered theoretical alternatives, such as discursive and contextual approaches to politeness finally resulting in the 'discursive politeness approach' (van der Bom & Mills, 2015). However, while this new conception of politeness gained traction and theoretical discussion, no single theory has yet been able to clearly explain how politeness works.

#### **2.4.1.1 First wave politeness**

To have successful conversation, the speakers need to understand one another. Speakers are expected to follow a cooperative principle which is the basis of politeness theory. Grice (1981) prescribed that speakers needed to make the conversational contribution as required, by the accepted purpose or direction of the talk exchange in which he/she was engaged at the appropriate stage. Leech (1983) recommended six maxims as principles of politeness to govern speech behaviour. The failure of the speaker to meet the maxims risks a

threat to the addressee's face. Grice's (1981) cooperative principles and Leech's (1983) framework form the starting point of Brown and Levinson's (1987) sociolinguistic politeness strategies theory that claims that the speakers' power status determines the politeness strategies used in an interaction.

In sociolinguistics, politeness is related to individual self-esteem called 'face' or 'face wants' defined as the need to be appreciated and understood (Brown & Levinson, 1987). The speaker (S) needs to choose strategies in order not to offend the hearer's (H) 'face'. Therefore, S needs to make certain speech acts to save H's 'face' and make sure that H's 'face' is protected (Brown & Levinson, 1987). Brown and Levinson (1987) proposed two kinds of politeness strategy to achieve this end: positive and negative. Positive politeness is a way of expressing concern, solidarity or closeness such as using inclusive identity markers, using humour, sympathy, and complements (Brown & Levinson, 1987). Negative politeness shows that distance exists between the speakers, so there are indications of deference, impersonalising, and indirectness (Brown & Levinson, 1987). Any act that potentially threatens someone's face is called a Face Threatening Act (FTA) (Brown & Levinson, 1987).

Positive politeness strategies use in-group identity markers that, according to Brown and Levinson (1987), are indicated by the use of address forms, dialect, slang and ellipsis. There is also the use of humour: Mullany (2004, p. 21) gives a comprehensive view on humour seeing it as "instances where participant(s) signal amusement to one another, based on the analyst's assessment of paralinguistic, prosodic and discoursal clues." Sympathy, according to Brown and Levinson (1987), indicates any action that intends to be understanding. The strategies showing sympathy are varied, from the classic gift-giving to fulfilling human-relations wants such as the want to be liked, admired, cared about, understand, listened, and so on (Brown & Levinson, 1987). Giving a complement has the underlying social function of creating or reinforcing solidarity between the speaker and the

addressee (Dunham, 1992). Seeking agreement is used to demonstrate solidarity. According to Brown and Levinson (1987), seeking agreement is intended for claiming common ground and checking whether the speaker has correctly heard what was said.

Negative politeness strategies include indirect speech acts, giving deference and impersonalising. Indonesian indirectness is expressed mostly through the use of reported speech, syntactic expressions (not really/only), use of suggestions to make statements of facts, and modifiers (Sneddon, Adelaar, Djenar, & Ewing, 2010). Blum-Kulka, House, and Kasper (1989) defined indirectness in the use of request strategies: subjunctive (might be better), conditional clause (I was wondering if...), politeness marker (Do you think...), downtoner (perhaps). Giving deference is the strategy used by Indonesian managers to show respect for subordinates. The Indonesian language has a complex system of terms of address that varies from region to region, reflecting local language usage such as kin terms “*Bapak/Pak*’ (Mr), ‘*Ibu/Bu*’ (Mrs), ‘*Bapak-bapak dan Ibu-ibu*’ (ladies and gentlemen) but all can accommodate the deference element (Rafferty et al., 2014).

Brown and Levinson (1987) claimed that politeness has universal status that makes the strategies may be broadly applicable in any languages despite the local cultural differences which trigger their usage. Thus, the assumption of cooperation stating that all social groups need to minimise conflict can be applied anywhere. However, Brown and Levinson also admitted that culture has politeness specifications, such as the kind of acts that threaten face, the kind of person who has special rights to face-protection, and the kind of personal styles that determine politeness strategy use.

Brown and Levinson’s (1987) theory of universal politeness strategies has been applied widely but challenged in recent research. Many investigations have revealed that different cultural and linguistic groups express politeness differently.

### **2.4.1.2 Second wave politeness**

After 1990, researchers saw politeness as having a wider range of behaviours than simply the strategies to avoid face threat (Mills, 2003). Politeness is not as simple as Brown and Levinson (1987) had presented it, namely as a strategic mitigation of face-threats which individuals employ in order to achieve their own aims in conversation (van der Bom & Mills, 2015).

Watts (2003) argued that Brown and Levinson's politeness strategies failed to recognise the role of the hearers and their perspectives as well as the wide range of context that is negotiated by an utterance. In talking about second wave politeness, Watts (2003) distinguished between two definitions of politeness: first order politeness and second order politeness. First order politeness is politeness or impoliteness according to the perception of a lay person (emic approach). Second order politeness is politeness as a technical, sociolinguistic variable: it is the characteristics of language use that researchers capture with their use of the term politeness (an etic approach). Grundy (2000, pp. 145-146) defined sociolinguistic politeness as "the exercise of language choice to create a context intended to match the addressee's notion of how he or she should be addressed". Coulmas (2013) claimed that the sociolinguistic meaning of politeness arose from the unequal conditions that speakers need to negotiate in order to cooperate. Understanding sociolinguistic politeness provides speakers with the knowledge of which strategies to use in social interactions so that his/her linguistic actions are inoffensive to the hearer. If the choice of politeness is acceptable to the hearer, the speaker is considered a good conversationalist (Mey, 2001).

The findings in earlier research acknowledged that women were more polite than men. Women were concerned with the use of higher prestige standard languages and the early assumption was that this was because, at that time, they needed to show their identity. Lakoff (1975, p. 10) described such language practice as 'talking-like a lady'; it was, for

example, the 'correct' forms of behaviour for women that appeared in books of courtesy and etiquette, especially in middle class society.

Recent research on politeness has introduced the discursive approach discussed in the next chapter. Holmes (1995) suggested that culture influences women's politeness. In patriarchal cultures, women use more negative politeness because they must talk in a more appropriate manner than men and they are expected to be polite by society. Scott (1990) found support for previous studies but extended the characteristics of women's politeness: women performed in a proper manner, showed self-effacement, weakness, vulnerability, friendliness, hesitation, lack of assertiveness, and negative politeness for others to show respect and deference. The deferential behaviours that are considered 'natural' for women are the encouraging smiles, the attentive listening, appreciative laughter, the comments of affirmation, and admiration or concern (Scott, 1990). Within a culture, politeness is taught to the girls from when they are little but it is not taught to boys. When men are not being polite, people understand; and when they are polite, men get a compliment because they are being 'gentlemanly'.

Nowadays, women may occupy similar professional positions to men and they do not consider themselves as men's subordinates. In parallel, more recent research has recognised a change in men and women's politeness. Tannen (1992) indicated that men have realised the positive outcome of being polite, and while acknowledging it as a female characteristic have adopted 'women's politeness' in order to communicate better.

Spencer-Oatey (2000) expanded Brown and Levinson's politeness framework using the term 'rapport'. Rapport is managed across five interrelated domains: the illocutionary domain (the performance of speech acts), the discourse domain (the choice of discourse content, such as topic choice, and the management of the structure of an interchange, such as the organisation and sequencing of information), the participation domain (the procedural

aspects of an interchange such as turn-taking, inclusion/exclusion of people present, and the use/non-use of listener responses), the stylistic domain (stylistic aspects, such as choice of tone, choice of genre-appropriate lexis and syntax, and the use of honorifics), and the non-verbal domain (non-verbal aspects, such as gestures and other body movements, eye contact, and proxemics (2000: 20). Two motivational forces underlying the management of relations are face and sociality rights.

Utilizing a utilitarian perspective, O'Driscoll (2007) developed Brown & Levinson's concepts of positive face and negative face to see which ones can help to illuminate interaction across cultures. However, the strategies were only applicable to a wider range of interactive moves when (1) these concepts are freed from the constraints of the B&L model as a whole, (2) they are defined in a manner which returns to the original inspiration for the positive-negative opposition and (3) it is understood that this opposition is just one among many aspects of face, so that it is not made to do too much, inappropriate, work.

Notably, though, women are not always more polite than men; nowadays men may be found even be more polite than women. Coulmas (2013) suggests that this is a reflection of social change. In his research on men and women's leadership styles, he found that culture plays a significant role in determining one's politeness and the speakers can be more or less polite depending on the situation. The same expression can be considered polite between friends but impolite if the addressee is someone who is in a position of authority over the speaker. Coulmas also disagrees with Brown and Levinson's (1987) belief that politeness strategies are universal.

In the current study, managers' use of positive and negative politeness strategies in their meetings are analysed. To accommodate the critics of Brown and Levinson, social factors such as hierarchy, cultural beliefs and gender were used to analyse the managers' politeness strategies.

#### **2.4.2 Research on politeness**

Some research on politeness in Eastern cultures (e.g. Fukushima 2015; Gu 1990; Matsumoto 1988; and Takano 2004), such as the Japanese and Chinese cultures, has given different results than those from Brown and Levinson's (1987) work. In regard to the Japanese culture, Matsumoto (1989) argued that deference is related to social status and formal situations where respect is needed. According to Gu (1990), the Chinese make use of some degree of etymology to create politeness strategies, such as using appropriate deference terms.

Moving beyond the traditional sentence-level analysis of the use of feminine (or masculine) morpho-syntactic variants, Takano (2005:633) analyzed nine Japanese female executives' use of directive speech acts. He found that there was a 'sociolinguistic dilemma' those women suffered from: 'choosing between the culturally prescribed feminine ways of speaking and the communicative need to talk powerfully from their occupational statuses'. Takano's study of male and female professionals identified varied use of directives and politeness strategies. She concludes: "the dynamic style shifts typify the powerful communicator" (Takano, 2005: 656). Powerful speakers acquire multiple identities by changing their speech style and varying their formality dependent on linguistic use. Positive and negative politeness strategies co-exist as an integral part of strategic language use of female professionals.

Fukushima (2015) expanded the idea of politeness by suggesting that face is only one aspect of politeness. She suggested 'attentiveness' is another characteristic, which is defined as behavioural (non-linguistic) politeness in interpersonal relationships: a concern about the wellbeing of the other party. Using a discursive approach she offered a theoretical understanding of attentiveness: this presupposes a number of stages: observation of a participant's state, understanding of their feelings and needs, evaluation of possible actions,

actions to attend to someone's feelings and evaluation of the recipient. A positive evaluation of attentiveness would build, maintain or enhance a good interpersonal relationship that could result in politeness. On the contrary, a negative one could contribute to a bad relationship that could result in impoliteness. Fukushima's paper concluded with suggestions for further research into attentiveness, especially the contexts in which it is demonstrated and whether there are cross cultural differences.

In her work, Brown (1980) confirmed that Mayan women are more polite than men. Unlike men, women among women tend to use positive politeness strategies as a special way of treating people, saying and doing things in such a way that takes account of the other person's feelings. Women are less straightforward compared to men. In her analysis, she believed that power difference is the reason for the politeness practice in the Mayan community. Men are assimilated to a more upper-class level because they have more power than women. She asserted that Mayan women use hedging repeatedly which weakens an utterance when they are speaking to men. This hedging plays a role in negative politeness. However, when speaking to other women, Mayan women use more positive politeness particles to strengthen their utterance than when men interact with men. Brown's (1980) research in the Mayan culture concluded that generally women are more polite than men.

Pan (1995) examined the relative weight of three social factors in Chinese official settings, namely official rank, age and gender, and their role in the use of politeness strategies. The dominating factor that determined politeness behaviour patterns in Chinese official settings was the power from one's official rank. The roles of gender and age, although important in the highly hierarchical Chinese society, in many other settings (e.g. family environment), was reduced to a minimum. Also, it was evident that positive and negative politeness strategies were used differently from the way they are used in the West.

Whereas both politeness strategies are present in Chinese language use, they are a function of institutional power in official settings.

Holmes (1995), in her research on New Zealand men and women, did not attempt to find out whether women were more polite than men, but considered the different politeness strategies men and women put into practice. She claimed that there are factors that determine men and women's politeness, such as the context and who the speakers are. However, she agreed that women have different attitudes to language use compared to men. Holmes (1995, p. 2) confirmed that "most women enjoy talking and regard talking as an important means of keeping in touch, especially with friends and intimates". She added that women use language to nurture and develop personal relationships while men tend to see language as a tool for obtaining and conveying information and intentions. These findings agree with those of Tannen (1992) and Coates (1997), who suggested that men and women are brought up in differently gendered sub-cultures so that they use language differently to achieve different intentions. This is important to this investigation into politeness which focuses on how politeness strategies are used by Indonesian managers in the meeting context.

In Pakistan, Qurat-ul-ann (2009) explored the relationship between politeness strategies used in two different metropolitan areas, that have different languages, namely Islamabad and FM Gujarat in order to see whether cultural differences that exist in different geographical areas affect the use of politeness strategies. The results of the study showed that cultural differences between regions are reflected through pragmatic characteristics of talk, and these have an impact on the use of politeness strategies. Likewise, in English and Spanish parliamentary settings, Inigo-Mora (2008) tried to find the extent to which the specific behaviour of a specific culture affects politeness strategies use. The findings were similar to those of Qurat-ul-ann (2009): the politeness strategies used in each language differed and the positive and negative politeness strategies chosen were culturally specific. The validity of

Brown and Levinson's universal politeness theory was tested by investigating the non-linguistic aspects of politeness in the two cultures of Korea and United States (Ambady, Koo, Lee, & Rosenthal, 1996). The findings confirmed that Koreans' politeness strategies were influenced more by relational cues than the Americans' strategies which were influenced more by the content of the message.

Mills (2003) analysed particular communities of practice in Britain to see whether gender stereotypes existed by looking at the way certain practices were considered polite or impolite. Rather than looking at politeness itself, Mills (2003) believed that impoliteness is more important because the speaker has to take a risk when making the language choice appropriate to the situation. Her view was that gender stereotypes do not actually exist, but are hypothesised by particular speakers and hearers within communities of practice, on the basis of their representation by others. From her conversational data, she found women's linguistic behaviour was often characterised as being attentive and cooperative by being friendly and nice towards others (more positively polite than men) and tended to avoid conflict (more negatively polite than men) (Mills, 2003). Only two aspects of linguistic behaviour have been stereotypically associated with women: compliments and apologies. Women are assumed to be powerless and display their powerlessness in their interactions (Mills, 2003). The women who ignore this politeness practice that is deemed 'correct' will be considered working class level (uneducated), not decent but vulgar. This form of middle class women's politeness is then associated with women's linguistic politeness in general (Mills, 2003).

Limited research has been undertaken on politeness in the Indonesian context, as can be seen in Murni (2009) and Santoso et al. (2011). Murni (2009) examined the use of politeness in North Sumatra's DPRD (*Dewan Perwakilan Rakyat Daerah*, or Provincial Legislative Council). She found politeness was applied in the Council meetings to balance its

two functions: a) working together with the local government, known as the partnership function, and b) checking and monitoring the local government, or the control function. The balance was sought by applying politeness in meetings between members of the Council and local government officials, hence the partnership function was reinforced, but somehow this weakened the control function (Murni, 2009). Due to the high degree of formality in Indonesian business meetings, there is a tendency that positive politeness strategies are utilised more than negative ones. As stressed by Coulmas (2013;102), “Negative face has been said to be characteristic of Western cultures, whereas Asian cultures are more inclined towards positive face.”

Santoso et al. (2011) studied code switching and politeness adopted in meetings held at a university in Semarang, Central Java, Indonesia. Santoso et al. (2011) focussed on the use of directive speech used by the participants of different positions and genders. The findings revealed that the directive speech acts adopted in the meetings were expressed in Indonesian and sometimes in mixed codes including Indonesian, English, Javanese, and Arabic (Santoso et al., 2011). Also, although the directive speech acts occurred in both directions, that is between meeting chairs and members, they mostly went, unsurprisingly, from the chairs to the members. This behaviour shows power hegemony, that those in power tend to order, direct, even push those who are in subordinate positions (Santoso et al., 2011). Finally, female meeting participants were found to be more polite than their male counterparts since female participants used fewer directive speech acts, and when they did, they adopted indirect directive speech acts that included an interrogative mode (Santoso et al., 2011). The proposed study extends this knowledge of how politeness is played out the Indonesian workplace.

Most of the research on politeness in management has been done in Western countries (Asmuß & Oshima, 2012; Bargiela-Chiappini & Harris, 1996; Djordjilovic, 2012;

C. E. Ford, 2008; C. E. Ford & Stickle, 2012; Markaki & Mondada, 2012; Svennevig, 2012a, 2012b). Only a limited number of references have been found, concerned with management in Indonesia and most of them were written in Indonesian on such topics as Indonesian women's position in law and the community (Suwondo, 1981). The possible reason for this is that managerial roles are relatively new for Indonesian women. As more and more women enter the management field, such research is important.

### **2.4.3 Summary on politeness**

This section discussed theories of politeness and current research on the use of politeness by men and women. The first wave of research on politeness followed Brown and Levinson's (1987) presentation of politeness strategies. The second wave criticised the approach of the first-wave and provided alternatives. However, some researchers have argued that culture plays a significant role in the use of politeness, and that Brown and Levinson's (1987) views are not universal but seem more appropriate to Western culture. The second wave of politeness research proposed that politeness structures are culture specific. This appears to be the case. Indonesian society that places a high value on politeness and politeness behaviours are influenced by age, gender and position of the speaker. This study will further research on Indonesian politeness by examining the politeness strategies applied by men and women chairs in business meetings. It is important to find out how the patriarchal culture and the changed men's and women's status in the workplace are negotiated in Indonesia.

## **2.5 Chapter Summary**

Gender linguistic behaviour is influenced by the culturally specific gender roles adopted in different societies. Gender based linguistic use has been the focus of research for many decades. In earlier research on language and gender, women were believed to use more

“correct” speech variants than men as a reflection of their lower social status than males. Although research claimed that women’s verbal ability was better than men, men’s speech and conversation strategies were usually taken as the norm and women’s speech was assessed in relation to men’s (Spender, 1980). More recent research has focused on how aspects of gender are produced within everyday life across various cultural and social settings, including workplace settings. Research on leadership styles has also had similar findings possibly because male specific linguistic characteristics are still believed to be the norm in managerial roles.

There is significant research on gendered use of language but limited research on women’s behaviour patterns in leadership roles. Previous research has claimed that males and females’ leadership styles are different. Women leaders are seen as more relationship-oriented and use collaborative behaviours more than men leaders. However, the findings have been varied since the research has been conducted in different cultures with different contextual variants. Current research advocates a focus on ethnographic qualitative studies and adopting a dynamic approach to studying gender involving an interplay of various methods (Brown, 1980; Eckert & McConnell-Ginet, 2013; Kotthoff & Wodak, 1997; Sarangi & Roberts, 1999a).

In regard to politeness, the first wave research that incorporated Brown and Levinson’s (1987) politeness strategies gained an abundance of criticism and alternatives presented that are recognised as second wave research on politeness. In general, Brown and Levinson’s (1987) politeness strategies failed to recognise politeness in other than Western cultures, such as in Indonesian society which places a high value on politeness and is influenced by age, gender and position of the speaker.

This research adopts the notion of gender as seen in the dynamic approach. It is acknowledged that contextual factors, such as culture and society can influence gender

linguistic behaviour. In particular, a combination of quantitative and qualitative techniques was used in this study to find out how managerial styles were constructed by Indonesian male and female managers. This thesis has built on Baxter's (2010) and Mullany's (2007) research by focusing on leadership styles in the South East Asian context. It also has built on politeness research because it examines politeness strategies as an element of leadership style.

*“Don’t live up to your stereotypes”*

*-Sherman Alexie (cbsnews.com, 2001)*

### **3.1 Introduction**

This chapter presents the research design and methodology for this study. It begins with an introduction and follows with a restatement of the research questions in section 3.2. Then, it continues with an account of the research paradigm in section 3.3. Section 3.4 sets out the epistemological assumptions. The methodological paradigm is discussed in section 3.5 and the methodology of the current research in section 3.6. Next, in section 3.7 a description of the site is provided followed by details of the recruitment of participants in section 3.8. The data collection methods are elaborated in section 3.9 and a description of the data collection process is provided in section 3.10. An ethical approach to analysing the data is presented in section 3.11 and data management in section 3.12 continued with how the data is analysed in section 3.13. Finally, the summary is discussed in section 3.14.

### **3.2 Research questions**

As explained in Chapter 1, Indonesia is a country with a strong patriarchal culture and Islam is the dominant religion. However, this is changing and now an increasing number of women are entering the job arena (Lindawati & Smark, 2010; Roshita, Schubert, & Whittaker, 2012). In fact, today, while there is still a disproportionate number of men in higher positions, increasingly more and more working women are reaching positions of leadership in Indonesian organisations (Lindawati & Smark, 2015). These developments have already caused changes in cultural roles, and the lives of many Indonesian women have been transformed (Lindawati & Smark, 2010, 2015; Roshita et al., 2012). The changes have

triggered different reactions and attitudes from the men since they now have to share the workplace with women (Lafreniere & Longman, 2008). Moreover, the working women have to deal with the question of how they present themselves to the world of business and, for those in higher positions in organisations, how they should manage and lead business activities (Lafreniere & Longman, 2008; Lindawati & Smark, 2015).

Recognising the changing situation in Indonesia, the present study investigated male and female managers' leadership in business settings, in the particular context of business meetings. Specifically, it explored the leadership styles and politeness of male and female managers in business meetings. To guide the research the following research questions were formulated:

1. What are the perceptions of Indonesian male and female managers and their subordinates about the characteristics of a good leader?
2. What are the perceptions of Indonesian male and female managers and their subordinates about the existence of identifiable male and female leadership styles? Are there any differences between male and female managers' perceptions of their leadership styles?
3. What kinds of leadership styles are used by Indonesian male and female managers in business meetings?
4. What politeness strategies are used by Indonesian male and female managers in business meetings?
5. Are there any differences between perceptions and the actual leadership styles used?

### **3.3 Research paradigm**

Before designing the research, the research paradigm was determined as advised by Evered and Louis (1981). On a practical level, to do this is essential in order for researchers so they choose the right mode of inquiry (Evered & Louis, 1981). The research paradigm determines the appropriate methods of data collection for the study. On a conceptual level, as emphasised in Evered and Louis (1981, p. 385), each paradigm has its “basic values, assumptions, and beliefs about the nature of reality and what constitutes valid knowledge”. Different paradigms have different ways of defining knowledge and objectivity, and they require different standards to evaluate the outcomes of the research (Evered & Louis, 1981).

The researcher’s basic beliefs and assumptions typically determine the inquiry paradigm which needs to look at three questions: ontological (deals with the nature of reality to find the knowledge), epistemological (concerns the relationship between the researcher and what is being studied) and methodological (whether to use a qualitative, quantitative or mixed methods approach) (Guba, 1990).

### **3.4 Ontological and epistemological assumptions**

The ontological question deals with the nature of reality in the search for knowledge (Cresswell, 2013). Ontology refers to the researchers’ positioning towards reality. There are three main ontological paradigms: realism, relativism/interpretivism, and critical realism. Realism sees reality as something out there waiting to be found. Relativism also views reality as something out there but shaped and influenced by social factors. Reality is subjective and differs from person to person. The interpretivist/relativist paradigm relies heavily on contextualised qualitative data, subjective meanings and explanations of data. Last, critical realism aims to change the world. It claims that knowledge is “socially constructed and

influenced by power relations from within society”(Scotland, 2012). In the last ontological paradigm which questions social relations and dominant ideologies, the aim is to critique the status quo and reveal/unearth hegemony and injustice (Scotland, 2012). This last paradigm aligns with epistemologies such as critical discourse analysis, ideology critique and critical ethnography.

The ontological paradigm influencing the current research is mainly the interpretivist paradigm. The researcher acknowledges their contribution, and that they bring their own values, background and interests to their studies and these influence the way they position themselves in the study. However, the interpretations of the researcher will be based on the information gathered from the participants of their research (Cresswell, 2013). The researcher must interact with participants to access these multiple views of reality (Appleton & King, 1997; Cresswell, 1994). In order to be able to answer the research question of this thesis, it was important for the researcher to facilitate interaction with multiple participants to uncover their multiple views of reality and their perspectives regarding the impact of organisational culture. Therefore, this research was underpinned by the relativist ontology and social constructionism epistemology that both emphasise the social origin and character of meaning. According to both perspectives, meaning derives from social interaction amongst people and is handled in, and modified through, an interpretive process used by the person in their daily encounters (Crotty, 1998; Gergen, 1985, 1994).

The epistemological question is concerned with the relationship between the researcher and what is being studied. This epistemological paradigm underpins the methodology of this research because the focus is to understand the way knowledge is negotiated in institutional meetings. According to Schwarz (2006), epistemology is knowledge that the researcher gains by interacting closely with participants in the study in

order to gain actual information and to understand their experiences. The epistemological assumption defines what knowledge is and how it is being justified in the research.

The constructivism paradigm helps to find out how world knowledge is created by social and contextual understanding (ontology) and how we come to understand a unique person's worldview (epistemology) (Rourke & Szabo, 2002; Walsham, 1995). Constructivism, also known as interpretivism, generally answers the question of 'why' rather than 'what', 'when' or 'how much' and presents special challenges in distributed contexts due to the distance between participants and researchers (Rourke & Szabo, 2002).

In constructivism, reality is believed to exist in people's minds and be shaped by experiences of the world (Guba, 1990). Knowledge and reality do not have an objective or absolute value. Therefore, the knower interprets and constructs a reality based on his experiences and interactions with his environment (Westmarland, 2001). Moreover, what is considered as knowledge is what has been agreed among them and it is created through a process of interaction between them (Westmarland, 2001). For example, subject-subject relationships are created between a researcher and what is being studied (Guba, 1990). In this case, the researcher was the primary 'instrument' of data collection because she was the one observing and interviewing the managers and their subordinates. This view underpins the methodology of this research because the focus was to understand the way knowledge was negotiated between interactants and their relationships in institutional meetings.

Regarding subjectivity in the research, Cresswell (1994) formulated that multiple subjective realities exist in research in which reality is constructed by the individuals involved in the research situation. Subjectivity is restricted with the notions of objective reality and the preconceptions of the researcher that guide the process of enquiry (Darke, Shanks, & Broadbent, 1998; D. L. Ferguson, 1993; Walsham, 1995). The researcher must

also interact with participants to access these multiple views of reality because multiple subjective realities exist (Appleton & King, 1997; Cresswell, 1994; Schwarz, 2006).

### **3.5 Methodological paradigm**

#### **3.5.1 Qualitative and quantitative dichotomy in feminist research**

This study investigated how the leadership styles used in the Indonesian business meetings were perceived by male and female leaders and their subordinates. The findings were used to understand how gender roles are negotiated in the Indonesian workplace.

Gender study is a field of knowledge and study, whereas feminism is both a political movement and a field of knowledge and study; feminism is called feminist research or feminist theory. Feminism has had a great influence on gender studies. In fact, “(i)t was feminist criticism of gender inequality in the 1970s that provided the impetus for gender studies” (*The Swedish Research Council, 2015, p. 2*). It is said that “there would have been no gender studies without feminism as a driving force” (*The Swedish Research Council, 2015, p. 4*).

In the last several decades there has been a question of whether or not it is possible to identify a set of research methodological tools that are specifically “feminist” (Metso & Le Feuvre, 2006). This question has sparked debate both within academic disciplines and between feminists themselves (Metso & Le Feuvre, 2006; Westmarland, 2001). Almost every writer on this issue contends “that there is no single feminist method”(DeVault, 1996, p. 29). Westmarland (2001) stresses that different feminist issues need different research methods. “As long as they are applied from a feminist perspective there is no need for the dichotomous “us against them”, “quantitative against qualitative” debates (Westmarland, 2001, p. 9). We cannot say that a method is “hard” or “soft” as methods are methods, “and their success depends solely upon the researcher employing them (Westmarland, 2001, p. 9). Nevertheless,

there has been a heated debate on the topic and feminist methodologies “are united through various efforts to include women’s lives and concerns in accounts of society, to minimise the harms of research, and to support changes that will improve women’s status” (DeVault, 1996, p. 29).

The first wave of the feminist debate was before 1960. The debate at the time mostly concentrated on the quantitative-qualitative dichotomy. Quantitative research seeks to explain "general laws of behaviour, empirical regularities, with a view to making theoretical generalisations.”(Metso & Le Feuvre, 2006, p. 5). Further, it adopts the natural science paradigm, in which objectivity is valued (Metso & Le Feuvre, 2006). The quantitative approach is generally associated with male or mainstream research design (Cancian, 1992). Despite the fact that quantitative data collection methods have been used by feminist activists (Metso & Le Feuvre, 2006) on the quantitative approach, the quantitative approach has been criticised or even rejected by some feminist researchers who argue that “it is in direct conflict with the aims of feminist research” (Westmarland, 2001, p. 1). A. Oakley (1998) pointed out three additional fundamental objections against quantitative methods. They are first, “the case against positivism”; second “the case against power”, and third “the case against p values, or against the use of statistical techniques as a means of establishing the validity of research findings” (A. Oakley, 1998, p. 710). On positivism, the feminists claimed that, in order to guarantee the objectivity of a research project, the researcher must separate his or her values from the research process, and subject-object relationship between the researcher and research object must be maintained (Metso & Le Feuvre, 2006). The feminists questioned the possibility of having truly objective data collection techniques and research outcomes (Sprague & Zimmerman, 1989). “Humans, female or male, are not computers, and are unable to process information without some degree of subjective interpretation,” (Westmarland, 2001, p. 2). Regarding the case against power, feminist researchers were concerned with

unbalanced power relations in the research process and their implications for women. They claimed that quantitative methods, with close-ended response alternatives and interpretative frameworks imposed by the researcher, left very little place for “women’s own voices” to be heard (A. Oakley, 1998). Finally, feminist researchers also criticised the tendency in quantitative research methods that used enumeration and statistical techniques. They argued that numbers and statistical techniques made it difficult to see the meanings; the subjective was attached by the research sources to the phenomena in question. It is impossible, many claimed, to capture the complexity of social reality with a series of pre-defined questions set in the surveys and questionnaires that are used to collect statistical data (Metso & Le Feuvre, 2006).

The second wave of the feminist movement through the 1960s and early 1970s, characterised by a qualitative turn, developed a widespread critique of quantitative methods (Metso & Le Feuvre, 2006). Qualitative research seeks to uncover meaning and to promote understanding of the experiences of the research subjects, and subjectivity is valued (Metso & Le Feuvre, 2006). According to Creswell (2003), a qualitative study is intended to understanding a particular social situation, role, group, or interaction where the researcher contrasts compares, replicates, catalogues, and classifies the object of study in the chosen setting (Creswell, 2003). Hence, recent feminist research tends to favour qualitative research methods (Maynard & Puvis, 1994).

Amid the heated debate, and strong criticism of quantitative methods, another more ‘neutral’ view was offered by certain feminist researchers. The view is that much of the debate on ‘feminist methodology’ is based on a ‘false dichotomy’ and unnecessary opposition between quantitative and qualitative research methods. The dichotomy is said to be false, according to Metso and Le Feuvre (2006), since all research data – be it “quantitative” or

“qualitative” –is socially “constructed”, in so far as it is shaped by the categories the researcher chooses to use in order to gather the data and to interpret it.

The opposition between the two paradigms is unnecessary as the two research methods are potentially complementary. Without this opposition the usefulness of mixed method research can be realised and feminist perspectives on research can be acknowledged simply as "good" research (Westmarland, 2001). Metso and Le Feuvre (2006) pointed out that no single research method can provide a complete understanding of any social phenomena; each one has its limits and can only draw a part of the picture. Oakley argued “the underlying gendering of structural inequalities that occurs in most societies could not be discerned using qualitative methods on their own” (A. Oakley, 1998, p. 723). This is the approach taken in this research: it uses an integration of qualitative and quantitative methods.

Recent writing on feminist methodology has addressed the use of an integration of qualitative and quantitative methods or an approach otherwise known as mixed methods. Some researchers have applied mixed methods to their context and offer critiques on the gender imbalance in certain fields like in science (DeVault, 1996). In this research a combination of case study and ethnography is applied.

### **3.5.2 Ethnography**

Recent research on gender and language focuses on micro context ethnographic research. Within sociolinguistics, ethnography has been widely used in the research of language and gender to gain a deeper understanding of context (Brown, 1980; Eckert & McConnell-Ginet, 2013; Kotthoff & Wodak, 1997; Sarangi & Roberts, 1999a). This study draws on Mullany’s (2007) research which employs linguistic ethnography.

Ethnography is the method employed in a study in which the researcher is interested in examining the shared patterns of behaviour, beliefs, and language of the study participants

(Creswell, 1998). It is a qualitative design in which the researcher describes and interprets these shared and learned patterns (Creswell, 1998). As a process, it involves extended observations of the group, most often through participant observation, in which the researcher is immersed in the day-to-day lives of the people and observes and interviews the group participants. The purpose of ethnographers and the qualitative approach is to study the meaning of the behaviour, language, and interaction among the members of the sharing-group (Creswell, 1998). Recently, a version of ethnography, linguistic ethnography, has been introduced. As stated in Rampton et al. (2004, p. 2):

Linguistic ethnography generally holds that ... language and social life are mutually shaping, and that close analysis of situated language use can provide both fundamental and distinctive insights into the mechanisms and dynamics of social and cultural production in everyday activity.

It is argued that both linguistics and ethnography can benefit from each other:

Ethnography provides linguistics with a close reading of context not necessarily represented in some kinds of interactional analysis, while linguistics provides an authoritative analysis of language use not typically available through participant observation and the taking of field notes (Creese, 2008 p. 232).

Combining linguistics and ethnography is the way to “bring together a powerfully precise formalist framework from linguistics with the commitment within ethnography to particularity and participation, an holistic account of social practice and openness to reinterpretations over time” (Swann & Maybin, 2008, p. 25). Combining linguistics and ethnography helps explore the “mutually constitutive relationship between language and the social world, including the dynamics of gender to produce culturally and socially sensitive linguistic or discourse analysis of local communicative practices” (Swann & Maybin, 2008, p. 25). Especially in workplace research, ethnography gives thick description and provides a comprehensive examination of workplace interaction (Mullany, 2007). This approach was deemed suitable for this study as it focused on situated language use and has been the approach employed in recent social studies.

### **3.6 Methodology of the current research**

The present study was a sociolinguistic research project which related to sociology as it investigated how male and female managers chaired business meetings in an organisation. In doing so, the researcher observed the ‘language’, behaviours, and the values or beliefs adopted when the managers interacted with their subordinates. Hence, it was the linguistic micro ethnographic approach that was employed and ethnographic tools that were utilised in this research for the purpose of examining the behaviour of people within the context of business meetings. The researcher was the primary ‘instrument’ of data collection because she was the one observing and interviewing the managers and their subordinates.

This research was also a case study in sociolinguistics. Sociolinguistics research no longer focuses on large-scale surveys, comparisons and unproblematised notions of gender (Harrington, Litosseliti, Sauntson, & Sunderland, 2008). Case study research appeals to a highly contextualised, performative model of gender (Turner & Danks, 2014). It is a method that provides an understanding of an issue that has been studied in previous research, and can add to that issue by giving more detailed contextual analysis of a limited number of events (Dooley, 2002). One of the advantages of case study research is that it can be applied in real world situations (Turner & Danks, 2014). Although often neglected, case study is a useful research methodology that can be a tool for managers and practitioners to understand workplace issues. This research dealt with an organisation setting that was involved complex in nature, so, case study research was deemed the most suitable but in addition it “helps managers and practitioners make sense of real world problems”(Turner & Danks, 2014, p. 24).

This research could also be considered as suitable for an ethnographic case study because the data was collected from from a large institution with many branches within Jakarta, Bogor, Tangerang and Bekasi. These areas were influenced by the New Order rules

and the refined or 'high' Javanese culture as the foundation of its political culture, marked by exaggerated polity and politeness, use of euphemism, avoidance of criticizing leaders or superiors, and indirectness (Suryakusuma, 2004). The findings and recommendations of this study can be applied in other workplace settings in Indonesia since the results of the study deepen our understanding of managerial styles and politeness in institutional contexts.

The researcher employed mainly qualitative methods but some quantitative analysis was also undertaken which involved tabulation to count the occurrence of the discourse characteristics being analysed. According to Silverman (2001), the use of appropriate tabulation can provide accurate and comprehensive data treatment. "Simple counting techniques can offer a means to survey the whole corpus of data ordinarily lost in intensive qualitative research" (Silverman, 2001, p. 35). These quantitative research methods were employed to support the results of the qualitative methods and assist in ensuring the validity of the findings.

The choice of the qualitative paradigm was also based on the fact that recent gender research suggests the use of qualitative research methodologies. This research had the major objectives of qualitative research which are to 'discover' and 'explore', in this case whether gender matters in managerial styles and politeness in the Indonesian workplace. It was intended the results would provide a clear picture of the leadership styles and politeness strategies adopted by male and female managers. The qualitative framework aligns with the ethnography and constructivist epistemology that were also adopted.

### **3.7 Description of the site**

The first fact that has to be noted is that Indonesia is a multicultural country. Its population is made up of people from approximately 364 ethnicities. In order to eliminate the variation of different ethnicities and maintain consistency, the study was conducted in

Jakarta, the capital city of Indonesia. However, it is important to acknowledge that the findings were without doubt influenced by the Javanese culture because it is the most dominant in Indonesia, especially in Jakarta (Irawanto, Ramsey, & Ryan, 2011). In addition Islam, the religion of nearly 90% of Indonesians might also have played a big role in the interpretation of the religious values presented in this study. Therefore, the participants in this study were primary leaders living in Jakarta who were influenced by the New order political legacy and had a Muslim religious background. However, given the controversy surrounding gender roles in all religious sectors (discussed in the literature review), the study clearly has applicability in other contexts.

The data collection took place in an institution in Indonesia. The choice of this institution as the place to conduct the research as a case study was made because it is one of the biggest and most established institutions in Jakarta, and it has many branches in the city as well as more than eighty branches over eighteen provinces in Indonesia. Jakarta was chosen as the location to limit other intervening factors such as the possibility of the managers coming from various different ethnic groups.

The institution manages courses in formal education (for example English, Indonesian for foreigners, and Japanese) and non-formal professional training (Management, Accounting, Hotel Industries, and Public Relations), as well as other relevant businesses, such as producing its own books for its various classes and magazines for children to learn foreign languages. At the moment, the institution has about 1,500 employees with more than 240,000 students registered per year. The institution accommodated the researcher's need to collect data from ten male and ten female managers in its Jakarta branches.

The researcher benefited from being an insider researcher. Working in different branches of the institution for more than fifteen years, as the researcher had, was beneficial for this research. The institution made her welcome not only to interview the managers and

their subordinates, but also to record any meetings for as long as she wanted in any branch that suited her schedule. Moreover, her familiarity with the culture of the institution as well as her connection with the managers and their subordinates led to a good relationship between the researcher, employers and managers. It enabled a smooth immersion in the culture of the institution as prescribed by ethnographic research (Mullany, 2007). It also assisted in improving the validity and interpretation of the results and discussion. As an insider, the researcher included her understanding and work experience in the interpretation of data. This aligned with the constructivist framework and the acceptance of subjectivity in recent feminist and sociolinguistic research (Cresswell, 1994, p. 6).

In regards to the issue of insider research, bias was avoided by imposing due professional care and critical reflection, and also acknowledging the researcher's position as an insider during the research. It was important to remind all the participants at the very beginning that any data gathered would be used only for research purposes. The researcher's familiarity with the culture of the institution enhanced her understanding of the participants' needs in the interview process.

### **3.8 Recruitment of participants**

The study employed a purposive sampling method. Purposive sampling is frequently selected for obtaining data in qualitative research (Gledhill, Abbey, & Schweitzer, 2008). Given the nature of gender stereotyping, culture and social aspects, the use of purposive sampling when conducting interviews is one of the most appropriate methods for determining the exact source of data (Gledhill et al., 2008). The aim in this research was to select, upon consent, 20 managers (10 male and 10 female) who could participate in the study. The managers were all full time employees, middle level managers, with ages ranging from 40 to 60 years old. The managers selected as participants in this study had similar educational

backgrounds and shared a similar culture. There was a final condition, namely that they lived in Jakarta for 10 years or more. This was done to control for variation in cultural background. The age range stated above is the basic requirement for the middle level managers in that institution. The same educational background and the length of years living in Jakarta were important requirements for the research so that consistency could be maintained, and to allow for in depth analysis of gender linguistic styles and politeness strategies.

After managers agreed to participate in this study, subordinates were chosen. Twenty subordinates agreed to participate in the study and were recruited. They were subordinates of the managers whose meetings were observed; two subordinate of each manager were selected. One of these was male and one female for gender balance. Their ages ranged from 25 to 60 years. They were fulltime employees, had similar educational backgrounds, and shared much the same culture as they had been living in Jakarta for 10 years or more. These characteristics allowed an in depth investigation of the gender variable without influence from external factors.

### **3.9 Data collection methods**

Three data collection methods were employed in this research. One was participant observations with field notes, audio recordings of business meetings and semi-structured interviews. Participant observation is defined as “the process enabling researchers to learn about the activities of the people under study in the natural setting through observing and participating in those activities”(Kawulich, 2005, p. 2). It is "the process of learning through exposure to or involvement in, the day to day or routine activities of participants in the research setting"(Schensul, Schensul, & LeCompte, 1999, p. 91). This method is typical in ethnographic research since the researcher approaches participants in their own environment in pursuit of their local cultural knowledge (L. Milroy & Gordon, 2003).

There are two kinds of participant observations: passive and complete participation (Duranti, 1997). Duranti (1997) suggests that passive participation is better as it is more beneficial to the research process. Therefore, the researcher employed passive participation during the observations sitting in an unobtrusive position in the room, with the intention that participants should carry on as they normally would if she were not present. This allowed interactions to flow naturally and assisted in the validation of the research findings.

Field notes in this research were intended as a written record of events and talk that took place during the interviews and meetings. This is an additional data source of documentary evidence in ethnographic research; it gives detailed description of anything that happens during the encounter with the participants of the research (Sarangi & Roberts, 1999a). Field notes are an important part of the research, yet they are often neglected (Wolfinger, 2002). Field notes connect researchers with their subjects; further they connect the texts and their readers (Wolfinger, 2002). Bryman and Bell (2007, p. 444) noted: “The notes need to specify key dimensions of whatever is observed or heard.” The note-taking in this study included anything the researcher considered important at the time she was interviewing or audio recording the meetings and was intended to complement the real data from the recordings. However, it is not as reliable as audio-recorded data, it simply assisted in supporting the analysis of the recorded data. The field notes were used to enrich the description of the data and provide additional details about the context of the meetings. This information was included when presenting the context of the transcripts in chapter 5. For example, before presenting Excerpt 1 on p. 93, the context was described based on the field notes.

Mullany (2007, p. 54) reminded researchers: “The ability to make audio or audio recording of workplace practices that are being observed is a crucial element of conducting an ethnographic study from a linguistic standpoint.” The audio recordings of the ten male and

ten female managers' meetings were essential in order to provide examples of naturally occurring data. To see whether the leadership styles and politeness strategies mentioned by the participants in the interviews were actually enacted by the managers in real life, the researcher recorded the managers' meetings. The meetings observed were weekly routine meetings that were largely concerned with non-confidential, day to day issues. This was the second most important data collection method.

In conducting ethnographic research, interviews will offer an understanding of what is going on in the culture under investigation so interviews are one of the most commonly used methods of data collection (Di Cicco-Bloom & Crabtree, 2006). An interview is defined as "a data collection method in which an interviewer asks questions of a respondent, either face-to-face or by telephone"(Polit & Beck, 2008, p. 756). Interviews as a source of spoken language data is suitable for ethnographic research as a means of gaining evidence of the wider gendered discourses operating within the workplace (Mullany, 2007).

For the purpose of this study, the researcher conducted semi-structured interviews. The same set of questions/topics were included as the basis for discussion in the interviews. Semi-structured interviews are lists of open-ended questions with other questions emerging from the dialogue that takes place between interviewer and interviewee (DiCicco-Bloom & Crabtree, 2006). The researcher was flexible but asked questions with the intention of bringing up particular topics and then engaging participants in conversation on the topic in order to elicit as much detail as possible. This is in line with Alvesson's and Deetz's (2000) argument that semi-structured interviews help the researcher to become engaged in real conversation and with empathetic understanding so that the participants in the interviews give more honest and reliable responses. In conducting the semi-structured interviews, the researcher had a list of questions on fairly specific topics to be covered. The list functioned as an interview guide, and left the researcher "a great deal of leeway in how to apply "the

questions and what questions to apply at a point in time (Bryman & Bell, 2007). In the semi-structured interview method even questions not included in the list may be asked as the interviewer picks up significant issues that emerge in the interview. There is flexibility and emphasis allowed depending on how the interviewee frames and understands issues and events (Bryman & Bell, 2007). All in all, then, the choice of the semi-structured interview was appropriate for this study and it offered considerable flexibility in the interview process while still focusing on the issues under investigation. A copy of the set interview questions is found in Appendix 1.

The researcher interviewed the managers and their subordinates to gather their perceptions of the managers' leadership styles and politeness strategies. Then, the subordinates were interviewed to gain the subordinates' perceptions of the way the managers lead in the meetings. In total sixty people were interviewed and there was a balance in the gender demographic, which was a limitation in previous leadership research. The rich data collected in this research gave an in depth understanding of male and female leadership and politeness use in Indonesia. The researcher did not observe any differences in interviewee's responses based on the time of the interviews and she had to follow an ethical protocol. The interviewees chose the time to be interviewed based on their availability in order to ensure minimum interruption to their work.

### **3.10 Data collection process**

The researcher's step by step process was approved by the ethics committee. Once approval was given, the researcher asked for a reference letter from the chief of the BOD (Board of Directors) of the institution. Then, she sent the reference letter to the heads of the Jakarta branches and asked for their willingness to participate in the research. For those who agreed to participate, the researcher then made appointments to discuss the dates of the

interviews and meetings to be recorded with the subordinates. The researcher arranged subordinates of each manager to participate on a random basis. Most agreed to let the researcher have the interviews and meetings on the same day. Most of the managers preferred the interviews to be done before the recording of a meeting. There were times when the interviews or meetings were cancelled because of emergencies and the researcher had to make many other appointments. At other times, meetings were delayed so the researcher needed to contact other branches or managers to make arrangements for replacements. Despite the challenges, the researcher was able to record meetings during a data collection period that lasted for three months.

Consent was sought for the interviews and for the audio recording of the meetings from all managers and subordinates prior to the interviews. The participants were sent the information letters via email (see Appendix 4) and consent forms (see Appendix 6). Even so, the participants were given the information letter and consent form again during the face to face interviews and recordings for them to sign.

On a day agreed in the email or text message, the writer met with each head of the branch and arranged how they would like the interviews and recorded meetings to be conducted. The interviews were conducted privately, face to face. They took place either in one of the meeting rooms or the manager's office based on a participant's preference. Before each interview, the researcher explained the objective of her research and asked for the consent form to be signed upon agreement. She also explained that the research had been approved by the ethics committee of the University of Canberra. The interviews lasted from 30 minutes to one hour. The researcher also let them know that they could respond in English or *Bahasa Indonesia*. It turned out that most responded in *Bahasa Indonesia* although several switched between English and *Bahasa Indonesia*. Only one manager (the chief of BOD) answered the interview and led the meeting in English. Most interviewees were comfortable

talking to the researcher since she used to be the one they came to whenever they had problems (she was the Public Relations manager of the institution), and they did not hesitate to respond to the questions asked by the researcher.

The observed meetings took place in a private meeting room in each of the institution's branches and lasted from approximately one to two hours. Before the meetings started, the researcher introduced herself and her research to the participants. Some remembered her from when she had worked with them. This made immersion into the culture of the business meetings easier. During the data gathering, on occasion, she at times participated in the activity at hand, for example, she ate lunch with the participants of the meeting, and fully participated in the social talk on whatever matters were under discussion.

### **3.11 An ethical approach to data collection**

This research had the approval of the ethics committee at the University of Canberra (UC). The entire data collection process and all the data management followed the ethics procedures set out by UC. A consent letter from the head of the institution was obtained to indicate that the head of the institution had approved the research. The researcher then talked to managers from the different branches and sent them the information letters from the UC, including the information on the ethics approval, so that they understood what was involved before deciding whether to participate as respondents in the study. Then, the participants who agreed to participate were asked to sign the consent form stating that the research could be conducted although they were free to withdraw from the study anytime without notice if they felt that their responses were not appropriate for the research purposes. The names of the participants along with their responses have been kept confidential.

### **3.12 Data management**

Since almost all of the interviews and audio recording of the meetings were in *Bahasa Indonesia*, they were transcribed and translated into English. At first, the researcher did one third of the transcribing and translating herself but, due to time limitations, she finally asked for professional help to translate the rest of the data. All data was then saved on the researcher's PC in the research students' room at the University of Canberra. To organise the bibliography, the Endnote program was installed onto the researcher's PC and laptop. To avoid losing the data, a backup was saved in several different files. The researcher found this system really helpful.

Good research procedure ensures the reliability and validity of the data. A large database is useful as it allows the researcher to observe a variety of phenomena. The quality of both recordings and transcripts are also important elements to improve the reliability of the research findings. The notion of validity is defined as whether or not "the researcher is calling what is measured by the right name" (Kirk & Miller, 1986, p. 69). Therefore, the translated interview exchanges with the managers and their subordinates were analysed in order to gain insight into the managers' and subordinates' perceptions of the female roles and identity in the Indonesian workplace. The translated data was then identified by number and letter instead of the names of the managers and subordinates. The researcher also put the names of the interview participants into numbers. The same method was used to treat the data obtained from the managers' meetings (see Table 3.1).

Although the researcher tried to manage equal time in the recorded meetings, it turned out that the male managers' meetings were longer than the female managers' (in total about one hour difference each). Therefore, to achieve balance, several of the male managers' recorded meetings were cut randomly in order to be of equal time to the time of the female

managers' recorded meetings. In this way, this study was based on an analysis of an equal length of meeting time for male and female managers' meetings.

**Table 3.1: Labels given to the participants in the interviews**

No.	Label	Remarks
1.	FM	Female Manager
2.	MM	Male Manager
3.	MSFM	Male Subordinate of a Female Manager
4.	FSFM	Female Subordinate of a Female Manager
5.	MSMM	Male Subordinate of a Male Manager
6.	FSMM	Female Subordinate of a Male Manager

Note: FM 1-1 means statement 1 given by female manager 1, while MSFM 1-2 means statement 2 as provided by male subordinate of female manager 1.

To analyse the data, NVivo 10 was utilised and Microsoft Word. NVivo was installed on the researcher's PC and laptop. However, the researcher finally used NVivo 10 for the interview data only and analysed the audio recordings of the meetings manually because the NVivo 10 crashed many times, especially when it was used for a long period. A combination of Microsoft Word and NVivo thematic analysis was used. The themes which were repeatedly mentioned by the participants and the occurrence of each theme were counted and then put into two tables: themes mentioned in the interviews and strategies employed in the audio recordings of the meetings. A large number of themes were identified in the interviews. However, as the primary method of this study was qualitative ethnography, the five most mentioned themes in the interviews and audio recordings of the meetings were selected for detailed analysis and contextual discussion.

Counts of the instances of occurrence of themes formed the basis of the quantitative analysis. The instances were then calculated using relative frequencies. The quantitative analysis provided the basis for exploring and analysing the leadership styles in more depth using a qualitative approach. The presentation and a discussion of the principal themes are found in Chapter 4 and 5.

### **3.13 Data analysis methods**

To respond to the research question on leadership styles and politeness strategies, a combination of Critical Discourse Analysis (CDA) methods and politeness theories (as used in sociolinguistics) were applied. For the analysis on politeness, it was particularly Brown and Levinson (1987) politeness strategies and the concept of discursive politeness. Combining the approaches assisted with establishing the validity of findings and there was the expectation that the analysis would offer a useful contribution to politeness research (van der Bom & Mills, 2015). Due to the ongoing critique of politeness theories and their rapid development, the author did not use the most recent definition of the discursive approach as specifically described by van der Bom and Mills (2015). Instead, the analysis in this study utilized a combination of theories (Brown and Levinson's positive and negative politeness strategies, and a form of discursive politeness which analyses politeness based on context of linguistic use, as seen in Holmes (2006), Holmes, Marra and Burns (2003) and Takano (2005).

Discursive practices are deeply implicated an integrated part of a wide range of research including research on the behaviour of organisation members (D. Grant, Keenoy, & Oswick, 1998). In feminist research, a discursive approach is used to view the political and epistemological dimensions of language and the inseparable relation between language, symbolic forms, social institutions and individual and collective behaviour of the participants in an interaction (Pullen, 2006). The discursive approach is part of the development of postmodern critical theory and is popular among researchers, especially in language and gender aspects of interactions between two sample groups (Chute, 2011; van der Bom & Mills, 2015). In addition, postmodernism gives an understanding of how identities are constructed in today's world (Baxter, 2009).

It was essential to ensure that power relationships at a local level were also carefully analysed, particularly due to the institutional power hierarchies present in workplace interactions (Mullany, 2007). The notions of ‘oppressive’ and ‘repressive’ in the discourse were also identified and analysed based on the element of coercive consent power in CDA (Fairclough, 2013).

Being a gender study, stereotypical gender speech styles by male and female managers evidently enacted in the workplace meeting interactions were scrutinised. The contextual aspects of power played an important role when managers performed their managerial identities and these were looked at in detail. This analysis was useful in order to see how the dominant ideologies and gender stereotypes were negotiated in the real workplace context (Mullany, 2007).

The roles of power hierarchies and solidarity were also analysed as they are fundamental elements in the workplace interactions between the managers as the superiors and their subordinates (Holmes & Meyerhoff, 1999). Since this study looked into the role of power maintained by male and female leaders when interacting with subordinates in meetings, the researcher also utilised Foucauldian’s social-constructionist, and critical discursive approach (Holmes & Meyerhoff, 1999; Lazar,2007). A feminist critique of gendered social practices has the aim of effecting social transformation.

The following are the principles of CDA that form the basis for gender language research (Wodak, 2008, p. 197):

1. Critical research on gender should challenge simplistic dichotomies: the whole range of gendered identities in context needs to be considered.
2. Gender should be related to social class, ethnicity, profession culture, religion, and so forth following the proposal to study multiple public spaces and genres related to social problems. Gender is present as a more (or less) salient factor,

along with other factors; its specific relevance is context-dependent.

Foregrounding gender in a specific investigation or piece of research needs to be justified.

3. Gender relations need to be studied over time and space. They change, due to socio-political developments.
4. Gender can be viewed as an ideological construct. However, many material practices are also involved. Due to context, ideologies are often in stark contrast to material practices, which depend on complex decision-making.
5. Critical studies of gender relations should aim at deconstructing the hegemony and symbolic violence of gender in socio-political contexts. Often gender is inherently linked to other identities and subject positions.

This study utilised a thematic analysis method to identify and analyse the patterns or themes within the data in the form of coding. Thematic analysis gives rich and detail description to the data set (Boyatzis, 1998) and also freedom and flexibility in determining the themes within the data (Braun & Clarke, 2006; Flick, 2006; Ryan & Bernard, 2000). There are two kinds of thematic analysis: inductive (Frith & Gleeson, 2004) and deductive (Hayes, 1997). In inductive thematic analysis, the themes are identified within the meaning of the data; there is no attempt to fit them into a pre-existing coding frame or the researcher's analytical preconceptions (Braun & Clarke, 2006). Hence, this type of analysis is more data-driven. By comparison, in deductive thematic analysis the themes of the analysis are set early, based either on a theory or the researcher's analytical interests (Hayes, 1997). This approach is theory-driven. Similar to that of Mullany's research (2006, 2007), the present study employed both inductive and deductive thematic analyses to fit with the method of linguistic ethnography. Based on this approach the codes and themes are based on their frequency of occurrence within interviews and strengthened the generalisability of findings.

Rigorous statistical interpretations are advocated by Takano (2005) which assist with validating the qualitative findings and reaching legitimate interpretations of the findings.

The second theory, employed in analysing the audio recordings, was proposed by Brown and Levinson (1987) and involved two politeness strategies: positive and negative. Positive politeness is a way of expressing concern, solidarity or closeness and appears in a number of linguistic strategies such as using inclusive identity markers, using humour, showing sympathy, and giving complements (Brown & Levinson, 1987). Negative politeness (see Chapter 2) shows the distance which exists between the speakers and includes such as giving deference, impersonalising, being indirect (Brown & Levinson, 1987). Positive and negative politeness strategies are strategies that make sure that there is cooperation between the speaker and the hearer. Any acts that potentially threaten someone's face are called Face Threatening Acts (FTA) (Brown & Levinson, 1987).

The discursive approach was employed to accommodate critiques (Eelen, 1999, 2001; Watts, 2003) of Brown and Levinson (1987) politeness strategies. Many researchers (Al-Adaileh, 2007; Hsieh, 2009; Shih, 2007), although agreeing with the critiques, somehow go back to Brown and Levinson (1987) because they feel that the discursive approach is too difficult to use in data analysis (Holmes, 2005). It seems nebulous and unsystematic and it is very difficult to know how to go about analysing the interactions (Holmes, 2005, 2007). However, a discursive approach is believed suitable for analysing politeness data, especially politeness as gender identity (Mills, 2003; van der Bom & Mills, 2015). It focuses on the way politeness is influenced by contextual factors such as religion and politics, and how power impacts on these relations. While Brown and Levinson (1987) have provided a useful analytic framework for identifying politeness strategies, the discursive approach takes into account local, context-focused, and qualitative analyses (van der Bom & Mills, 2015). The blend of analytic approaches contributed to the validity of the analysis.

### **3.14 Chapter summary**

The present study investigated strategies that male and female managers employ during business meetings. The research methods applied were mainly qualitative, with quantitative analysis used to support the results. The study was ethnographic, employing linguistic ethnography as its methodology because the researcher was interested in examining the shared patterns of behaviour, beliefs, and language of the study participants. To align with ethnographic research, the study utilised participant observations, natural data (audio) recording, field notes, and semi-structured interviews. There were 20 managers and 40 subordinates selected as research subjects of the study. The managers selected were those who had been living in Jakarta for more than ten years in order to avoid any interference of factors relating to the different ethnic groups because Indonesia is a multicultural country. Javanese is the dominant culture in the context of this study and the majority of managers in the study were Muslim.

The next chapter focused on the findings of the interviews held with the managers and subordinates. It is divided into four sections based on the themes revealed in the interviews: the kinds of manager based on the managers' perceptions, the characteristics of a good manager, male managers' characteristics, and female managers' characteristics.

*“Gender is a fundamental that shapes all social interactions”*

*-Feminist reflections (The Society Pages, 2014)*

#### **4.1 Introduction**

This is the first of two chapters reporting the findings of the study. Specifically it presents the findings from the interviews of 60 participants, including ten male and ten female managers, and forty subordinates that is two subordinates of each manager (one male and one female). In presenting the results the focus is on answering the research questions relating to the perceptions of male and female managers about the characteristics of a good leader. Also explained are the perceptions of male and female managers and their subordinates about the male and female managers’ leadership styles, and whether the perceptions differ depending on gender. The findings provide information about the kind of leadership styles used by Indonesian managers, both male and female, in business meetings. These are in four sections: leadership style of the managers in section 4.2, the leadership style of a good leader in section 4.3, male managers’ leadership style in section 4.4, female managers’ leadership style in section 4.5 and the chapter is summarised in section 4.6.

Responses to the interview questions about the leadership styles were used to draw conclusions in this section. The participants in the interviews mentioned thirteen different leadership styles, but only the five most commonly mentioned styles are discussed in this thesis (see Table 4.1) in order to be able to provide a focused analysis and thorough discussion on each theme. The decision to count the instances/themes was a reason for justifying the choice because the ones selected were the themes most frequently mentioned by the participants in the interviews and the themes mostly used in the recorded meetings.

For each section, two different charts are presented according to the two groups of participants (males and female leaders) to give a visual comparison of the results and the similarities and differences. This information is used to guide the qualitative analysis. Group 1 consists of male managers (MM) and male subordinates (MS) and Group 2 comprises female managers (FM) and female subordinates (FS). The terms leader, manager and superior are considered synonymous for the purpose of this thesis, as are the terms leadership styles and characteristics. The gender terms men and males are also used as synonyms in this thesis, as are the gender terms women and females.

**Table 4.1: Indonesian managers' leadership styles**

<b>The managers' self-professed leadership style</b>	<b>MM</b>	<b>MS</b>	<b>FM</b>	<b>FS</b>	<b>TOTAL</b>
1. BEING NURTURING AND CARING	10	21	10	18	59
2. BEING DEMOCRATIC	9	12	7	12	40
3. BEING A GOOD MENTOR	6	11	8	8	33
4. BEING PROFESSIONAL	8	8	8	9	33
5. BEING DECISIVE	3	5	7	3	18
<b>The leadership style of a good manager</b>	<b>MM</b>	<b>MS</b>	<b>FM</b>	<b>FS</b>	<b>TOTAL</b>
1. BEING NURTURING AND CARING	5	8	4	8	25
2. BEING DEMOCRATIC	6	10	3	5	24
3. FOLLOWING POLITENESS STRATEGIES	6	9	1	9	25
4. FOLLOWING RELIGIOUS BELIEFS	7	12	0	0	19
5. BEING VISIONARY	3	3	4	5	15
<b>Male managers' leadership style</b>	<b>MM</b>	<b>MS</b>	<b>FM</b>	<b>FS</b>	<b>TOTAL</b>
1. BEING NURTURING AND CARING	10	9	0	11	30
2. THINKING STRATEGICALLY	8	5	4	10	27
3. BEING DEMOCRATIC	9	5	1	11	26
4. BEING A GOOD MENTOR	3	4	1	6	14
5. FOLLOWING RELIGIOUS BELIEFS	5	2	2	4	13
<b>Female managers' leadership style</b>	<b>MM</b>	<b>MS</b>	<b>FM</b>	<b>FS</b>	<b>TOTAL</b>
1. BEING WEAK	7	16	6	11	40
2. BEING NURTURING AND CARING	1	14	10	11	36
3. DOING THE JOB OF OTHERS	0	3	2	0	5
4. FINDING IT HARD TO FOCUS	4	3	3	5	15
5. NOT BEING TREATED EQUAL TO MEN	6	10	7	10	33

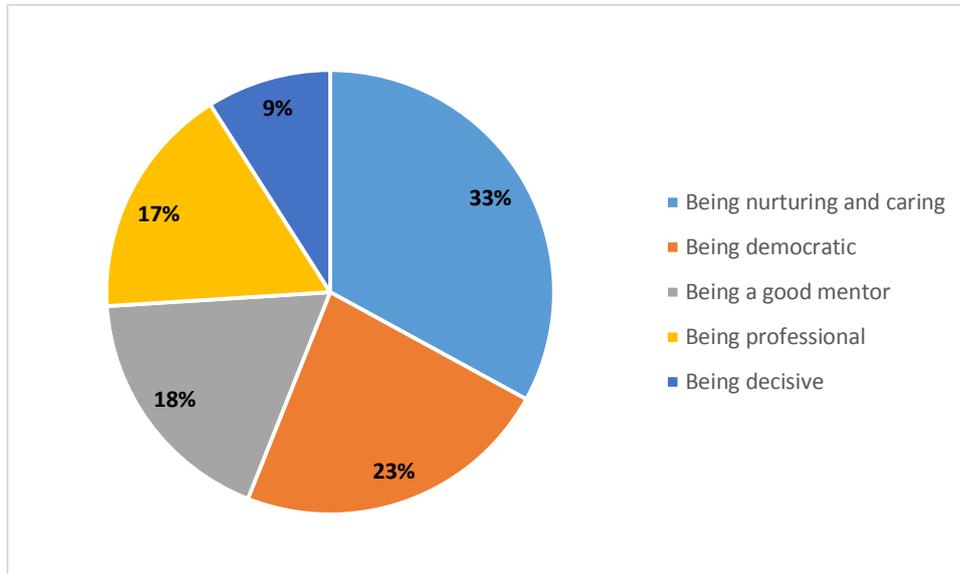
## 4.2 Indonesian managers' leadership styles

The participants in the interviews referred to thirteen leadership styles of the male and female managers. Five leadership styles were selected for detailed analysis. They were: being nurturing and caring, being decisive, being democratic, being a good mentor, being professional, following politeness strategies, following religious beliefs, being visionary, thinking strategically, being weak, doing the job of others, finding it hard to focus, and not being treated equal to men. The author only selected five out of thirteen leadership styles mentioned in the interviews in order to be able to provide a focused analysis and thorough discussion on each theme. The decision to count the instances/themes was a reason for justifying the choice because the ones selected were the themes most frequently mentioned by the participants in the interviews and the themes mostly used in the recorded meetings. As mentioned in the methodology section, the characteristics that were mentioned in one or two interviews do not provide sufficient justification/basis for claiming this is a typical characteristic of these managers (Takano, 2005; Silverman, 2001). Hence, the additional leadership features were listed but not explained. The use of both quantitative and qualitative methods strengthened the data analysis and this is mentioned in the methodology chapter.

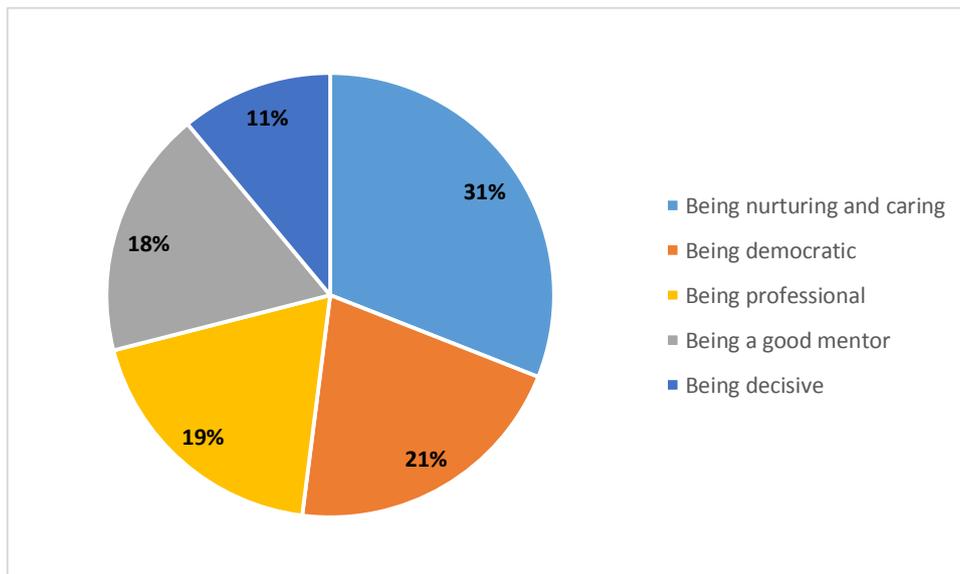
Other leadership styles which were not prominent but still mentioned in the interviews were that good leaders needed to be rational, detailed, respected because they are leaders, target oriented, motivated, and strict. Leadership characteristics which were discussed negatively were leaders who are followers and show no initiative, not detailed, multitasking, and neglect family because of work.

Chart 4.1 displays the most mentioned leadership styles of each gender in the interviews with the male managers and male subordinates. Chart 4.2 displays the most mentioned leadership styles of all male and female managers according to the female

managers and female subordinates interviewed. The results reveal that the male and female managers had similar conceptions of the leadership styles.



**Chart 4.1: Leadership styles according to male managers and male subordinates**



**Chart 4.2: Leadership styles according to female managers and female subordinates**

#### **4.2.1 Being nurturing and caring**

Being nurturing and caring was the most mentioned leadership style in the interviews. It was mentioned by 10 MM, 21 MS, 10 FM, and 18 FS. Nurturing and caring has been described as a human-oriented style of communication that is more communicative than the task-orientated leadership style (Giltinane, 2013). This strategy was further categorised into two sub-strategies by the interview respondents: being attentive and friendly, and adopting a family-like approach.

##### ***4.2.1.1 Being attentive and friendly***

Being attentive and friendly is an interpersonal skill shown by leaders who value closeness and nurture intimacy, especially in their interactions with their subordinates. Attentive and friendly managers are ones who show concern for the subordinates' feelings and want to be close to them.

The leaders explained that attentiveness was reflected in the managers' attention to the subordinates' feelings. One example provided was about one female manager who had to travel for work to another city with one of the subordinates while leaving the other working in the office. This meant that the one staying would not receive a salary bonus. The manager remained diplomatic and talked to the subordinate about having to stay. Her strategy of being attentive was appreciated by the subordinate. As the following excerpt shows:

Excerpt 1:

She distributes job evenly to both of us, her subordinates, so that we have no envy to each other. However, being diplomatic, she always asks for our understanding anytime she does not involve one of us in the job. She's worried that I will feel bad about it. I really appreciate her being thoughtful and we will just do our best in doing our responsibilities. (MSFM4-6)

Many managers organised social events to bring the team together, show their appreciation and offer an incentive to subordinates. The male manager quoted in excerpt 2 below employed this strategy. Although he is not Muslim, he showed his religious tolerance

by taking the subordinates to eat out to break their fast during Ramadan. According to a comment from the manager:

Excerpt 2:

As superiors, we sometimes need to sacrifice a little bit like buying the subordinates some food to eat together. Although it doesn't cost much, it shows our attention to the subordinates. We sometimes eat out and it is on me, like during the fasting month. I took them out to break their fast although I do not fast as I am not a Muslim. (MM9-4)

From the data it can be concluded that various strategies, such as showing concern for subordinates' needs, were employed by the managers in their efforts to be attentive. Both male and female managers claimed they were equally attentive to their subordinates, and many of their subordinates also agreed that male and female managers were equally attentive.

#### ***4.2.1.2 Adopting a family-like approach***

Adopting a family-like approach in the workplace involves the leader and subordinates adopting family-like roles. According to Suryani et al. (2012), with that practice the leader is considered as a father or mother and the subordinates are treated as children who need to be cared for and disciplined. Adopting a family like approach to leadership is sometimes labelled "benevolent paternalistic leadership" and it is frequently found in the Indonesian collectivist culture.

The family-like approach was mentioned by one MM, 13 MS, 7 FM, and 11 FS, although there was the suggestion that adopting a family-like approach was a metaphor used mainly by female leaders. However, male and female subordinates equally believed that their male and female managers treated them like family. Among the strategies of the managers, a family-like approach was often adopted to convey a 'tough love' message towards subordinates.

The only male manager to say he adopted a family-like approach said, "I treat subordinates as family. Here, we are really close to one another, like a big family" (Excerpt

3: MM2-10). He interpreted the close relationship they had in the office to be a family-like relationship. The implication is that the hierarchy between a boss and subordinates that is commonplace in Indonesian workplaces, does not exist in the workplace he leads.

In contrast to the male manager's family-like approach, the female managers' relationship was explained as a mother-child relationship. A female manager mentioned 'tough love' as her approach to her subordinates, "I am tough, but it's a tough love. Just like a mother's love to the children. I cuddle them first, and help them along doing their tasks" (Excerpt 4: FM9-24).

The motherly leader cares for their subordinates and lets them learn their job responsibilities independently. This is illustrated by a female subordinate of the female manager:

Excerpt 5:

She is motherly. She takes care of others. We don't feel like she gives us orders because she does it in a family-like interaction. We feel comfortable working with her and she is not bossy. She asks us nicely and many times lets us do things without being asked. This way we are trained to know our own responsibilities. (FSFM1-2)

From the data it can be concluded that adopting a family-like approach is the leadership style which allows the leaders and subordinates to feel close to one another, like in a family. The data shows that this leadership style was mainly attached to the female leaders and they were considered as mothers and the subordinates as children who needed to be cared for and disciplined.

Although capable of doing their jobs, employees still depend on the leader to give them attention and to protect and care for them. Because of the existing hierarchical culture in Indonesia, any attention by superiors to subordinates is highly appreciated. Indonesia has stratified social roles and distance is expected between people from different social status. As mentioned by Darwis (2004), Indonesian organisations are generally bureaucratic and

autocratic. This is part of the nation's social heritage and it establishes an authoritarian structure where rank and position are very important (Hofstede, 1993).

Attentiveness was also mentioned equally by male and female managers. According to Maseko and Proches (2013) attentive leaders are those who are people oriented, and have a high degree of closeness to their subordinates. One female manager in this current study paid attention to the welfare of her subordinates in order to increase their performance and her approach received positive feedback from the subordinates. This finding lends support to the results of similar studies on leadership, which point out that nurturing the subordinates in their professional development is a key aspect of leadership that leads to positive efforts from the subordinates in return (Pipe & Bortz, 2009). The findings here are also in line with Liang, Liu and Lin's (2013) comment that a characteristic communication approach is believed to contribute to increasing staff loyalty and improvement in individual performance.

Slightly more male than female managers claimed they were attentive and friendly to their subordinates. They admitted they were the ones treating subordinates as friends by being informal, personal and open to the subordinates. Being task oriented, the male managers explained that their attention to the subordinates was so that they could get the job done. However, an equal number of subordinates claimed that both their male and female managers were attentive and friendly. A possible reason is that being attentive and friendly is not considered 'natural' for males so that they may have felt the need to explain. By comparison, females tend to adopt a transformational leadership style, actually helping subordinates do their job. It has always been the women's nature to be attentive and friendly (Powell, 2010). It is not surprising then that some female managers did not think of this approach as something special to be mentioned in the interviews. In other words, the findings that male leaders are also attentive and friendly suggest that Indonesian male leaders do in

fact adopt such characteristics, and male leaders have started recognising and adopting female leadership characteristics.

Female managers, however, related a family-like leadership style to mother-child relationship. Being motherly is shown by applying ‘tough love’, being fussy and angry but also loving, and eliminating hierarchy, letting the subordinates know their responsibilities, fighting for the subordinates, being motherly, polite and tender.

Excerpt 6:

They just treat me as a grumpy mum. When I am angry, they don’t take it seriously as when their mum is angry with them. Mums are usually grumpy and we will be soon nice again. I also treat them like my children. I give them guidance. I am angry with them if needed. This leadership style works well for me and my subordinates (FM7-16)

These findings support previous work claiming that maternalistic leaders provide care, nurturance and guidance to employees in their professional and personal lives in a parental manner; in exchange, they expect loyalty and deference from employees (Ayca et al., 2013). The family-like leadership style was shown as a central characteristic of the female leaders. Several subordinates admitted that they accepted their female managers’ being ‘grumpy’ or ‘ordering them around’ because they considered the female managers as their mums and “Mums still love their children although they are angry“.

The way some male managers started the meeting represented a benevolent type of leader. The male manager’s action can be categorised as benevolent, a behaviour which is similar to the female manager acting as a ‘mother’ figure and being nurturing, caring and dependable, but also authoritative, demanding and disciplining (Suryani et al., 2012). The statement from a female subordinate who agreed with the way her manager let her subordinates learn their responsibilities without being told, also coincide with the benevolent/moral leadership style. This style is believed to be better than authoritarian leadership because it elicits the subordinates’ trust and triggers their motivation (M. Wu, Huang, & Chan, 2012).

Although more male leaders claimed themselves personal and friendly, they still kept a gap between themselves and their subordinates and were not too personal. They only talked about work, whereas female leaders said they were naturally personal and friendly. The different approach of the male and female managers relates to Eckert and McConnell-Ginet's (2013) dichotomy between males and females and how this influences the way they look at themselves. That the female managers' approach was more personal than males' in this study confirms Psychogio's (2007) research that pointed out that female leaders are much more capable than men of understanding people's needs and allowing them to satisfy their expectations and prospects through their jobs.

Adopting a family-like approach appeared to be more common among female leaders than males. However, male leaders practised this approach in their professional lives, particularly in the form of praying before starting the meetings while female leaders provided care, nurturance and guidance to employees in a personal way. The findings support previous research claiming that maternal leaders provide care, nurture and guidance to employees in their professional and personal lives in a parental manner and, in exchange, expect loyalty and deference from employees (Aycan et al., 2013). Praying before a meeting is an example of family like approach mentioned by a subordinate in the interview because it makes them feel closer to one another like in a family.

From the perspective of the New Order's legacy known as State of Ibumism, the benevolent paternalistic leadership of the *Bapak* (father) figure is demanding and authoritative (Suryakusuma, 2004). Yet, the nurturing quality that comes along with it may be associated with the contradictory role a female leader has to play in Indonesia: to perform like a *Bapak* (father) that is perceived as tough on the one hand, and to conform to their primary role as *Ibu* (mother) that is perceived as loving on the other (Suryakusuma, 2004). Different to that of women leaders, male leaders do not show such a dualistic quality in their

leadership. In fact, they have to make extra effort to be ‘caring’ and ‘nurturing’ although being ‘paternalistic’ is a natural leadership style for men.

#### **4.2.1.3 Summary**

From the data it can be concluded that various strategies, such as showing concern for the subordinates’ feelings and being close to them, were employed by the managers in their efforts to be attentive. Both male and female managers claimed they were equally attentive to their subordinates and many of their subordinates also agreed that male and female managers were equally attentive. A family-like approach, the leadership style in which the leader and subordinates feels close to one another, as in a family, was shown to be the leadership style mainly attached to the female leaders. They were considered as mothers and the subordinates as children who needed to be cared for and disciplined.

As demonstrated in Excerpt 1, the female manager felt the need to talk to the subordinate who would need to stay in the office while she travelled for work to another city. This supports Powell’s (2010) theory that it is in the women’s nature to be attentive and friendly. The findings also support Crawford’s (1995a) research suggesting that, universally, women have been portrayed as those who value cooperative, intimacy-enhancing speech styles.

Slightly more male than female managers acknowledged themselves as being attentive and friendly which could be seen as agreement with Powell’s (2010) and Crawford’s (1995a) research that found that female leaders are much more capable than males of understanding people’s needs.

The family-like leadership style was referred to differently between male and female participants. Only one male manager mentioned that he treated his subordinates like family by being close to them and doing activities together with his subordinates. But, by being

involved in doing their subordinates' jobs, the male managers showed that they cared for them just like family members caring for each other. This supports previous research claiming that the culture in the Indonesian workplace is collectivistic, and subordinates respect their leaders as their model of conduct (Suryani et al., 2012).

#### **4.2.2 Being democratic**

Being democratic is part of the transformational leadership style and involves open communication with the subordinates (E. D. Ferguson, 2011) whereas transactional leadership style is more autocratic. Slightly more male than female managers claimed that they were democratic (9 MM, 12 MS, 7 FM, and 12 FS) although the difference was not high. Several strategies were seen to indicate democratic leaders. In the interviews joint decision making and voting to resolve disagreement were noted.

##### **4.2.2.1 Joint decision making**

That decisions were made together in a team was mentioned by 25 participants in the interviews: nine MM, 10 MS, six FM, and 10 FS. More male than female managers claimed that they were the ones making collective decisions. However, more subordinates noted that it was the female managers who made collective decisions rather than the male managers.

A female manager pronounced, "I am the one who tries to accommodate various interests because here it is different than in many other places. In general, I am more democratic" (Excerpt 7: FM4-2). The researcher clarified after the interview that the female manager used the word "here" to refer to Indonesia and "any other places" to other countries. She meant that the Indonesian culture is different from other cultures in the sense that Indonesian leaders need to accommodate various interests in order to maintain friendly functional relationships with everyone. This is part of the Indonesian democratic culture called *musyawarah untuk mufakat* (mediation) that reflects a transformational leadership

style. In *Musyawarah untuk mufakat* (mediation), leaders accommodate various interests (Syukur & Bagshaw, 2013a).

The statement that pure democracy is not yet part of the culture in Indonesia was also acknowledged one time by a male manager. “Democratic leadership style is not always applicable as Indonesians are not used to democracy. Therefore, we need to combine it with the authoritarian style” (Excerpt 8: MM6-2). The fact that the male manager reported that he combined an authoritarian leadership style with democracy suggests that the Indonesian leadership style is changing from being autocratic to more democratic.

However, the democratic leadership style is already being practised by managers when making their decisions. One male manager added that he “trusts” his subordinates, and therefore, he listens to them and does not interfere too much. However, monitoring still needs to be done by the leaders.

Excerpt 9:

If we deal with professional staff with high competency, educationally and intellectually, we should listen more and take aspiration from subordinates. Just leave it to them as long as it is in line with the organisation’s goals. We just monitor. There is still a controlling function from the top. Don’t interfere too much, not too detailed. As long as everything runs well, it is okay. (MM5-12)

From the data it can be concluded that managers’ report that *Musyawarah untuk mufakat* (mediation), or leaders accommodating various interests in order to maintain a friendly relationship with everyone, is the Indonesian democratic culture and is practiced in this workplace.

#### **4.2.2.2 Voting to resolve disagreements**

Voting was an example of transformational leadership style practiced by democratic leaders in meetings to resolve disagreements. It was mentioned by nine MM, 12 MS, seven FM, and 12 FS in the interviews. The managers mentioned that voting was the last option for

finding a solution when there was a deadlock; a majority needed to be established to make a decision.

A female manager confessed:

Excerpt 10:

If arguments heat up in meetings, usually we vote to find the solution and the majority opinion will win. I follow whatever is decided in the vote although sometimes I disagree with it. It is taken as the last option. (FM8-10)

Male and female managers mentioned different ways of voting. Being practical, a male manager said that he asked his subordinates directly. As reported by one male manager: “If there is a deadlock of opinions, I decide to do the voting. I’ll ask them to raise their hands for each opinion” (Excerpt 11: MM5-12). A female manager asked her subordinates to sign next to their choice so that she could keep it and show it if anyone did not follow what had been decided. It was also her way to force her subordinates to be responsible for the decisions taken. She stated:

Excerpt 12:

Everyone’s opinion is appreciated. She even asks us to sign on the choices so that it will help her to make decisions. She also does the same way with any information she shares so that our signature on the paper will confirm that we have read the information and are aware of the decisions taken. If anyone does not follow the decision, she will show us the signature so that we’ll be more responsible (MSFM1-1-8)

As shown in the above excerpt, the female manager shared any information with her subordinates and asked them to sign as an indication that they were aware of the information. She also asked her subordinates to sign as confirmation that they agreed with the decision taken together in the meeting. The data presented above suggests that voting to resolve a disagreement was a method employed by the female manager to ensure that the subordinates took responsibility for the decision. This characteristic of the female manager supports Eagly et al. (1995) meta-analysis on men and women leaders. Women adopt a more democratic

leadership style and interpersonally-oriented style: they are helpful, friendly, available, and explain procedures, and tend to the morale and welfare of others.

From the data, it can be concluded that voting was the last choice used to resolve disagreements in the meeting. Kepner and Tregoe (1976) suggest that a systematic approach is needed to make decisions and solve problems. Voting is a systematic approach as it helps the leaders to make decisions that are favoured by the majority of the participants, and helps manage deadlocks in meetings. Voting can be taken directly, simply asking subordinates to raise their hands regarding their choices or, in written form by asking them to sign on their choices. The managers reported that they would follow whatever decision was agreed by most of the subordinates and reconsider any decisions they disapproved of.

The findings indicate that the managers had a form of democratic leadership style reflected in joint decision making and voting to resolve disagreements. This is in line with Eagly and Carli's (2007a) view of democratic characteristics: the collaborative behaviours of consulting, discussing, mediating, facilitating, and negotiating.

The findings also suggest that the Indonesian leadership style is still in transition between authoritarian and democratic. Indonesian managers learn about different ways to do things outside their country (Suryani et al., 2012). As confirmed by a female manager in Excerpt 6, "Indonesian culture is different to Western culture." The findings also support Noesjirwan's (1978) research that identified Indonesians' friendly relationships and peaceful lifestyle.

The statement of a female manager that "democracy is not yet part of the culture in Indonesia" and a similar statement from a male manager that "democratic leadership style is not always applicable as Indonesians are not used to democracy, therefore, we need to combine it with the authoritarian style" confirm Noesjirwan's (1978) findings. However, the

fact that the male manager combined democracy with an authoritarian leadership style shows that the Indonesian leadership style is gradually changing from autocratic to democratic.

To sum up, democracy is the leaders' second most favoured characteristic. It suits the tradition of the Indonesian people called *gotong royong* or mutual assistance (Syukur & Bagshaw, 2013a). This social interaction that is collective, consensual and cooperative has become the nature of Indonesian people. *Musyawarah* or consensus, technically used for decision making is a part of *gotong royong* (Syukur & Bagshaw, 2013a). Democratic is the characteristic most commonly applied in the process of leaders' decision making, regardless of whether they are male or female.

#### **4.2.2.3 Summary**

There was agreement in this study that leaders employed characteristics of transformational leadership. Almost equal numbers of male and female managers claimed that they were democratic and this was confirmed by their subordinates. The finding indicates that the managers practice joint decision making with subordinates. From the data, it can be concluded that voting is the last choice to resolve disagreements in a meeting. Voting can be taken directly by asking the subordinates to raise their hands regarding their choice, or in written form by asking them to sign on their choice. The managers reported that they would follow whatever decisions agreed to by most of the subordinates, and reconsider any decisions the subordinates disapproved of. *Musyawarah untuk mufakat* (negotiation and agreement) is typically Indonesian democracy because it suits the culture. However, the managers found they needed to combine this with an authoritarian leadership style due to the benevolent paternalistic leadership style which is prevalent in the traditional Indonesian collectivist culture.

### **4.2.3 Being a good mentor**

Mentoring is defined as the deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the agreed-upon goal of having the lesser skilled person grow and develop specific competencies (Murray, 1991). Six MM 11 MS, eight FM and eight FS in the interviews agreed that the managers gave motivation to the subordinates. Slightly more female managers said that they considered themselves better mentors than the male managers. However, while more subordinates indicated that male managers were better mentors, there was general consensus that both males and females were good mentors.

#### ***4.2.3.1 Challenging the subordinates' potential***

Managers need to boost the ability of their subordinates to ensure they are performing to their maximum potential. This subtheme was mentioned by two MM, five MS, eight FM, and two FS. It was a recurrent theme but referred to by female leaders more than males, and supported by more male subordinates than female subordinates

One female manager provided an illustration of this; she wanted her subordinates to improve their job performance.

Excerpt 13:

I try to make my staff work optimally. If at first their performance of the subordinates is 6, if possible it turns to be 8. We have to know how to make them work optimally. Each of them has his/her own capabilities and I need to make them work optimally based on their potential capabilities. (FM2-8)

Different managers have different objectives driving them to develop their subordinates' potential. A female manager commented that she trained her subordinates so that someday they would be leaders. According to her, she repeatedly told her subordinates, "In two years from now, I'll be leaving and you'll be on your own" (Excerpt 14:FM4-28).

Cross-gender mentoring was a problem according to one female manager:

Excerpt 15:

I have problems with my male subordinates, I wonder why. Many times, I feel like they do not listen to me. Maybe it is because I am a female leader. For example, they refused when I asked them to go to a seminar. I want them to improve themselves. Therefore, I begged my superiors to pay for it so that my subordinates will get the opportunity to improve their skills. But what happened was, they refused and gave me excuses not to go. I cannot understand that. They were supposed to be glad to get the chance to go to seminars. I let them do that twice and on the third time they refused, I finally could not tolerate it anymore and brought the subject to the meeting. I told them that I don't want to hear them saying "No" when I ask them to go to seminars. It's for their benefit, not mine. Other managers will not give them any more chance once they refused to go. (FM1-4)

The female manager in the interview as represented in Excerpt 15 above explained that her subordinates were lazy to study again although she encouraged and fed the subordinates' potential by sending employees to seminars to improve their skills. She was actually upset because they had the courage to say 'no.' However, she did not interfere at the time. When the behaviour was repeated, she brought the matter to their attention and was much more assertive and firm with the male employees.

#### **4.2.3.2 *Being a good role model***

Subordinates need to respect their superior. To earn the respect, a manager needs to be a role model. Being a role model is also in a way, being a good mentor. This subtheme was mentioned by four MM, six MS, one FM and six FS. It was claimed to be so equally by both male and female leaders (see Table 1).

There are many strategies involved in being a good role model to subordinates, such as helping them to work as a team. Even cleaning the toilet (in Indonesia, cleaners are a low paid and have an unrespected job) is an example of being a good role model. A female manager elaborated:

Excerpt 16:

Once, an office boy was sick and no one cleaned the toilet. The toilet needs to be cleaned as we want to have a good image. So, I cleaned the toilet myself as my way of setting an example to the subordinates that we don't need to be choosy in our job because we work in a team. That's my approach. As a team we help each other. Then, when the office boy got sick

again, one supervisor under me did it, cleaning the toilet as I did before. This is really the characteristic of the subordinates in Indonesia. They tend to follow their superior. As a leader, you do the talk, not only preach to the subordinates. (FM7-22)

Indonesians are spoilt by cheap labour. Janitors usually serve other employees at work, especially those of a high rank like managers. One female subordinate of a female manager agreed that her female manager was a role model who did not ask for help from janitors.

Excerpt 17:

She is the type of leader who has strong leadership. She gives examples and is willing to work together with subordinates, not just ordering them around. She always prepares everything by herself before the meetings. We learn from her and respect her as our leader... She is a role model so that her subordinates will do the same. (FSFM7-1-2)

Coming on time to work is another way of being a role model as was explained by a male manager. He revealed that he wanted to set a good example to his subordinates because according to him, "the brain is still fresh in the morning." Therefore, he left his house very early so that he was already in the office at 5 a.m. He even did his morning prayer in the office because he lived far from the office and the morning traffic was terrible. According to him, "Giving a good example is also important, for example being on time. You can check the time I come here every day. I don't want to brag myself, but not like others, I am already in the office at 5 a.m. The brain is still fresh in the morning" (Excerpt 18:MM3-10).

Although Indonesian leaders are respected because of their higher rank, they still need to show their qualities as good leaders in order to gain genuine respect. Otherwise, the subordinates only show their respect in the office and talk behind the leaders back out of the office. The way the Indonesian leaders show respect to others in the low hierarchy at work is by respecting and valuing others as shown in the excerpt below:

Excerpt 19:

Leaders are respected as long as they give good examples and are good role models to their subordinates. If the leaders don't do the right thing, I am afraid, they will lose respect. It goes the other way around. Even a kind hearted responsible cleaning service will gain

respect. We are equal in the eyes of God. I know that my staffs respect me because I heard that they say good things about me to their friends out of the office. If we appreciate them, we will get the respect. (MM10-20)

The findings suggest that being a good role model covers showing the subordinates that if they are needed, they have to do others' tasks, do things by themselves and be on time.

#### **4.2.3.3 *Giving directions and feedback***

Good mentors, according to the participants in the interviews, need to give good directions and feedback. This subtheme was mentioned by three MM, three MS, two FM and four FS.

Giving guidance needs to be done step by step. A male manager reported that he gave his subordinates responsibilities, and directions and training as needed. If the subordinates ignored the job, they suffered consequences.

Excerpt 20:

We can give them tasks and directions to do according to their responsibilities based on the plan that we have agreed together in meetings. Then we need to monitor. The persuasive approach needs to be given, like we talk to them and discuss things like in a family. We keep on monitoring them until we see the final result. If in the allocated time, the subordinates can do the job well, we give them support and other tasks that we think they are capable of doing. But if they cannot do the task, we need to help them and talk to them so that the job is done. If they still don't do the job, we need to judge whether the job is not done because of their lack of capabilities or because they do not want to do it. If it is because of their lack of competence, we can help them or send them to have a training needed. However, if it is just because of them being unreasonable not wanting to do the job, we need to be firm. We need to make decision whether we still need them here or we need to send them to work in another department to find a more suitable work for them. (MM9-4)

Directions were given for doing administrative work, solving problems, and interacting and, these were all for the purposes of recognising strengths and weaknesses, working in a team, managing emotions and sharing knowledge with subordinates. Managers had to give guidance anytime it was needed and let the subordinates suffer the consequences if they were not receptive.

The way female and male managers approached the subordinates to give directions was different:

Excerpt 21:

I prefer to use a more informal approach when I give directions to my subordinates. I like to go personally to them and talk to them about their problems, even personal problem. It's better if I go to them than calling them to come to my office like other male managers. I don't want to be bossy although I am their superior. Men tend to keep the gap with the subordinates. They do not want to be too close. They just talk as needed and are professional. This is not right. How can they be mentors to their subordinates if they are not close to them? The leaders need to show that they care for the subordinates, even for their personal problems. Men cannot do this. They especially take a distance from the female subordinates, just like Mr. H who talks if needed to his female subordinates. (FM6-4)

The female manager articulated that unlike her male colleagues, she liked to go to the subordinates' desk to give directions. Being personal was her mentoring strategy in order not to seem bossy. She compared her mentoring strategy to the strategy of her male colleagues who, according to her, kept a distance from the subordinates. The male managers, according to her, only talked to the subordinates if needed.

From the data presented above, it can be concluded that the leaders' mentoring strategies include: challenging subordinates' potential; being a role model and giving directions; and providing feedback and input. Challenging the subordinates' potential was included by more female managers while being a role model was included by more male managers.

More female managers claimed they were challenging the subordinates' potential possibly because they had to prove that they had reached their potential and they wanted their subordinates to do the same in order to bring success to the workplace. Women managers had worked hard to achieve competences and recognition in a male-dominated world. Such thinking is supported by Eagly and Carli's (2007a) evidence from the United States indicating that, despite all the challenges, women have gradually come to surpass men in education, now earning 58% of bachelor's degrees as well as the majority of advanced

degrees. While male leaders tend to be more general, giving jobs to the subordinates that they can handle, female managers cadre the subordinates, and are detailed in mentoring them, using tight scheduling and making sure that everything is done on time. They measure their subordinates' abilities and push them to the limits. These findings are also in line with Gerdes' (2010) theory that men and women superiors are different: women have nurturing style characteristics which are different from their typical male colleagues, and it is these special characteristics that help them reach their success.

That more male managers claimed to be better role models to their subordinates is in line with Gurian and Annis' (2008, pp. 60-61) theory, based on their research into scientists around the world who worked for their management training corporations. Despite the criticisms of this study, neurolinguistics research is used here to support the findings and interpretation of this research. The view of this paper is that research in other fields can provide new insights into the phenomenon of male and female leadership styles. Gurian and Annis concluded that male leaders tend to be more 'prescriptive' and female leaders more 'descriptive' in their management. Being 'prescriptive', means male leaders prescribe, direct, and tell people what to do and do so more aggressively. Being 'descriptive', female leaders describe what they are looking for, and spend more time detailing to employees while at the same time hearing from them on how to accomplish the goal (Gurian & Annis, 2008). Female leaders spend more time in building relationship which is not unexpected because they have double the verbal capacities of men in their brains. This theory explains why, unlike male managers, the female managers in the interviews did not mention that they were mentoring their subordinates. It was something that was done naturally.

Cross-gender mentoring seems to be a problem for Indonesian leaders. As commented by a female subordinate of a male manager, her manager tended to be careful when talking to her and the other female subordinates. By comparison, he was more direct to

his male subordinates. The finding indicates that managers and subordinates when there is agenda difference between them, have different characteristics, and managers need to be aware of this and approach the different genders differently. What is appropriate behaviour reflects traditional religious beliefs and cultural constraints too. The male and female cannot touch and get close to each other unless they are blood related. Therefore, men and women must keep their distance. This affects cross gender mentoring when male managers have to interact with female subordinates. The findings support Ensher and Murphy's (1997) findings that liking, mentoring and having satisfactory contact with mentors were higher when subordinates perceived themselves as more similar to their mentors.

In Excerpt 14, the female manager's complaints that she had had a hard time mentoring male subordinates are in line with Tannen's remarks when interviewed by Koonce (1997). According to Tannen, women who manage men need to be aware of the fact that many men are sensitive to being told what to do by women (Koonce, 1997). And this explains why male subordinates tend to be troublemakers under the supervision of female leaders. As reported by the female manager in Excerpt 14, tough subordinates are mostly male and they have easy ways to do their jobs. Therefore, the leaders need to find ways to deal with this issue and among others, by using politeness strategies.

#### ***4.2.3.4 Summary***

Among the male and female managers and their subordinates there was general consensus that both males and females were good mentors. From the data presented above, it can be concluded that the mentoring strategies used by the leaders were: challenging subordinates' potential; acting as a role model and giving directions; and providing feedback and input. Challenging the subordinates' potential was referred to more by female managers, while being a role model was mentioned by more male managers. In addition, female

managers were seen as being personal in their mentoring approach whereas male managers were perceived to keeping a distance from the female subordinates but this was obviously an approach that was appropriate given the religious beliefs and culture of the workplace.

#### **4.2.4 Being professional**

S. W. Wu, Tsai, Hsieh, and Chen (2013) defined professional leaders as those who obey the ethics of the workplace, enhance performance, promote efficiency in the workplace, and achieve the goals of the organisation. Stanton (1978) noted that professional leaders are expected to act beyond their personality traits, especially when they make workplace decisions: they must be fair to their subordinates and do what is best for the divisions they are in charge of. They also need to be aware of the consequences of any decisions they make, especially when the decisions relate to personnel matters given the current trends in the legal and societal environments.

That leaders are expected to be professional was mentioned by eight male and also eight female managers: and it was a view supported by eight male and nine female subordinates. However, many subordinates mentioned that female managers were more professional than male managers. This might indicate that female managers take their roles as professional leaders seriously. The strategies that were recognised as being professional were those of: being fair to subordinates, being firm, and being focused.

##### ***4.2.4.1 Being fair to subordinates***

Being fair to subordinates was noted by six MM, three MS, five FM, and four FS. The data shows that several more male managers claimed they were fair to their subordinates compared to the number of female managers making the claim. In contrast, though, almost all subordinates saw female managers as fair, but no one mentioned fairness in regards to male

managers. The male managers' perceptions that they were fair did not seem to be a view held by their subordinates, which is an interesting finding.

One male manager who was against multi-tasking thought there should be a balance between the tasks delegated to the subordinates and the rewards they earned. He was concerned that those who worked above and beyond their duties earned the same standard salary as their colleagues who worked less. According to him, it is not natural to have one person handling many jobs without additional incentives. As he explained: "The leader must be fair. Being fair should be understood as being proportional, not everyone will get the same share in incentives or responsibilities. One will have the right to get more if he has more responsibilities" (Excerpt 22: MM2-2).

A similar comment came from a female subordinate regarding a female manager. She confirmed that her female manager treated everyone the same in her meeting. There was no discrepancy between subordinates, "She treats everyone the same, being extremely careful. She also said that everyone has preference. I can see that she considers us the same" (Excerpt 23: FSFM4-2-12).

Another female manager agreed that there needed to be a balance. She explained that the reward system in her workplace needed to be reformulated. She tried to help the subordinates by giving them incentives in addition to their salary. Additional income to the basic salary is significant, especially for junior staff because their take home pay is very low. The following excerpt demonstrates this manager's attention to her subordinates.

Excerpt 24:

The first thing I did after being appointed in this position was checking on my subordinates' salary. I do not want big gap in salary between us, pushing them to work and ignoring how much they get every month. I paid attention to their salary, incentives and status at work. They needed to be promoted, from the middle staff positions into senior staff so that their salary would be increased. Then, they started to get incentives for any projects they handle. (FM2-6)

From the findings it can be seen that the balance between achievement and reward is a matter of concern for Indonesian managers. Otherwise, they would not have the heart to demand more from their subordinates because they are paid so little. What happens in practice is that the subordinates are asked to do more than one job without additional incentives. This is not what professional leaders should do to their subordinates.

#### **4.2.4.2 *Being firm***

The need to be firm, especially in handling ‘tough’ subordinates, was mentioned by four MM, four MS, two FM and six FS in the interviews. Tough subordinates often tried to find short-cuts, ignored instruction from their managers, and were not self-disciplined.

In order to teach her “lazy male subordinates” to do their jobs appropriately, one female manager pointed out that she needed to be firm. She explained that she had a hard time handling her male subordinates:

Excerpt 25:

In many cases, I think I am quite firm. For example, I made a letter to my superior asking for money to be given to journalists’ who cover our activities in this institution. But instead of using other journalists, I assigned my staff to do the job. This is my way to help him get more income other than his basic salary. I asked for the reports after that to make sure that he did his job well. What happened was my male subordinate gave the report directly to the finance department so that he would get the money quickly. That’s not okay. I told him to take the report back and rewrite the report exactly the way I told him to. It needs to be a good report, not only in a form of receipts collected to ask for reimbursement. We do this based on the standard I’ve made. I educate him to work professionally. The finance department will not have any problem giving them the money as long as there are the receipts as the proof, but this is not right. He needs to learn to do it better, to make a good report on any activities he’s responsible for. (FM2-3)

A female subordinate confirmed that her male manager was being firm in disciplining his subordinates. As recorded:

Excerpt 26:

One of our drivers was not being honest when filling out the home time form. My manager then talked to the driver and gave him another chance. But then, the driver still did the same mistake so that he was then laid off. (Excerpt 25: FSMM4-1-10)

The data indicated that being firm is a strategy needed by the managers to teach difficult subordinates discipline. Otherwise, the subordinates ignore their managers and continue to make the same mistakes. However, before giving the subordinates any sanction, the managers do talk to them and give them clear instructions.

One female manager admitted her sensitivity made her more tolerant and not firm towards her subordinates. According to this interviewee, she needed to consider many things before making her decisions and therefore, she was more tolerant of the subordinates' situation. She admitted that she also tended to be emotional, and this led to apparent indecisiveness because she made case by case decisions. She also acknowledged that she felt uncomfortable punishing her subordinates.

Excerpt 27:

Female leaders including me many times are being sensitive so that we are not being logical and not consistent. Maybe it's because we have so many things to put into consideration so that we tend to be more tolerant and not following the regulation. We are also easily touched by any situation and react to something spontaneously. The decisions are made on a case by case basis so we cannot be strict. Unfortunately, it is in the female nature to use their feelings more (than males). Being sensitive, we use our feeling more in making decisions. For example, we will feel uncomfortable to give punishment to the subordinates. (FM8-18)

#### **4.2.4.3 *Being focused***

Being focused is another strategy of leaders mentioned by managers of both genders: four MM, three MS, one FM, and four FS. More male managers reported that they were focused in handling their jobs and this was agreed by both the male and female subordinates. There was a hint that female managers had a hard time focusing on a single thing while trying to pay attention to many other things that seemed unrelated to the problem.

One male manager considered being professional was not letting problems that managers have at home influence their performance at work. He gave an interesting analogy: in the office, leaders are like actors and actresses who do not show their true feelings.

Excerpt 28:

We need to leave whatever happens at home and come to the office with the new energy. It is just like a film setting. It's okay to put on masks. Although we have problems at home, we have to be able to be focus at work. Although we have problems at home, here we have to keep on smiling. This is harder for female leaders than males. Male leaders are more professional. They hide their feelings better. (MM3-8)

Males appear to be using stereotypical perceptions of female managers; the males point out that "they are not focused." However, female managers and subordinates agreed that personal problems are likely to affect both males and females. "Being moody can also happen to males as they can have problems at home too so when they come to the office they are not in a good mood" (Excerpt 29: FM10-14).

The data indicate that it is natural not to be focused all the time, and this applies to male as well as female managers. While the male managers seemed able to pretend that nothing was wrong and focus on their jobs, female managers noted that males as well as females can have problems at home that influence their work performance. Their sensitivity and emotional nature allows them to understand subordinates better and treat them with respect.

#### ***4.2.4.4 Summary***

As a leadership style, being professional was categorised as: being fair to subordinates, being firm, and not letting home problems influence work performance. The equal number of claims from both genders, and the fact that more subordinates claimed that female managers were being professional, shows that female managers are as professional as male managers and take their role seriously in the workplace. It seems that they are able to manage the 'double role' that modern Indonesian women are expected to have, that is the reproductive and productive role (M. Ford & Parker, 2008). Yet, it is still the case that the reproductive role is the Indonesian women's main obligation: serving husbands and children is valued more than earning money for the family (M. Ford & Parker, 2008).

The findings confirm that managers hold stereotypical perceptions of good leadership, that male managers are firmer than females. In much current usage, the concept 'feminine' and 'femininity' typically evoke negative connotation, according to Holmes and Schnurr (2006, p. 31), this notion could be "reinterpreted positively using an approach which frames doing femininity at work as a normal, unmarked and effective behaviour in many contexts." The terms 'feminine' and 'femininity' are also perceived as negative in Indonesia. Leadership has been defined based on male norms, thus not allowing feminine characteristics and behaviour to be interpreted positively.

Another 'feminine' characteristic is building relationships. A female manager can use the relationship approach to talk to her subordinates and so avoid some problems at work. This is in line with Gurian and Annis's (2008) statement that female leaders will spend more time in building relationship because they are better able to do so.

#### **4.2.5 Being decisive**

Being able to make decisions is essential for a leader according to Simon (2006). In order to make appropriate decisions, leaders need to be open to ambivalence, especially when making complicated decisions that mean they need to remain open to new information (Simon, 2006). That the managers were being decisive was agreed by three MM, five MS, seven FM and three MM. However, female managers, stressed this characteristic more than males.

According to one female manager, the ability to make a decision was important and included making daring decisions. She elaborated that she needed to be brave in making decisions and also be determined to make her own decisions even though others might disagree with her. Also, there were some decisions that leaders know better than their subordinates.

Excerpt 30:

It is important that I am able to decide something. Although my type is to embrace all the subordinates, there are some decisions that they don't have a say because I know the real condition. According to many people, my decisions are daring decisions. It means that I

don't hesitate to make hard decisions that forced me to face lots of people higher than myself in terms of positions. I am not afraid to say anything I think is right. (FM3-2)

Another female manager gave the analogy of a leader being as a captain of a ship. She preferred to discuss problems together with her subordinates before making the final decisions. As articulated by the female manager,

Excerpt 31:

A leader is just like a captain of a ship that gives commands and makes decisions no matter how risky the decisions are. Having different opinions is acceptable because we as human beings are different. But we need to have one goal together. That is why we need to discuss the problem together. It is the leader of the meeting who makes the final decision based on the different arguments. (FM6-12)

Good leaders were also seen as needing to be able to make challenging or risky decisions. In some circumstances they had to make their own decisions because they knew the real conditions. At other times, they asked for the subordinates' opinions before making final decisions. Excerpt 29 and 30 show that the female leaders could be very decisive at times when they thought they knew best. They also respected democracy, so discussed problems with their subordinates.

#### **4.2.6 The top five most mentioned leadership styles according to the male and female managers**

**Table 4.2: The five most mentioned leadership styles according to the male and female managers**

<b>No.</b>	<b>Female managers</b>	<b>Male managers</b>
1.	Being democratic	Being democratic
2.	Being nurturing and caring	Being nurturing and caring
3.	Showing politeness	Thinking strategically
4.	Being decisive	Being professional
5.	Finding it hard to focus	Following religious beliefs

Table 4.2 displays the leadership styles according to the male and female managers. Participants were asked about the characteristics of good leaders. The five most mentioned characteristics of good leadership were analysed according to gender and the results are interesting. The managers' perceptions are intertwined with the male and female roles in Indonesian culture. It was found that nurturing and caring, and a democratic style were the highest priorities in effective leadership. But, female and male managers perceived themselves differently. Female managers valued and practised politeness strategies, and decisiveness, and they stated that they found it hard to focus. Male managers described themselves as thinking strategically, being professional and following religious beliefs.

#### **4.2.7 Summary**

Both male and female managers claimed they were equally nurturing and caring of their subordinates, and this was supported by most of their subordinates. The male managers were nurturing and caring by sharing knowledge and working together with subordinates in a team whereas the female managers were so by being personal and informal. Almost equal numbers of male and female managers claimed that they were democratic and this was confirmed by their subordinates. *Musyawaharah untuk mufakat* (mediation) is typically Indonesian democracy because it suits the culture. However, the managers needed to combine it with an authoritarian leadership style due to the widespread practice of a benevolent paternalism which is nationally practiced as part of the Indonesian collectivist culture.

Slightly more female than male managers said that they were the better mentors. However, more subordinates both male and female, commented that male managers were the better mentors. A possible reason is, and this was raised by most male managers, they try to be good role models whereas female managers prefer to challenge a subordinate's potential. Male subordinates, especially were not happy being led by female leaders because, according

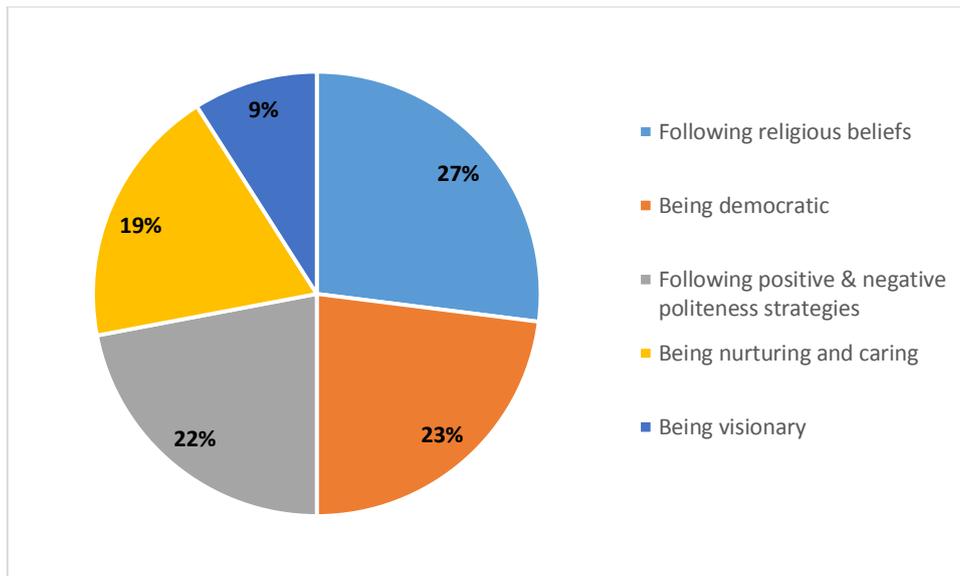
to religious belief, leaders must be males. This conflicting view could cause problems especially in cross-gender mentoring between female managers and male subordinates: male subordinates may not listen to their female leaders. In addition, cross-gender mentoring might also be experienced by male leaders because, in religious belief, males and females are taught to keep a distance and not work closely together.

As reflected in the interviews, female managers were as professional as male managers and took their role seriously in the workplace. Males considered female characteristics like being detailed and sensitive as negative, but females determined that these characteristics make them work better.

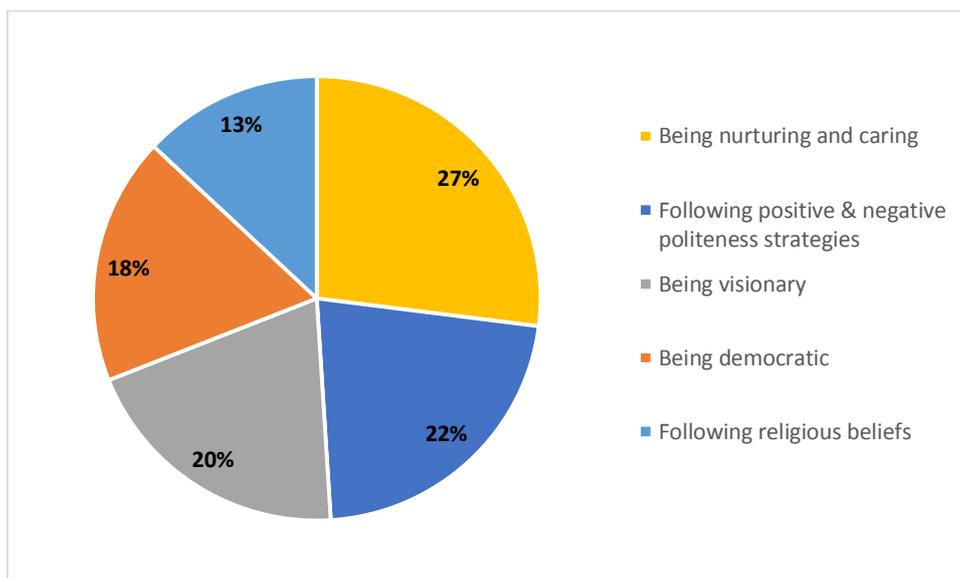
More female than male managers in the interviews stressed being decisive as a female manager's characteristic. The females claimed that they dared to make challenging and risky decisions as long as this was good for the organisation. However, they also discussed a problem with their subordinates before making the final decision. Unlike males, for females negotiations were about relationship building and, although they knew that they could be very decisive, they also knew they had to make sure that their decisions were supported by the subordinates.

### **4.3 Characteristics of a good leader**

The participants in the interviews mentioned the same five characteristics of a good leader. However, the priority given the leadership styles by the male participants was different from that of the female participants.



**Chart 4.3: Characteristics of a good leader according to male managers and male subordinates**



**Chart 4.4: Characteristics of a good leader according to female managers and female subordinates**

Charts 4.3 and 4.4 display the characteristics as explained by both male and female managers and their subordinates. Both groups of managers and subordinates agreed that characteristics of a good leader included being nurturing and caring, being democratic,

following politeness strategies, following religious beliefs, and being visionary. Following religious beliefs was rated as the most important feature of leadership for male managers and male subordinates, while for female managers and female subordinates being nurturing and caring was the most important. Being democratic was more important for male managers and male subordinates than it was for female managers and female subordinates. Both genders placed emphasis on polite behaviour equally. However, being visionary was reported by female managers and female subordinates as an important feature for a good leader, but was not mentioned by male managers or male subordinates.

#### **4.3.1 Being nurturing and caring**

Being nurturing and caring was considered a good leadership characteristics by five MM, eight MS, four FM and eight FS. No significant difference between male than female managers was found, suggesting that a good leader really does need to be nurturing and caring. Male and female subordinates equally claimed this as an important feature of a good leader.

Being attentive and friendly and having a family-like approach were also claimed to be characteristics of a good leader by six MM, seven MS, four FM and eight FS. An attentive and friendly leader was described by a male manager as being one who smiles at them and makes them feel appreciated. He suggested that everyone at the office needed to control their emotions regardless of what happened to get the job done. Otherwise, it would be very hard to work together, let alone to ask the subordinates to work overtime on weekends. He stated:

Excerpt 32:

I need to create conducive working atmosphere at work because the subordinates' emotion can be varied based on the external conditions like how it is at home, on the way to the office, the situation in the elevator, etc. I appreciate if one is being angry in the situation that makes him/her angry. In my situation, I need to reduce the emotional state. It is hard to control when we are angry. That's why we need to limit that so that we won't hurt others' feeling. If we hurt their feeling, we cannot go along with them anymore. Trust me. We cannot expect them to give us 100% of their efforts anymore if we hurt their feelings. My

subordinates are even willing to come on Saturdays, especially when we were making the system. Not all staffs here will sacrifice their Saturdays like that. But they will not do that if I hurt their feeling. (MM10-14)

One female manager noted that the leader needs to be just like parents to their children, that is they need to “look after” (Excerpt 33: FM4-6) and “embrace” their subordinates (Excerpt 34: FM9-16). This feature was discussed in detail in Section 4.2.1.

### **4.3.2 Being democratic**

Joint decision making was valued as a feature of a good leader by five MM, 10 MS, three FM, and five FS. There was a widely held perception that an ideal leader was one who listens, not one who made decisions on their own.

A female manager hinted that it was important to listen to subordinates’ opinions. She pointed out that, although the leaders could make their own decisions, input from subordinates was needed in order to earn their respect.

Excerpt 35:

If we make decisions without listening to the inputs from the subordinates, we are making the decisions for ourselves, not for all. That way, we cannot get the respect. If we want to be respected, we need to respect others. (FM6-24)

One male subordinate of a female leader mentioned that a leader needed to pay attention to the subordinates’ opinions. He emphasised that good relationships between managers and their subordinates was important. A good relationship would boost the communication between them so that when the managers needed to make decisions, the subordinates would give their best suggestions.

Excerpt 36:

The leaders need to be the ones who are accommodating so that we can have a two-way communication. Of course, we cannot deny that the leaders must give us instructions, but it is better if there is a communication between the leader and the subordinates so that the job can be done well. (MSFM8-1-8)

From the data gathered, the researcher can conclude that both male and female managers supported democratic leadership. It was considered important to have good and open communication. There was a need for managers to ask for their subordinates' opinions before making decisions so that the subordinates felt their opinions were appreciated. It was also a way to earn the subordinates' respect.

### **4.3.3 Adopting politeness strategies**

Adopting politeness strategies, especially negative politeness was, according to most an important quality of a good leader. This characteristic is specific to Indonesian culture as there is a cultural belief in which respect for older people and hierarchy is very important. This respect is demonstrated by the use of formal language, among other things. Comments on politeness were provided by five MM, ten MS, three FM, and five FS. The most commonly mentioned politeness strategies were being indirect, apologising, and being humorous. Being polite in Indonesia is shown particularly in the form of passive sentences, saying things indirectly, and showing respect by using deference for older people and those of higher rank.

#### **4.3.3.1 Being indirect**

One MM, seven MS, one FM and six FS said that managers were indirect. This was referred to by male and female managers equally. Indirectness was observed through the use of *tolong* (please), *bisa* (could you), *ya* (yes), or *kan?* (tag question) when managers gave instruction to their subordinates. Such expressions were used by the managers to modify or soften the requests.

However, one female subordinate of a male manager observed that her manager employed different mechanisms when he addressed male and female subordinates.

Excerpt 37:

His language to the male colleagues like Mr. J is more direct compared to when he talks to me and other female colleagues. Even when Mr. U asks me to do some tasks at work is in such a polite manner. He always says, “Could you please...?” and always ends with, “Thank you.” He doesn’t do that to the male ones. Sometimes I don’t get what he meant so that I ask J, my colleague to ask him to clarify. Maybe it’s their language that is the same so that they understand each other easily. He is closer to the male ones like to Mr. J and Mr. B. It’s different. When he comes to my office, he always refuses to take a seat unlike what he does with other male colleagues. I think he is being careful with the female ones. (FSMM2-2-8)

Unlike when talking to male subordinates, here the male manager was being indirect using a politeness expression when addressing the female subordinates. The evidence suggests that the male manager kept distance when talking to his female subordinates.

#### **4.3.3.2 Apologising**

Making an apology was the third most mentioned feature of a good leader. One female manager explained that the use of politeness had to be mutual. According to her, not doing the task asked by the leader is a gesture of disrespect. When it happened, she demanded an apology from the subordinates.

Excerpt 38:

I want my subordinates to treat me with respect. Therefore, I do not approve of their being impolite and if they do not do the task assigned to them. I do not approve of the way my new staff talks to me as it is not polite or if he doesn’t do the task assigned to him. May be I don’t tell him directly on the spot. May be I will ask his close friend or superior to talk to him and tell him that what he did is not right. Then suddenly he apologised. (FM1-4)

One subordinate of a female manager indicated that leaders did not apologise to subordinates when they made mistakes.

Excerpt 39:

Leaders need to learn to apologise. It’s always the staff who apologise to their managers and not the other way around. And if they do apologise, they do it in such a way that they do not have to do it directly. From my experience, male leaders apologise more than female leaders. (MSFM2-1-22)

Another subordinate of a female manager pointed out that apologising was a way of showing appreciation to the subordinates. According to her, “The leader must be able to

appreciate the subordinates. Saying “Thank you” and “I am sorry” is enough for us.” (Excerpt 40: MSFM10-6) Apologising is an example of negative politeness (Brown & Levinson, 1987) and is discussed further in Chapter 5.

#### **4.3.3.3 *Beinghumorous***

Using humour was identified as a positive strategy by some interview participants. The use of humour as a feature of a good leader was articulated by five MM, two MS, one FM and four FS in the interviews. More male than female managers perceived themselves as being users of humour.

A female subordinate working for a male manager said that her manager used humour and therefore was closer to his subordinates. Using humour helped him criticise his subordinates in a more informal way so that they did not take offence.

Excerpt 41:

He is humorous and close to his subordinates so that we are not afraid of him, just like our friend. Our relationship is not only professional but also personal. He does not try to look superior taking distance from the subordinates. He is willing to spend time chatting and laughing with us. He has a good sense of humour and he uses that when criticising our work so that we don't feel like being criticised. (FSMM5-1-4)

Politeness has been described as having two meanings: empirical and sociolinguistic. Coulmas (2013, p. 101) defined empirical politeness as “assessment of behaviour in everyday life by members of the speech community in question on the basis of that community's social values.” It is the lay interpretation: the way we characterise polite behaviour and polite language in our everyday life (Lassen, 2011). In its sociolinguistic form, politeness is considered a way to show approval to other's face needs (need to be respected), and can be divided into positive and negative face needs (Brown & Levinson, 1987) (See Chapter 2 Section 2.4.1).

Watts (2003) and Eelen (2001) argue that theories of politeness have been misleading since they focus far more on polite behaviour than on impolite behaviour. According to them, commentators are more likely to comment on behaviour which they perceive to be 'impolite', 'rude', 'discourteous', rather than on 'polite' behaviour. The participants' perceptions in this study demonstrate the high value they place on respect and formality in maintaining workplace relationships. They criticised disrespectful behaviour and also leaders who were not willing to apologise. Politeness is still a focus of this study because politeness is important for Indonesians who are into relationship building and function in a collective culture (Noesjirwan, 1978). According to Noesjirwan's study, Indonesians more than Australians prefer to have a good relationship with everyone. Indonesians avoid dissent, the expression of negative emotion and unnecessary haste.

One of the functions of humour in the workplace is to foster collegiality in order to establish and maintain good relations between the leaders and the subordinates (Holmes, 2006b). This is confirmed in an excerpt from a female subordinate who believed humour made her male manager close to his subordinates. The use of humour by managers was also perceived as a strategy for bridging the gap and developing a good rapport with subordinates.

#### **4.3.3.4 Summary**

Being polite is a characteristic specific to Indonesian culture that involves respect for older people and people of higher status. Slightly more male than female managers mentioned that being polite is one of the characteristics of a good leader. The strategies of being polite were being indirect, apologising, and being informal by using humour. The indications of being polite were the use of passive sentences, saying things indirectly and showing respect by paying deference to older people and people in higher rank.

#### **4.3.4 Following religious beliefs**

The term “following religious beliefs” in this study refers essentially to following Islam since about 90% of Indonesian people identify as Muslim. Religion and corporate management is not an obvious association. However, it has been discussed in a small amount of literature (Bozeman & Murdock, 2007; Dolores, 1988; Senger, 1970). Managers’ choices of goals, their way of communicating with subordinates, and various other factors have been related to managers’ religious values (Senger, 1970).

That the managers needed to follow their religious beliefs was claimed by seven MM, 12 MS, 0 FM, and 0 FS, so it was a recurrent, but not universal characteristic of male managers and not perceived to be so. Following religious beliefs thought to be reflected was in the way the leaders were influenced by their personal values including decisions not to choose women as leaders.

##### ***4.3.4.1 Influencing personal values***

Religious principles are at the core of Indonesian culture since many of the socio-cultural norms and values are based on religious principles. A male manager pointed out that he greeted his male and female subordinates differently. His way of greeting followed what is taught in Islam: male and female cannot touch each other or interact closely with each other unless they are related by blood. He mentioned, “To the male subordinates, we can tap their shoulders or give a handshake. To the female subordinates, a smile from the leader will be extraordinary” (Excerpt 42:MM1-8).

Another workplace practice influenced by religious beliefs was confirmed by a female subordinate of the male manager, who stated that her male manager always started the meeting with a prayer led by an *Ustadz* (religious leader) in the office and closed the meeting by everyone shaking hands with one another (between males) and smiles (between males to

females). As commented: “We always have morning briefing that is started with praying together and ended by shaking hands. This makes us close to each other, just like with our own family” (Excerpt 43: FSMM7-6).

#### **4.3.4.2 *Not to choose women as leaders***

The perception that women make inferior leaders, and therefore should not be chosen as leaders was believed by four MM, three MS, 0 FM, and one FS. None of the female managers and only one female subordinate agreed with this view. Therefore, not choosing women as leaders is linked more closely to men’s interpretation of what is taught in Islam than to women’s.

One male manager remarked that leaders must be males because it was taught in Islam. According to him, not choosing women as leaders is not arguable since it is stated in the Koran, just as the caliphs were all men.

Excerpt 44:

In Islam it is clear. The leaders must be males, of course with certain qualities. Whatever happens, the leaders must be males. But it is the way it should be, the caliphs were all men. The leaders must always be men, not women. It’s not a choice. It is also mentioned in Qur’an. (MM3-16)

A male subordinate of a female manager had a slightly different interpretation to what is stated in the Koran. In his interpretation, females could be leaders if there was no male with the same quality around and then only in certain fields that were not strategic. Therefore, if women were chosen, they would be good leaders because they must have met tight selection criteria.

Excerpt 45:

Based on our religion as stated in Qur’an, males are supposed to be the leaders, as long as they are capable. It is better than forcing the male ones to be the leaders but everything will be messy. Although in our religion it is taught that leaders must be males, but in a smaller scope I don’t see any problem. Yes, a woman can be a leader, but we have to see the capacity of that position. For example in certain areas woman can lead. Females can only be leaders in certain fields, not in any fields. It will be a big deal if the female leads the country.

If the position is strategic, it should be held by a man. In my opinion, females have more capabilities to be leaders than males because they must have been through tighter selections than males. Therefore, female leaders tend to be more successful. (MSFM2-1-18)

The findings reveal that male managers distanced themselves from their female subordinates to follow what was taught in traditional religious beliefs. However, none of the female managers pointed to the influence of religious beliefs in their own leadership styles.

The possible reason is because it is taught in the religion that men must pray in the mosque on Fridays and are supposed to pray in the mosque five times in a day. Women are not supposed to be seen in public unless they are accompanied by their husbands or male family or relatives (Khoirin, 2002). At the mosque, before prayers, there is always a *da'wa* or speech given by *Ulama* (Muslim leader in the mosque). The speech is usually in the form of an explanation of doctrines and its *da'wa* is based on an obligation to uphold *khalifah* Islamiyah supported by *fikrah* (idea) as a means for change (Wouk, 1999). Usually, the *Ulama* (religious leader) mixes the sociological and theological domains supported by literal interpretations of the Koran that lead gender biases (Khoirin, 2002). One of the literal interpretations is the clear line on the function of men and women: men are responsible for income generation and women are solely responsible for taking care of the family (Khoirin, 2002).

Indonesian women in general seem to be oppressed by the surrounding culture and related religious teaching. Many classical Islamic texts used in Indonesia have a tendency to be gender-biased. This was explained by van Doorn Harder (2011), quoting Nuriyah (the wife of Abdurrahman Wahid, the former Indonesian president) who claimed that the root of much discrimination against women rested in an incorrect interpretation of Islamic teachings. Islam, most of the time has been used as justification for disrespect of women although it actually teaches that Muslim men are to treat women and wives well (Khoirin, 2002).

Not choosing women as leaders is another element of tradition and religious interpretation of the Koran: this interpretation has developed into a norm of patriarchy and established a social and ideological construct that considers women as subordinates. In a patriarchal culture, men are perceived as having strong characteristics whereas women are seen as weak. Patriarchy imposes masculine and feminine stereotypes on society which strengthen the unbalanced power relations between men and women: men are considered rational, bold, aggressive, dominating, independent, fearless and having a tendency to rule and control, while women are considered docile, timid, self-sacrificing, passive, submissive, emotional and dutiful towards their husbands and family members (Rawat, 2014b).

In her effort to help women in Indonesia, Nuriyah set up a group of Islamic scholars and social activists to research gender bias in a religious text widely used in Indonesian Koran schools. She called upon the Ministry for Women's Affairs to implement her ideas, saying, "what remains to overcome is the resistance from mainly conservative Muslims" (Kanter, 2003). Many males ignore numerous instances where the Koran and Hadiths<sup>1</sup> clearly hold women in high regard and maintain the others that show gender bias (Khoirin, 2002).

The *Ulama* (Muslim leader) and most Muslim males reject the historical interpretation and prefer to maintain the literal translation because it privileges males (Triantini & Tahir, 2012). Triantini and Tahir (2012) argue that the historical context plays an important role in interpreting the verse of the Koran. Events surrounding the revelation of the verses are only understood as historical background which should be adopted and duplicated in our modern lives: the verses cannot be interpreted out of context (Triantini & Tahir, 2012).

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<sup>1</sup>Hadiths are a collection of traditions (containing sayings and conducts) of the prophet Muhammad that, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Quran.

#### **4.3.4.3 Summary**

Following religious beliefs was demonstrated by male leaders only. One of the practices, for example, was greeting the male and female subordinates differently: smiling to the female subordinates and shaking hands or tapping the male subordinates' shoulder. Some male managers and male subordinates claimed that leaders must be male. None of the female managers and only one female subordinate thought that religious beliefs influenced their leadership styles.

#### **4.3.5 Being visionary**

Being visionary was seen by the interview participants to be an important feature a good leader must have. Slightly more female than male managers thought that good leaders needed to be visionary: three MM, five MS, four FM, and three FS.

One female leader stated that it was important for leaders to have a vision for the future of the companies they led. She used the analogy of a boat tossing around in the ocean on the hand of a leader with no vision.

Excerpt 46:

A good leader is mainly the one who has vision where she's going to take 'the boat' haha... If 'the boat' is not strong, it will be tossed around to any direction. Just like a boat captain, a leader must know the direction for the enterprise. (FM6-10)

Another female leader thought that leaders needed to have a two or three year vision, even if she was not around anymore. Therefore, she saw herself as preparing her subordinates to be the future leaders.

Excerpt 47:

Sharing the vision will let the subordinates know what to achieve and how so that they will be more relax. The leaders must have the next two to three more years' vision, even when she's not there anymore. The leaders must not only think about their own time but also the time after that so that they will prepare their subordinates, even cadre them to be the next leaders. Leaders can come and go, but others stay. (FM4-6)

To be visionary is having the ability to recognise new opportunities and trends in the environment, and develop new strategic directions for an enterprise (Ibarra & Obodaru, 2009, p. 62). A similar concept of visionary leaders was depicted by a female leader in Excerpt 30 who also used the boat analogy. “As a boat, a leader must know the direction for the enterprise.” That women lack vision is a matter of perception because they come to their visions in a less directive way than men do. The female managers in this current study claimed themselves as being visionary and were aware of the importance of being visionary leaders.

Good leaders need to be visionary in order to effectively increase their subordinates’ ability to innovate and reduce their stress level, especially work stress (Chen & Chen, 2013). This idea was made by a female manager in Excerpt 47. She suggested that leaders, who shared their vision with their subordinates, made their subordinates relaxed since they then knew what to achieve and how to achieve in the organisation. This confirms Steward’s (2004) theory that in order to elicit effective performance from subordinates, a leader needs to lead and influence shared values in the team to reach the visions and expectations. Therefore, having vision is one of the critical components (together with facilitation and collaboration) for those in managerial roles. It provides leaders with the ability to maintain good conditions in the institution they work in and improve it in the future (Steward, 2004).

#### **4.3.6 The top five most mentioned characteristics of a good leader according to the male and female managers**

Table 4.3 shows the characteristics of a good leader according to the male and female managers. The five most mentioned characteristics were analysed to identify similarities and differences. The analysis revealed that the genders had different opinions except for the two strategies: being democratic, and being a good mentor. The findings match

the previous findings and confirm there are male and female differences in perception of such matters. According to the female managers, the characteristics of a good leader included being visionary, being a good mentor, being nurturing and caring, and using politeness strategies. Other characteristics of a good leader, according to the male managers, were thinking strategically, being professional, being a good mentor, and being decisive. These results suggest that female leaders place more emphasis on rapport building, and on being nurturing and caring while males focus on strategic thinking.

**Table 4.3: The top five most mentioned characteristics of a good leader according to the male and female managers**

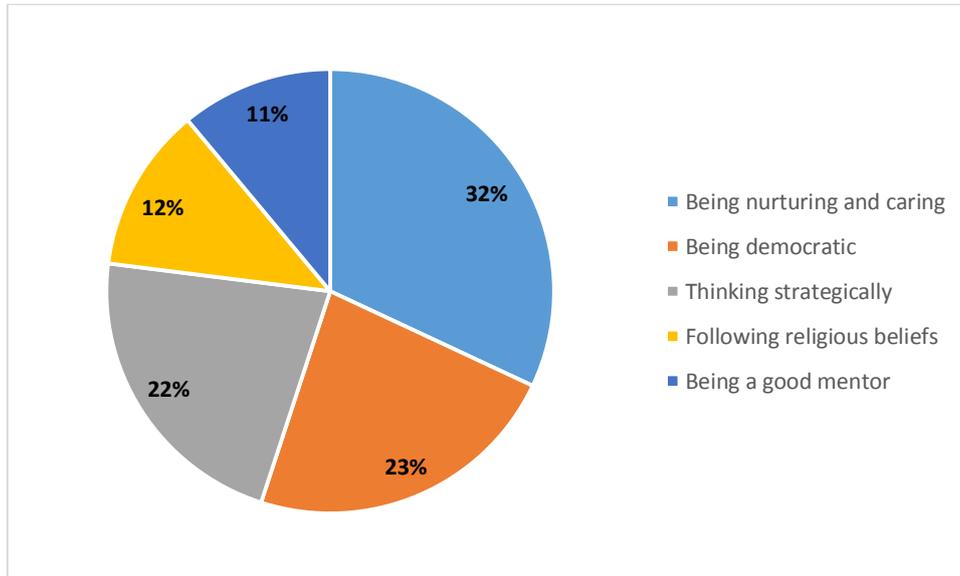
No.	Female managers	Male managers
1.	Being democratic	Being democratic
2.	Being visionary	Thinking strategically
3.	Being a good mentor	Being professional
4.	Being nurturing and caring	Mentors
5.	Showing politeness	Being decisive

#### **4.3.7 Summary**

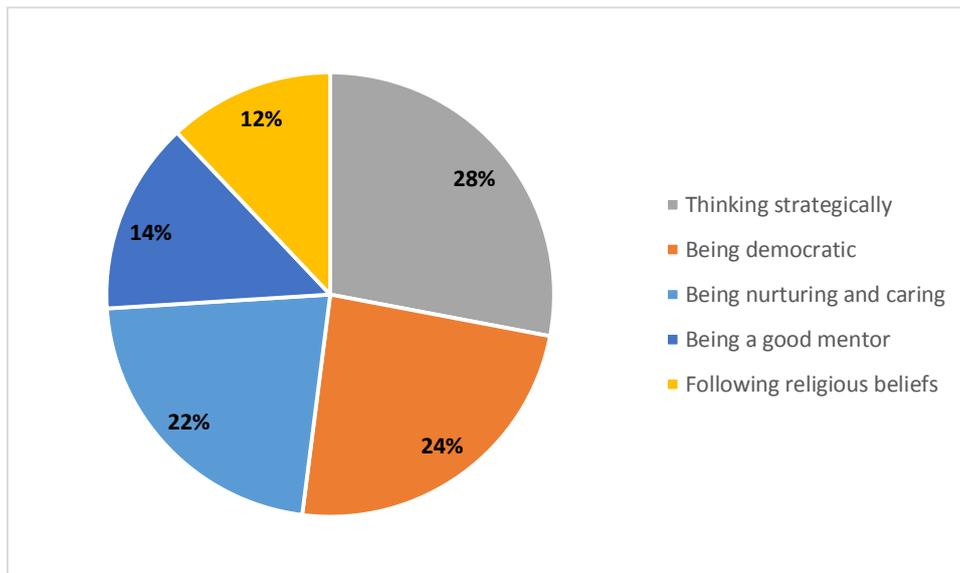
Most of the male and female managers considered themselves good leaders and had much the same perceptions as discussed in section 4.2. No significant difference was evident between male and female managers, both suggesting that a good leader needs to be nurturing and caring, democratic, polite and visionary. This view of good leaders was supported equally by male and female subordinates. Specifically, being polite is a characteristic specific to Indonesian culture that involves respect towards older people and people of higher status. More male participants stressed religious beliefs and recognised that male managers apply their leadership styles, such as keeping a distance from female subordinates and in doing so are following what is taught in their religion. However, none of the female managers referred to the influence of religious beliefs on their leadership styles. A possible reason is because in

the Islamic religion the belief taught is that women should not be seen in public unless they are accompanied by their husband or male family or relatives.

#### 4.4 Male managers' leadership styles



**Chart 4.5: Male managers' characteristics according to male managers and male subordinates**



**Chart 4.6: Male managers' characteristics according to female managers and female subordinates**

Chart 4.5 and Chart 4.6 display the characteristics discussed by both male and female managers and their subordinates. The five top male managers' characteristics have been categorised as: being nurturing and caring, thinking strategically, being democratic, being a good mentor, and following religious beliefs. The most important characteristic of male leaders according to the male managers and male subordinates was being nurturing and caring. According to the female managers and female subordinates, a male manager's identifying characteristic is thinking strategically. There was no significant difference in the ranking of the characteristics of nurturing and caring, being democratic, being a good mentor, and following religious beliefs for male and female managers. This shows that male managers adopted the nurturing and caring characteristic which is stereotypically a female characteristic and they wanted it to be noticed.

#### **4.4.1 Being nurturing and caring**

Being nurturing and caring was a male leader's characteristic identified by both male managers and male subordinates. More male than female managers claimed to be 'nurturing and caring' leaders but it was a view supported by nine MS and 11 FS. However, none of the female managers mentioned their male counterparts as having this leadership style. The possible reason is because it is considered natural for females to be nurturing and caring so that they did not think they needed to mention it: but the case is different for male managers. As discussed in section 4.2.1, female managers were being personal and informal to show their caring to subordinates. As mentioned, gestures like taking the subordinates to eat out, greeting them and working together with them are the male managers' way of having good communication, encouraging and motivating their subordinates. This study shows in other words that the male managers' nurturing and caring strategy is task-oriented while females

managers' is relationship oriented. The findings reveal that a nurturing and caring leadership style is not gender-specific, but more of a cultural trait.

#### **4.4.2 Thinking strategically**

Another feature of a good manager highlighted by the managers in the interviews was that of thinking strategically. The term "thinking strategically" was mentioned many times by interviewees: eight MM, five MS, four FM, and ten FS respectively. According to de Vries, Bakker-Pieper, and Oostenveld (2010), thinking strategically includes being logical, accurate, focused, unemotional, patient, good listener, understanding, and easy going.

One male manager explained that he thought strategically in order to enable his subordinates to understand why his request for another loan was rejected.

Excerpt 48:

I monitored my subordinate who was once had a problem and be at lost at work. Later I found out that he was upset because his request to have more loans from the office was turned down. I made him understand that he needs to take money home for his family. If he takes more loans, he had to pay the instalments every payday and there will be not enough money to make ends meet at home. He finally understood. (MM4-2)

Another male manager elaborated the way he thought strategically before making a decision. Reasons were needed as a background to his decision.

Excerpt 49:

It's the same way as when we make decisions, should be the ones back up with the rational and reasonable arguments. We cannot say, "I want this or I think..." One thing, we need data to support our rational decisions or we have theories to back up the ideas. We cannot just make any decisions without having rational reasons. (MM5-8)

Thinking strategically was identified as a crucial feature for male managers. One possible explanation for this is the way the amygdala works in the male brain structure. A man's amygdala sends fewer signals to a less complex verbal centre and more to spatial or calculative centres. Men, therefore, are more often data driven and not complexly emotive in negotiation (Gurian & Annis, 2008). The finding that a male manager needs data to support

rational decisions supports the view of Gurian and Annis (2008). These authors also noted that men tend to carry more territoriality and aggression response in their amygdalic functioning than women (Gurian & Annis, 2008, p. 83).

Based on Wu (2013), there are two principal leadership style classifications: transformational and transactional (see Section 2.5). The male manager's story about how he made his subordinate understand why the institution turned down his request for another loan is in line with transactional leadership. Thinking strategically is an example of transactional leadership in which the leaders decrease unintended behaviours and increase the intended ones (S. W. Wu et al., 2013).

#### **4.4.3 Being democratic**

Almost all male managers claimed that they were being democratic in their leadership role: nine MM, five MS, one FM, and 11 FS. The relevant excerpts are not discussed in this section because the analysis is similar to that provided in section 4.2.2. In summary, though, the data revealed that Indonesian male leaders trust their subordinates and do not keep on checking the subordinates' work. This shows that males maintain a barrier so that they can work uninterrupted (Advani, 2011). The findings contrast with Powel's (2010) claim that being democratic is a female leadership style because women are more naturally relationship oriented. According to Powel (2010), female leaders are likely to be more democratic in order to reduce hierarchy, satisfy subordinates and achieve results.

#### **4.4.4 Being a good mentor**

That male managers are good mentors was expressed by three MM, four MS, one FM and six FS. A good mentor they believed, is one who gives directions and input into a subordinate's work, recognises the subordinate's strengths and weaknesses, values teamwork, manages emotions, shares knowledge with subordinates, and lets subordinates take the

consequences if they are not being responsible. As discussed in section 4.2.3, male leaders tend to be more general in giving directions and trust the subordinates more than female managers.

#### **4.4.5 Following religious beliefs**

Following religious beliefs was noted by seven MM, 11 MS, two FM and seven FS, so this recurred as a characteristic of good male managers. As discussed in section 4.3.4, male managers employ different greetings to male and female subordinates: smiling to female subordinates, and tapping a shoulder or giving a handshake to male subordinates. They distance themselves from their female subordinates to follow the etiquette taught in Islam.

#### **4.4.6 The top five most mentioned male leaders' characteristics according to the male and female managers**

Table 4.4 displays male leaders characteristics according to the male and female managers interviewed. The top five most mentioned male leader characteristics according to the male and female managers were analysed according to the gender responses. Both genders agreed on exactly the same characteristics as being those of male managers. Only the order was different as can be seen in the table below.

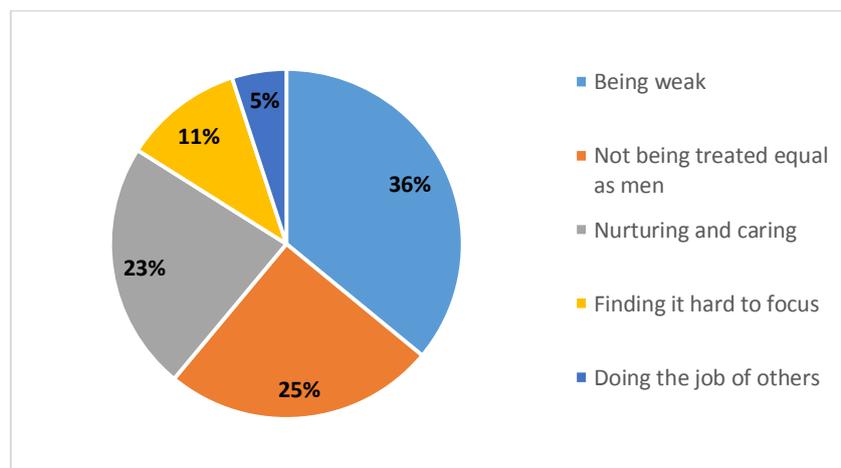
**Table 4.4: The top five most mentioned male leader characteristics according to the male and female managers**

<b>No.</b>	<b>Male managers</b>	<b>Female managers</b>
1.	Thinking strategically	Being a good mentor
2.	Being professional	Being nurturing and caring
3.	Being nurturing and caring	Thinking strategically
4.	Being a good mentor	Being professional
5.	Following religious beliefs	Following religious beliefs

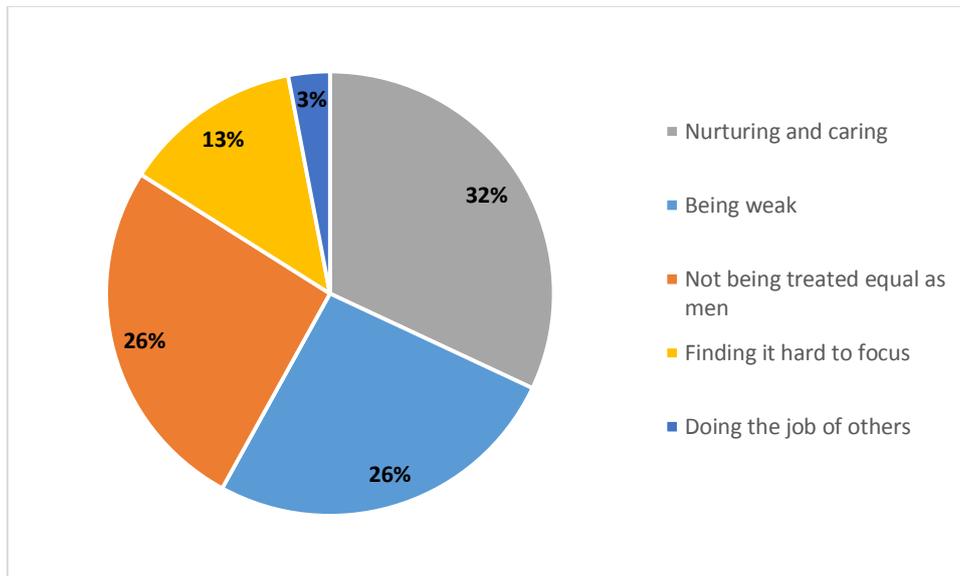
#### 4.4.7 Summary on the male managers' characteristics

Being nurturing and caring is mentioned as a male leader's characteristic by both male managers and male subordinates. Being nurturing and caring is not only gender specific it is also part of the benevolent patriarchal culture. Thinking strategically was believed by the interview participants to be a central feature of the male manager's leadership style. Thinking strategically is an example of transactional leadership that belongs to men whereas women are more into transformational leadership. As discussed in sections 4.2.3 and 4.4.4, there was no significant difference between male and female managers' having democratic and mentoring leadership styles. There was, however, a difference in the way male and female managers carried out the mentoring. Unlike female managers who were into detail, and challenged subordinates to achieve their potential, male managers tended to be more general: they gave the subordinates jobs they could handle and then monitored the subordinates. The discussion on male managers and then following religious beliefs is the same as in section 4.4.5: in summary, the results show that male leaders applied religious beliefs in the way they led.

#### 4.5 Female managers' characteristics



**Chart 4.7: Female managers' characteristics according to male managers and male subordinates**



**Chart 4.8: Female managers' characteristics according to female managers and female subordinates**

Chart 4.7 and Chart 4.8 display the characteristics discussed by both male and female managers and their subordinates. The five dominant strategies noted that related to female managers' characteristics were being weak, being nurturing and caring, doing the job of others, finding it hard to focus, and not being treated equal to men. However, the most frequently mentioned element by the male managers and male subordinates was being weak and this was followed by being nurturing and caring while, according to the female managers and the female subordinates, being nurturing and caring was the theme that mostly described female managers; this was followed by being weak. Such thinking can create negative stereotypes of women and perpetuate inequalities and endanger women's status. Both male and female managers and subordinates showed agreement about the remaining female managers' characteristics: namely, not being treated equal to men, finding it hard to focus, and doing the job of others.

#### **4.5.1 Being weak**

Compared to opinions regarding male leaders, participants agreed that female leaders have weaknesses; they are emotional and sensitive, and also take longer to make decisions. This opinion was expressed by seven MM, 16 MS, six FM, and 11 FS, and is an interesting perception about female managers.

“Being weak” was a theme identified by both male and female managers to describe the female managers’ leadership characteristics. In the data analysis section of the methodology, it was pointed out that leadership styles/features were based on participants’ comments, emerging on frequency of themes (the thematic analysis approach). In the English-Indonesian dictionary (Echols & Shadily, 2005) which is popular in Indonesia, being sensitive refers to *mudah tersinggung/tersentuh* and *rapuh* (easily offended/touched and fragile). A similar characteristic of female leaders, specifically “being weak” was also mentioned by Helgesen (p. 33 in the thesis).

##### **4.5.1.1 Being emotional and sensitive**

Being emotional and sensitive was reported by seven MM, 15 MS, five FM, and 11 FS in the interviews. Being emotional and sensitive can be positive, however, in Indonesian culture where there is a negative meaning (Zakaria & Yahaya, 2006).

One female manager admitted that women are emotional and they need to be approached in a certain way. Being a woman makes it easier for her to understand other women’s feelings and to handle them better.

Excerpt 50:

Because I am a woman, I know how to approach them. It’s a bit tricky to approach women. They are always emotional. They go around the bush so that I need to go around too. As females, we tend to be more sensitive in reading the body language in order to know whether one likes or dislikes something. As a female leader, it’s easier for me to handle women because I understand how they are. There’re some aspects I need to follow to approach women and I understand that. (FM6-12)

One male subordinate of a female manager teased that women were ones who “need to be handled with care” because they were sensitive. According to him, their emotions were triggered by their menstrual cycles: thus, according to him, all women had problems.

Excerpt 51:

You know women. I will talk to them in a careful way. Women are fragile you know, that’s why they need to be handled with care haha... They are more sensitive, especially when they are having their period. It’s only natural. Every woman is like that, they have problems. (MSFM10-1-32)

One female subordinate of a female manager added that women were not able to manage intrigue, cliques and office politics because they were too sensitive. There were times when they could not handle their emotions and even scolded the subordinates in public.

Excerpt 52:

Women are more emotional than men. Facing the intrigues, clicks and office politics is hard for women leaders. They cannot hide their dislike on something. For example Mrs. S, she will scold anyone making mistake right on the spot, even in front of many people. Sometimes she manages to handle her emotion and suddenly just be quiet for a while. She then starts talking again when she cools down. Her subordinates need to be tough working with her because of her being straightforward. She will put us in our place every time we make mistakes but she will also compliment us anytime we work well. (FSFM7-1-4)

#### **4.5.1.2 *Taking more time to make decisions***

Taking more time to make decisions was perceived as a female manager characteristic by 2 MM, five MS, three FM, and 1 FS. One male manager observed that the female managers were too detailed so that they spent too much time handling unimportant details. Therefore, they could not make decisions quickly. He stressed the need to trust the subordinates, and thought that being detailed showed that women did not trust their subordinates.

Excerpt 53:

Women leaders are detail oriented, especially in giving orders to their subordinates. They should not pay too much attention to tiny matters because trust is important. Women leaders find it hard to trust their subordinates, maybe because it is their nature. Although women

leaders are capable, they have different styles. Leaders have to be quick to act and fair. While women, as they know about small, unimportant things, tend to be slow, and unfair. When people know small things, they become unfair. (MM6-25)

Another male manager thought the ability to make decisions quickly was needed in order to be a good leader. As women tended to use their feelings, they needed to learn to be firm and not consider so many factors as relevant. He noted that any decision could be risky, but making a quick decision was better than taking too long, or even worse, not being able to make a decision at all.

Excerpt 54:

It is essential for leaders to be able to make decisions quickly and firmly. They need to be able to eliminate their feeling in making decisions because the leaders who use their feelings more cannot be firm and usually it takes more time for them to make decisions as they tend to consider so many things. Or worse, they cannot make decision at all. It is better if the decision can be taken quickly. Any decision can be risky. As leaders, we need to push the risk into minimal. It is better than not making decision at all. (MM1-10)

Taking more time to make decisions, according to one female manager, could be both a strength and weakness. The female manager pointed out that she needed more time to make decisions because she needed to meet and talk to the person concerned directly so that any decision would be thought through carefully. However, she admitted that this took time and therefore, she was often unable meet deadlines.

Excerpt 55:

It takes more time for female leaders to decide on things, there will be heaps of problems and they are waiting for my decisions. Sometimes, I have talk to them so that they will have no excuse. I usually put my job into priorities, but many times, I cannot catch the deadline. (FM8-18)

Most interviewees described women in derogatory term and as not having the appropriate characteristics of a good leader. Women leaders were described as too slow in making decisions and being emotional and sensitive which affects their leadership style. There is evidence suggests that Indonesian women and men are critical of the female leadership style. Both men and women perceive women leaders as weak. We can assume here

that this is a case of gender stereotyping being utilised in the workplace, thus negative perceptions of women are likely to linger on. This negative perception could be explained by State Ibuism, the dominant gender ideology (New Order's legacy) that placed women as secondary and men as primary citizens. The state wanted to control women more than men, and this may have coincided with the mistaken religious teaching about not choosing women as leaders (Suryakusuma, 2004).

Some female managers, however, highlight that these characteristics can be seen as a woman's strengths. Being emotional and sensitive is in a women's nature. Taking more time to make decisions is the result of women being detailed and taking into account many factors instead of trusting their subordinates to handle details. Being detailed is related to the a leader's *descriptive* management style in which they need to describe what they want, and in doing so spend more time explaining to employees. They listen to subordinates' opinions in order to accomplish goals, and they spend time on managing relationships because they have up to double the verbal capacity of men in their brain As a consequence, they take more time than male leaders when it comes to making decisions.

The finding that female managers are emotional is supported by Gurian and Annis' explanations of how women's brains work. Women pick up more sensory cues than men, so their brains tend to create more emotional perceptions. Thus, as women need to process more internal signals, negotiations with female leaders can take longer (Gurian & Annis, 2008).

However, the prevalence of harmful gender stereotyping against women can make them feel less self-confident, less emotionally stable, less analytic, and less consistent (Owen & Todor, 1995). This can have a negative impact on their leadership style and their ability to perform, if they are judged based according to male norms. Women cannot continue with their jobs when they think that 'making decisions quickly' is the 'right' or appropriate way to lead.

#### **4.5.1.3 Summary**

Both female and male participants in the interviews perceived female leaders as weak. There is reason to believe that gender stereotypes are being utilised in the workplace so that negative perceptions of women to linger on. This may lead to women lacking confidence to continue their work and thinking that “making decisions quickly” is the “right” or appropriate way to lead.

#### **4.5.2 Being nurturing and caring**

That the female managers were nurturing and caring was suggested by one MM, 14 MS, ten FM, and 11 FS. Although only one male manager stated in the interviews that female managers are nurturing and caring, all female managers and most of the subordinates thought that they were the characteristics of the female managers. Therefore, being nurturing and caring can be considered as typical characteristics of female managers. Being nurturing and caring was categorised into being attentive and friendly articulated by 1 MM, five MS, four FM and 0 FS: having a family-like approach was commented on by 0 MM, 12 MS, ten FM, and seven FS in the interviews.

Female leaders practiced a nurturing and caring leadership style by giving attention to the welfare and career development of the subordinates. They were more open to talking with the subordinates and cared for their feelings. This study shows that the female managers’ nurturing and caring strategy is a form of the communicative leadership style.

#### **4.5.3 Doing the job of others**

Doing the job of others was a characteristic suggested by 0 MM, three MS, two FM and 0 FS in the interviews. Although the quantitative data is not conclusive, the participants’ opinions were quite insightful and revealed something of the problems encountered by Indonesian female leaders.

One female manager admitted that she took over the job of her subordinates anytime she was not satisfied with their work. Furthermore, she failed to make the subordinates realise that they had not done the job well. However, as she described it, she employed this strategy to save time and to avoid conflict.

Excerpt 56:

I usually distribute tasks to the subordinates. Unfortunately, what usually happens, whether this is classic or not, things do not go the way I want. This is my weakness. When it happens, I take over and do everything myself without letting the subordinates know that they do not do their job well. As the consequence, I am the one doing everything myself because I do not want to lower my standard or wasting my time by asking the subordinates to fix their work and checking it again and again or even to have conflict with them. This is very frustrating. I do not consider myself a good leader because I prefer to work by myself rather than make the subordinates do their work. (FM8-2)

Another female manager agreed that *blusukan*<sup>2</sup>, the way Jokowi (the current Indonesian president) does his job was needed, despite the fact that he needed to delegate. She claimed that the situation and condition forced her to do the job of others. Otherwise, the job would not be done as needed.

Excerpt 57:

I like J's (Indonesian president) *blusukan*, although sometimes he is too much coming to the gutters to check things. Anyhow, I agree with him and I also do the same. If not checked by the superiors, we don't know when the job will be done. Just like on the other day, there was a leak in one room and I stayed there watching it fixed. May be it is too much because that is not my job and I have to delegate, but the situation and condition forced me to do that. (FM5-6)

A number of managers and subordinates indicated that female managers do their subordinates' jobs without making them aware of the fact that their jobs were not being well done. Other female manager confirmed that one of the reasons they were proactive in doing

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<sup>2</sup>"*Blusukan*" literally means "entering a place where nobody wants to go" in Javanese. Jokowi applied "blusukan" as a way of knowing what people want by visiting them, even in a slum area where no public officials even care to think about going. In doing this, he could see the real problems in the society and start to reform the government based in his field observation.

many of the tasks was in response to their dissatisfaction with the subordinate's work and was an effort to avoid conflict. The way some female managers handled conflict could be explained by Gurian and Annis's (2008) theory that women tend to avoid conflict. "Female leaders tend to feel their work life disrupted by direct conflict, so they tend to accomplish more in behind-the-scenes, and even though women may say nasty things about each other, they will generally try to hide this so that at least a semblance of relationship still exists" (Gurian & Annis, 2008, p. 61). The female leadership style could also be explained by the Indonesian culture which promotes graceful and peaceful values, and so may be in conflict with the leadership characteristics of being authoritative, corrective and firm. However, this might not be a negative strategy in the workplace.

#### **4.5.4 Finding it hard to focus**

According to four MM, three MS, three FM, and five FS, female managers find it hard to focus. The term 'hard to focus' was mentioned repeatedly and also used with the same interpretation as found by Gurian and Annis (2008).

A male subordinate of a female manager acknowledged that his manager found it hard to focus and was influenced by factors unrelated to a problem. As recorded, "Many of the female leaders are not focused on a problem. They are influenced by other factors unrelated to the problem." (Excerpt 58: MSFM8-1-14-26)

That female managers found it hard to focus was also noted by a female manager. She explained that she liked to check on every single detail to make sure that everything was on track. In her opinion, this leadership type had both positive and negative sides. Being detailed allowed the female managers to notice if any mishap was likely to occur so that could overcome the problem before it was too late, but it also made her take more time to come up with solutions.

Excerpt 59:

The first thing I did is checking the storage room haha.... Why storage room? Because that is the only place that hardly any people want to visit. I want to check myself how the condition of our storage room. It is my commitment to come to the employees and check on things myself... There are more intrusions with women. There are many things that distract women's attention from the main topic. This is not good for the time efficiency as the meetings with women take more time to come up with solutions. Women are more detailed and it makes the discussion comprehensive. (FM6-4 7 12)

The female manager in the excerpt above displays her internal conflict reminiscent of negative stereotyping and the Indonesian culture. Women seem to focus on many things, but this may be a good thing as the discussion is comprehensive as a result.

The fact that more male than female leaders claimed themselves the ones who were focused, indicates one of women's characteristics: women's ability to multitask. Women are expected to have "greater processing in the brain between more brain centres." (Gurian & Annis, 2008, p. 59). Therefore, they tend to see possible connections between each person's different ideas and try to find connections. Consistent with the stereotype, the findings in this study reveal that female managers think that they do not focus on one problem which may be because of their ability to see connections between different angles of the problem. They also need to check every single thing themselves. Consequently, at times it appears that they find it hard to focus. This is possibly because female managers are typically multitasking and detailed. It is also possible that the challenges of managing their family life and work life are also reasons for this difficulty, as explained later.

#### **4.5.5 Not being treated equal to men**

The interviews with six MM, ten MS, seven FM, and ten FS provided evidence that female managers were not being treated as equal to men in the workplace. They believed that female managers were being treated as objects of sarcasm and reminded that they should look after their family, not be working. The influence of religious beliefs and patriarchal culture

were considered factors leading to the unequal treatment and the prevention of women from advancing to top positions in the workplace.

#### **4.5.5.1 *Being the object of sarcasm***

Five MM, eight MS, and four FM pointed out that women were the object of sarcasm. The sarcasm was in the form of questioning women's capability as leaders, underestimating them or criticising them.

A female manager cited an example from a dialogue between a previous Australian Prime Minister and a journalist after the prime minister was elected to illustrate the imbalance in perceptions about women managers. She indicated that this stereotyping perpetuated gender inequalities and the promotion of male leaders.

Excerpt 60:

Usually, people will just look down on us, females. They will appreciate us more after acknowledging our quality. This reminds me of what the previous Australian Prime minister said when she'd just been elected, a journalist asked her this "What will happen if you are not successful to be the good leader we want?" As a response, she asked the journalist back, "Do you ask the same question to other male leaders? Many of the male leaders are not successful, but no one asked them that question. Why when a woman leader fails it's because of her being a woman? (FM5-18)

One male subordinate of a female manager made a joke about his interpretation of the traditional gender roles. According to him, a woman's place was to listen and serve her husband. He pointed out that even in Javanese there was a very well believed saying, "*Suwargo Nunut Neroko Katut.*" It means that wives must follow the husbands' either to heaven or to hell (Khoirin, 2002).

Excerpt 61:

Male leaders tend to keep the gap and cannot be too close to the subordinates, especially to females. They are afraid that they will be speechless by their beauty haha.... Unlike us, females, male leaders are not good at communication. They just talk when needed and what they meant was sometimes not clear. This confuses their subordinates. (FM9-4)

Another principle in a patriarchal culture, according to a male subordinate, was that women must respect men. The female managers needed to show their respect to the male subordinates by seeking their approval before making decisions. Otherwise, it would be considered to be inappropriate. These cultural and religious beliefs are entrenched in women's identities making them doubtful about their own leadership position.

Excerpt 62:

Female leaders tend to wait and look at the males' reaction on something first, then make decisions. They even ask permission from the male ones before making decisions, unless the female leaders are iron women, the authoritarian one. However, that is inappropriate according to our Eastern culture. It's not the nature of women to be that way. (MSFM9-2-2)

Being sarcastic, a male subordinate of a female manager commented that female leaders approached their male superiors in a sensual way so that they could get what they wanted easily. He judged female leaders to work unprofessionally by saying that their management was housewife management. This is clearly a derogatory comment suggesting that some Indonesian males still have difficulty accepting women as leaders.

Excerpt 63:

The female leaders are more flexible. It seems that they are easier to 'manoeuvre' the top managements who are majority males so that their wishes are mostly granted. The male leaders cannot do that haha... Moreover, I think, it's a public secret that female managers' type of management is housewife management. Therefore, I think they had better do certain jobs suitable for them like being telephone operators. Their sexy soft voice will make males speechless haha... (MSFM4-2-14)

Not being treated equal, doing the job of others, and being the object of sarcasm seem to be intricately connected. Women's lack of support from colleagues affects their perceptions and their confidence.

It was shown in the interviews that some female managers waited for male approval before making decisions. This reflects the patriarchal culture that is taught in Islam. It is used as the justification for men to have priority in almost everything. Women who pursue careers will be the victims in a society where judgments disrespect women. In this institution,

sarcasm towards women by men was the men's way of showing that they were not happy having women as leaders. They questioned women's capability as leaders, underestimated women leaders and used negative comments about women. This finding supports Murniati's (2004) that gender biased interpretations of the Koran and hadiths were created by males in order to maintain what has been the tradition for centuries.

In her research on humour and gender in workplace meetings, Holmes (2006b) concluded that humour contributes to the construction of gender identity in the workplace in an explicit way: humour is gender typical, reflecting and reinforcing patterns associated with females and males in the society. Holmes (2006b, p. 46) also pointed out that humour in which the propositional content is explicitly concerned with gender exploits established gender stereotypes: "Women's roles, whether in the home or at work, can be perceived as a background support service, aimed at making a man look good." A male manager's excerpt that referred to how a wife must follow and serve her husband is an example that relates to Holmes's understanding. Another excerpt from a female manager stating that male leaders were speechless when talking to subordinates, especially the female ones, is also a type of humour that fits Holmes's theory: men and women use humour that constructs and reinforces negative or restricting gender stereotypes (e.g. of men as communicatively incompetent, of women as objects of sexual titillation at work).

The male participants use sarcasm to judge women leaders since women being leaders is against their religious beliefs and patriarchal culture. Islam, most of the time, has been used as justification to disrespect women, especially because the Indonesian interpretation of the Koran and hadiths teach that men and women have different roles in their family and society (Khoirin, 2002). Many males ignore the numerous instances where the Koran and hadiths clearly hold women in high regard. They maintain the other ones that show gender bias (Khoirin, 2002).

As pointed out by Khoirin (2002), in most interpretations of the Koran and hadiths in Indonesia, men and women are not equal; women are only valued as half of men. A Muslim woman is not allowed to go to work if the husband does not let her because the husband's blessing for whatever the wife does, is very important (Khoirin, 2002). As a consequence, many Indonesian women cannot develop themselves: they do not get the opportunity. The findings indicate that the way women leaders perceive themselves, and are perceived by others, to be influenced by a patriarchal culture that believes that men are superior to women (Rawat, 2014a). This system of patriarchy is based upon the concept of hierarchical binaries of genders, proclaiming man's superiority and women's inferiority and allowing men to assert their authority in all possible forms seemingly in order to sustain stability in marriage and the family (Bala, 2014).

#### ***4.5.5.2 Women should look after their family, not work***

There were many negative perceptions of the females working as managers. One male subordinate was really against working women who wanted careers rather than taking care of the family. He was afraid that men would be pushed away and would be jobless, and suggested that women needed to back off and let men be the bread winners.

Excerpt 64:

Women are not supposed to leave their family as they are not bread winners, unlike men are. Ideally, their function is just to help their husbands, not to replace them. It will be different if they have no husbands or the husbands have left them. If the women work full time, many will have to get the impacts and be the victim. Their main duty is family, especially taking care of the children. Otherwise, the children will be the maid's or the neighbours' children haha... The social factor will also get the impacts as men will be pushed away. If the queen of the house is not in her post, the children will be more likely to be naughty and uncontrollable. Women's role in the house is to make sure that everything runs well at home, this is crucial. They do not need to be the pioneer earning for money for the family. Women taking over men's job will make men, the real bread winner jobless and increase criminality. It doesn't mean that women are not allowed to work, but they'd better work in the feminine areas, such as being a teacher as they are more patience. Working as a part time teacher is good for the women as they still have time to take care of their family. It's the nature of a woman to have children and so on. I used to have a lecture, a very senior one.

Just the other day after being pensions she regretted her being single and lonely after all these years. She said that she is the most failure one in the world. I asked her why and she said that now she has nothing. No grandchildren around her, no people coming to her house. She is a really a lonely old lady. (MSFM2-22)

A male manager commented that women needed to focus more on their nature: get married, give birth and take care of the family. According to him, being leaders is not the right path for women.

Excerpt 65:

Don't let women's motivations to be leaders eliminate women' nature, for example, to refuse to give birth, get married and take care of the family. Although we are aware that men and women have the same roles in the family, the portion is different. Women have bigger role at home, otherwise the nature will then disappear. It is a nature of the woman to be married and to have children and if they are not, then they are not on the right path. The double role will be hard. Any women who sacrifice their family for pursuing their carrier are failure ones. They need to be complete; to be married and take a good care of the family. My present manager is an ideal leader, just do the way it should be. She is a very complete woman. She has a good family, a good carrier, and not ambitious. She's got all those things. She's all her needs accommodated, including her self-actualisation. (MM6-23)

It was not only males who thought this way; amongst the females there was some disagreement about women being leaders. This is illustrated by a female subordinate of a female leader:

Excerpt 66:

Most of the females think that they are not supposed to pursue their career. Being in the middle managerial position is good enough for them so that they are not thinking of achieving more. Pursuing the career until they are pension is not their choice. They are quite happy with their position already. Some female leaders think about the balance in their lives, like taking a better care of their family. Having higher position and education is not their objective. Being in the middle management gives them opportunity to do those things. That is why most of the female leaders quit once they are promoted to higher positions with bigger responsibilities. If there is any, they must be supported by their family. Otherwise, it will be very hard for women to be leaders as they have the family to look after (FSFM7-1-8)

The findings highlight the difficulties of women in trying to manage family life and work commitments, and meeting the expectations of their society and culture they live in. Women are not only faced with the social expectations but are challenged by the criticisms and negative stereotypes which do not present women in a favourable light. A recent study

conducted in different countries uncovered that more females are in higher education than males and females achieve more with formal study. However, the high-potential of females is unexplored and not rewarded (Ibarra, Carter, & Silva, 2010; Nancherla, 2010).

Males are threatened by women: they fear women will do better at work and leave them behind. Another concern of males is that they are afraid that the traditional role of men and women in the house will change now that women need to divide their time and minds between family and work.

#### **4.5.5.3 Summary**

The findings in section 4.5.5 suggest that negative stereotypes exist and the beliefs associated with these influence the position of women in the workplace. However, it seems that the female managers chose to embrace the more democratic interpretation of the teaching. No female manager was found to believe in the conservative interpretation of Islam teaching that leaders at the workplace must be males. A recent study uncovered that more females are higher educated than males although the high-potential of females is still unexplored and not rewarded (Ibarra et al., 2010; Nancherla, 2010). Males are threatened by women because of the thought that women will do better at work and leave them behind. Another concern is that they are afraid that the traditional role of men and women in the house will change now that women need to share their time and minds between family and work. In a renowned book, 'Uqud al-Lujain, by an 19<sup>th</sup> century Indonesian Islamic scholar, Al-Bantani (Khoirin, 2002), it was stated that the main duty of Muslim women is to be totally dedicated to their husbands and give the best service to their husbands, and this is the only way to go to heaven. Women cannot do anything unless allowed by their husbands. The husbands' will is their commands.

**4.5.6 The top five most mentioned female leaders’ characteristics according to the male and female managers**

**Table 4.5: The five most mentioned female leader characteristics according to the male and female managers**

<b>No.</b>	<b>Female managers</b>	<b>Male managers</b>
1.	Being nurturing and caring	Being weak
2.	Being democratic	Taking more time to make decisions
3.	Not being treated equal as males	Following religious beliefs
4.	Finding it hard to focus	Doing the job of others
5.	Being decisive	Being nurturing and caring

Table 4.5 displays the female leader’s characteristics according to the male and female managers. The five most mentioned characteristics according to both the male and female managers were analysed according to gender. The two genders agreed on only one theme: being nurturing and caring. Female managers perceived themselves as: being democratic, not treated equal to males, finding it hard to focus and being decisive. Male managers had a mainly negative perception of female managers seeing them as weak, taking some time to make decisions, would follow their religious beliefs by not choosing women as leaders, and saw women as doing the jobs of others.

**4.5.7 Summary on the female managers’ characteristics**

Most of the male and female managers believed that female managers were weak because they were emotional and sensitive. Female leaders also took more time to make decisions. Female leaders practised a nurturing and caring leadership style by showing their attention to the welfare and career development of the subordinates. They were more open to talking to the subordinates and caring for their feelings. This study shows that the female managers’ nurturing and caring strategy is a form of communicative leadership style.

Although there is no serious quantitative data about the perception that female managers do the jobs of others, the participants' opinions were quite insightful and revealed the challenges they encountered as Indonesian female leaders. The discussion in section 4.5.3 shows that their multitasking characteristics mean they do the jobs of others. It is also possible that, because female managers are more detailed and have to manage family and work duties, they find it hard to focus. It seems that gender stereotypes and patriarchal culture is reinforced by what is taught in Islam and is being utilised in the workplace. So, the negative perceptions of women prevent them from reaching higher positions and are not being treated equal to men. This situation may have led to women to lacking confidence to continue their work thinking that "making decisions quickly" or "being sensitive" are the only "right" or appropriate ways to lead.

#### **4.6 Chapter summary**

The findings from the interviews reveal discrepancies the between perceptions of good leadership and male-female managers' leadership styles. Most of the leaders thought they were nurturing and caring, democratic, good mentors, professional, and decisive. They agreed that the ideal leaders needed to nurture and care for the subordinates, be democratic, follow politeness principles, follow religious beliefs, and have vision. Although both male and female managers were perceived as being nurturing and caring, the male managers were seen as thinking strategically, as good mentors and follower of religious beliefs whereas female managers were perceived as weak, those who do the jobs of others and are not treated equal to men. This result reflects the State of Ibuism in which benevolent paternalistic leadership is dominant (Suryakusuma, 2004). As elaborated in Section 1.1, the nurturing quality may be associated with the conflicting role of a female leader: *Bapak* (father) is perceived as tough and *Ibu* (mother) is perceived as loving. As opposed to women leaders,

male leaders do not show such a dualistic quality in their leadership. In fact, they have to make extra effort to be ‘caring’ and ‘nurturing’ although being ‘paternalistic’ seems to come out almost naturally in their leadership style.

The male managers were being nurturing and caring by formally sharing their knowledge and working together with subordinates in teams whereas the female managers were personal and informal. *Musyawaharah untuk mufakat* (mediation) is typically Indonesian democracy because it suits the culture. However, the managers needed to combine it with an authoritarian leadership style due to a benevolent paternalistic leadership style which is generally relevant in the Indonesian collectivist culture. The male managers’ mentoring is carried out by being a good role model whereas the female managers do it by challenging the subordinates’ potentials. Cross-gender mentoring might be a problem for male and female leaders for different reasons. The male managers believed that they needed to keep at a distance from female subordinates. The female managers were challenged by male subordinates because of the religious belief that females are not supposed to be leaders.

More females than male managers saw that being decisive is their characteristics. The females claimed that they dared to make challenging and risky decisions as long as such decisions were good for the organisation. Even so, they discussed problems together with their subordinates before making final decisions. Unlike males for females, negotiations were about relationship building and, although they knew that could be very decisive, they had to make sure that their decisions were supported by their subordinates.

Most of the male and female managers believed that female managers are weak, not respected and not equal to male leaders. To some extent, gender stereotypes and patriarchal culture, especially as is believed taught in Islam, are being utilised in the workplace. The results illustrate the influence of negative perceptions about women and expectations about women’s behaviour. Similar to other studies carried out in the Western context (Baxter, 2010;

Helgesen, 1990; Mullany, 2007), female leaders in this study were described using insulting and critical language, including being emotional, sensitive, moody, and not able to focus. However, these characteristics were discussed in a positive light by some women who indicated that taking time to make decisions was a result of their challenges in attending to family and professional duties. Their sensitivity and attention to detail could also be regarded as strength as it leads to better decision making. The study, however revealed that the strong conservative beliefs may contribute to women's lacking confidence to continue their work, and leadership thinking that "making decisions quickly" or 'being firm' and 'not sensitive' is the only acceptable leadership style.

*“Men and women are different-the roles are different, but their rights are equal”*

*-Harri Holkeri (Goodreads, 2015)*

## **5.1 Introduction**

The findings presented in this chapter were gathered from audio recorded mixed-gender meetings convened by ten male and ten female managers. From the findings, answers are sought for research questions 3 on the leadership styles used by Indonesian male and female managers in business meetings and research questions 4 on politeness strategies used by Indonesian male and female managers in business meetings. A summary of the chapter is provided in section 5.4.

Because a variety of leadership styles were employed in the managers' meetings, the five most frequently employed are discussed in depth: being a good mentor, being decisive, being democratic, being nurturing and caring, and following religious beliefs. The discussion on positive politeness strategies that were employed by male and female managers in meetings are addressed in sub-section 5.3.1 and negative politeness strategies are addressed in subsection 5.3.2. The politeness strategies are derived from Brown and Levinson's framework and used in a careful analysis of the linguistic strategies employed by the managers. The discussion of each leadership style and politeness strategy is supported by selected examples that are representative of the leadership styles and the politeness strategies the male and female managers adopted in the meetings recorded.

As mentioned in Chapter 3 section 3.13, a combination of positive and negative politeness strategies (Brown & Levinson, 1987) and the contextual and postmodern approach (Holmes, 1995; Watts, 2003) was employed to analyse the findings.

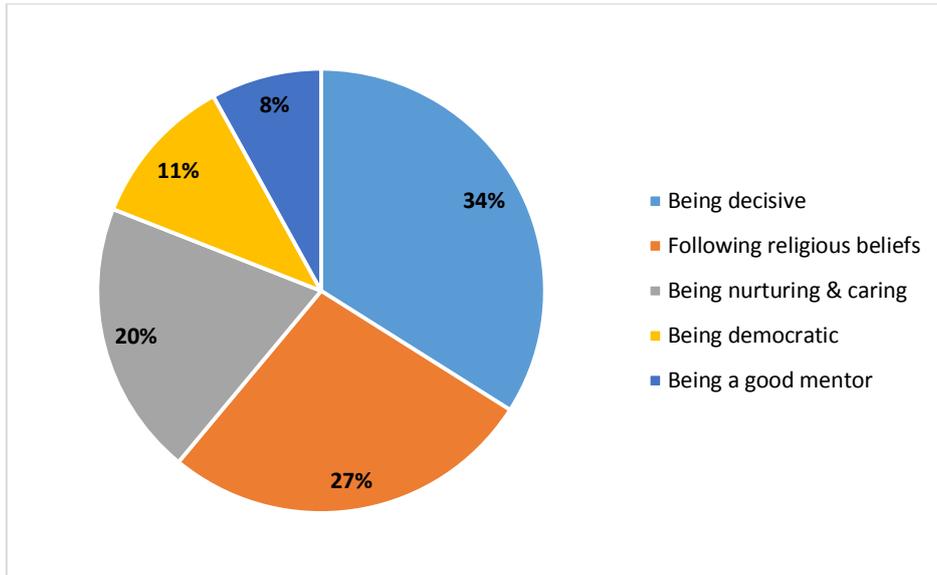
## 5.2 Leadership styles used by the Indonesian managers in business meetings

A summary of the male and female leadership styles is presented in Table 5.1. The categories were established after examination of the data. For each of these categories, a set of strategies which were part of a leadership style were identified. These strategies were then counted to identify dominant leadership styles based on all the twenty meetings of the male and female managers. The total duration of all meetings for the twenty managers was twenty hours.

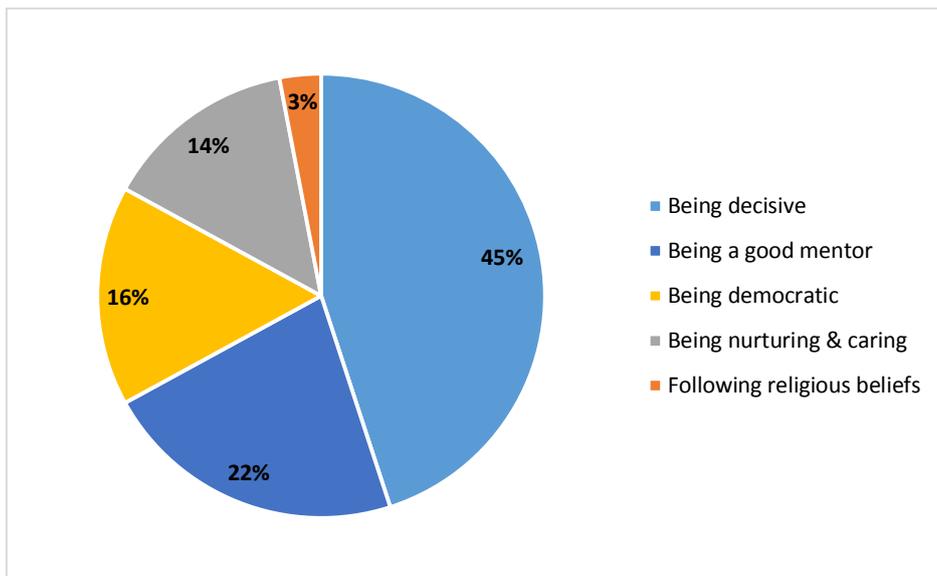
**Table 5.1: Instances of male and female managers' leadership styles**

No.	LEADERSHIP STYLES	Male manager	Female manager
1.	Being a good mentor	18	90
2.	Being decisive	74	185
3.	Being democratic	24	66
4.	Being nurturing & caring	44	58
5.	Following religious beliefs	58	13

The findings suggest that female managers surpass male managers in four leadership styles: being a good mentor, being decisive, being democratic, and being nurturing and caring. Being a good mentor is the most demonstrated characteristic. Following religious beliefs is the least and the only recurrent leadership style that belongs to male managers. Charts 5.1 and 5.2 display the percentages of the leadership styles according to the gender of the managers.



**Chart 5.1: Leadership styles adopted by male managers in the meetings**



**Chart 5.2: Leadership styles adopted by female managers in the meetings**

Mentoring in Indonesia is commonly given by leaders to their subordinates. However, senior subordinates can also mentor junior ones or newcomers in a division or the subordinates can mentor each other informally. A mentor is typically a more senior person who takes an interest in sponsorship of the career of a more junior person in an organisation (Smith, Howard, & Harrington, 2005). Mentoring refers to the way leaders behave towards

subordinates: it is a deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one in order to have the lesser skilled person grow and develop specific competencies (Murray, 1991). In the business context, the roles of good mentors are identified similarly: sponsorship, exposure, visibility, coaching, protection, teaching, organisational interventions, drawing the organisational road map, marketing, access to resources and giving career guidance (Smith et al., 2005).

There are four indications of mentoring behaviour according to the meetings in the interviews: a) giving clear instructions about actions to be taken, b) giving encouragement/feedback, c) not criticising subordinates directly, and d) trusting the subordinates. The data shows that female managers employed more mentoring strategies in the meetings compared to males (18 instances in the male manager' and 90 instances in the female managers'). This may be a result of the nature of the meetings convened but it could also demonstrate the efficiency of women in their mentoring strategies.

Based on the observation notes and the section of transcript provided as Excerpt 1, the female manager was distributing jobs to subordinates in order for them to be ready for the visit of the accreditation team. She gave encouragement and clear instructions to subordinates.

*Excerpt 1:*

***Situation:** The agenda of the meeting was to prepare paperwork for the visit of the accreditation team. The female manager gave encouragement to her subordinates.*

We need to prepare well. If there is something we can do, then we do it. But if there is nothing, just accept it. The most important thing is that we have done our best. I like the way you arrange the room Mas (brother) S, good job. You also did well with the administration job Mas J. (FM7-19)

The female manager in Excerpt 1 offered a strong team suggestion: “We need to prepare well.” She also gave words of encouragement such as “I like the way..., good job” and “You also did well...” She personally mentioned the subordinates' names and addressed

her subordinates informally using the term of address *Mas* (brother). Like a good mentor, she acknowledged the work of the subordinates in order to increase their motivation.

By comparison, a male manager shared his knowledge in doing share trade business. Then, he let the subordinates start trading on their own and make their own judgement. He showed that he trusted the subordinates' decision making.

*Excerpt 2:*

**Situation:** *In the earlier stage of the meeting, the male manager explained the strategies to be taken in doing share trade business. He then let his subordinates start trading on their own and decide on actions to be taken to get profit in share trade business.*

FS : Do we need to monitor the share only or can we make an action Sir?

MM : I think you can do something if you think the time is right.

MS : When is the right time Sir?

MM : I need you to listen to my instructions clearly. As I have explained earlier, the investment team needs to monitor the price of shares closely. If it gets better, start averaging it little by little, either there or in trust fund. I trust you to make the decision. (MM2-20)

As a good mentor, the male manager in Excerpt 2 first allowed the subordinates to exercise their judgement. Then, upon being asked by the subordinates, the manager shared his knowledge with them in the early stage of the meeting and let them make their own decisions on appropriate action.

The data shows that more female leaders have good mentoring skills than male leaders. The possible reason is because being mentors involves relationship building which is recognised as a female characteristic.

The findings also show that the women leaders in the study employed decision making skills in the meetings more than men. While this may be coincidental, it could also mean that women make more effort to demonstrate their power than men so that they are heard and respected. As (Baxter, 2010, p. 107) mentioned, female business leaders are very aware of how to use language strategically. They need it “to prepare, pre-judge or preempt negative evaluations of their work”(Baxter, 2010, p. 107). Decisiveness is defined as the

ability of the individual to engage in a decision-making process. According to Weissman (1976), the most important indices of one's ability to make decisions are confidence in decisions, self-appraisal of decisiveness, and peer-rating of decisiveness.

Being decisive was recognised after careful analysis of activities in the meetings. These included: 1) making decision on the spot and 2) requesting for actioning items. The data shows that the female managers showed more confidence in making decisions in the meetings compared to the male managers (74 instances in the male manager' and 185 instances in the female managers').

One female manager was in charge of the company profile video making. She invited representatives from an agency and let them know what she needed put in the audio.

*Excerpt 3:*

***Situation:** Talking to the agency who handled the company profile video, the female manager showed that she was able to make daring decision. She decided to show just a glimpse of the BOD (Board of Director) members having meeting in the new company profile video shooting.*

It's like this, Sir. We have decided that we don't want to highlight the BOD members because they only hold the position for two years and then they will be replaced. Besides, the new BOD members haven't done much. Moreover, we want this video to look fresh and young so it is better to show a glimpse of more activities from the departments and branches. Well, we can show the BOD member for a glimpse when they are having their meeting. (FM2-118)

The female manager in Excerpt 3 demonstrated her firmness and decisive nature by being straightforward and direct. The use of 'we' when she actually meant 'I' was employed to soften her power as well as acknowledge the subordinates' work and present the team spirit. She presented herself as a risk taker when the decision she took was against the culture. She decided to show a small part of the Board of Directors' (BOD) meeting and focused on the activities of the departments and branches instead of highlighting each of the BOD members in the new company profile audio shooting. As BOD members occupy the highest position in the institution, it is common to honour them by capturing the members one by one

in the company profile audio and mentioning that the success of the institution relies on them. It is part of the Indonesian culture to respect and honour their leaders (Faulkner, 1996; Suryani et al., 2012). Giving an exclusive spot is one way to respect the superiors (benevolent leadership). However, the female manager here displayed her boldness and brave attitude by proposing the video include activities from a variety of departments. Similar decision making was observed from both male and female managers.

One male manager who was in charge of setting up the internet connection in all the branches of the institution was not happy because the letter to BOD regarding the internet connection in the branches did not receive attention. He decided to take action by contacting the heads of the branches.

*Excerpt 4:*

**Situation:** *The male manager had made up his mind to handle the problem in his own way because the usual procedure took too long. His department is responsible to set standard for all the branches out of Jakarta and he decided to install internet connection in all the branches as a new standard. However, in order to do so, he needed to have approval from the head of LB, another department responsible for the day to day operational in those branches.*

It's been too long to wait for the approval from the head of LB and I don't want to wait anymore. Therefore, I have decided that we don't have to deal with LB department anymore. We are asking the head of the branches directly to install internet connection in their branches. Another problem that needs our attention is the inconsistency bills that the managers in the branches received regarding to the internet connection in their branches. Some branches did not get the internet connection but received the bills and some others had the internet connection but did not receive the bills. Mr. , please contact all the managers and ask them to email you their internet connection bills if they received the bills. I will talk to the BOD (Board of Director) about it in the meeting next week and I need the evidence.(MM10-146)

By saying 'I have decided' and "I will talk to the BOD about it.", the male manager in Excerpt 4 showed his confidence in his decision. He showed that he had the criteria of a decision maker: was knowledgeable and able to shift from one problem to another and give the right solutions. He knows the procedures that he needed to get approval from the BOD before contacting the heads of the branches. He also showed that he had a tendency to defer

decisions under certain circumstances, such as when his letter was not responded. Then, he decided to contact the head of the branches himself. His action indicates that he was a risk taker. The male manager was able to make the decision on the spot and propose specific actions to be taken. He then oriented to another problem: the inconsistent bills received by the managers in the branches.

The findings in both male and female managers' meetings supports Golightly's (1974) research regarding what makes a good decision maker. The decision maker needs to be a true 'generalist' so that he/she has the knowledge and ability to orient himself/herself from one problem to the others and give the right solutions and recognise the impact of the decisions (Golightly, 1974). Moreover, the decision maker also needs to know how to set priorities, be the one who is well informed, be positive and enthusiastic, the one who seeks out problems, be an innovator (Golightly, 1974).

In regard to being democratic, the strategies include collaborative behaviours of consulting, discussing, mediating, facilitating, and negotiating (Carli & Eagly, 2001). Being democratic is a strategy included in the male managers' meetings 24 times and in the female managers' meetings 66 times. The characteristics of democratic leaders as displayed by the interviews participants were 1) consulting before making decisions; and 2) putting a decision into a vote. The findings indicate that female managers are inclined to be more democratic than males.

In Excerpt 5, a male manager invited subordinates to decide whether or not to continue the cooperation with one internet provider.

*Excerpt 5:*

***Situation:** A manager invited the head of the branches to discuss the provider to use for the internet connection in the branches of the institution. First he explained the situation and then discussed the solutions to the problem together.*

MM9 : Good morning. I invite you to come today to discuss whether to continue our cooperation with T Company. As you know, we have got MOU with that

company. However, if we are not happy with the service, we can find another company. The thing is, the billing was messy. Some of our branches got the billing although they don't have the internet connection and vice versa.

MS: I think we should use another company that is more professional.

FS : Yes, my branch does not have the internet connection but got the bill. That is insane. I agree. We can invite some providers to give presentation.

MM9: That is a good idea. Could you please help me handle that?

FS : No problem Sir, that is easy. I will just contact them and invite them to give presentation.

MM9: Great. Let us know when they are giving the presentation and we all will be there. Then we will decide together on the best provider.

The male manager in Excerpt 5 was being democratic by inviting others to help him make the decision about whether or not to continue the cooperation with one internet provider. He opened his turn with an invitation: "I invite you to come today to discuss whether to continue our cooperation with T Company." He not only invited the subordinates but also took into account their contribution and decided on the course of actions democratically by adding "Then we will decide together the best provider."

*Excerpt 6:*

**Situation:** *When a male subordinate asked the female manager to choose the colour for the brochure. She asked subordinates to help her choose by signing next to their colour choice.*

MS : Here is the new brochure for our library. What do you think? This is still in white paper, what paper colour you like Mam?

FM1 : Wow, this looks great. Let's decide on the colour together. Do you have the options?

MS : Yes, here they are.

FM1 : You are prepared, aren't you? Okay then. Everyone please sign next to the colour of your choice. We will choose the one that gets most signatures.

The female manager in Excerpt 6 did not want to be the only one making the decision. Therefore, when asked by a male subordinate about the colour to use for the brochure of the library, she said, "Let's decide the colour together." Moreover, she asked her subordinates to make their colour choice in writing by asking them to sign next to the colour of their choice. The colour that had the most signatures would be chosen. She used a number of strategies to involve the subordinates and allowed freedom of choice. She demonstrated

her democratic leadership style by voting in writing. The consultation of subordinates in the decision making and also the use of writing is a strong indication that this manager strives for team decisions.

The findings address Simon's (2006) statement that good leaders need to be able to make competent decisions by taking into consideration input and quality information gathered from the subordinates. Therefore, in decision making, democratic leadership involves collaborative behaviours of consulting, discussing, mediating, facilitating, and negotiating (Eagly & Carli, 2007b).

Meanwhile, the strategies with regard to being nurturing and caring, another leadership style mentioned, are significant in the Indonesian workplace. It is because the subordinates need attention from their leaders. The leaders need to appreciate the hard work of the subordinates' and make them feel that they belong to the team. The skill of nurturing begins early in life and becomes especially vital during the adolescent years when peer pressure and the need to belong are heightened (Martinek, Schilling, & Hellison, 2006). The caring behaviour of managers is indicated in the following characteristics: a) confirmation, in which there is a balance of subjective and objective response to the value of one as a human being, b) dialogue, in which there is open and reciprocal communication where ideas, feelings and thoughts can be exchanged, and c) practice, in which one has opportunities to experience self as caring in relationship with others (Hughes, 1992). The term nurturing and caring leadership style was emphasised many times in the interviews with the managers and subordinates in this study. The characteristics of a nurturing and caring leader were apparent in the meetings when managers showed understanding and sensitivity to subordinates' needs and when they showed attention to the subordinates. The results show 44 instances in the male managers' meetings and 58 instances in the female managers'.

In the middle of the meeting, a female manager stopped the discussion and gave permission for the subordinates to enjoy the food served on the table.

*Excerpt 7:*

**Situation:** *In the middle of the discussion, the female manager asked her subordinates to enjoy the food served for them. She gave her personal attention to her subordinates.*

Well, it is about time to have a short break. We have been working very hard preparing for our presentation tomorrow. Could you please hand Mr. J the food? It's too far away from him. And you *Mbak* (sister) K, what do you like to have? I prefer to have the fruit how about you? (FM2-154)

The female manager in Excerpt 7 could be seen as being attentive and friendly to her subordinates. She had organised for food to be served in the middle of the meeting table. Although the subordinates could actually take the food by themselves, it is culturally not appropriate for them to start eating before the leader asks (Suryani et al., 2012). Being aware of this, the female manager interrupted the meeting and signalled them to enjoy the food. She took into account the needs of the subordinates to have a break. She also indicated that she was being sensitive when she asked somebody to push a plate of food closer to a male subordinate. She then initiated a chat with a female subordinate about the fruit she liked and addressed her female subordinate as Javanese '*Mbak*' (sister) to show intimacy.

At the beginning of the meeting, a male manager addressed his appreciation to the committee who organised the family gathering. It is the program where employees take their families to a social outing and the budget is given by the institution.

*Excerpt 8:*

**Situation:** *They have just had a family gathering somewhere near the sea the day before. The male manager gave complement to the social committee for their effort in organising the gathering. He addressed the team as a 'big happy family' and joked with them.*

I am happy that we finally managed to have the outing. I want to thank the social committee for their success in organising the outing. We, a big happy family had lots of fun, despite being tossed around in the sea in the dark haha... Thankfully we were safe. (MM7-55)

The male manager in Excerpt 8 who put the outing into his program was not only using a strategy to display his care, but also to enhance the performance and achievements of the organization. He expected that the outing would bring everyone closer as in a big, happy family and this would promote efficiency in the workplace. He showed the family-like gesture of addressing his subordinates and himself as a 'big happy family' and showed his appreciation to the committee. He mentioned how enjoyable the outing was although they had been tossed around in the sea in the dark and they had to laugh about it. The manager also used humour in addressing employees which was a strategy to bring them closer. This is discussed as an example of positive politeness in Section 5.3. It shows that everyone was close to one another like a family. It is important for senior Indonesian staff to get to know the subordinates through social activities such as outings and talk about their memories and family members who also join such as outing (Shimoda, 2013).

Interestingly, being nurturing and caring was displayed both by males and females in this study, even though in a number of other studies in the Western context identified women leaders as being nurturing and caring (J. Grant, 1988; Moskal, 1997). Females are more into right-brain and males into left-brain orientation so that female leaders' interpersonal relationships make them communicate better compared to male leaders (Moskal, 1997). Being personal and 'more open' are the female leaders' ways to maintain harmony with their subordinates (J. Grant, 1988). Moreover, being personal might be the influence of a woman's' role at home. Being mothers at home has an impact on the way women lead (Epstein, 1991).

Following religious beliefs, the last most mentioned leadership style, was a recurrent characteristic in the male managers' meetings practised 58 times and in the female managers' 13 times. The indications of leaders who follow religious beliefs in the recorded meetings

were establishing common ground, using religious greetings and using religious terms in justifying decisions.

When giving a presentation, a male manager gave an Arabic greeting, using wishes common among Muslims and Arabic expression.

*Excerpt 9:*

**Situation:** The chief of the new company regulation booklet team presented the changes on the booklet to the head of the branches.

MM1 : Assalammualaikum warahmatullahi wabarokatuh (peace be with you). Good morning ladies and gentlemen. Alhamdulillah (thank God) we are given health so that we can be here today. This morning we will listen to a socialization regarding the company 2013 company regulations.

FS : How much change has been made Sir?

MM1 : There were some revisions in the new company regulation policy. *Insha Allah* (hopefully) we could finish this project by the end of this month.

The male manager in Excerpt 9 demonstrated that religion and God's will is the first priority in any meeting. He started the meeting with the Arabic greeting, "Assalammualaikum warahmatullahi wabarokatuh" (peace be upon you). He used wishes common among Muslims, "Alhamdulillah" (thank God) we are given health so that we can be here today." He also used the Arabic expression, "*Insha Allah*" (hopefully) when he spoke of expectation for the future.

The centrality of religion in organising the meeting is also shown in another example. Based on the observational notes, the meeting started with a prayer, led by a male subordinate. The male manager below asked a male subordinate who is *Ulama* (religious leader) in a mosque to lead the prayer.

*Excerpt 10:*

**Situation:** The male manager asked one subordinate to lead the prayer. After the prayer, the meeting is started. At the beginning of his meeting, he prayed for subordinates' health and target to achieve in their branch.

Assalammu'alaikum warahmatullahi wabarokatuh (peace be upon you). Thank you for Mr. A for leading the prayer. Hopefully our wish to always do the morning pray will be

continued with a prayer for our target to be accomplished. *Insha Allah* everyone here will always be healthy so that we can do our best in all activities. (MM4-1)

The findings demonstrate religious beliefs that are practiced by the male and female managers. In Excerpt 10, the Arabic greeting to begin the meeting: *Assalammualaikum warahmatullahi wabarokatuh* (peace be upon you) is used in any formal context since 90% of Indonesians are Muslims. When they made the promise, they used the Arabic expression “*Insha Allah* (hopefully)” to indicate gratitude and trust to God, *Alhamdulillah* (thank God). Moreover, six male managers prayed for the health of their subordinates and wished for God’s blessing, and five male managers prayed together before starting their meetings: no such action was found in the female managers’ meetings. The male managers demonstrated a strong connection between leadership and their guidance from God. This is also done to enhance harmony and relationship building in the group. The use of religious concepts in meetings was mentioned in the male managers’ interviews and was also indicative of their authority and leadership.

To sum up, both male and female managers employed the same leadership styles: being mentor, being decisive, being democratic, being nurturing and caring, and following religious beliefs. The results are surprising; many leadership strategies were employed more by the female managers (being mentor, being decisive, being democratic) than by their male counterparts. This study reveals that a distinctive aspect of male leadership is their attempts to comply with religious beliefs in the meeting. Males are believed to be the ones leading in religious practice (Khoirin, 2002). Strong religious beliefs are reflected in the Indonesian managers’ choice of goals, and their strategies of communication used with subordinates.

### **5.3 Politeness strategies used by male and female managers in business meetings**

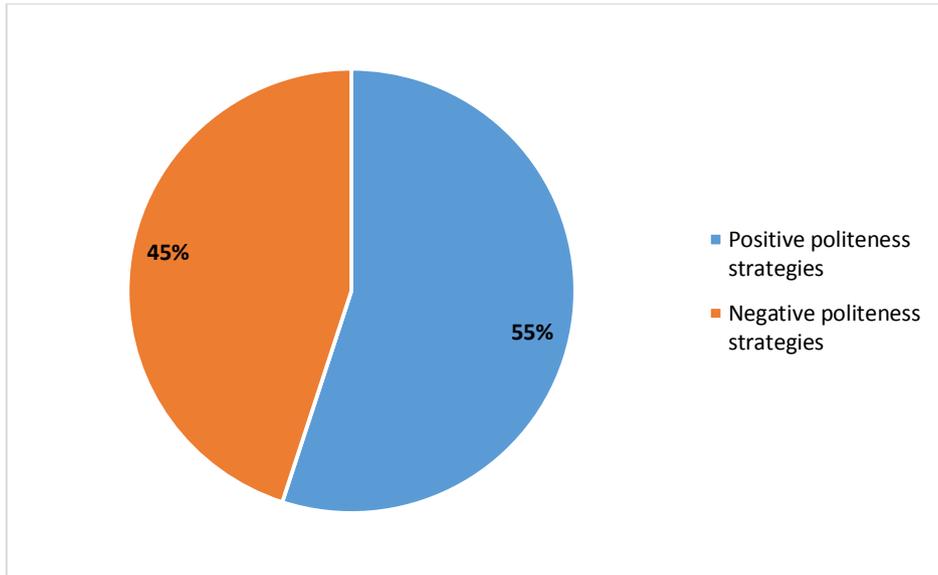
Evidence of the male and female politeness strategies used in the meetings is presented in Table 5.2. The strategies were counted in both the male and female leaders’

meetings and those were then used as the basis for the qualitative analyses. Seven dominant politeness strategies were adopted by male and female managers in meetings: they are using in-group identity markers, giving deference, impersonalising, using indirect speech act, using humour, showing sympathy, giving compliments, and seeking agreement. The strategies are elaborated in section 5.3.1 and 5.3.2.

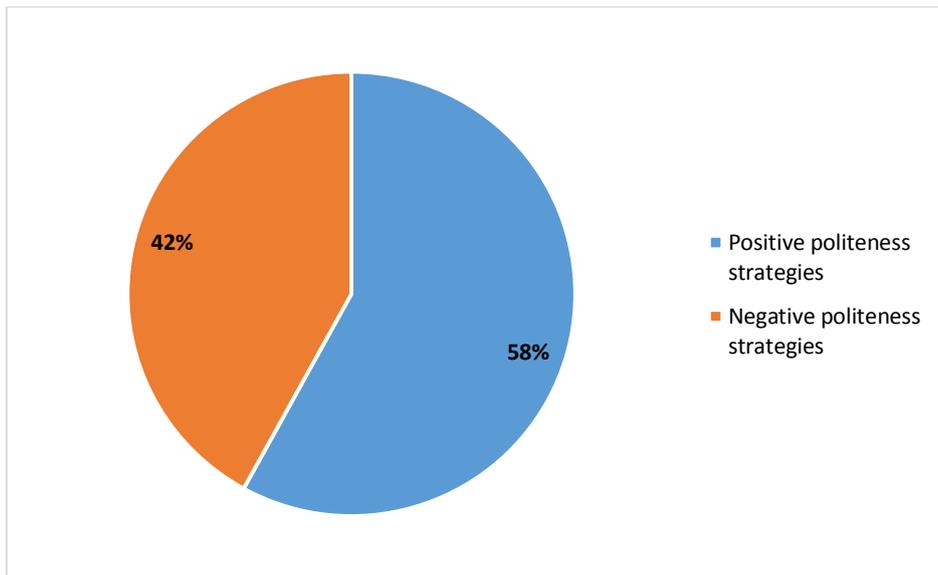
**Table 5.2: Male and female managers’ politeness strategies in meetings**

No.	STRATEGIES	Male manager	Female manager
1.	Using in-group identity markers	299	291
2.	Giving deference	121	115
3.	Impersonalising	151	84
4.	Using indirect speech act	49	109
5.	Using humour	8	24
6.	Showing sympathy	7	12
7.	Giving compliments	12	7
8.	Seeking agreement	70	97

Charts 5.3 and 5.4 show no significant difference between male and female managers’ politeness strategies. Male managers used slightly more negative politeness strategies than female managers who used slightly more positive politeness strategies in the recorded meetings. As elaborated in Chapter 2 section 2.4.1.1, positive politeness is a way of expressing concern, solidarity or closeness and is enacted by using inclusive identity markers, humour, sympathy, and compliments while negative politeness shows that distance exists between the speakers and is indicated by giving deference, impersonalising, and being indirect (Brown & Levinson, 1987).

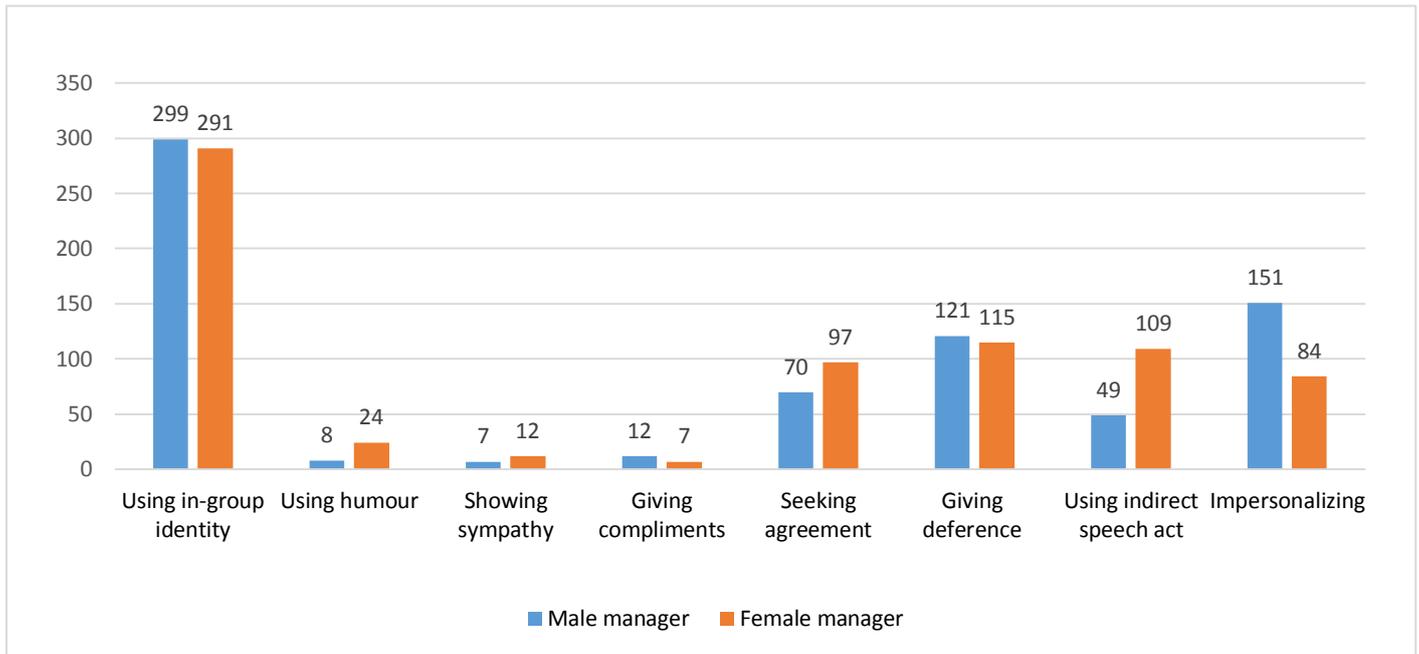


**Chart 5.3: Politeness strategies employed by male managers**



**Chart 5.4: Politeness strategies employed by female managers**

Chart 5.5 offers a comparison of the male and female managers' politeness strategies. The positive and negative politeness strategies were demonstrated almost equally in both gender managers. The politeness strategies are elaborated in the proceeding sections, based on the division of positive and negative politeness strategies.



**Chart 5.5 Male and female managers' politeness strategies in meetings**

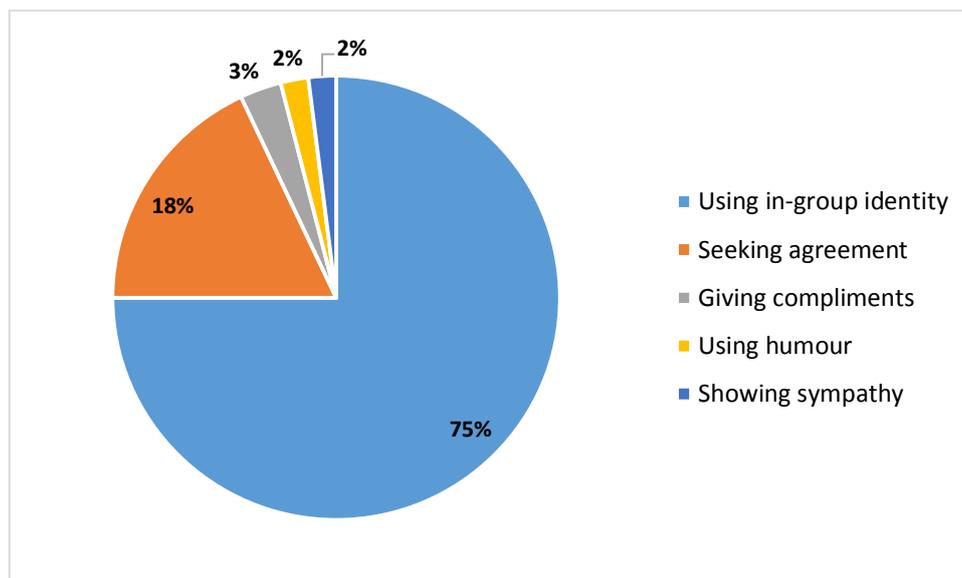
### 5.3.1 Positive politeness strategies

As elaborated in Chapter 2 section 2.4.1.1, positive politeness is a way of expressing concern, solidarity or closeness by such as using inclusive identity markers, humour, sympathy, and compliments (Brown & Levinson, 1987). Evidence of the male and female positive politeness strategies is presented in Table 5.3. The table below provides the frequency of the strategies used by the male and female managers in their meetings. The categories are counted in instances.

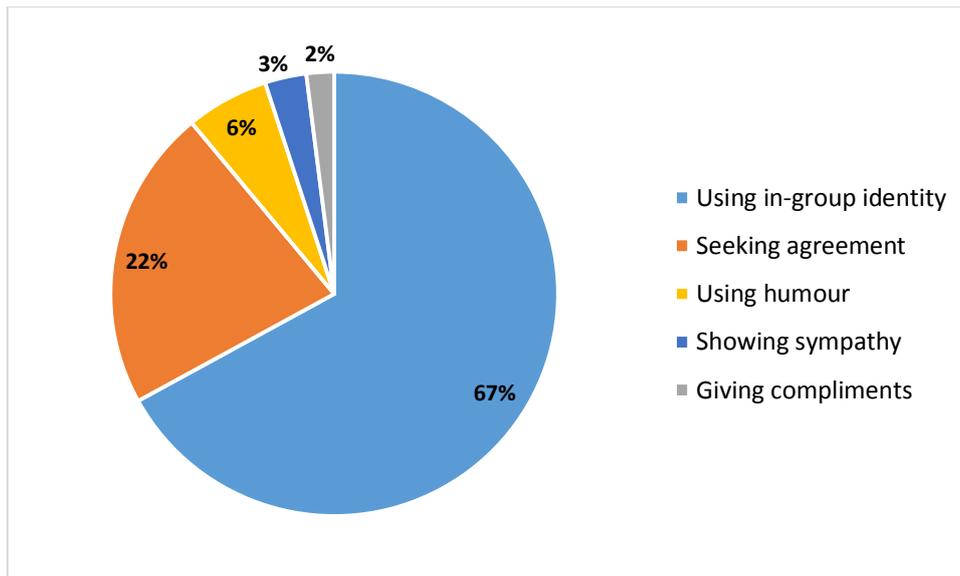
**Table 5.3: Instances of male and female managers' positive politeness strategies**

No.	Strategies	Male manager	Female manager
1.	Using in-group identity markers	299	291
2.	Seeking agreement	70	97
3.	Using humour	8	24
4.	Showing sympathy	7	12
5.	Giving compliments	12	7

Using in-group identity markers is a favourable strategy was used equally by both managers. Male managers gave more compliments and in-group identity markers compared to the female managers who showed sympathy and used slightly more humour than males. However, this may just be a result of the type of business meetings recorded. Although the meetings were day to day regular meetings, some meetings were attended by guests from other companies and others were attended by the managers and the subordinates. Chart 5.6 and 5.7 provides a comparison of the male and female managers' positive politeness strategies.



**Chart 5.6: Positive politeness strategies employed by male managers**



**Chart 5.7: Positive politeness strategies employed by female managers**

Using in-group identity markers is a dominant positive politeness strategy that was employed by both male (299 instances) and female managers (291 instances). According to Brown and Levinson (1987), in-group identity markers are indicated by the use of address forms, dialect, slang and ellipsis. Slightly more male than female managers used in-group identity markers. They employed in-group identity markers with the use of pronouns “we”, “our” and “us” to enhance the collective spirit or teamwork. Term of address “*Mbak*” (sister) and “*Mas*” (brother) were also used to be informal to the subordinates and present the subordinates as a family.

A female manager used in-group identity markers when she opened the meeting and let subordinates know the meeting’s agenda. The in-group identity markers aim to promote the collaborative spirit of her team, and bring the subordinates closer.

Excerpt 11:

*Situation:* The female manager is the head of the public library in the institution. The agenda of the meeting was the preparation for the shooting of the company profile video.

Our agenda for this meeting is preparing for the shooting of the company audio profile. How about wearing a uniform jacket? I want all of you to wear the same uniform so that we will look better for the company profile video. We must take it seriously because the audio

profile will benefit us too. Anyone coming to the library will see that we look good and we are good. Okay? There are many things that we need to prepare. (FM1-10)

In Excerpt 11, the female manager referred to everyone in the meeting collectively, by using the pronouns “we”, “our” and “us”. When opening the meeting, she let her subordinates know the agenda. She used ‘our’ agenda in order to encourage the subordinates’ attention. The female manager wanted to encourage the subordinates’ to pay attention because the meeting’s discussion would need their involvement. The female manager also addressed everyone as ‘we’ and ‘us’ when she gave instructions, a means of stressing that the instructions were for everyone in the library division. As this was a request for everyone to participate in the shooting, the use of the collective spirit implied in “we, our and us” might trigger pride in team participation. Eckert and McConnell-Ginet (2013) suggest that this strategy can create good relations among each member of the team. Using in-group identity markers is a strategy to achieve a harmonious working atmosphere by expressing solidarity (Holmes & Marra, 2002).

After his presentation, a male manager in Excerpt 12 invited questions from subordinates. A male subordinate asked him a question on the definition of the shortest day of the week.

Excerpt 12:

***Situation:** The manager just finished explaining the changes in the new company’s regulation booklet. One male subordinate asked him what it is meant by the shortest day written in the booklet*

MM1 : You asked about the shortest day, didn’t you? It is the day that is not the longest.

MS : I don’t get it.

MM1 : [laughs] Just kidding Mas (brother) N, don’t be too serious.

MS : I thought Friday is the shortest day of the week.

MM1 : Now you can answer your own question Mas (brother) N [laughs]

In Excerpt 12, the male manager was being informal when using the term of address “Mas” (brother). In Indonesian culture it is common to address others by using the term ‘brother’ and ‘sister’ to indicate closeness. The terms of address are generally “kin terms that

carry a literal meaning, such as father, mother, brother and sister or carry a metaphoric meaning”(Rafferty et al., 2014, p. 15). Indonesian has a complex system of terms of address that varies from region to region, reflecting local language usage (Rafferty et al., 2014). The male manager tried to build good rapport by being informal. His use of in group identity makers suggests he wanted to build good interpersonal relations with the male subordinates.

In using humour, the male managers made 8 attempts and the female managers made 24 remarks. As elaborated later in the following excerpts, the humour attempts were mostly initiated to achieve a harmonious working atmosphere, solidarity and collegiality. The subordinates usually continued and responded to the humour with laughter. However, to define laughter as the sole support strategy may be too obscure. Mullany (2004, p. 21) gives a more comprehensive view of humour as “instances where participant(s) signal amusement to one another, based on the analyst’s assessment of paralinguistic, prosodic and discursal clues.” This strategy was used in this study and the observation notes assisted in the interpretation of amusement.

A male manager informed the subordinates about a new team that was appointed by the foundation committee. However, the name of the team was not appropriate and therefore, he proposed another name abbreviated from the number of the members in the team.

Excerpt 13:

**Situation:** *A male manager used funny abbreviation for the name of a team: “tumis” that means “saute”.*

MM2 : A few days ago, the foundation committee has appointed an equality of structural and functional position team.

MS : What is the name of the team Sir?

MM2 : Team seven because there are seven members. And as time goes, 1 person was out so it is team 6 now.

FS : Then the name is still team *tujuh* (seven) Sir? That’s not proper anymore.

MM2 : I thought so. It will be better to change it into *tumis* (saute) team. It will be yummier with *tumis*, *tujuh* (seven) minus 1.

MS : [laughing] I like that new name, *tumis*.

The male manager in Excerpt 13 made a joke on a new Indonesian abbreviated name he made for the team. It is common to make funny abbreviations in the Indonesian culture. His joke could be seen as a strategy to lighten the atmosphere in the meeting. Food is a central part of the Indonesian culture and is easily used to release tension and bring the team together. It is common for Indonesian officials to organise lunch gatherings so that they can talk informally (Shimoda, 2013). In fact food, especially halal food, needs to be part of the agenda when dealing with Indonesians (Atwell, 2006).

A female manager made a joke that was addressed to her male subordinate who had a headache at the time of the meeting.

Excerpt 14:

*Situation:* When the meeting has just been started, an office girl came to the meeting room and gave a cup of coffee and medicine to a male subordinate. The female manager teased the male subordinate with a joke.

FM1 : How lucky you are. You've got a cup of coffee plus a bonus [laughs]

MS : [laughs] The bonus is an aspirin Ma'am. I've got a headache. Anyone wants the bonus? [laughs]

The female manager in Excerpt 14 used humour as an ice breaker at the start of the meeting. She described her subordinate as 'lucky' since he had just received his coffee and headache medicine delivered by an office girl. She treated the "aspirin" as the bonus (which is typically a benefit to subordinates) thus twisting the message and creating a funny message. The humour then was returned with another joke from the male subordinate who offered the medicine to everyone. All participants reacted to this comment by generating laughter. It could be said that this instance of conjoint humour exemplifies how some members of this group built rapport with each other. Humour was used as an ice breaker or to create a harmonious atmosphere among the team members at the beginning. The humour between the managers and the male subordinate suggests that the speakers share a common view about the notion of amusement: it is the culture to share anything you have with others.

Here, the female manager used that sharing culture as humour. It shows the mutual engagement of both managers and subordinates in creating jokes displays solidarity and collegiality in the group.

With regard to showing sympathy, the male managers gave sympathy seven times whereas the female managers gave 12 times. Showing sympathy according to Brown and Levinson (1987) is any action aimed to be understanding. The strategies of showing sympathy are varied, from the classic gift-giving to fulfilling human-relations wants such as to be liked, admired, cared about, understood, listened to, and so on (Brown & Levinson, 1987). More female managers than male used the strategy of showing sympathy in the audio recorded meetings but this may be due to the random nature of the meetings and the particular events in these meetings.

A male manager was talking when he was interrupted by a phone call from his male subordinate. He noticed that his male subordinate had just received bad news and asked him what happened.

*Excerpt 15:*

**Situation:** *A subordinate asked for a permission to go because he has just received a bad news (his brother passed away) and the male manager showed his sympathy.*

MM4 : Is everything okay Sir?

MS : My sister just called, my brother passed away. I need to go now Sir.

MM4 : Our condolences, Sir. Of course you can go. If there is anything I can do please let me know. You could have two days off from work. After the meeting we will go to your house and help you with the funeral.

MS : Thank you Sir.

MM4 : Now you can go (signalling the male subordinate to go) Okay everyone, let's continue the discussion. After this meeting, Mr. C, Mr. F and me will go to his house to help him with the funeral.

In Excerpt 15, the male manager noticed that something was wrong and asked questioned his male subordinate about it. Hearing the bad news, he gave condolences, excused the subordinate from work and continued the meeting. The male manager followed

the company's policy to give two day off from work to those whose family passed away to give time for grieving and paying respect through the religious rituals.

One female manager had just noticed that one subordinate had to handle too many tasks and she offered help.

*Excerpt 16:*

*Situation:* The female manager felt sorry that one subordinate handled too many tasks.

FM : How is the preparation for the coming end of term examination?

MS1 : Don't worry *Bu* (Mam), everything is well taken care of.

FM : Good to know. Who is in charge for the test booklets and the CDs?

MM1 : I am in charge for that Mam.

FM : How about the examiners, have they been notified?

MS1 : Yes, I did it. I also prepared everything for the oral test and scoring. Also the reports needed.

FM : You will handle a lot of things then. You will handle the teachers' training too. No, that is too much for you. I can help you. You've just been sick remember? I don't want you to be sick again.

In Excerpt 16, the female manager showed her sympathy to the subordinate who handled so many tasks for the coming term examination. She not only expressed her acknowledgment but also offered to help. She showed concern over the subordinates' health not wanting her to be sick again because of too much work.

All male managers showed sympathy and understanding to subordinates during meetings. In the case of bad news, Indonesians are brought together to assist the person in need. Being a collective community, Indonesians help one another on any occasion. As indicated by the male manager in Excerpt 15, he and others would come to help the male subordinate whose brother passed away. This offer of help reflects Noesjirwan's (1978) comment that general sociability and the subordination of the individual to the community are Indonesians' basic value orientations.

Giving compliments, another positive politeness strategy, has the underlying social function of creating or reinforcing solidarity between the speaker and the addressee (Dunham, 1992). There are 12 instances from the male managers' meetings and seven

instances from the female managers' meetings when they gave complements. The managers addressed their appreciation to subordinates by using certain expressions such as *Alhamdulillah* (thank God), well done, good job, and thank you. The linguistic structure of compliments is seen to be closely tied to this basic interactive function (Dunham, 1992). The findings in this study reveal that male managers gave slightly more compliments than female managers in the studied meetings.

Excerpt 17:

**Situation:** *At the end of the meeting, the male manager gave compliments to his subordinates since they had participated actively in the meeting.*

MM : *Alhamdulillah* (thank God) everyone speak out in this briefing, well done. That is what I appreciate from all of you. Hopefully this will become a habit, every morning everybody gives input for our institution. Who else if not us who can develop this institution? Once again, thank you all. (MM4-180)

In Excerpt 17, the male manager was happy with the active participation of his subordinates in the morning briefing. He expressed this using expressions such as, "That is what I appreciate from all of you" and "thank you all." The male manager complimented all the members of the team as a strategy to encourage them to be active in meetings. Showing his appreciation was a technique to highlight that the subordinates' participation in the meetings. Appreciation is a boost of the subordinates' morale.

Excerpt 18:

**Situation:** *The female manager announced good news to her subordinates and complimented them since they have made good efforts to make their department chosen to be in the company profile audio.*

FM : Before we start the meeting, I'd like to give you some good news. We will the spot have a spot in the company's video advertisement. Not all departments and branches get this opportunity easily. It must be because we are considered a good representation of the company. Good job everyone.

MS : Really Mam? Good then. When will they come for the shooting?

FM : The shooting here will be next week on Monday afternoon. I like the way you rearrange the reading room Mr. A. Also Mr. C, you have been doing well in taking care of the book circulation, you'll be in charge on the day of the shooting then, of course with Mr. H's help. He is good at the customer service job. I also like the new uniform that we have, thanks for taking care of it Mbak (sister) G. Keep up the good work everyone, help each other in making sure that the shooting will run well.

The female manager in Excerpt 18 gave compliments to her subordinates when she delivered good news: their department was chosen to represent the company in the company video profile. The compliments were given individually to each team member and by addressing the subordinates formally, “Good job everyone”, “I like the way you rearrange the reading room Mr. A.”, ”Also Mr. C, you have been doing well in taking care of the book circulation, you’ll be in charge on the day of the shooting then, of course with Mr. H’s help”, “He is good at the customer service job”, I also like the new uniform that we have, thanks for taking care of it Ms. G”, “Keep up the good work everyone,....” She addressed her subordinates who had performed well personally, and complemented them in front of everyone. This praise demonstrated her gratitude, and was also a form of encouragement and motivation to all subordinates to keep up the good work.

Based on the discussion above, the male and female managers gave praise for trivial things, such as the contribution from the subordinates to the meeting and the way one subordinate rearranged the room. Sometimes, cultural values and norms can dictate what is considered appropriate compliment and response behaviour, and gender also determines the linguistic behaviour of individuals (Dunham, 1992). In general, the compliments used in the meetings functioned to motivate the subordinates and acknowledge their work.

The positive politeness strategy of seeking agreement is used to demonstrate solidarity. According to Brown and Levinson (1987), the intention of seeking agreement is to claim common ground and to check whether the speaker has heard correctly what was said. In the recorded meetings, the male managers used many tag questions to seek agreement: 70 instances occur from the male managers and 97 instances from the female managers’.

One male manager was confirming with subordinates to make sure that they had common understanding.

Excerpt 19:

**Situation:** *The male manager announced that their branch has won the award for the second best English course in Indonesia this year. Unfortunately, he could not show them the trophy because the representative of the branch left early.*

MM: I have great news. We have just won an award as the second best English course in Indonesia this year.

FS : Really? How come that I do not see the trophy?

MM : The trophy is still there because at that time Mr. I went back to the branch immediately, *ya (right)* Mr. I?

FS : Why didn't you come back the next day Mr. I?

MM : He had no car to bring the trophy here. That's what happened, *ya (right)* Mr. I?

MS : Yes Sir, I did not know that it was announced on the same day so that I came back immediately. I wanted to go back to get the trophy the next day but there was no car. I cannot take the trophy in the bus. It is a huge trophy haha....

MM : If I order a car for you to use at 3 this afternoon. You will go there and take the trophy with you *ya (right)*?

MS : No worries Sir.

The tag question 'ya' (right) is a common feature of Indonesian conversations (Sneddon et al., 2010). It is used in a form of particle, word, or phrase that modifies the degree of membership of a predicate of noun phrase in a set; it says of that membership that it is partial, or true only in certain respects, or that it is more true and complete than perhaps might be expected, especially in giving directions when hierarchy exists (Pan, 1995). Managers used this strategy to seek common ground and ask for agreement. These tag questions were employed to reinforce group solidarity and to also show involvement in the conversation. The male manager in Excerpt 19 used the tag question *ya (right)* to his male subordinate. They showed collaboration and team spirit by seeking agreement.

In brief, there was no significant difference in positive politeness strategies employed by the male and female managers in the meetings. The meetings identified five politeness strategies: using in-group identity markers, using humour, showing sympathy, giving complement, and seeking agreement. These were mainly used to promote solidarity, build the teamwork and create amiable rapport. Showing sympathy and complementing demonstrated the managers' strategy of understanding the subordinate's situation and attempting to motivate the subordinates and acknowledge their work.

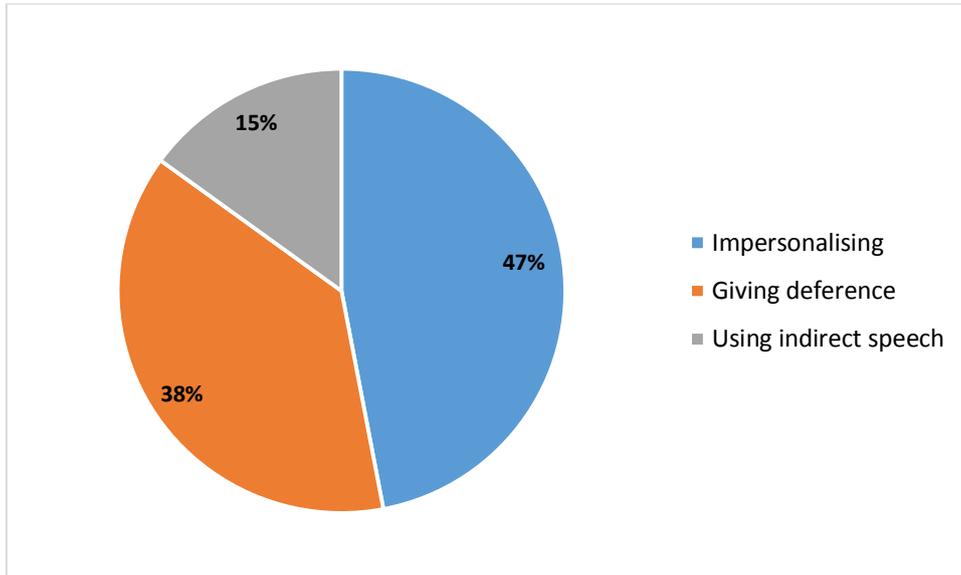
### 5.3.2 Negative politeness strategies

Evidence of the male and female negative politeness strategies is presented in Table 5.4. As elaborated in Chapter 2 section 2.4.1.1, negative politeness shows that distance exists between the speakers, so there are indications of giving deference, impersonalising, and being indirect (Brown & Levinson, 1987). The strategies were identified by careful examination using Brown and Levinson's strategies. Many of Brown and Levinson's negative politeness strategies overlap with one another and for this reason, clear strategies needed to be identified in the context of meetings.

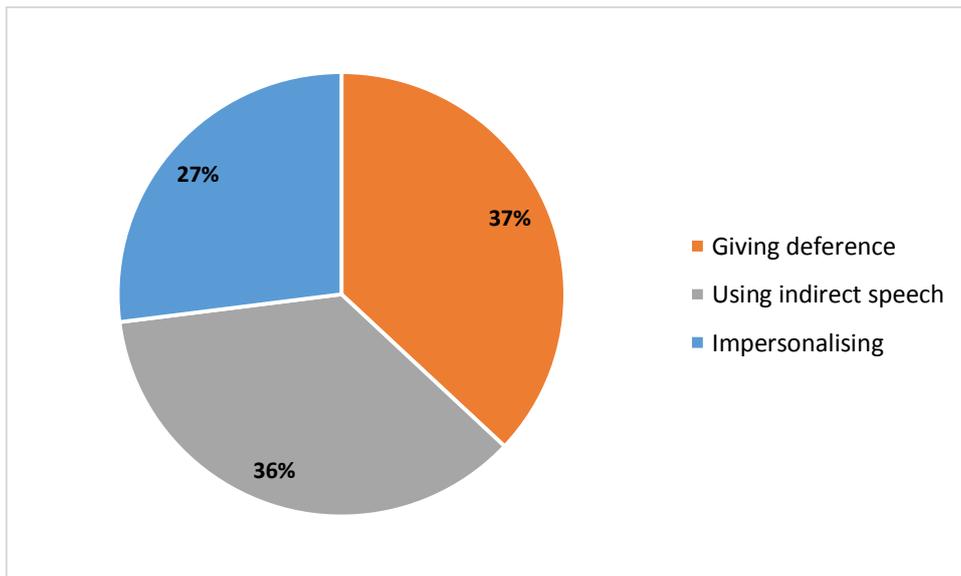
**Table 5.4: Instances of male and female managers' negative politeness strategies**

No.	Strategies	Male manager	Female manager
1.	Giving deference	121	115
2.	Impersonalising	151	84
3.	Using indirect speech acts	49	109

The male and female managers' negative politeness strategies in meetings are giving deference, impersonalising and using indirect speech acts. From the prominent politeness strategies, it was found that both male and female managers gave deference almost equally whereas using an indirect speech act is the least favourable negative politeness strategy. Male managers evidently use more impersonalising than female managers while female managers used more indirect speech acts than male managers.



**Chart 5.8: Negative politeness strategies employed by male managers**



**Chart 5.9: Negative politeness strategies employed by female managers**

The data revealed that indirect speech acts while speaking, expressing opinions or asking the subordinates were used in 49 instances in male managers meetings and 109 instances in female managers' meetings. Indonesian indirectness is expressed mostly through

the use of reported speech, syntactic expressions (not really/only), use of suggestions to make statements of facts, and modifiers (Sneddon et al., 2010). The analysis of speech acts, the researcher based on the framework of Blum-Kulka et al. (1989) which defines indirectness in the use of request strategies subjunctive (might be better), conditional clause (I was wondering if...), politeness marker (Do you think...), downtoner (perhaps). The examples of Indonesian use of indirect speech act are *hanya* (only), *mungkin* (maybe), *maksud saya* (I meant), *saya pikir* (I thought), and *apa Anda pikir* (Do you think).

Hedging is one strategy of being indirect. It is used especially in giving directions when hierarchy exists: one in lower hierarchy use hedging to the high rank addressee (Pan, 1995). Hedging is used when the speaker “does not want to presume and coerce the hearer/so that he/she uses a ‘hedge’: a particle, word, or phrase that modifies the degree of membership of a predicate of noun phrase in a set; it says of that membership that it is partial, or true only in certain respects, or that it is more true and complete than perhaps might be expected”(Brown & Levinson, 1987, p. 145). The variations of hedging articulated by the managers were in the form of questions and modality (if it is possible, maybe/perhaps, I think/I mean, etc.). As represented in the managers’ transcript in Excerpts 19 and 20 below, the modalities are placed in front or at the back of the sentence.

One male manager who was the coordinator of head branches, explained the billing problem to subordinates who were the heads of the branches. They were invited to solve the problem together.

*Excerpt 20:*

**Situation:** *The male manager invited his subordinates for the meeting to discuss the billing problem in the branches.*

FS : What seems to be the problem Sir?

MM4 : *Mungkin* (maybe) the problem is *hanya* (only) some mistakes in the bill calculation. Many heads of the branches said that they were shocked by the bill. *Maksud saya* (I mean), some branches have got their internet connected but the names of the branch are not listed on the bill, but other branches did not have the internet connection but the names of the branches are listed on the bill. (MM9-39)

MS : My branch does not have any internet connection yet but we received the bill. This is insane.

MM4 : That is why I invite all of you for the meeting today. I have to make sure which branches got the internet connection and the bill. The provider's representatives are also here so that hopefully the problem could be solved together, *saya pikir* (I think).

The male manager in Excerpt 20 invited everyone (head branches and representative of the internet provider) to discuss the solution to the internet connection billing problem. The manager delivered the background of the problem by being conventionally indirect. Although he was upset himself with the service of the provider, he tried to save their negative face and give them an 'out' by using syntactic expression "*hanya* (only)" to give the impression that it was not a big deal and not blame his subordinates for the mistake in front of the branch managers in the meeting. The use of indirect terms, " *mungkin* (maybe)", "*Maksud saya* (I mean)" and "*Saya pikir* (I think)" by the male manager in the above context hints that he wanted to protect his subordinates and not threaten them with potentially offensive comments.

Another instance of indirectness is seen in the female managers' example below. She used indirect speech acts when giving feedback to her male subordinate. The strategy was maintained by other female managers in order to be diplomatic when giving criticism to her male subordinate.

Excerpt 21:

**Situation:** *The female manager gave feedback on the backdrop to be printed for their program.*

FM : Have you made the backdrop for the seminar Mr. O?

MS : Yes ma'am, here it is.

FM : *Saya pikir* (I think) the message is clear already, but, I was wondering if the title can be better changed into "Being Successful in Early Pension Seminar, " *mungkin* (maybe)? *Apa Anda pikir* (do you think) we need to mention that there is a book discussion?

MS : All right Ma'am, thank you for the feedback. I will make sure that this will be ready to be distributed to the branches next week.

A similar set of strategies was used by the female manager in Excerpt 21 who used Indonesian hedging, "*Saya pikir* (I think)", " *mungkin* (maybe)" and "*apa Anda pikir* (do you

think).” She modified her disagreement in by using the expression “do you think” so that the criticism was minimised. She needed to save her male subordinate’s face, especially because the criticism was given in front of everyone in the meeting.

Using the framework of Blum-Kulka et al’s (1989) which defines indirectness in the use of request strategies: subjunctive “might be better”, conditional clause “I was wondering if...” politeness marker “Do you think” and downtoner “perhaps”. The female manager used these when she wanted to avoid criticising her male subordinate directly. These indirect request strategies allow managers to provide input in a less face threatening way to avoid offending the subordinates. Both male and female manager were both being diplomatic to avoid open criticism.

Being indirect is a strategy often employed by female managers towards male subordinates. Women leaders exploit this strategy to their advantage to hide the exercise of authority when dealing with male subordinates. In contrast to men’s competitive conversation, women are into cooperation and politeness because they avoid direct conflict and specialise in being nice (Eckert & McConnell-Ginet, 2013). The indirect strategy was used by the female manager when criticising and giving directions to her male subordinate to overcome the ‘refined’ status of women as leaders. Eckert and McConnell-Ginet (2013) elaborated that ‘(elite) women’ need to ‘enforce refinement’ due to ‘benevolent sexism’ in power relations to men (Eckert & McConnell-Ginet, 2013, p. 122). As pointed out by Brown and Levinson (1987, p. 132), being conventionally indirect is a negative politeness strategy that “gives hearer an ‘out’ and the desire to go on record and “conventional indirectness encodes the clash of wants.” In the recording of the meeting, a clash of opinion exists: in this situation the speaker tried to compromise in order not to hurt the feeling of the one giving the idea. Being indirect is a strategy exploited by women leaders to their advantage in order to hide the exercise of authority when dealing with men subordinates.

One female manager was the head of the team and she was checking the preparation to visit the branches of the institution all over Indonesia to interview the head of the branch for the quality control inspection. It turned out that one group that would visit a big branch only had two members and she expressed her disagreement. However, she needed to address her disagreement indirectly because the members in the team were older and in a higher positions than her in the office.

Excerpt 22:

***Situation:** The female manager assigned teams to visit the branches of the institution all over Indonesia to interview the head of the branch for the quality control inspection. She actually disagreed when one group only consisted of two members and other teams consisted of four members.*

FM8 : We have to make sure that all groups are ready by the end of this week. Has everyone known what to do and what questions to ask to the head of the branches?

FS : Yes Mam, I think we are ready. We've got all the groups and the questions to ask.

FM8 : It will not be only both of you in the group, right Ma'am? You know...it is a big branch and you only have one day to complete the interview.

FS : I think we can handle that. We have done it before, we can manage.

FM8 : It is risky (with only two people the interview will not be completed on time), you know. I will be in your group then. I am sure that three of us will be able to complete the interviews on time.

The female manager in Excerpt 22 was being indirect by using a negative polarity sentence “it will not be both of you (one of them is her superior, the head of the institution)” and then continuing with a justification. As the expected answer to the negative question was, “no”, she went on “You know...” (*Anda tahu...*), offering a justification why this was not a good idea. The strategy was chosen in order to reduce the effect of her criticism because it is the culture in Indonesia to respect superiors and not to criticise leaders (Faulkner, 1996). Therefore, to show disagreement to the superior was risky and for this reason hedging was pronounced to soften the disagreement. But when her female subordinate replied that she thought two of them could handle the interviews by themselves because they had done it before, the female manager continued by saying, “It is risky (with only two people the interview will not be completed on time), you know. I will be in your group then. I am sure

that three of us will be able to complete the interviews on time.” She took the action that she thought was necessary: she included herself in the team so that there would be three.

When opening the meeting, a male manager expressed his disagreement about the placement test examination system that was conducted anytime anyone registered for the exam.

Excerpt 23:

**Situation:** *The male manager was reading her agenda of the meeting. He disagreed with the placement test examination system that was conducted anytime anyone registers for the exam.*

MM10: For today’s meeting, I want to discuss the problem in M branch first. Then maybe we will discuss any problem you have.

MS : What is the problem in M’s branch Sir?

MM10: It is about the placement test examination system. I agreed with that the other day. However there should be a limitation, Mam. We cannot just do it anytime. Perhaps, we could do it once a week. That is more effective and it will reduce the cost.

The manager provides a clear introduction and justification prefacing and hinting at a possible disagreement. The use of an adverbial cautious note or hedge ‘maybe’ and ‘perhaps’ as shown by the male manager in Excerpt 23 was important because he did not want to threaten the subordinates’ face by being bossy, even though he led the meeting and set the agenda as expected of a manager. He announced that he wanted to discuss the first topic and then offer them a chance to discuss. The particle ‘maybe’ and ‘perhaps’ used in the sentence above helped soften the performative force of the manager when deciding to reduce the cost on the placement test examination.

In Excerpt 23, the male manager’s intention of using hedges was not to impose on the subordinates when giving orders. He did a similar thing in his second turn by not only using a hedge encoded in particle ‘maybe’, but also used conventional indirectness in the form of a question. The female manager used indirect request strategies to keep a distance from her subordinate who was being criticised to show power, and so that she would be listened to.

Regarding the second negative politeness strategy evident, the data showed that the male managers gave deference 121 times whereas the female managers did 115 times. Giving deference is usually reciprocal and can be identified as being of two different kinds: the speaker (S) humbles him/herself and S raises the hearer (H) or pays H positive face of a particular kind to satisfy H's want to be treated as a superior (Brown & Levinson, 1987). It is the strategy used by the managers to show respect to subordinates. Indonesian has a complex system of terms of address that varies from region to region, reflecting local language usage (Rafferty et al., 2014). The terms of address are generally kin terms that carry a literal meaning, such as mother, father or carry a metaphoric meaning (Rafferty et al., 2014, p. 15). Two terms most commonly used throughout the country to show respect are the kin terms "Bapak/Pak" (Mr), 'Ibu/Bu' (Mrs), 'Bapak-bapak dan Ibu-ibu' (ladies and gentlemen) (Rafferty et al., 2014). Terms of address are used in order to raise the subordinates' face wants (Brown & Levinson, 1987). This is elaborated in Excerpt 23-25. The evidence in the audio recorded meetings shows that male managers utilised slightly more deference strategies than female managers.

One female manager planned to have a follow up meeting. She knew that her subordinates often have the habit of coming late for the meeting, especially if the meeting is held after the lunch break. To anticipate this, she used deference strategies to emphasise that everyone should come on time to the next meeting.

Excerpt 24:

*Situation:* The female manager planned to have another meeting tomorrow. Therefore, the female manager reminded her subordinates to be on time and not coming back late from their lunch break.

We will have another meeting at 2 o'clock tomorrow, Bapak-bapak dan Ibu-ibu (Ladies and gentlemen). Please don't spend you lunch time longer than usual. (FM7-328)

The female manager in Excerpt 25 reminded her subordinates to come back from their lunch on time for the meeting tomorrow by calling them "Ladies and gentlemen."

Giving deference was used to get attention by raising her subordinates' status. By distancing herself, she could be seen to exert power and control over the subordinates.

One male manager shared his knowledge on accounting terms to everyone in the meeting. When giving an example of a term, he addressed his male subordinate by using *Pak* (Mr/Sir).

Excerpt 25:

**Situation:** *The male manager was explaining certain terminology to his subordinates using one of his subordinate as an example.*

If I borrow some money from *Pak* (Mr) R, it means that I have a debt. But if I lend some money to you, *Pak* (Sir), and you give it back to me, that's called claim. (MM7-17)

Another example of giving deference was used by a female manager in Excerpt 25. She greeted her male subordinate who had gone out of the meeting without her permission and came back to the meeting with food in his hand.

Excerpt 26:

**Situation:** *A male subordinate went out of the meeting room and came back after a while with food in his hands.*

FM7 : Where have you been *Pak* (Mr) S? You also brought tasty food, I suppose.

MSFM: Oh, it's just some crackers from *Pak* (Mr) J. He's just come back from his hometown last weekend. Do you want some?

FM7 : No, thank you. I was just joking.

Deference strategies are adopted by Indonesians when talking in formal situation and to somebody older. As in Excerpt 24, the repetition of *Bapak* (Mr) and *Ibu* (Mam) or the short version *Pak* (Mr) and *Bu* (Mam) in Excerpt 25 and 26 shows that the managers used deference in an effort to be formal and therefore promoted distance. Deference creates distance and power and is an effort to establish the formality of the situation. Addressing others politely in a meeting is appropriate, especially for Indonesian culture that highly values politeness (Shoemaker, Noel, & Hale, 2007). The above strategy was a hint by the female manager when criticising and giving directions to her male subordinate to overcome the 'refined' status of women as leaders (Eckert & McConnell-Ginet, 2013, p. 122).

Meanwhile, the data analysis also showed that in the male managers' meetings, there were 151 instances and 84 instances of impersonalising in the female managers' meetings. Impersonalising is a strategy of addressing someone to create distance and impose authority (Hobbs, 2003). Impersonalising was employed more by male leaders to create distance and be formal whereas female leaders employed fewer impersonalising strategies. Impersonalising utilised by the managers in the meetings was achieved by the use of passive voice.

When sharing the information with subordinates and asking subordinates to do something, a female manager used passive voice.

Excerpt 27:

**Situation:** *The female manager explained the change in the way the government transfers the money for the students who get the scholarship.*

FM : They said yesterday that there is a change in the way the government transfers the money for the students who get the scholarship. The money *ditransfer* (will be transferred) directly to the students' account.

FS1 : Oh, no... So, it will not be transferred to the institution to pay for the school fee anymore? Can they manage their money wisely?

FM : That is the problem. I have been wondering whether you could do me a little favour, *Mbak* (sister) G. Make an agreement letter for the students to sign that they have to transfer the money to the institution as soon as they have got the money from the government. If you can, please *diundang* (have them invited) for a meeting and inform them the money transfer *diganti* (must be changed) and the agreement *ditandatangani* (must be signed). It is necessary that they do not spend the money to their heart content.

FS2 : Yeah, I agree with you. Otherwise, the next day they will have a new mobile or laptop haha...

The impersonalising used by the female manager in Excerpt 27 was passive voice *di-V*. The female manager was also being formal and therefore she used Indonesian passive form "*ditransfer*", "*diundang*", "*diganti*", and "*ditandatangani*." In the Indonesian language, passives are formed by the use of *di-* (intentional) and *ter-* (unintentional) (Sneddon et al., 2010). The impersonalising showed that the female manager was being formal and wanted to create distance from the subordinates. However, she then switched into an informal style when addressing her secretary "*Mbak*" (sister). The shift from formal into informal implies the strategic use of politeness of the female manager. She was being formal when she wanted

to show power and switched to informal style when she wanted to achieve closeness and rapport.

Similar impersonalising strategies were used by a male manager in the meeting which consists of all the heads of branches of the institution to discuss the regulation changes.

Excerpt 28:

**Situation:** *The female manager explained the change in the way the government transfer the money for the students who get the scholarship.*

MM1 : Like what has been said by the head of the committee and the moderator, this morning we will listen to a socialisation regarding the company 2013 company regulations by the company regulation team. This team was founded in 2012 based on the decree of the committee no.16/SK/P/V/2012 regarding the inception of discussion and extension team of LIA regulation in 2012. (MM1-1)

MS : What are the changes Sir?

MM1 : The number of paragraphs is increased for 3 paragraphs to 138 paragraphs from 135 paragraphs and the number of the points to 127 points is also increased compared to in 2010 that were only 115 paragraphs.

FS : Has it been approved by Depnaker (Department of Manpower)?

MM1: Yes. After it was approved, we submitted it to Depnaker to get ratification number. 22 suggestions were approved and 14 suggestions were rejected because it created more cost for the institution.

MS : What suggestions were rejected Sir?

MM1: For example, a suggestion for the health care fund. We cannot give it back to the staff if it is unused.

The male manager in Excerpt 28 used performative “Like what has been said.” The performative showed that the male manager was being formal and wanted to maintain and show his authority to the subordinates. Passive voice was used frequently in the meeting to indicate authority, objectivity and reinforce the formality of the situation. The manager seems to be in a sensitive position and is questioned by the staff about the changes. His use of passive voice is also an attempt to reinstate his authority and not to lay charges on anyone (Fairclough, 2013).

It is part of Indonesian social heritage to be formal in the workplace. As mentioned by Darwis (2004), Indonesian organisations are generally bureaucratic and this establishes an authoritarian structure where ranks and positions are very important (Hofstede, 1993). This is evident in the way the managers used passive forms and the formal address forms. However,

the male managers were consistently formal whereas the female manager switched from formal into informal. The female used informal address terms to increase closeness, intimacy and achieve a family-like relationship.

To sum up, using the indirect speech act, giving deference and impersonalising were three strategies identified and discussed as negative politeness strategies by Brown and Levinson (1987). Using the indirect speech act was a politeness strategy demonstrated by the managers with different intensions: to minimise threat, indicate authority and objectivity to their subordinates and to reinforce the situation. Hedging is another strategy of being indirect and this was manifested by Indonesian leaders when they addressed their superiors or older people. Female managers used more hedging than their male counterparts. Deference was the strategy of the managers when using kin terms to show respect. Impersonalising strategy was expressed through the use of passive form to create distance and enforce authority.

### **5.3.2 Summary on positive and negative politeness**

The prominent positive politeness strategies found in the managers' meetings are the use of in-group identity markers, using humour, showing sympathy, and giving compliments. The prominent negative politeness strategies are being indirect, giving deference and impersonalising. Researchers have reported that women are more likely than men to use politeness strategies in their speech (Hobbs, 2003; Holmes, 1995; Mills, 2003). The findings in this research confirm that male and female managers used positive and negative politeness strategies almost equally, except here, indirectness and humour that were use more by female managers to reduce their authority, especially when dealing with the male subordinates. Male managers, on the other hand, used more deference and impersonalising (passive voice) to indicate authority, objectivity and reinforce hierarchy. There was a tendency to use these

strategies with female subordinates. This can be explained by the gender differentiation in Indonesia linked to patriarchal culture and religious beliefs.

#### **5.4 Chapter summary**

Although male and female managers in the recorded meetings used the same five top strategies of the leadership styles, female leaders displayed more instances of four out of five leadership strategies revealed in the business meetings. These included being a good mentor, being decisive, being democratic, and being nurturing and caring. The leadership style central to male managers were following religious beliefs. In terms of politeness strategies, the male and female leaders applied similar politeness strategies with limited differences. The prominent positive politeness strategies found in the managers' meetings were the use of in-group identity markers, using humour, showing sympathy, and giving compliments. The prominent negative politeness strategies were being indirect, giving deference and impersonalising. The patriarchal culture, the role of hierarchy and religious beliefs played an important part in the leadership styles and politeness strategies. The nurturing and caring leadership style is part of the Indonesian benevolent culture. The managers manipulate these strategies to achieve particular interactional goals, such as assert authority or show attentiveness.

*“We cannot succeed when half of us are held back”*

*-Malala Yousafzai (2013)*

## **6.1 Introduction**

This chapter discusses the results from the interview and managers’ meetings. It will answer the research questions in the following order: in 6.2, discusses the perceptions of male and female participants in the interviews about the characteristics of a good leader, in 6.3, the perceptions of male and female participants in the interviews are presented about the existence of male and female manager leadership styles and whether there are any differences between male and female managers’ perceptions of their leadership styles; in 6.4, the kind of leadership styles used by Indonesian male and female managers in business meetings are described, followed by consideration of politeness strategies used by Indonesian male and female managers in business meetings. Finally, 6.5 highlights whether there are any differences between the perceptions provided in the interviews, and the actual leadership styles actually used in the business meetings.

## **6.2 RQ1: The perceptions of Indonesian managers and subordinates about the characteristics of a good leader**

This section answers the research question: 1. What are the perceptions of male and female participants in the interviews regarding the characteristics of a good leader? From the interview data five strategies emerged that a good leader needs to have. Male and female managers highlighted the characteristics of being nurturing and caring, being democratic, adopting politeness strategies, being visionary, and following religious beliefs.

### **6.2.1 Being nurturing and caring**

The participants in the interviews agreed that being nurturing and caring was an important feature of a good leader. As discussed in the examples earlier, a good leader needs to create a conducive working atmosphere and enable the subordinates to feel appreciated. The importance of the leaders' appreciation of the subordinates might relate to the hierarchical culture of the Indonesian workplace. The hierarchical culture makes any attention from superiors to subordinates highly appreciated. Moreover, the Indonesian workplace also adopts a benevolent patriarchal culture. Indonesian leaders exhibit behaviours that are similar to a father or mother figure: nurturing, caring and dependable, but also authoritative, demanding and disciplining (Suryani et al., 2012). It was pointed out in the interviews that good managers need to treat subordinates like family and act like parents to their children.

The nurturing and caring leadership style is part of the Indonesian culture. The culture in the Indonesian workplace is collectivistic which means the subordinates respect their leaders as their model of conduct (Suryani et al., 2012). Leaders need to be attentive and treat subordinates like family and have them involved in doing their job. The finding lends support to the results of similar studies in leadership which point out that nurturing the subordinates in their professional development, inspiring and motivating change and ensuring the vibrancy of the organisation are key aspects of leadership for encouraging positive efforts from the subordinates (Pipe & Bortz, 2009). This study also agrees with Maseko and Proches (2013) that attentive leaders are those who are people oriented and have a high degree of closeness to their subordinates. Being nurturing and caring is one charismatic and human-oriented style of communication.

### 6.2.2 Being democratic

Being democratic is part of the Indonesian culture inherited from generation to generation. It was evident in the interviews that democracy is the second most important characteristic of a good leader. It suits the tradition of Indonesian people called *gotong royong* or mutual assistance. This collective, consensual, and cooperative feature has become part of the nature of Indonesian people. *Musyawarah* or consensus, technically used for decision making is part of *gotong royong* (Syukur & Bagshaw, 2013a).

Although Indonesia claims to be a democratic country, in reality democracy is not fully implemented because of the influence of patriarchy and religious beliefs. The findings suggest that Indonesian leadership styles are still in transition from authoritarian to democratic. They confirm that the “Indonesian culture is different to Western culture.” Indonesian managers are still learning about ways things are done differently outside their country (Suryani et al., 2012). The findings support Noesjirwan’s (1978) research that compared Australians (to represent Western) and Indonesians (to represent Asian) cultures in the workplace. According to Noesjirwan (1978), there are three different characteristics between the cultures. First, Indonesia is characterised by a general emphasis on sociability and on maintaining friendly relationships with everyone as opposed to the Australian preference for a few exclusive relationships and personal privacy. Second, Indonesians emphasise the community rather than the individual so the individual is expected to conform to the wishes of the group as expressed by the group leader: whereas by comparison Australians emphasise individuality. The implication is that the opinions of the subordinates are valued highly in Indonesia. Third, Indonesians emphasise maintaining stability, a lifestyle that is smooth, graceful and restrained in contrast to the Australian preference for an open direct manner.

The findings also indicate that both male and female managers listen to the subordinates' opinions before making decisions. Both male and female managers agreed that voting is taken as the last option to find a solution if there is a deadlock and a majority needed make a decision. A male subordinate of a female manager in Excerpt 11 Section 4.2.2.2 explained that his female manager asked her subordinates to sign next to their votes and a majority needed to be established to make a decision. Being democratic is the method that is mostly applied in the process of leaders' decision making.

### **6.2.3 Adopting politeness strategies**

Politeness is also an important aspect of Indonesian culture that was pointed out by participants in the interviews as being a feature of a good leader. This characteristic is specific to the Indonesian culture that respects older people and hierarchy. The most commonly mentioned politeness strategies were being indirect, apologising, and being humorous.

Leaders need to be indirect. The participants in the interviews emphasised that a good manager needed to use *tolong* (please), *bisa* (could you), *ya* (yes), or *kan?* (tag questions) when giving instruction to their subordinates. Such expressions were used by the managers to modify or soften the requests. This form of indirectness seemed to be preferred by male managers when addressing female subordinates. This might be related to the religious beliefs in which men and women cannot be close to one another unless they are blood relatives (Khoirin, 2002). These findings are supported in the priority male managers assign to religion in their business practices and so the validity of findings are reinforced.

Politeness strategies are not only used from leaders to subordinates: they are also expected from subordinates to leaders. Leaders need to apologise to subordinates anytime they make a mistake. This can be related to the workplace culture in Indonesia which is

hierarchal. Leaders and the Indonesians' effort to be respectful are highly valued and therefore, they are hesitant to apologise to subordinates as discussed in Excerpt 39 Section 4.3.3.2. However, that hierarchy also makes the managers demand respect from the subordinates, as discussed in Excerpt 38 Section 4.3.3.2. Because of the existing hierarchical culture in Indonesia, any attention from superiors to subordinates, as with apologising, is highly appreciated. Indonesia has stratified social roles and distance is expected between people of a different social status. As mentioned by Darwis (2004), it is part of their social heritage that Indonesian organisations are generally bureaucratic and autocratic. The culture ensures the establishment of an authoritarian structure where rank and position are very important (Hofstede, 1993). It is observed that attention to hierarchy is balanced with the principle to conform to the wishes of the group.

Another important aspect of politeness is closeness and humour. Leaders need to employ humour to balance their hierarchal relationship with subordinates. As discussed by a number of managers, humorous leaders will have a close relationship with subordinates and it helps them criticise subordinates in a more informal way so no offence is taken. The findings in this study support Arfeen's (2009) argument that using humour is a way to reduce conflict, retain goodwill, and achieve willing compliance.

#### **6.2.4 Being visionary**

The interview data revealed that slightly more female managers than male were aware of the importance of being visionary leaders and they thought that they were visionary. The way visionary leaders were useful was explained by a female manager with "the boat" analogy: as a boat captain, a leader must know the direction of the enterprise. The results also emphasised that leaders needed to share their vision with their subordinates to make them relaxed. It helped subordinates know what to achieve and how to achieve in the organisation.

The findings might be influenced by Indonesian workplace culture which is traditionally a hierarchical and highly paternalistic society (Suryani et al., 2012). In such culture, the subordinates need the managers to guide them in achieving their employment objectives. It is also related Steward's (2004) theory that in order to elicit effective performance from the subordinates, a leader needs to lead and influence the values shared by their team in order to reach the team's vision and the workplace expectations. Therefore, being visionary is one of the critical elements (together with being a facilitator and collaborator) that provide leaders with an approach that maximises performance in the institution and improves it in the future (Steward, 2004). These findings expand on Ibarra & Obodaru's (2009) research on 2,816 leaders from 149 countries which found male leaders to be better visionaries than females. That women lack vision can be seen as a matter of perception because they come to their decision making in a less directive way than men do. The female managers in this current study claimed themselves as being visionary and were aware of the importance of being visionary leaders.

This study, by using a balanced number of participants revealed that both genders valued the visionary characteristic even though more females acknowledged the importance of being visionary. To be visionary is to have the ability to recognise new opportunities and trends in the environment, and develop new strategic directions for an enterprise (Ibarra & Obodaru, 2009, p. 62).

### **6.2.5 Following religious beliefs**

Corporate management and religion seem to be unrelated, but not to Indonesians. When asked about the feature of a good leader, most male participants stressed that they needed to follow religious beliefs. In fact, the interviews revealed that following religious beliefs was the most important feature of a good leader according to male managers and male

subordinates. However, to female managers and female subordinates, the strategy was not a priority (more of this will be explained in section 6.4.5).

Despite the Muslim majority, the country does not constitute a Muslim or Islamic country based on Islamic law. Instead, Indonesia is considered a secular democratic country with strong Islamic influences. The Islamic influence on the country's political, economic and cultural life is significant. Religion has a strong influence on people's lives. This has been discussed in a small amount of literature (Bozeman & Murdock, 2007; Budiman, 2008; Dolores, 1988; Senger, 1970). The religious beliefs influence the way the managers practice their leadership values and this was shown in the meetings. The evidence includes using religious greetings, encouraging and leading religious prayers and being guided by religious beliefs in their decisions. Moreover, both males and females cannot touch each other unless they are related by blood (Khoirin, 2002).

The findings in this study confirm Senger's (1970) point that a manager's choice of goals, their way of communicating with subordinates, and various other factors can be related to their religious values. Many local customs and traditions have been adopted from this religion and entered into the national culture of Indonesia (Hibbs et al., 1996).

#### **6.2.6 Summary on perceptions of male and female participants in the interviews about the characteristics of a good leader**

Although the male and female participants in the interviews were largely in agreement about the strategies that make a good leader, there were some differences. According to the male managers and male subordinates, the first priority of a good leader was to follow religious beliefs. Then, the leader needed to be democratic, adopt politeness strategies, be nurturing and caring and visionary. On the other hand, the female managers and female subordinates considered being nurturing and caring as the most essential characteristic

of a good leader. Then, the leader needed to adopt politeness strategies, be visionary, be democratic, and follow religious beliefs.

The difference in the male and female participants' perception of the importance of religious beliefs in leadership could be assigned to cultural influences from Islam. Males are the ones that are responsible for the family and community, therefore, they have to teach others to follow religious beliefs (Khoirin, 2002). Moreover, only males typically pray in the mosque on Fridays and are asked to pray in the mosque five times in a day. On the other hand, it is better that women are not seen, and do not follow religious practice in public unless they are accompanied by their husbands or male family or relatives (Khoirin, 2002). The strong contribution of males to religious practices means they are also to exert a solid influence through their leadership.

Being nurturing and caring was the female managers' top priority in their leadership. Women leaders adopted an interpersonal-oriented style: being helpful, friendly, available, explaining procedures, tending to the morale and welfare of others (Eagly & Johnson, 1990). It confirms Psychogios' (2007) previous research that female leaders are much more capable than males in understanding people's needs and allowing them to satisfy their expectations and prospects through their jobs. Being personal and 'more open' are the strategies female leaders use to maintain harmony with their subordinates (D. Grant et al., 1998). Being personal at the workplace might also be an influence of women's role at home as mothers to their children. Therefore, the social role of women and their motherly identity have an impact on the way women lead (Epstein, 1991). Female leaders tend to use more informal interpersonal relationships so that they talk about other things unrelated to work, including their personal lives.

The other strategies, being democratic, adopting politeness strategies and being visionary were equally mentioned by male and female participants in the interviews. The

concept of “*musyawarah* or consensus” and Indonesian culture’s respect for older people and hierarchy might provide fortification of the perceptions. Indonesian workplace culture which is traditionally hierarchical in a highly paternalistic society might be the reason why the subordinates depend on managers to lead them to achieve in the organisation.

### **6.3 RQ2: What are the perceptions of Indonesian male and female managers and their subordinates about the existence of identifiable male and female leadership styles? Are there any differences between male and female managers’ perceptions of their leadership styles?**

This section explains the evidence relating to research question 2: What are the perceptions of male and female participants in the interviews about the male and female managers’ leadership styles? Are there any differences between male and female managers’ perceptions of their leadership styles?

#### **6.3.1 Common characteristics in the perception of male and female managers’ leadership styles**

When managers were asked about women and men managers, there were huge disparities in their perceptions. The only common characteristic in the male and female managers’ perceptions was being nurturing and caring. Being nurturing and caring was also part of the benevolent patriarchal culture identified earlier when considering the characteristic of a good leader. Indonesia has stratified social roles and distance is expected between people from higher and lower ranks in the workplace. Although capable of doing their job, employees depend on the leader to give them attention and to protect and care for them. Indonesian leaders exhibit behaviours that are similar to those of a father or mother figure: being nurturing, caring, and dependable but also being authoritative, demanding, and disciplining (Suryani et al., 2012).

Because of the existing hierarchical culture in Indonesia, attention from superiors to subordinates is important. This is shown in Excerpt 4 Section 4.2.1.1 when a non-Muslim male manager showed his religious tolerance by taking the subordinates to eat out to break their fast during Ramadhan as a way to have good communication with his subordinates. Another example of a family like relationship between leaders and subordinates is apparent when a female manager claimed that ‘tough love’ was her approach to her subordinates, just like a mother’s love to her children. Several subordinates also admitted that they tolerated their female managers’ being ‘grumpy’ or ‘demanding’ because they saw their female managers as their mums and ‘mums still love their children although they are angry.’ The findings support the previous research claiming that maternal leaders provide care. The maternal leaders provide care, nurture, and guidance to employees in their professional and personal lives in a parental manner, and, in exchange, expect loyalty and deference from employees (Aycan et al., 2013).

The attention from leaders was recognised and received positive feedback from the subordinates. The attention from superiors contributed to satisfaction and support from the subordinates (Pipe & Bortz, 2009). The style is believed to be better than authoritarian leadership because this leadership style obtains the subordinates’ trust and triggers their motivation (M. Wu et al., 2012). As Liang Liu (2013) highlights, good communication is believed to contribute to increasing staff loyalty and individual performance.

### **6.3.2 The perceptions of male and female participants in the interviews about the male and female managers’ leadership styles**

The findings for the interviews reveal that gender stereotypes still exist. The male managers were still perceived as positive whereas the female managers had negative characteristics associated with them by both male and female managers and subordinates.

Male managers were perceived as those who thought strategically, were democratic, good leaders, and followed religious beliefs whereas female managers were perceived as weak, do the job of others, find it hard to focus, and are not to be treated as equals with men.

### **6.3.2.1 Male leadership styles**

Thinking strategically was a characteristic raised by the participants in the interviews as a central feature of male managers' leadership style. As discussed in Chapter 4, male managers use logic as the basis of their decisions. Being objective, they make the subordinates understand their logic behind their decision. Thinking strategically has been a male stereotype. According to Gurian and Annis's (2008) gender intelligence research in corporation using gender science to create success in business, one of the possible explanations for this is the way amygdala works in males' brain structure. A man's amygdala sends fewer signals to a less complex verbal centre and more to spatial or calculative centres—one reason why men are often data driven and not complexly emotive in negotiations (Gurian & Annis, 2008). The finding in which a male manager said that he needs data to support the rational decisions supports Gurian and Annis's (2008) theory. Moreover, they also added that men tend to carry more territoriality and aggression responses in their amygdalic functioning so that more than women, men can go for the jugular more quickly and push aggressively for the outcome (Gurian & Annis, 2008).

Based on Wu et al.'s (2013) theory, there are two leadership style classifications: transformational and transactional. Thinking strategically is an example of the transactional leadership in which the leaders decrease unintended behaviours and increase the intended ones (S. W. Wu et al., 2013). Transactional leaders tend to reward high-performers and reprimand low-performers (S. W. Wu et al., 2013).

The data confirmed the criteria of strategic leadership as discussed by de Vries et al. (2010): thinking strategically includes being logical, accurate, focused, unemotional, patient, good listener, understanding, and easy going (Eagly & Carli, 2007a). These characteristics were also mentioned by Indonesian male leaders in the interviews.

As mentioned earlier, the Indonesian leadership style is changing from autocratic to more democratic. Male managers acknowledged the importance of shared decision making with subordinates. According to Hofstede (1993), organisations continue to be and generally based on an authoritarian structure where rank and position are very important. However, the Indonesian leader-subordinate relationship is unique. Being democratic has always been part of Indonesian culture; it is called *musyawarah untuk mufakat* (mediation). In *musyawarah untuk mufakat* leaders accommodate various interests by having everyone gathered and asked for their opinions (Syukur & Bagshaw, 2013a). *Musyawarah untuk mufakat* reflects the Indonesian collective culture, that focuses on relation building and this suits the tradition of Indonesian people that is called *gotong royong* or mutual assistance (Noesjirwan, 1978). This social interaction that involves being collective, consensual, and cooperative has become the nature of the Indonesian people. Moreover, *Musyawarah untuk mufakat* (mediation) is similar to *sharia* mediation which is suitable for Indonesians who are Muslim and in the majority. Sharia law is only used by Muslims whereas *Musyawarah untuk mufakat* is a process used by all Indonesians regardless of religion. *Sharia* mediation is an ingenious way of resolving conflicts in Islam (Syukur & Bagshaw, 2013b) and provides a basis for democratic methods to be applied to assist leaders in decision making.

Male managers' mentoring strategies are formal and they supervise subordinates from a distance. Some male managers pointed out that they gave their subordinates responsibilities, gave directions and training as needed and let subordinates work by themselves. Male managers tended to be formal in their mentoring approach and entrusted

their subordinates with tasks and that allowed for the development of the subordinates' autonomy. Finally, mentoring was considered one of the characteristics of the male leader. Male managers were also perceived as being good mentors by both managers and subordinates. Among the strategies of a good mentor, the most significant mentioned by male managers was being a role model. This evidence supports previous research claiming that the culture in the Indonesian workplace is collectivistic and one in which the subordinates respect their leaders and treat them as their model of conduct (Suryani et al., 2012). This research confirmed Kobacoff's (1998) research which found males are rated higher than female on mentoring strategic planning and organisational vision.

What might be a problem for Indonesian leaders is cross-gender mentoring. Male leaders are not supposed to be close to their female subordinates and the other way around. Many male managers are formal in their behaviour and supervise subordinates from a distance: they are not close to female subordinates as they follow what is taught in Islam. According to a hadith collected by at-Tabaraani, which quotes the Prophet, "It is better to be stabbed in the head with an iron needle than to touch a woman who is not permissible for you." (Khoirin, 2002, p. 25). Gender mentoring could also be a problem for female managers mentoring male subordinates because the male managers who believe in patriarchal culture might not be happy to be led by women. Ensher and Murphy (1997) agree that cross-gender mentoring might be challenging and therefore, satisfaction and contact with mentors is higher when subordinates perceived themselves as similar to their mentors. This finding also supports the previous research that claimed that male discourse contributes to the construction of a more hegemonic and resistant patriarchy through the use of language and other discursive choices of managers (Forbes, 2002).

### **6.3.2.2 *Female leadership styles***

The most frequently mentioned styles associated with female managers were mainly negative. First, the female managers were perceived as weak by most of the participants in the interviews, even female managers. Some female managers regarded women as emotional and thought they needed to be approached in a certain way. Other females highlighted that women cannot manage intrigue, cliques and office politics because they are sensitive.

These perceptions can be explained by the dominant patriarchal and traditional religious points of view. According to some religious beliefs in Indonesia, and the opinions of some religious leaders and scholars, women are not equal to men in many ways and therefore, need to be protected by men (Khoirin, 2002). It is also believed that men decide everything for females in the family and this approach is also often applied in the workplace (Murniati, 2004).

The dominance of patriarchal culture and misinterpretations of religious beliefs that are prevalent in everyday life make women doubt themselves and their abilities. It even influences their opinion about themselves. The existing male and female stereotypes are firmly implanted in women's psyche. The qualities such as being in control, being competent, being a good decision maker and having high self-confidence are commonly associated with male leaders (Crawford & Unger, 2004). The research supports Baxter's (2010) and Mullany's (2007) research in the West where women leaders are not respected. They are routinely described in unflattering and derogatory terms, such as hard, emotional, sensitive, aggressive, overpowering, moody, and irrational (Baxter, 2010). Their sensitive nature is also misunderstood. As Spender (1980) argues, the society is biased against women because male values seem to be reinforced in the workplace. Perhaps "being sensitive" can be a positive feature as this makes women managers close to subordinates. Some female managers pointed out that this characteristic assists them in understanding female subordinates' needs.

The female managers admitted that they did the job of others and this opinion was shared by several subordinates. One of the reasons that make female managers do the job of others is probably because they are into relationship building. They do the job of others in order to avoid any conflict resulting from telling the subordinates that they do not do their job well. “Female leaders tend to feel their work life disrupted by direct conflict, so they tend to accomplish more in behind-the-scene conflicts, and even though women will indeed say nasty things about each other, they will generally try to hide them so that at least a semblance of relationship still exists” (Gurian & Annis, 2008, p. 61). The majority of women display cooperative behaviour and they are mostly good at listening, encouraging, patient and friendly (Wouk, 1999). It is possible, then, that they do the job of others for these reasons.

In addition, the female managers do the jobs of others in order to get them done quickly. Gurian and Annis (2008) and Marlow et al. (1995) highlight the point that female managers are generally wired to be more attentive to process so that they work at a quick pace and move forward. They tend to check things in detail to make sure that everything is done accurately. This suggests that although this characteristic was not appreciated by the men, it may be an effective management tool. It allows women to attend to detail and bring a project to completion. It could be considered a feminist characteristic and should be appreciated. Clearly, women need to be empowered to understand their strengths.

Several participants pointed out that the female managers were not focused. Some managers admitted they were influenced by other family factors that seemed unrelated to the problem. However, other managers suggested that they liked to check on every single detail to make sure that everything was on track.

The perception that female managers are not focused may be because they take longer time to make decisions because they attend to detail. Attending to detail is actually related to the female leaders’ *descriptive* management style, as style in which they need to

describe what they are looking for, and spend time giving detailed instructions to employees. They attend to employee needs in order to accomplish a goal and spend a greater time in relationship management. As a consequence, they take longer time than male leaders when it comes to making decisions.

Another possible reason why women leaders cannot focus is the need of Indonesian women to multitask. The notion of *kodrat*, or natural destiny, for men and women projects men as primary income-earners and women as child-bearers and housewives (Blackburn, 2004). Therefore, if women work, they are expected to have 'double roles': a reproductive (childbearing and childcare, domestic maintenance activities, and community obligations and productive roles) and a productive role (income earning). Despite the double roles, the reproductive role is the Indonesian women's main obligation and is valued more than earning money for the family (M. Ford & Parker, 2008). Trying to juggle family matters and professional matters is a constant challenge because males are not expected to assist them in family tasks. This does not mean however, that females are not professional, or that they do not perform their jobs adequately.

It was highlighted by most of the participants in the interviews that female managers were not being treated as equal to men. As indicated by many female managers, stereotyping perpetuates gender inequalities. Another reason is the varied interpretations of traditional gender roles which assign men the leadership positions and women as subordinates to men. Women must respect men by seeking their approval before making their decisions. If females become leaders, they become the object of sarcasm. Many male and female participants also commented that they were against working women who were after careers rather than taking care of the family. The participants in the interviews emphasised that women needed to focus more on their 'nature': to get married, give birth and take care of the family and being leaders was not the right path for women. Those are the challenges that come from many social,

cultural and possibly old fashioned religious practices and women have to overcome them too.

It is still a struggle for female leaders to be considered leaders as capable and efficient as men. In some situations, especially in some countries in which it is part of the national culture to value masculinity, a woman leader with a masculine leadership orientation is less appreciated. They are rejected for lacking sufficient warmth and femininity. On the other hand, if they maintain their femininity in performing their role as a leader, they may be considered incompetent (O'Neill et al., 2006; Peck, 2006; Talbot, 1992). This was evident in the interviews with the participants in the research.

Justification for masculine leadership is found in the Islamic values which are at the centre of this debate. As pointed out by Khoirin in his book (2002), *Melacak Akar Ketidakadilan Gender dalam Islam* (Tracing the root of Gender Biases in Islam), it is taught in Islam that men and women are not equal in many things. In doing religious activity, for example, while praying, as the main worship, men and women are different in at least three things. Women are supposed to cover almost all their bodies. Only the face and palm are allowed to be revealed. Men are only asked to cover their bodies from knee to waist. Men are to speak out praying while women need to be quiet. Men are asked to pray in mosques while it is better for women to pray in their own room. These restrictions on women have influenced the social status of women. Although female leaders are entering the job arena, they are still faced with the dilemma between performing their roles as leaders and the patriarchal culture that prioritise male leaders. No matter how good the women are, they will only be the second choice for leadership in the workplace. However, Khoirin (2002) criticises these views as historical and not the only interpretations of the male and female position. It is still very hard for Muslim women to be treated equally because of the contentious interpretations of the Koran. Such interpretations hinder women leaders' equal treatment with

their male colleagues. In the end, the main duty of Muslim women is to be totally dedicated to their husbands and give the best service to their husbands (Khoirin, 2002).

Moreover, in Indonesia, traditional Muslim beliefs prescribe that leaders must be male, not female. Avoiding choosing women as leaders is another element of ancient culture and religious interpretation of the Koran: patriarchy. Patriarchy is a social and ideological construct which considers men (who are the patriarchs) as superior to women (Rawat, 2014a). Patriarchy imposes masculine and feminine stereotypes in society and the stereotypes strengthen the power relations between men and women: men are rational, bold, aggressive, dominating, independent, fearless and have a tendency to rule and control while women are supposedly docile, timid, self-sacrificing, passive, submissive, emotional and dutiful towards their husbands and family members (Rawat, 2014a). This system of patriarchy is based upon the concept of hierarchical binaries of genders, proclaiming man's superiority and woman's inferiority (Bala, 2014). It allows men to assert their authority in all possible forms, seemingly, in order to sustain stability in marriage and family (Bala, 2014).

Islam, the religion of the majority of Indonesians, has most of the time been used as a justification to disrespect women. Many males ignore numerous instances where the Quran and hadiths clearly hold women in high regard and instead maintain the other ones that show gender biases. Muslim men, as in a hadith by Tirmidzi, are supposed to be the ones who treat women and wives the best (Wieringa, 2002, p. 285).

Although more and more women leaders occupy lower and mid-level management positions, the proportion of women reaching top positions is still relatively small because of the strong patriarchal culture barrier (Dimovski, Škerlavaj, & Man, 2010). This is one of the reasons why women at work are the victims of the prevalence of the male norm in management. The continuous use of the male norm in management is the reason for many of the female managers difficulties in performing their roles (Billing, 2011).

Similar results were reported by Adhikari (2012). Having the same patriarchal society as Indonesia, women leaders in India still have the shadow of male attachment because whatever their public position as a result of law and order, they still have to do everything according to their male guidance. Although having high positions in the workplace, women leaders in India still have to entertain the public whenever required. They must be silent about many things and they have to work ethically because their expression of opinion and action must be according to the order of their male comrades (Adhikari, 2012).

### **6.3.2 Summary on the perceptions of male and female participants in the interviews about male and female managers' leadership styles**

The findings from the interviews revealed that gender stereotypes still exist. The male managers were still perceived positively whereas the female managers were perceived negatively. The male managers were perceived as the ones who follow religious beliefs and think strategically whereas the female managers were seen as those who are weak, do the job of others, find it hard to focus, and are treated as equals with men. These stereotypes were seen to be influenced by the patriarchal culture and traditional religious beliefs that put women in a lower position than men. However, the reality is as argued by Eckert and McConnel-Ginet (2013), men and women are far more like one another as groups and far more diverse within each group, therefore, differences can exist within each group.

### **6.4 RQ3: The leadership styles used by Indonesian male and female managers in business meetings**

This section answers research question 3: What kind of leadership styles are used by Indonesian male and female managers in business meetings. The findings reveal that both male and female managers demonstrate the same five leadership styles when chairing

meetings: namely, being a good mentor, being decisive, being democratic, being nurturing and caring, and following religious beliefs.

The strategy of being a good mentor meant the managers were giving clear instructions about actions to be taken, giving encouragement/feedback, not criticising subordinates directly, and trusting the subordinates. Being a good mentor was the most used leadership style in the managers' meetings. The possible reason is because Indonesia has stratified social roles and distance is expected between people from different social status. Indonesian organisations are generally bureaucratic and autocratic (Darwis, 2004). The authoritarian structure makes ranks and positions very important (Hofstede, 1993). The hierarchical culture means superiors are highly respected and any attention from superiors to subordinates is greatly appreciated. As leaders are highly respected in Indonesia, they need to be good role models (Suryani et al., 2012). The employees depend on the leader to give them attention, to protect and care for them. Managers showed sympathy and attention to subordinates' needs during the meetings. This included expressing sympathy and showing interest.

However, much even with the hierarchical culture, leaders and subordinates are very close to one another. This might also be due to the benevolent paternalism which is adopted in the Indonesian collectivist culture (Suryani et al., 2012). The collectivist culture was reflected in the way things were shared. It was seen in the jokes managers made about the medicine (aspirin) when the female manager teased her male subordinate who came back to the meeting with food in his hand without sharing it with others. Food is a central part of the Indonesian culture and is easily used to break tension and bring team members together. It is common for Indonesian officials to organise lunch gatherings so that they can talk informally (Shimoda, 2013). Therefore, attention from the leaders to the subordinates can be in the form

of providing food for them and organising outings that involve their family as discussed in Section 5.2.4 Excerpt 6.

The data from the audio recordings of the managers' meetings showed that more female leaders applied good mentoring skills than male leaders. One of the possible reasons is that mentoring involves relationship building and this is typically a female characteristic. The findings can be added to Psychogios' (2007) conclusion who said that, unlike male managers, female managers typically exhibited transformational leadership behaviours by focusing on relationships, communication and social sensitivity. The findings also concur with Crawford's (1995b) finding that women universally value cooperative, intimacy-enhancing speech styles. That the female managers were more personal than the male managers might be linked to women's better ability at communicating than males. (Vinokurova, 2007). Holmes (2005) identified similar results in her study on male and female leadership styles in New Zealand and revealed that women employ a more 'feminine' style of mentoring by engaging with the mentee, providing support and appreciation.

Some research (Gurian and Annis, 2008; Ensher and Murphy's, 1997; Simon, 2006; and Proudford, 2007) has claimed that male and female leaders mentor differently and this was supported by this research. The difference was observed in the way they approach their subordinates, and the way men and women consider the input and quality information gathered from the subordinates.

Gurian and Annis (2008, pp. 60-61) claimed that male leaders tend to be more 'prescriptive' and female leaders tend to be more 'descriptive'. In being 'prescriptive', male leaders prescribe, direct and tell people what to do more aggressively. In being 'descriptive', female leaders describe what they are looking for and spend more time detailing to employees and at the same time hearing from them on how to accomplish goals (Gurian & Annis, 2008).

According to some religious beliefs in Indonesia, and to the opinions of some religious leaders and scholars, women are not equal to men in any way (Khoirin, 2002). The findings support Ensher and Murphy's (1997) earlier research claiming that satisfaction and contact with mentors is higher when subordinates perceive themselves as being similar to their mentors. Cross-gender mentoring between male leaders to female subordinates can be expected to be a problem due to the religious beliefs (Islam, the religion that is believed by about 90% Indonesian).

Being decisive is the second leadership style that was identified and applied in the meetings. Both male and female managers demonstrated decisiveness even though this was not mentioned in the interviews. The managers' strategies of being decisive were evident in them on the spot decision making and requests for action items. Good leaders need to be able to make competent decisions taking into consideration the input and quality information gathered from the subordinates (Simon, 2006). In order to make appropriate decisions, leaders need to be open to ambivalence, especially in making complicated decisions while at the same time they also need to remain open to new information (Simon, 2006). This is something that can be trained and practiced, especially when leaders are new (Kepner & Tregoe, 1976). The findings from both male and female managers' meetings data supports Golightly's (1974) research regarding what makes a good decision maker. The decision maker needs to be a true 'generalist' so that he/she has the knowledge and ability to orient himself/herself from one problem to others, give the right solutions and, recognise the impact of the decisions (Golightly, 1974). The decision maker also needs to know how to set priorities, to be one who is well informed, positive and enthusiastic, the one who seeks out problems, and is an innovator (Golightly, 1974). Despite the manager's perceptions about women's lack of ability to focus, women made decisions more confidently than males. They were able to make decision on the spot and quite clearly had decision making skills.

Although it was revealed that managers of both genders were decisive, it seemed that they communicated their decisions differently. Females had the tendency to share as much information as possible throughout the interaction in order to get close to the people they were talking: this supports previous research (Proudford, 2007, p. 417). This behaviour was not seen in any of the male managers' recorded meetings. The findings in the current research confirm that unlike men, for women negotiations are about relationship building and they know that they can be very decisive (Gurian & Annis, 2008).

The fact that female managers surpassed the male managers in being decisive may be due to the type of meeting that was chosen for this research. However, it is important to highlight that this conclusion is in contrast to the previous research of Atwell (2006) on leadership styles in Lombok. In that research, Indonesian female leaders claimed that they did not have confidence in making decisions (Atwell, 2006). It is possible there has been a change in the female managers' views about their decision making that their level of confidence has changed.

There is also an indication that Indonesian leaders generally nowadays are more open to others' contributions and are less authoritative. Democratic strategies adopted by the managers in the meetings involved consulting before making decisions and putting a decision to a vote.

The findings address Simon's (2006) statement that good leaders need to be able to make competent decisions that take into consideration the input and quality information gathered from the subordinates. Therefore, in decision making, democratic leaders involve collaborative behaviours of consulting, discussing, mediating, facilitating, and negotiating (Eagly & Carli, 2007b). The data supports the previous research of Simon (2006) and Eagly and Carli (2007b): the leaders asked for the subordinates' input before making decisions.

Both male and female managers were almost equally nurturing and caring towards their subordinates. Nurturing and caring strategies that were demonstrated by the managers were being understanding and sensitive, and showing attention to the subordinates. The data shows that female managers were slightly more nurturing and caring than male managers. However, this may be assigned to the nature and topics discussed in the meetings. The findings support previous studies that claim that maternalistic leaders provide care, nurturance and guidance to employees in their professional and personal lives, and do so in a parental manner; in exchange, they expect loyalty and deference from employees (Aycan et al., 2013). There might be a possibility that being mothers at home has an impact on the way women lead (Epstein, 1991). Being personal might be the influence of the women's role at home.

Following religious beliefs is the only leadership style that is specific to male leaders shown in Table 5.1. The 'religious beliefs' in this study refers to Islam because it is the dominant religion in Indonesia. The evidence of religious beliefs recorded in the meetings are Islamic greetings (shaking hands between males and smiling between males and females), praying before starting the meeting, and using religious expressions, in guiding decision making.

That religious beliefs were mainly practised by the male managers in the meetings can be explained by the obligation for males to pray in the mosque on Fridays and the suggestion that males pray in the mosque for five times in a day if possible. Males are believed to be the ones leading women to follow religious beliefs in all aspects of life (Khoirin, 2002). Therefore, the religious practices are also reflected in the way the male managers lead meetings. These findings offer a significant contribution to the understanding of Indonesian managers' strategies because this matter has not been discussed in the leadership literature. Despite the dual role expected of Indonesian women, as wives, mothers and professionals,

they perform as well as men. This is different from previous research that claimed women leaders underperformed (Rollero & Fedi, 2014).

## **6.5 RQ4: Politeness strategies used by Indonesian male and female managers in business meetings**

This section answers research question 4: What politeness strategies are used by Indonesian male and female managers in business meetings? The male and female managers were almost equal in their use of seven dominant politeness strategies in the meetings. The positive and negative politeness strategies are discussed in the proceeding section.

### **6.5.1 Positive politeness strategies**

The findings reveal that the positive politeness strategies adopted by both gender managers are using inclusive identity markers, using humour, showing sympathy, giving complements and seeking agreement. The discussion on the positive politeness strategies is based on the findings in Section 5.3.1.

Both male and female managers almost equally used in-group identity markers. Most managers used the inclusive pronouns 'we', 'our' and 'us' and addressed the subordinates with their nick names or used Javanese deference terms such as '*Mbak*' (sister) and 'Mas' (brother) that indicate closeness and intimacy. Indonesian has a complex system of terms of address that varies from region to region, reflecting local language usage (Rafferty et al., 2014). Javanese is the language and culture that is widely adopted in Indonesia. The Javanese value proper terms of address that are relevant to Javanese ethics and display attention to social status (Mulder, 1994).

These findings are in contrast to the previous studies of Brown (1980), Brown and Levinson (1987), and Mills (2003) which all suggested that females more than males include others in an activity. It seems that the male managers as well as the female managers realised

the importance of team work and therefore, used inclusive identity markers in the meetings. The use of the collective spirit implied in “we, our and us” might help trigger pride in team participation. Using inclusive identity markers is a way to achieve a harmonious working atmosphere by expressing solidarity (Holmes & Marra, 2002).

The findings were that, use of inclusive identity markers was the most dominant politeness strategy in the managers’ meetings. This might be due to the Indonesian collective culture, but it certainly was an effort to achieve a harmonious working atmosphere by expressing solidarity (Holmes & Marra, 2002). Indonesians are not just being individualistic but also identify with a larger group of people so that they need to create good relations among the members.

The findings revealed that male and female leaders’ humour was a strategy used in order to be close to subordinates and to maintain and promote collegiality amongst the subordinates and leaders. It dissolves power differences and aims to lighten the atmosphere during meetings. Saying amusing things will bring the leaders and subordinates close to one another. This is clearly seen from the subordinate’s laugh and approval comment in response to the managers’ jokes, as observed in the fieldnotes. Overall, the data presents humour as a great strategy for maintaining good work relationships and building effective rapport during the meeting. This is in line with previous studies that claimed humour as an effective strategy in the workplace for maintaining and promoting collegiality amongst the subordinates and leaders (Holmes, 2000b; Murata, 2014).

It has been a stereotype that women lack humour in workplace interaction (Crawford, 1995b). However, this study has shown otherwise: the results indicate that the female chairs of meetings employed more humour than males. The evidence in Section 5.3 indicates 19 instances of humour in the male managers’ meetings and 24 instances of humour in the female managers’ meetings. The results in this study can be added to previous research

of Holmes (2000b) in New Zealand and Mullany (2004) in UK on gender, politeness and institutional power roles in workplace business meetings. The difference with the findings is that in this study female chairs used humour more than males, whereas in previous studies the males used humour more.

Female leaders also use humour as a strategy when they give instructions and criticise male subordinates in order to conduct their business in a more covert manner. Such humour has been discussed by Holmes (2000b) as ‘repressive humour’, humour used by superiors as ‘a disguise for a less acceptable message’. This is consistent with the discussion in interviews where the female managers complained that they had a hard time mentoring male subordinates. Cross-gender mentoring between the female managers and male subordinates might potentially cause problems because of the patriarchal society and traditional religious beliefs of the workplace context. According to Tannen when interviewed by Koonce (1997), women who manage men need to be aware that many men are sensitive to be being told what to do by women (Koonce, 1997).

Indonesian women in general are kept down by the surrounding culture and by religious teaching; for example, many classical Islamic texts used in Indonesia are gender-biased (Kanter, 2003). In an interview with Nelly van Doorn-Harder (Wieringa, 2002), Shinta Nuriyah, the wife of Abdurrahman Wahid, the former Indonesian president, said how she had a knack for picking difficult battles: the root of much discrimination against women rests in an incorrect interpretation of Islamic teaching. Islam, most of the time, has been used as justification to disrespect to women although, based on a hadith by Tirmidzi, it actually teaches Muslim men to treat women and their wives the best (Murniati, 2004, p. 285). To overcome the disadvantage of the patriarchal culture, female leaders used humour as a positive politeness strategy when giving instructions or showing disagreements. Humour was used by the female manager to criticise her male subordinates in a more covert manner. This

finding supports Murniati's (2004) that gender biased interpretations of the Koran and hadiths were created by males in order to maintain what has been the tradition for centuries, especially in an Eastern country like Indonesia. Therefore, female leaders need to find a way to deal with it, and, among others, they do so by using humour as one of their strategies.

According to Arfeen (2009), using humour is a technique which reduces conflict, retains goodwill, and achieves willing compliance. It supports Holmes' (2000b, p. 163) definition of humour as an utterance which is 'intended by the speaker(s) to be amusing and is perceived to be so by at least some participants. The humour from the male subordinate reflected a shared background and previous knowledge (Bell, 2009).

The male and female managers offered help and demonstrated their understanding of the subordinates' situation almost equally. As mentioned earlier both male and female managers expressed sympathy to their subordinates. Brown and Levinson (1987) defines sympathy as any action aimed to show understanding. This was a strategy that was appreciated in the subordinates' interviews and aligns with being nurturing and caring. There are universals in the existential characteristics of human conditions, however, also people show sympathy as a strategy to achieve specific goals (Inigo-Mora, 2008). Showing sympathy is also a way to motivate and encourage teamwork. The results in this study elaborate Eckert and McConnell-Ginet (2013) earlier study that suggested leaders apply some strategies that can create good relations between team members.

This study confirmed Noesjirwan's (1978) previous study in relation to Indonesian culture indicating that general sociability and the subordination of the individual to the community are Indonesians' basic value orientations. This is in line with the fact that Indonesians are not just being individuals but also belong to a bigger group of people (Eckert & McConnell-Ginet, 2013). Showing understanding and offering help is part of Indonesian culture known as *gotong royong*, a sign of Indonesian collectivist culture. The idea of

*swadaya gotong royong* has been the characteristic of village society in Indonesia, the culture that can be interpreted as mutual assistance, collective action or community self-help (Vijayendra, 2005).

In line with showing appreciation to subordinates, male and female managers also used the positive politeness strategy of giving complements. As commented in Excerpt 16 Section 5.3.1.4, the male manager utilised this strategy as a way of showing appreciation, giving encouragement and promoting the team spirit.

That giving complements was used by both gender managers might be related to the benevolent paternalistic leadership that reflects Indonesian culture. Hierarchy in the workplace exists and superiors are highly respected (Suryani et al., 2012). Therefore, the complements from superiors to subordinates are highly appreciated. The data might also indicate that the managers' leadership styles are changing: possible male and female executives are learning from each other and adopting each other's positive characteristics. This view supports Mullany's (2007) previous research that revealed male leaders may adopt female leaders' characteristics and the other way around.

Gender differences in complimenting behaviour are verified by a wide range of research. It has been found that women are the ones that give more compliments than men (Holmes & Brown, 1987; Manes & Wolfson, 1981). Herbert's (1990) reason for such behaviour is that women employ more personal focus in conversation than men. In addition, women's compliments are because of the different status: the male's status is higher than female's (Manes & Wolfson, 1981). However, this study suggests that male and female managers give compliments equally.

Each culture has sets of rules and a variety of structures for giving and receiving compliments. Paying appropriate compliments and identifying them accurately is an aspect of communicative competence which may differ in a variety of ways from one culture to

another (Herbert, 1990; Holmes & Brown, 1987). Modesty is an important trait of Indonesians so to agree with compliments would be associated with boasting and arrogance (Holmes, 1995). Compliments were given and responded appropriately in the meetings without causing disagreement.

Seeking agreement is used to demonstrate solidarity. The data shows that seeking agreement was frequently used by both genders. Seeking agreement reflects Indonesian *Musyawaharah untuk mufakat* (negotiation and agreement). In *Musyawaharah untuk mufakat*, leaders accommodate various interests by having everyone gathered and asking for their opinions (Syukur & Bagshaw, 2013a). It is Indonesian culture to focus on relation building (Noesjirwan, 1978). The findings also revealed that female managers sought agreement more than male managers.

Using in group identity markers, humour, showing sympathy, giving compliments and seeking agreement are employed by Indonesian leaders because the leaders nowadays are more open to others' contributions and are less authoritative than traditionally. There was no significant difference in positive politeness strategies enacted by the male and female managers in the meetings. Female managers used slightly more humour than male managers because their humour functioned not only to be close to the subordinates but also as a mitigation strategy to gain the compliance of their male subordinates. They were also seeking agreement more than male managers because they focus on relationship building.

### **6.5.2 Negative politeness strategies**

The negative politeness strategies recorded from the managers' meetings are being indirect, giving deference and impersonalising. These were selected based on Brown and Levinson's (1987) strategies and based on linguistic characteristics of Bahasa Indonesia.

Managers of both gender used indirect speech acts in the meetings. This might be related to the culture in Indonesia to respect superiors, including older people (Faulkner, 1996). Using indirectness is a strategy to show respect. Using indirect speech act is employed especially in giving directions when hierarchy exists: one in lower hierarchy talking to the high rank addressee (Pan, 1995). Hedging is one strategy of being indirect which achieves distance from the subordinates, especially when criticising and disagreeing. Female managers used indirectness when giving feedback to male subordinates, in an effort to be diplomatic. The findings are in line with Barnes' (2007) who claimed that, among others, hedgings are strategies used by leaders to soften directives.

Being indirect is a strategy exploited by women leaders to their advantage as a means of hiding the exercise of authority when dealing with male subordinates. According to Brown and Levinson (1987) criticising potential by a face-threatening act, and, deference serves to defuse the potential face-threatening by indicating that the addressee's rights to relative immunity from imposition are recognised. Since being a leader for females is believed to be against religious beliefs and the patriarchal culture, when criticising their subordinates, especially male subordinates, female leaders need to 'protect' the feeling of the subordinates by using humour, being indirect and hedging. Eckert and McConnell-Ginet (2013) elaborated on this, saying that '(elite) women' need to 'enforce refinement' due to 'benevolent sexism' in power relations to men. The results are also explained in previous research (Irawanto et al., 2011) who claimed that Indonesian women are expected to employ more negative politeness strategies than men due to their lower status in patriarchal culture society. Male managers on the other hand used indirect speech acts for different reasons: to indicate authority, objectivity and to exert power. They were also being indirect to the female subordinates in order to create distance to follow the etiquette taught in Islam: males and females cannot be close to one another unless they are family related.

Giving deference was another frequently used strategy of the managers to show respect to the subordinates. Most managers used the common kin terms which are kin terms “*Bapak/Pak*’ (Mr), ‘*Ibu/Bu*’ (Mrs), “*Bapak-bapak* and *Ibu-ibu*’ (ladies and gentlemen) (Rafferty et al., 2014, p. 15). The terms of address were generally kin terms that carry a literal meaning, such as mother, father or carry a metaphoric meaning to show respect to subordinates (Rafferty et al., 2014, p. 15). The data revealed that male and female managers gave deference almost equally in the meetings. Formal deference terms were also employed to address older subordinates and those in higher or the same position (Wouk, 1999).

Giving deference and impersonalising are the last of the strategies used to create distance. It is part of Indonesian social heritage to be formal in the workplace (Shoemaker et al., 2007). As mentioned by Darwis (2004), Indonesian organisations are generally bureaucratic and autocratic. Giving deference and impersonalising establish an authoritarian structure where ranks and positions are very important (Hofstede, 1993). Terms of address are used in order to raise the subordinates’ face wants (Brown & Levinson, 1987). Giving deference is a politeness strategy to be humble while raising their subordinates’ status (Brown & Levinson, 1987).

The finding in section 5.3 is that the male managers significantly used more impersonalising than the female managers. Moreover, male managers used more imperative whereas female managers used more deference. This is possibly because the male managers were consistently being formal whereas the female managers switched between formal and informal styles. The female managers were being informal because they espouse relationship building, negotiation and collaborative styles of leadership.

### **6.5.3 Summary on politeness strategies in business meetings**

The findings extend previous research on politeness specifically in the Indonesian workplace. Researchers have reported that women are more likely than men to use politeness strategies in their speech (Eckert & McConnell-Ginet, 2013; Hobbs, 2003; Holmes, 1995; Lakoff, 1973, 1975; Maryann, 1976). Most recent research has also claimed that politeness is dependent on a number of extra linguistic factors, such as sex, culture, social status and more importantly the particular goals of the interaction (Terkourafi, 2004, 2005; Watts, 2003). According to Mullany (2007), men leaders were the ones who used feminine speech styles in order to get more power over the female participants in the meeting whereas the female managers tended to use male speech styles. Irawanto et al. (2011) claimed that Indonesian women are the ones who typically employ more negative politeness strategies than men due to their lower status in Indonesian society. Kiesling (2007) claimed that the interpretation that politeness is a form of weakness has been used as a justification for men's lack of politeness compared to women's; he also suggested that this is not relevant anymore to Indonesian women leaders. The current research indicates male and female leaders used similar politeness strategies in the meetings. This suggests gender roles are changing and strategy use may be related to the workplace context and Islamic values. These results echo Holmes' findings (2005: 1798) who suggested that women leaders effectively contest 'gender boundaries' and 'expand the very concept of what it means to be a leader' by adopting strategies that suit the context.

### **6.6 RQ5: The differences between perceptions and the actual leadership styles used**

This section answers research question 5: Are there any differences between perceptions and leadership styles used? Based on the interview data, following religious beliefs is the first priority of a good leader according to the male managers and male

subordinates. It might be because it is taught in Islam that males are the one who lead women in many ways. On the other hand, the female managers and female subordinates consider being nurturing and caring as the priority to be a good leader. It is believed that women's nature is to take care of others and they are into relationship.

The findings from the interviews suggest that gender stereotypes still exist. Male managers were still perceived as positive whereas female managers were assessed negatively and described in derogatory terms such as being weak, doing the job of others, finding it hard to focus, and not being treated equal as male managers. The findings support research in the western context which demonstrated that women are routinely described in unflattering words, such as hard, emotional, sensitive, aggressive, overpowering, moody, and irrational in the workplace (Baxter, 2010; Helgesen, 1990; Mullany, 2007). In the case of Indonesia, it is also the prevalence of traditional religious beliefs that put women in lower position than men.

In the Western context, it has been shown that male and female leaders may well face gender stereotyping in management roles (Eagly & Johnson, 1990) and linguistic behaviour (Cameron, 2010; Stokoe, 1998). As workplace leadership is a relatively new area for women, men are typically seen as having the qualities needed for effective management. According to Crawford and Unger (2004), the qualities such as being in control, competent, a good decision maker, and highly self-confident are commonly found in male leaders. Female managers are evaluated less favourably than male managers, even when they behave in the same way (Katila & Eriksson, 2013). The findings were confirmed in the present research which also found that Indonesian women leaders tend to adopt many characteristics, such as being sensitive, or being detailed, and these are valued negatively. However, as described earlier, these female characteristics could be regarded as productive and effective leadership characteristics. Females tend to be more detailed and like precision (J. Grant, 1988) and so it is important to value female contributions to management strategies.

In Indonesian society, where cultural and religious values dominate, female leaders need to work hard to achieve high recognition. The influence of the patriarchal society strongly influences the perceptions of both men and women. Men are more valued than women. The female managers are considered out of place. They should be looking after their families, not working. However, to female leaders, their professionalism at the workplace indicates they have the ability to manage their double role: productive and reproductive.

The stereotypes of Indonesian male and female leaders are related to traditional beliefs and benevolent patriarchal culture. Although the benevolent paternalistic culture might encourage respect for the leaders despite their gender, female leaders struggle to be seen as capable as men. On the other hand, if they maintain their femininity in performing their role as a leader, they may be considered incompetent (O'Neill et al., 2006; Peck, 2006; Talbot, 1992). Therefore, the female leaders need to perform better than males to be accepted as good leaders. They also need to adjust in such a way as to fit the 'male norm' at the workplace. The continuous use of the male norm in management is one cause of the female managers' difficulties in management (Billing, 2011). The findings of this research support Heilman (2012) who suggested gender stereotypes are a significant reason for biased judgements and negative treatment of women in the workplace. Women need to be supported and appreciated. The study revealed the prevalence of heavily rooted traditional religious and social values being an impediment to women's rise in leadership.

These perceptions were in contrast to the actual strategies used by the male and female managers. The data revealed that the male and female managers employed the same five leadership styles and similar politeness strategies: being a good mentor, decisive, democratic, and nurturing and caring and following religious beliefs. Women and men were found as capable in chairing meetings, resolving problems and making decisions. It could be argued that is an overinflated claim that gender differences carry substantial costs in areas

such as the workplace and relationships. However, these beliefs limit women's opportunity in the workplace (Hyde, 2005).

Being polite was mentioned by participants in the interviews because it is an important aspect of the Indonesian culture which values respect for older people and people of higher status. The research found that politeness strategies were extensively used by all managers in the meetings. The equal use by male and female managers' of politeness strategies reflected Indonesian hierarchal, benevolent, patriarchal, cultural and religious beliefs. Male managers used more deference and impersonalising to indicate authority, objectivity and reinforce hierarchy. On the other hand, female leaders used humour and positive politeness strategies to mitigate their power, especially when they give directions or criticise male managers. This suggests that politeness strategies are employed strategically to fit the patriarchal and highly religious culture. The study supports Takano's research (2005) of male and female professionals in Japan who found that both genders employ a variety of politeness strategies to asset their power and dominance in the workplace.

Although the gender roles are changing, equality between men and women is still far from being realised. The research revealed male subordinates are not happy to be led by women and do not support female leaders. On the other hand, being aware of such negative perceptions, female managers utilise humour and indirectness and sensitivity in their relationship with the male subordinates to approach them and mentor them without being bossy. The leadership style used in the meetings contradicted the managers' perceptions and confirmed women's professionalism and ability in the workplace. However, the negative stereotypes held of the female managers pose strong challenges for the promotion of the female managers. Women leaders need to be promoted and respected. A range of workshops/training should be organised to promote equality between male and female leaders in the workplace.

This research aimed to raise awareness of the potential of women in the workplace and the challenges they face. The findings suggest women perform as well as men, although they may utilise different strategies. Future training and workshops should give more confidence to the Indonesian women leaders so they can improve and maintain their leadership positions in organisations.

## **6.6 Chapter summary**

This study contributes to the research on male and female leadership styles in the workplace and expands research in the Indonesian context. It explored the existence and perceptions of gender based leadership styles in the Indonesian workplace. Women leaders were still perceived as negative in the interviews, while male leaders were idealized. However, women demonstrated all the characteristics of good leaders in the meetings. It was also revealed in this study that male and female leadership styles and politeness strategies have more similarities than differences. The findings suggest that males and females are similar on most, but not all, variables (Hyde, 2005). As has been highlighted in the literature, gender differences might vary substantially at different ages and contexts. However, similar to the suggestions made by Holmes (2006a) and Hyde (2005), differences between male and female leaders exist.

The findings also show that male and female managers adopt each other's leadership styles. This might be because of the workplace environment which expects hierarchy and respect to superiors. Previous research suggests that women adopt a nurturing and caring relationship in their management style while men do not (Katila & Eriksson, 2013). This study reveals that men and women are equally nurturing and caring. Good leadership has been usually associated with male characteristics. This study revealed that female managers were even better at the four mostly used leadership styles in the meetings, such as being a

good mentor, being decisive, being democratic, and being nurturing and caring. This suggests that both men and women are capable of effective leadership.

*“The secret of change is to focus all of your energy, not on fighting the old, but on building the new”*

*- Socrates (Goodreads, 2015)*

## **7.1 Introduction**

This chapter provides a conclusion to this study. First, the aims, research questions and research design are summarised. Then, the key findings of this research are presented, followed by recommendations and the limitations of the study. Finally, future research directions are presented.

## **7.2 Summary of the purpose and methodology of the study**

Leadership styles and the verbal display of politeness of men and women leaders are important characteristics of Indonesian workplace culture which is traditionally hierarchical and highly paternalistic. Global exchanges and recent political agendas have triggered changes in the gender roles and gender specific expectations in Indonesian society. The rise of the feminist movement in Indonesia and their emancipatory agenda have clashed with the traditional, conservative and fundamentalist Muslim scholars who question the concept of gender equality in Islam and see it as an attack of the West on Islamic values (Budiman, 2008). While there has been a steady growth in the number of Indonesian women occupying leadership positions in the workforce, gender stereotypes are being utilised in the workplace thus allowing negative perceptions of women to linger on. Although significant research has been conducted on male and female leadership and politeness in the Western context, this

research is lacking in the Indonesian context. This project aimed to raise awareness of the challenges women face in the Indonesian workplace and to reveal their potential as leaders.

The research was a sociolinguistic study which employed linguistic ethnography as the main method of analysis. The study was mainly qualitative with some quantitative analysis to support the qualitative methods and assist in the generalisability of findings. To identify the male and female managers' leadership styles and politeness when the managers lead meetings, 10 male and 10 female managers' meetings were audio recorded. Semi-structured interviews with twenty managers and with two subordinates of each manager (that is forty subordinates) were also conducted to derive their perceptions on the managers' leadership styles and politeness. Detailed thematic analysis was employed in analysing interviews (Bryman & Bell, 2007). A discourse analysis framework (Holmes, 1995) and Brown and Levinson's (1987) politeness strategies were combined with discursive politeness research to analyse the leadership strategies in the business meetings. The results provide a clearer picture on the leadership styles and politeness that are adopted by male and female managers in the workplace in Indonesia. Last but not least, the findings can be used to develop appropriate awareness training which can empower women leaders.

### **7.3 Summary of the key findings**

The findings support previous research by Mullany (2007), Baxter (2010) and Helgesen (1990) who found that women professionals are routinely described in unflattering and offensive terms, such as hard, emotional, sensitive, aggressive, overpowering, moody, and irrational in the workplace. The female managers in this study were perceived mostly as being weak, doing the job of others, finding it hard to focus, and not being treated as equal as men. Men managers in this study, on the other hand, were associated with positive

characteristics as being nurturing and caring, thinking strategically, being democratic, being a good mentor, and following religious beliefs.

The results of the study reflect the New Order's political legacy and demonstrate the pervasiveness of patriarchal and conservative beliefs which continue to influence the managers' perceptions about women and men and create barriers for women leaders. Women leaders are being judged according to male norms, although global and social changes have taken place in Indonesia which includes allowing more women in the workplace. The study revealed that in addition to typical masculine characteristics, women deploy their own abilities, which include sensitivity, attention to detail and an ability to multitask. However, due to the deeply rooted traditional roles they do not acknowledge these as assets but are regarded, and regard themselves, as weak, doing many jobs and finding it hard to focus. What this thesis has shown is that these abilities are unique to women and are indicative of the juggling of their double roles of being mothers and wives as well as professional leaders. Women need to be judged based on their own cultural and social circumstances and not simply against male norms, as men have different socially defined positions. The results indicate that their sensitivity and their family experience allow women leaders to interact better with subordinates and show understanding of their needs.

Surprisingly, the actual leadership styles used in the managers' meetings contradicted the managers' and the subordinates' perceptions. Although both male and female managers employed the same leadership styles, female managers displayed more examples of positive strategies than male managers in the four most dominant leadership styles which emerged from the analysis of the meetings: being a good mentor, being decisive, being democratic, and being nurturing and caring. The only leadership style that belonged solely to male managers was following religious beliefs. This confirms previous research that claimed males are believed to be the ones leading in religious practice (Khoirin, 2002). This

study also supports Senger's (1970) claim that strong religious beliefs are reflected in the Indonesian managers' choice of goals, and the communication strategies used with the subordinates (Katila & Eriksson, 2013).

Previous research suggests women adopt a nurturing and caring relationship in their management style while men do not. The findings in this study reveal that male managers were equally nurturing and caring in the meetings as women which contradicts previous research (Katila & Eriksson, 2013). Both men and women managers utilised similar leadership styles and politeness strategies in chairing meetings which might be explained by the recent Western influences in Indonesian society which has meant adoption of a more democratic style of leadership. It is also suggested that the politeness strategies used are closely associated with the institutional context which is formal and hierarchical and the Indonesian culture.

The findings reveal that male and female managers used politeness strategies equally except indirectness and humour that were used more by female managers as mitigation strategies to soften power, especially when dealing with male subordinates. Male managers, on the other hand, used more deference and impersonalising (passive voice) to indicate authority, objectivity and reinforce hierarchy, especially when dealing with female subordinates. The findings confirm Eckert and McConnel-Ginet (2013) who view that '(elite) women' need to 'enforce refinement' due to 'benevolent sexism' in power relations to men. This can be explained by the gender differentiation in Indonesia linked to patriarchal culture and religious beliefs. The reproductive role is the Indonesian women's main obligation and working women are considered as having 'double roles'(M. Ford & Parker, 2008). Irawanto et al. (2011) claimed that Indonesian women were expected to employ more negative politeness strategies than men due to their lower status in Indonesian society. This study revealed otherwise, male and female leaders deployed politeness strategies almost equally in

the workplace meetings. They manipulated these strategies to achieve particular interactional goals, such as to assert authority or show attentiveness. Despite the multiple roles expected of Indonesian women-being a mother, wife and professional-they perform as well as men in leadership despite the negative stereotypes which contribute to the low number of women in leadership positions.

This study has demonstrated that gender stereotypes still exist in the Indonesian workplace since being a leader for females is against traditional religious beliefs and patriarchal culture. This could be explained by the influences of the New Order's legacy and State of Ibuism that seemed to dominate the context of this study. Women's *kodrat* (nature destiny) are being mothers and wives and therefore, they have to *ikut suami* (follow the husbands) and their role was just as a supported system for their husbands. Moreover, after the New Order, women were expected to have 'double roles', that of mothers/wives and income earners/professionals that became 'multiple burdens' of women. The under-pressed situation made it hard for those women to develop themselves.

Women are underestimated, disrespected and still restrained by gender stereotypes, patriarchal culture and religious beliefs. However, this study highlighted that female managers performed well in leading the meetings that were covered in the study. Despite the dual role expected of Indonesian women, they perform as well as male managers. This study raised awareness of the potential of women managers in the workplace. It also revealed that women employ strategies which benefit the institution even though the strategies are regarded as negative by males.

#### **7.4 Recommendations**

All managers agreed on the importance of leadership training. As a first measure, the results of this study will be shared with the institution where the study took place but also

with other professional institutions in Indonesia in order to raise awareness of the difficulties of women in professional settings. It will also be presented in conferences and other institutions to assist women in reaching their full potential.

Establishing training/leadership workshops promoting women/men equality is an important step for Indonesian organisations to take. The Indonesian parliament has just legitimated the gender equality policy (RUU KKG, 2013) that gives opportunities to women to promote themselves and to contribute to national development in public areas. Males and females need to be made aware of the ways negative stereotypes can be counterproductive in an institution. Discussion about women's rights and equality needs to be promoted in the workplace to avoid gender prejudice and bias and impede women from achieving their goals.

#### **7.5 Scope and limitations of the study**

Regardless of her attempt to anticipate the influence of various factors, the researcher acknowledges the limitations of this research. The study analysed only ten male and ten female Indonesian managers' meetings held at various branches of one institution in Jakarta. As the study was a linguistic ethnography, the amount of data was appropriate. Volunteers were recruited to participate in this study. While the result might well be specific to that institution they could also be representative of the culture in the Javanese area of Indonesia.

The use of audio recordings could be regarded as another limitation of this study. The use of video recordings would have provided a more in-depth interpretation of the managers' leadership styles through close examination of their metalanguage, gestures and eye gaze. For this reason there is much potential for future research in this area of study. Future research should continue the examination of leadership styles and attitudes to men and women by involving managers and subordinates from a broader range of institutions. More

provinces in Indonesia could also be studied, to uncover any influence from other ethnic groups on gender specific leadership styles.

## **7.6 Future research**

This research will provide feedback to the managers and the training department so they can organise suitable training to overcome the culture and religious constraints in the Indonesian workplace. Knowing the negative perceptions of the female leaders will prepare the female leaders to anticipate problems that might be encountered in their jobs. However, more work needs to occur in understanding male and female leadership and politeness in the Indonesian workplace. Future research should focus on answering the following questions:

1. How do female managers cope with the challenges they face?
2. What do female managers need to do to improve their confidence?
3. Are there any differences between male and female managers' leadership styles and politeness in other parts of Indonesia?
4. Are the results characteristic of institutions in other parts of Indonesia?
5. Do men and women leaders need different management training?
6. What strategies do female leaders employ to manage the constraint of the traditional religious beliefs?

Such questions are merely a starting point, but undoubtedly there are many more questions that warrant investigation in this field of research. Implications for future research are in the area of leadership training and managing cultural and religious constraint in Indonesia. Another possible direction is the actual perceptions of politeness, based on the suggestions of the discursive approach (D. Grant et al., 1998). Regardless of the work that needs to be done, this study has achieved some novelties:

1. It examined leadership styles of male and female managers in the Indonesian context, where there has been no previous research done.
2. It compared the perceptions of male and female leaders with the actual leadership styles and politeness strategies employed.
3. Previous research on leadership styles did not use data from interviews of managers and subordinates together; this research did.
4. Previous research did not have access to many meetings, but this research had an equal number of business meetings (20 in total) in the data collection.
5. Previous research only had access to the small talk before the meetings, not the actual meetings, which this research recorded.

*"It is time to see gender as a spectrum instead of two sets of opposing ideals"*

*- Emma Watson*

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## **Appendix 1: Interview questions**

1. What type of leader do you think you are?
2. What kind of approach do you employ with your subordinates?
3. In your opinion, what are the qualities of a good leader?
4. What is your approach to resolving staff disputes?
5. What strategies do you use to maintain a harmonious working environment?
6. Do you speak the same way to your male and female staff?
7. Do you think your staff treat you differently because you are a female/male leader?
8. Do you think that there are differences between male and female leaders?
9. Do you think that female leaders face more challenge than male ones?
10. Do you have suggestions for leaders who want to be successful?
11. Do you think that seminars and training are needed for the leaders here in Indonesia?

## Appendix 2: Copy of an interview transcript

### FEMALE MANAGERS' INTERVIEWS

Notes: Q=Question    A=Answer    FM= Female Manager    MM= Male Manager

**FM1**

1.	Q	What type of leader are you Mrs. FM1?
2.	A	My approach involves embracing all the subordinates. I ask for their opinions, I am not authoritarian. However, there are some decisions that they don't have a say. But some others, they can give me their opinions. Usually, I make the agenda of the meeting and let them know what to discuss in the beginning of the meetings. In case I forget some things, they can add later. We usually discuss the steps of whatever is programmed. My style is family like. I cannot be too firm. There are times when I need to be firm, but there are other times when I'd better not. For example, when I asked them to go to seminars, they are supposed to be happy to get the chance to go to seminars. What happened is the other way around. They give excuses not to go to the seminars. I let them do that twice and on the third time, I finally bring the subject to the meeting. I told them that I don't want to hear them saying "No" when I ask them to go to seminars. It's for our own good. Other managers will not give them any more chance once they refused to go to seminars. Why should we send the staff to seminars if they don't want to? We are even willing to pay for the seminars and I am the one begging my superiors so that my subordinates will get the opportunity to improve their skills. Why don't they want to go? I always give them the chance. I never hide anything, no secret at all. I will share my knowledge with them about anything if they ask.
3.	Q	What is your approach to your subordinates?
4.	A	I call them one by one if needed. If I have a report from others, I will listen first. Then, I will call the person and cross check the report. I think I am close to them all. I never treat them differently, just proportional based on their job description. I am not the one who likes to bring food to make them close to me. That way, they won't be close to me once I don't bring food. Therefore, my approach is by talking heart to heart to them, being open. For example, I did not approve of the way my new staff talked to me as it is not polite or if he doesn't do the task assigned to him. Maybe I don't tell him directly on the spot. Maybe I will ask his close friend or superior to talk to him and tell him that what he did is not right. Then suddenly he apologised. There are times when I don't tell them directly when they do something wrong. I'm afraid I'll get emotional. I don't think that it is good to put the pressure directly on the person. But if he keeps on making the same mistake although his friends and subordinates have reminded him, I will talk to him directly.
5.	Q	What do you think an ideal leader is like?
6.	A	An ideal leader is the one who listens, and is not authoritarian. I don't like authoritarian leaders. According to me, one can be a leader as well as a friend to her subordinates. It's good if the subordinates respect us, but not afraid of us or get upset because of us. She is also not the one who is underestimated by the

		subordinates. I don't know whether my subordinates do that to me, but looking at their attention to me so far, I thank them. Just like when I came back to work from my sick leave as I was hospitalised for several days, they rearranged my office to make it better and refreshing for me. They moved the computer, my desk, chair, and the sofa. Hopefully it's not only their lip service.
7.	Q	How do you resolve staff disputes?
8.	A	I ask them one by one to find out the problem. Then, I call them together and talk about it. <i>Inshaa Allah</i> (Arabic expression that means hopefully), we can find the way out this way. We seldom have disputes here. Usually, one by one come to me complaining about the other and I call them one by one and give them my advice. It's up to them whether they can solve their own problem or they need me to call them together.
9.	Q	What strategies do you use to achieve a harmonious working environment?
10.	A	Well, we have lunch together in meetings or once in a while we eat out like when we have farewell party for one of the staff. We also order new uniforms and we look for sponsors for them. We also bring food to the office sometimes for togetherness. I also join them in meals.
11.	Q	Do you speak the same way to your male and female staff?
12.	A	It depends on the situation, not because they are males and females.
13.	Q	Do your staff treat you differently because you are a female leader?
14.	A	No, they know how to treat me as their superior. Even the male ones do not see that they are males and I am a female.
15.	Q	Do you think that there are differences between male and female leaders?
16.	A	Yes, there are differences. Usually, females are more emotional while male ones tend to listen first. I've had male and female leaders and I can see that most of the female leaders tend to be more emotional than the male ones. I cannot mention names here, but the female ones get angry quickly and are more sensitive. I don't know whether it's because we both are females so that we are both sensitive, but the male ones don't get angry easily and listen more. This is according to my experience. I often have problems with the female leaders. Maybe it's because I am spoiled and I cannot stand it if they are being emotional. Male leaders know better how to handle a sensitive person like me and be more patient. I don't know whether my opinion is right or not, but from what I experience, female leaders tend to be stricter and have strong personality. They don't need to be that way actually. Although we are females, we still need to use our femininity in our leadership. We don't need to change our characters and be more masculine to be better leaders. Although basically I am sensitive, I can be a leader when needed. I don't change my character.
17.	Q	Do you think that female leaders face more challenges than the male ones?
18.	A	The challenges for the female leaders include how to handle the male subordinates who are not listening. They ignore us as they feel that they have higher position than us just because they are males. This case usually happens to the new staff. Usually, they will change and get used to having me as their leader. Maybe because I am different, I don't like people who are rude or use high tone when speaking to me. Sometimes I will talk to the person directly, but usually, I ask the superior above him to make him realise his mistake. As a human being, we are

		at the same level, but as a leader, I want to be respected as their superior. In the workplace, different levels between the superior and subordinates apply.
19.	Q	Do you have suggestions to the leaders to be successful?
20.	A	The leaders must approach the subordinates. She should not do the job by herself. I've got a complaint from another female leader's subordinates. They said that their boss doesn't involve them in doing the tasks so many times she makes mistakes because she doesn't ask the subordinates. She is too bossy that there is no close relationship between the boss and the subordinates. I cannot tell that I am a good leader, but it is the fact that I get subordinates who were turned down by many others because they are troublemakers. I was forced to have them although I also refused in the first place, but eventually, I can make them good employees here. I often get stressed when handling difficult and tough subordinates. There are times when I get bad headaches and my good subordinates notice that and they feel bad for me. Some heads of the branches praise me on the way I handle my tough subordinates. Even Mr. H, my superior gave me two thumbs up once and I told him that I don't need his thumbs. Just give us what we need to improve the service in this library.
21.	Q	Do you think that seminars and training are needed for the leaders here?
22.	A	That's what I asked the first time I was in this position. Still up to now, there aren't any. I wonder why... Many of the leaders here have no leadership background, they are chosen just because their English is good. It turns out that she cannot be a good leader for her subordinates and she gets angry with them a lot. She doesn't know how to approach her subordinates.
23.	Q	What subjects are needed to be given in the training or seminars?
24.	A	How to be wise leaders. Is it needed? Haha... Wise leaders are the ones who do not only know how to approach their superiors, but also their subordinates. Some leaders are good in approaching the superiors, but not the subordinates. This can be learnt with experience. A leader doesn't need to be born. Training can also help. I started by being a staff member myself. I even had no background in library management, but I learnt through my experience here.

### Appendix 3: Transcript of a meeting

MM4

No.	FM/MM/FSFM/MSFM/ FSMM/MSMM	QUOTATIONS
1	MS1	Asalammualaikum warrahmatulahi wabarokatuh [greeting/praying].
2	Mr. R	<p>Thank you for Mr A for the prayer. Hopefully our wish to always say the morning prayer or morning will be continued with a prayer for things which are our target especially for our branches. <i>Insha Allah</i> our branch will get more students this term. And hopefully the staff are always healthy too so that we can do our best in the activities. Secondly, thank you for Mr K as the branch manager. I'm appointed for chairing today's briefing because after the meeting he still has to go to the other branch. Okay then, firstly, I will announce the result from the MoU. <i>Alhamdulillah</i>, we thank God that our goals, especially those which have been the achievement of Mr R, the head of Marketing. The MoU will soon be signed between STEI, Tazkiah STEI, Tazkiah and us. Hopefully it will be a blessing for all of us. Up until now, we are monitored for our BOPO. BOPO is Operational Cost. Between the outcome and the income is almost the same. From our financial calculation, it's around 92%, right? Hopefully by getting more from Tazkiah, opening extension [class], this will be an additional income for LIA Jalan Baru and making BOPO Jalan Baru better. Normally for BOPO, the margin between income and outcome is 77%. So we have to make our net income 30%. Hopefully we can achieve that. <i>Alhamdulillah</i>, we could get this going through various obstacles. Mr Rz, maybe, your coordination, thank you Mr. Rz for coordinating with the director. Mr. Kyane was also chased by the director but that's... There is no fighting if there is no sacrifice, and <i>Alhamdulillah</i>, I mean we have reached our goal. And thank you to Mr R who is willing to be appointed in Tazkiah for now. We'll see. Hopefully by... Why do I appoint Mr. Rahman? He has the capacity [to be there]. Besides making effort physically by promoting here and there, <i>insha Allah</i> mentally Mr R can keep promoting the programs there. So</p>

		<p>he can approach all the students. Actually that's my point. <i>Insha Allah</i> (hopefully) it could be a breakthrough. In such a small time like this. Maybe we only have 2 weeks to prepare effectively for this T branch opening. <i>Insha Allah</i> (hopefully) our new branch could reach the target. That's about Tazkiah. Secondly, the second point is that today we will have a celebration. We have ordered how many [meal] boxes, Ted? 50? For all the staff in Jalan Baru. Perhaps, Mr K, we do not involve Pamulang and Jalan Baru. Oops, Cibinong, for this celebration.</p>
3	FS2	<p>Only the one who come, right, Sir? We don't have to deliver them.</p>
4	Mr. Rmt	<p>Right, okay. I mean we do not deliver [the boxes] to Pamulang and Cibinong. Only for the representatives who come to attend the socialization of company rules. <i>Insha Allah</i> (hopefully) by being grateful, we are blessed even more. <i>Insha Allah</i> (hopefully) this T program can run well and give the best result. That's the second information. The third information is that today, perhaps after this briefing, starting at, maybe 10 or 11, right, Sir? There will be socialization about the new company rules for 2013. The one who will be the speaker is Mr K himself as the branch manager, because the branch managers have been invited to the central office, right, Sir? To get the socialization from the foundation. But he will be accompanied by a team from the foundation, company rules team. That's the third one. The fourth [topic] is the evaluation, students' evaluation especially our students in Jalan Baru. For students, it seems that for this term, we did not reach our goal. We did not reach our target, our expectation for [in campus] students. But for [off campus] students, we surpass our target per hour, for the [off campus] students. Hopefully this can balance our income. Even though we did not reach [the target for the in campus students], the [off campus] students are above our target, so hopefully this can increase our income for us. I have to inform you that from...</p>
5	MS2	<p>Good morning, Sir.</p>
6	Mr. Rmt	<p>From all of you, I want to ask about the infield condition. How is the administration [division] or the security, or the janitorial? Everyone, is there any problem with students'</p>

		servicing for the evaluation for this term? Please. How about in [???], Ms I? Is it good? There's no problem, right? What about books, Mr M, are they ready?
7	Mr. M	They are ready, Sir.
8	Mr. Rmt	All of the books are ready? You have prepared them all?
9	Mr. K	[inaudible]
10	Mr. Rmt	Please double check them. Unless there is a student that directly passed to the 6B level. Maybe you can give the book. New books, right? But if he passes from the 6A to the 6B, you do not give them books, okay? You don't give them new books because they will continue using the previous books.
11	Mr. K	It happened in Pamulang.
12	Mr. Rmt	Yeah, I know, it happened in Pamulang they said. That's for [???] evaluation. And then, also regarding the term break, Ms V has given new schedules, especially for term break. All of us... When we get back to work there will be changes according to our needs. I mean, if we usually get to work at 9, now it is at 8. Hopefully... This is to appreciate our customers coming to us so that we can achieve our target. The point is we put students' service first. Secondly for the security, Mr S, maybe for this term break, Mr S has made a new schedule in accordance with, what is it... Mr R has taken <i>kapok</i> 1, right? He has made a new schedule for you, right? And maybe for the addition of crossing...
13	Mr. S	I said for the 24th, there is no crossing, I will be backed up from there.
14	Mr. Rmt	Until when?
15	Mr. S	Until the 4th.
16	Mr. Rmt	The 4th? Until before the classes are... But Mr S, you also have to pay attention on some occasions like when there are a lot of people who want to make the last payment, please keep your eyes open. If there has to be any additional security staff, just add it. For example when people want to make the final payment, usually it is crowded, right? Because of the connection between these two buildings. So that there are 2 security staff there and 2

		<p>staff here, to control the situation. We have to anticipate when people make the last payment. That's Saturday right? A day off. So please anticipate that. From the work schedule. And then for [our] target. I have to let you know that our target for the third last four months is actually hard to achieve. <i>Insha'Allah</i> (hopefully) there will be solutions. Mr. K as the branch manager and I here... Why did we open a class in T branch? One of the reasons is to fill in our budget this year. To fill in the budget in J branch. Hopefully we can achieve that goal. Because for this last four months we only have around 1300 students, while the target is 1650 students. That means we have to look for 350 students more, right? There is nothing impossible. Everything is possible. Everything can happen, as long as we keep trying. Now, this is it. One of the ways is by opening an extension class in T branch. Another way is that we still have to make extra effort for the on campus class. We still have time to conduct a placement test. When is it?</p>
17	FS2	21, 22.
18	Mr. Rmt	21, 22, and then?
19	FS2	28.
20	Mr. Rmt	28? There are how many more tests? 2 or 3?
21	FS2	The secondary test is on [inaudible].
22	Mr. Rmt	<p>That means we still have 3 more placement tests, right? <i>Insha'Allah</i> (hopefully) from these three placement tests, we can achieve our target. I also have to inform you that usually for J branch, we push back the date for the beginning of the class, right, Sir? We push it back. If the national date for coming back to school is on the 2nd, we could push it back a week. That way, we could achieve that target. The problem for this term is that we cannot push it back because it will cross over with Eid Mubarak festival. We have calculated this, right, Sir? That's the point we have to anticipate. All the staff should know the targets we should achieve in these last four months. That, I have to inform you. And secondly for the [off campus] classes, hopefully... Mr RI the approach for SMA (High School) 6?</p>
23	Mr. K	Tomorrow you go there.

24	Mr. Rmt	Right, SMA 6, SMA 5, SMA 2, we have to approach them again.
25	Mr. Rz	[inaudible] so from SMA 2?
26	Mr. Rmt	SMA 2... 3 days. <i>Insha'Allah</i> (hopefully) because of the headmaster exchange in SMA 6, they do not change their regulation for us. Because if there is, from obligatory to a decree, it will decrease the number of our out of campus students. But we still have to try our best. It seems that <i>Panja</i> is trying hard so that, if we have a collaboration with B school, it would be a good achievement. How many students Mr. R, 1,300, right?
27	Mr. R	1,700.
28	Mr. Rmt	1,700? The problem is that we are still negotiating about the price. Maybe later Mr R can explain, how the negotiation with B school has advanced. That's for the target. I think that's all I can say in this morning's briefing. Maybe Mr R can explain our targets for these last 4 months. Mr. R, please—
29	Mr. Rz	Yes, thank you Mr Rmt. According to our priority, our top priority right now is [???]. The effort is by distributing brochures in housing complex and in the crowd, because schools are out. I hope you all, with the blue uniform, under Mr M, could act faster, okay Mr M?
30	MS3	More agile, right, Sir?
		Meeting continued.....

## Appendix 4: Information letter



### Participant Information Form

#### Project Title

Does gender matter? Male and female managerial styles in the Indonesian workplace  
(An investigation into management styles in the Indonesian workplace)

#### Researcher

Name: Ismarita Ramayanti  
Course: Doctor of Philosophy (Education)  
Faculty: Arts and Design, University of Canberra

#### Project Aim

The aims of this research are:

1. Identify the existence of any gender specific leadership styles in the Indonesian workplace.
2. Understand how politeness is employed by male and female managers in Indonesian management meetings.
3. Explore and compare the managers' and their subordinates' perceptions of the managers' leadership styles when leading meetings.
4. Identify differences and similarities between perceptions and actual leadership styles used male and female managers.
5. Raise awareness of male and female leadership strategies in Indonesia.
6. Based on the research outcomes, provide recommendations and strategies for empowering women leaders in training.

#### Benefits of the Project

The research will contribute to the overall understanding of management styles in Indonesia and from this develop and provide recommendations for improving workplace managerial training.

#### General Outline of the Project

The research is a part of the study at University of Canberra; and the result of the study will be presented through the researcher's thesis. It employs mainly qualitative ethnographic in social interaction with some qualitative analysis to count the occurrence of the discourse characteristics being analysed. Ten male and ten female managers' meetings were digitally recorded and semi-structured interviews with two subordinates of each manager were also gathered to derive the perception of the managers' and their subordinates' on the managers' leadership styles and politeness. Five most mentioned themes in the interviews and audio recording of the meetings were selected and analysed utilising discourse analysis framework. To analyse politeness in the discourse, politeness strategies were combined with discursive politeness research.

#### Participant Involvement

The participants of this research will be involved in the interviews about the managers' leadership styles. The interviews will be recorded and transcribed for analysis. The

participants are voluntary and may withdraw at any time without providing an explanation, or refuse to answer questions without any consequences. An informed consent form for participants' approval will be provided by researcher. There is no risk or hazard that may arise from this research.

### **Confidentiality**

The researcher guarantees the confidentiality of the interviews and whatever is said in the meetings will be kept confidential. Other than the researcher and his supervisors, no one will have access to the information obtained. The report from this research will be in aggregate form and individual identification is not revealed.

### **Anonymity**

The information collected from the participants will be non-identifiable. The interviews and conversations in the meetings recorded will be transcribed. The transcripts will not contain the participants' identifications. Any document linking to the identity to the participants will be treated confidentially and will not be stored with the recording and transcript. When quoting is used in the report, nothing in the quote can identify the participant.

### **Data Storage**

The information will be stored in the form of recording. The recording will be transcribed into computer file and printed in the paper form. The electronic information will be stored in the researcher's personal computer. The computer is password-protected and only the researcher can access to it. The recording and any printed materials will be stored under locked and secure cabinets both during fieldwork in Indonesia and at University of Canberra. All data will be stored at University of Canberra for five years after the thesis is completed and the information will be deleted from computer and paper record will be destroyed.

### **Ethic Committee Clearance**

This research has been approved by the University of Canberra Ethics Committee in Human Research of the University of Canberra (Project number 13-29).

### **Queries and Concerns**

Questions about the research can be forwarded to the following contact details:

*Ismarita Ramayanti*  
Faculty of Arts and Design  
University of Canberra  
ACT-2601, Australia  
Tel. +61 4 2624 3120  
Email: [Ismarita.Ramayanti@canberra.edu.au](mailto:Ismarita.Ramayanti@canberra.edu.au)

Supervisor,  
*Dr Eleni Petraki*  
Faculty of Arts and Design  
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Phone: +61 2 6201 5219  
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CANBERRA**

AUSTRALIA'S CAPITAL UNIVERSITY

## Appendix 5: Consent form

### Statement of informed consent

#### Project Title

Does gender matter? Male and female managerial styles in the Indonesian workplace  
(An investigation into management styles in the Indonesian workplace)

#### Statement of consent:

I have read and understand the information provided and I agree to participate in this research.

If you would like a copy of the thesis result, please write your email address here:  
.....

If you would like to participate in an interview on the above topic, please write your mobile number here: .....

Signature of participant: .....

Date: .....

**Appendix 6: Consent form (in Indonesian)**



**Surat pernyataan persetujuan**

Penelitian terhadap gaya kepemimpinan dan kesantunan pemimpin laki-laki dan wanita di tempat bekerja di Indonesia

**Pernyataan persetujuan:**

Saya sudah membaca dan memahami informasi yang diberikan dan saya menyetujui untuk berpartisipasi dalam penelitian ini.

Saya menginginkan/tidak menginginkan (lingkari salah satu) salinan hasil penelitian ini.

Saya bersedia untuk berpartisipasi dalam wawancara mengenai gaya manajemen di Indonesia.

Tanda tangan: .....

Tanggal: .....

## Appendix 7: Transcription conventions

1. The heading of the transcript is indicated with codes of the participants group, date of interview.
2. Initial **I** is used for interviewer and **P** for participants.
3. Page numbers are inserted, Times New Roman 12 and single spacing are used.
4. Turns are numbered.
5. Tab is inserted after each speaker's initial.  
e.g. 3 I saya praktik bahasa Inggris dengan kakak di rumah.
6. Transcripts are labelled with an indication of total length in minute and seconds (e.g. 12:03 min).
7. Longer hesitation morphemes (like ehm, uh) and monosyllabic answers (positive: 'mh' = 'hm' or negative: 'eh = eh') are transcribed.
8. Usual orthography is employed (capital letters for proper names).
9. Punctuation: only question mark, quotation mark, and exclamation mark are used (see below for pauses for which we usually indicate with a full stop or comma).
10. Emphasised words and utterances are underlined.
11. English words are italicised
12. Emotional, non-verbal utterances that support or elucidate a statement (laughter, sighs, giggling) are transcribed in brackets.
13. Any relevant observable behaviours are indicated in square brackets.  
e.g. [pointing to a reading passage]
14. Overlapping speech is transcribed and indicated by double slashes at the beginning and end of the overlap:  
e.g. I //Oh, then you//  
P //exactly, then we// finally arrived.
15. Incomprehensible words are indicated by '(inc.)' with the respective reasons.  
e.g. (inc. cell phone ringing)
16. Guessed or unclear words or utterances are put in brackets and a question mark in the brackets.

17. Numbers: zero to twelve and round numbers (e.g. twenty, hundred) are spelled out, larger numbers are transcribed as numerals.
18. Short pauses (maybe up to a second) are indicated by **space + full stop + space**, whereas longer pauses are indicated by **a space and approximate length of pause in brackets**.
19. Gaps are indicated in transcripts if conversation is not relevant.  
e.g. (10:08-13:09 not transcribed; interview deals with weather issues)
20. Direct speech is enclosed in quotation marks.  
e.g. He said "let's see about this".
21. Names of participants or interviewers mentioned in conversations are replaced with pseudonyms.

## Appendix 8: International conferences attended

1. 9<sup>th</sup> International Im/Politeness Conference 2015, “Im/Politeness & Globalisation”, Athens, Greece, 1-3 July 2015.

13.00 – 13.30	Jonathan Culpeper, Paul Iganski & Abe Sweiry Religiously aggravated “hate speech” in the UK	Laurence Rosier & Pierre-Nicolas Schwab Influence of the communication channel on the forms of im/politeness in firms–customers interactions	Veronica Manole Forms of address in constructing personal and group identity in Portuguese parliamentary discourse
13.30 – 15.00	<b>LUNCH BREAK for all in Kostis Palamas building</b>		
15.00 – 16.30	<i>Im/Politeness and gender</i>  Chair: S. Mills	<i>Workplace interaction (2)</i>  Chair: E. Ogiermann	
15.00 – 15.30	Maria Elena Placencia & Amanda Lower Addressing among young Ecuadorian and Spanish women on Facebook	Melanie Kunkel “But apparently you have to complain in public.” Strategies of im/politeness in Web 2.0 customer complaints	
15.30 – 16.00	Eleni Petraki & Ismarita Ramayanti Discourses of power: The use of politeness by Indonesian male and female managers	Irene Theodoropoulou “Doctor, give me another chance!": Im/ politeness in email correspondence between students and faculty members	
16.00 – 16.30	Otilia Marti-Arnandi “Men don’t beg”: Gender and production of the politeness marker ‘please’ by Spanish EFL learners when mitigating requests	Vera Freytag Im/Polite directives in English and Spanish workplace emails	
16.30 – 17.30	<b>SECOND PLENARY in Argyriadis Amphitheatre</b> Pilar G. Blitvich <i>Globalization, transnational identities, and conflict talk: The complexity of the Latino identity</i> Chair: M. Sifanou		
18.00 – 20.00	<b>VISIT TO THE ACROPOLIS MUSEUM</b>		

2. ALAA / ALANZ / ALTANZ 2015, “Learning in a Multilingual World”, Adelaide, Australia, 30 November – 2 December 2015.



**Draft Program as at 25 November, 2015**  
**To be held at The University of South Australia - City West Campus, North Terrace, Adelaide, South Australia**

\* Please note these timings may change at the discretion of the organizing committee

**Posters**

13:30am - 12:30pm

Poster 238 **Beats the Game**: Visual English - Empiricism of First Language Theory and Second Language Acquisition in the Acquisition of English Grammatical Structures

Poster 293 **Tonaka Takayama, Ken-ichi Hamada, Kazuhito Yamada - What "New" Tells us about L2 comprehension of accented speech: A reaction time study**

Poster 234 **Moving the English as a Medium of Instruction (EMI) research paradigm and the language learning implications**

Poster 234 **Dear Algorithms - The production of unaddressed English emails by L2 South Islanders**

Poster 223 **Smells like... "Spanglish"**: Using positioning theory and narrative analysis in a cross-cultural study of the speech of people from Italy, Spain and Australia, Canada

Day/Time	Monday 30 November		Tuesday 1 December		Wednesday 1 December		Thursday 2 December	
	10:00 am - 11:30 am	11:30 am - 12:30 pm	10:00 am - 11:30 am	11:30 am - 12:30 pm	10:00 am - 11:30 am	11:30 am - 12:30 pm	10:00 am - 11:30 am	11:30 am - 12:30 pm
Session 1	135 <b>Tim Meyer</b> - The TEFL user - Needs, motivation and the quest for educational relevance	136 <b>Michael Ferris</b> - Is it possible to use feedback for language learning?	137 <b>Shan Ho</b> - A/4? A Linking Adverbial Construction: Teaching Linking Adverbials	138 <b>Jennifer Abbot</b> - Critical literacy with multilingual English as an Additional Language learners: through discourse analysis	139 <b>Maria Achard</b> - The politician as professional: race, class and diverse audiences in an Australian Senate inquiry	140 <b>Alissa Pearce</b> - Exploring gender construction through language in World of Warcraft	141 <b>Deborah Brown</b>	142 <b>Deborah Brown</b>
Session 2	139 <b>Tim Meyer</b> - The TEFL user - Needs, motivation and the quest for educational relevance	140 <b>Alissa Pearce</b> - Exploring gender construction through language in World of Warcraft	141 <b>Deborah Brown</b>	142 <b>Deborah Brown</b>	143 <b>Tim Meyer</b> - University students' attitudes towards learning English as a Second Language (ESL) content in Vietnam	144 <b>Christian Wildmann, John Stockell &amp; Erik Salonen</b> - Supporting indigenous bilingual children's oral language development	145 <b>Yun-Daek Park, Brian Kim, Joo-Young Park</b> - The effects of writing on oral production in a second language	146 <b>Yun-Daek Park, Brian Kim, Joo-Young Park</b> - The effects of writing on oral production in a second language
Session 3	143 <b>Tim Meyer</b> - University students' attitudes towards learning English as a Second Language (ESL) content in Vietnam	144 <b>Christian Wildmann, John Stockell &amp; Erik Salonen</b> - Supporting indigenous bilingual children's oral language development	145 <b>Yun-Daek Park, Brian Kim, Joo-Young Park</b> - The effects of writing on oral production in a second language	146 <b>Yun-Daek Park, Brian Kim, Joo-Young Park</b> - The effects of writing on oral production in a second language	147 <b>Jennifer Abbot</b> - Critical literacy with multilingual English as an Additional Language learners: through discourse analysis	148 <b>Maria Achard</b> - The politician as professional: race, class and diverse audiences in an Australian Senate inquiry	149 <b>Alissa Pearce</b> - Exploring gender construction through language in World of Warcraft	150 <b>Deborah Brown</b>
Session 4	147 <b>Jennifer Abbot</b> - Critical literacy with multilingual English as an Additional Language learners: through discourse analysis	148 <b>Maria Achard</b> - The politician as professional: race, class and diverse audiences in an Australian Senate inquiry	149 <b>Alissa Pearce</b> - Exploring gender construction through language in World of Warcraft	150 <b>Deborah Brown</b>	151 <b>Deborah Brown</b>	152 <b>Deborah Brown</b>	153 <b>Deborah Brown</b>	154 <b>Deborah Brown</b>
Session 5	151 <b>Deborah Brown</b>	152 <b>Deborah Brown</b>	153 <b>Deborah Brown</b>	154 <b>Deborah Brown</b>	155 <b>Deborah Brown</b>	156 <b>Deborah Brown</b>	157 <b>Deborah Brown</b>	158 <b>Deborah Brown</b>
Session 6	155 <b>Deborah Brown</b>	156 <b>Deborah Brown</b>	157 <b>Deborah Brown</b>	158 <b>Deborah Brown</b>	159 <b>Deborah Brown</b>	160 <b>Deborah Brown</b>	161 <b>Deborah Brown</b>	162 <b>Deborah Brown</b>
Session 7	159 <b>Deborah Brown</b>	160 <b>Deborah Brown</b>	161 <b>Deborah Brown</b>	162 <b>Deborah Brown</b>	163 <b>Deborah Brown</b>	164 <b>Deborah Brown</b>	165 <b>Deborah Brown</b>	166 <b>Deborah Brown</b>
Session 8	163 <b>Deborah Brown</b>	164 <b>Deborah Brown</b>	165 <b>Deborah Brown</b>	166 <b>Deborah Brown</b>	167 <b>Deborah Brown</b>	168 <b>Deborah Brown</b>	169 <b>Deborah Brown</b>	170 <b>Deborah Brown</b>
Session 9	167 <b>Deborah Brown</b>	168 <b>Deborah Brown</b>	169 <b>Deborah Brown</b>	170 <b>Deborah Brown</b>	171 <b>Deborah Brown</b>	172 <b>Deborah Brown</b>	173 <b>Deborah Brown</b>	174 <b>Deborah Brown</b>
Session 10	171 <b>Deborah Brown</b>	172 <b>Deborah Brown</b>	173 <b>Deborah Brown</b>	174 <b>Deborah Brown</b>	175 <b>Deborah Brown</b>	176 <b>Deborah Brown</b>	177 <b>Deborah Brown</b>	178 <b>Deborah Brown</b>
Session 11	175 <b>Deborah Brown</b>	176 <b>Deborah Brown</b>	177 <b>Deborah Brown</b>	178 <b>Deborah Brown</b>	179 <b>Deborah Brown</b>	180 <b>Deborah Brown</b>	181 <b>Deborah Brown</b>	182 <b>Deborah Brown</b>
Session 12	179 <b>Deborah Brown</b>	180 <b>Deborah Brown</b>	181 <b>Deborah Brown</b>	182 <b>Deborah Brown</b>	183 <b>Deborah Brown</b>	184 <b>Deborah Brown</b>	185 <b>Deborah Brown</b>	186 <b>Deborah Brown</b>
Session 13	183 <b>Deborah Brown</b>	184 <b>Deborah Brown</b>	185 <b>Deborah Brown</b>	186 <b>Deborah Brown</b>	187 <b>Deborah Brown</b>	188 <b>Deborah Brown</b>	189 <b>Deborah Brown</b>	190 <b>Deborah Brown</b>
Session 14	187 <b>Deborah Brown</b>	188 <b>Deborah Brown</b>	189 <b>Deborah Brown</b>	190 <b>Deborah Brown</b>	191 <b>Deborah Brown</b>	192 <b>Deborah Brown</b>	193 <b>Deborah Brown</b>	194 <b>Deborah Brown</b>
Session 15	191 <b>Deborah Brown</b>	192 <b>Deborah Brown</b>	193 <b>Deborah Brown</b>	194 <b>Deborah Brown</b>	195 <b>Deborah Brown</b>	196 <b>Deborah Brown</b>	197 <b>Deborah Brown</b>	198 <b>Deborah Brown</b>
Session 16	195 <b>Deborah Brown</b>	196 <b>Deborah Brown</b>	197 <b>Deborah Brown</b>	198 <b>Deborah Brown</b>	199 <b>Deborah Brown</b>	200 <b>Deborah Brown</b>	201 <b>Deborah Brown</b>	202 <b>Deborah Brown</b>
Session 17	199 <b>Deborah Brown</b>	200 <b>Deborah Brown</b>	201 <b>Deborah Brown</b>	202 <b>Deborah Brown</b>	203 <b>Deborah Brown</b>	204 <b>Deborah Brown</b>	205 <b>Deborah Brown</b>	206 <b>Deborah Brown</b>
Session 18	203 <b>Deborah Brown</b>	204 <b>Deborah Brown</b>	205 <b>Deborah Brown</b>	206 <b>Deborah Brown</b>	207 <b>Deborah Brown</b>	208 <b>Deborah Brown</b>	209 <b>Deborah Brown</b>	210 <b>Deborah Brown</b>
Session 19	207 <b>Deborah Brown</b>	208 <b>Deborah Brown</b>	209 <b>Deborah Brown</b>	210 <b>Deborah Brown</b>	211 <b>Deborah Brown</b>	212 <b>Deborah Brown</b>	213 <b>Deborah Brown</b>	214 <b>Deborah Brown</b>
Session 20	211 <b>Deborah Brown</b>	212 <b>Deborah Brown</b>	213 <b>Deborah Brown</b>	214 <b>Deborah Brown</b>	215 <b>Deborah Brown</b>	216 <b>Deborah Brown</b>	217 <b>Deborah Brown</b>	218 <b>Deborah Brown</b>
Session 21	215 <b>Deborah Brown</b>	216 <b>Deborah Brown</b>	217 <b>Deborah Brown</b>	218 <b>Deborah Brown</b>	219 <b>Deborah Brown</b>	220 <b>Deborah Brown</b>	221 <b>Deborah Brown</b>	222 <b>Deborah Brown</b>
Session 22	219 <b>Deborah Brown</b>	220 <b>Deborah Brown</b>	221 <b>Deborah Brown</b>	222 <b>Deborah Brown</b>	223 <b>Deborah Brown</b>	224 <b>Deborah Brown</b>	225 <b>Deborah Brown</b>	226 <b>Deborah Brown</b>
Session 23	223 <b>Deborah Brown</b>	224 <b>Deborah Brown</b>	225 <b>Deborah Brown</b>	226 <b>Deborah Brown</b>	227 <b>Deborah Brown</b>	228 <b>Deborah Brown</b>	229 <b>Deborah Brown</b>	230 <b>Deborah Brown</b>
Session 24	227 <b>Deborah Brown</b>	228 <b>Deborah Brown</b>	229 <b>Deborah Brown</b>	230 <b>Deborah Brown</b>	231 <b>Deborah Brown</b>	232 <b>Deborah Brown</b>	233 <b>Deborah Brown</b>	234 <b>Deborah Brown</b>
Session 25	231 <b>Deborah Brown</b>	232 <b>Deborah Brown</b>	233 <b>Deborah Brown</b>	234 <b>Deborah Brown</b>	235 <b>Deborah Brown</b>	236 <b>Deborah Brown</b>	237 <b>Deborah Brown</b>	238 <b>Deborah Brown</b>
Session 26	235 <b>Deborah Brown</b>	236 <b>Deborah Brown</b>	237 <b>Deborah Brown</b>	238 <b>Deborah Brown</b>	239 <b>Deborah Brown</b>	240 <b>Deborah Brown</b>	241 <b>Deborah Brown</b>	242 <b>Deborah Brown</b>
Session 27	239 <b>Deborah Brown</b>	240 <b>Deborah Brown</b>	241 <b>Deborah Brown</b>	242 <b>Deborah Brown</b>	243 <b>Deborah Brown</b>	244 <b>Deborah Brown</b>	245 <b>Deborah Brown</b>	246 <b>Deborah Brown</b>
Session 28	243 <b>Deborah Brown</b>	244 <b>Deborah Brown</b>	245 <b>Deborah Brown</b>	246 <b>Deborah Brown</b>	247 <b>Deborah Brown</b>	248 <b>Deborah Brown</b>	249 <b>Deborah Brown</b>	250 <b>Deborah Brown</b>
Session 29	247 <b>Deborah Brown</b>	248 <b>Deborah Brown</b>	249 <b>Deborah Brown</b>	250 <b>Deborah Brown</b>	251 <b>Deborah Brown</b>	252 <b>Deborah Brown</b>	253 <b>Deborah Brown</b>	254 <b>Deborah Brown</b>
Session 30	251 <b>Deborah Brown</b>	252 <b>Deborah Brown</b>	253 <b>Deborah Brown</b>	254 <b>Deborah Brown</b>	255 <b>Deborah Brown</b>	256 <b>Deborah Brown</b>	257 <b>Deborah Brown</b>	258 <b>Deborah Brown</b>
Session 31	255 <b>Deborah Brown</b>	256 <b>Deborah Brown</b>	257 <b>Deborah Brown</b>	258 <b>Deborah Brown</b>	259 <b>Deborah Brown</b>	260 <b>Deborah Brown</b>	261 <b>Deborah Brown</b>	262 <b>Deborah Brown</b>
Session 32	259 <b>Deborah Brown</b>	260 <b>Deborah Brown</b>	261 <b>Deborah Brown</b>	262 <b>Deborah Brown</b>	263 <b>Deborah Brown</b>	264 <b>Deborah Brown</b>	265 <b>Deborah Brown</b>	266 <b>Deborah Brown</b>
Session 33	263 <b>Deborah Brown</b>	264 <b>Deborah Brown</b>	265 <b>Deborah Brown</b>	266 <b>Deborah Brown</b>	267 <b>Deborah Brown</b>	268 <b>Deborah Brown</b>	269 <b>Deborah Brown</b>	270 <b>Deborah Brown</b>
Session 34	267 <b>Deborah Brown</b>	268 <b>Deborah Brown</b>	269 <b>Deborah Brown</b>	270 <b>Deborah Brown</b>	271 <b>Deborah Brown</b>	272 <b>Deborah Brown</b>	273 <b>Deborah Brown</b>	274 <b>Deborah Brown</b>
Session 35	271 <b>Deborah Brown</b>	272 <b>Deborah Brown</b>	273 <b>Deborah Brown</b>	274 <b>Deborah Brown</b>	275 <b>Deborah Brown</b>	276 <b>Deborah Brown</b>	277 <b>Deborah Brown</b>	278 <b>Deborah Brown</b>
Session 36	275 <b>Deborah Brown</b>	276 <b>Deborah Brown</b>	277 <b>Deborah Brown</b>	278 <b>Deborah Brown</b>	279 <b>Deborah Brown</b>	280 <b>Deborah Brown</b>	281 <b>Deborah Brown</b>	282 <b>Deborah Brown</b>
Session 37	279 <b>Deborah Brown</b>	280 <b>Deborah Brown</b>	281 <b>Deborah Brown</b>	282 <b>Deborah Brown</b>	283 <b>Deborah Brown</b>	284 <b>Deborah Brown</b>	285 <b>Deborah Brown</b>	286 <b>Deborah Brown</b>
Session 38	283 <b>Deborah Brown</b>	284 <b>Deborah Brown</b>	285 <b>Deborah Brown</b>	286 <b>Deborah Brown</b>	287 <b>Deborah Brown</b>	288 <b>Deborah Brown</b>	289 <b>Deborah Brown</b>	290 <b>Deborah Brown</b>
Session 39	287 <b>Deborah Brown</b>	288 <b>Deborah Brown</b>	289 <b>Deborah Brown</b>	290 <b>Deborah Brown</b>	291 <b>Deborah Brown</b>	292 <b>Deborah Brown</b>	293 <b>Deborah Brown</b>	294 <b>Deborah Brown</b>
Session 40	291 <b>Deborah Brown</b>	292 <b>Deborah Brown</b>	293 <b>Deborah Brown</b>	294 <b>Deborah Brown</b>	295 <b>Deborah Brown</b>	296 <b>Deborah Brown</b>	297 <b>Deborah Brown</b>	298 <b>Deborah Brown</b>
Session 41	295 <b>Deborah Brown</b>	296 <b>Deborah Brown</b>	297 <b>Deborah Brown</b>	298 <b>Deborah Brown</b>	299 <b>Deborah Brown</b>	300 <b>Deborah Brown</b>	301 <b>Deborah Brown</b>	302 <b>Deborah Brown</b>
Session 42	299 <b>Deborah Brown</b>	300 <b>Deborah Brown</b>	301 <b>Deborah Brown</b>	302 <b>Deborah Brown</b>	303 <b>Deborah Brown</b>	304 <b>Deborah Brown</b>	305 <b>Deborah Brown</b>	306 <b>Deborah Brown</b>
Session 43	303 <b>Deborah Brown</b>	304 <b>Deborah Brown</b>	305 <b>Deborah Brown</b>	306 <b>Deborah Brown</b>	307 <b>Deborah Brown</b>	308 <b>Deborah Brown</b>	309 <b>Deborah Brown</b>	310 <b>Deborah Brown</b>
Session 44	307 <b>Deborah Brown</b>	308 <b>Deborah Brown</b>	309 <b>Deborah Brown</b>	310 <b>Deborah Brown</b>	311 <b>Deborah Brown</b>	312 <b>Deborah Brown</b>	313 <b>Deborah Brown</b>	314 <b>Deborah Brown</b>
Session 45	311 <b>Deborah Brown</b>	312 <b>Deborah Brown</b>	313 <b>Deborah Brown</b>	314 <b>Deborah Brown</b>	315 <b>Deborah Brown</b>	316 <b>Deborah Brown</b>	317 <b>Deborah Brown</b>	318 <b>Deborah Brown</b>
Session 46	315 <b>Deborah Brown</b>	316 <b>Deborah Brown</b>	317 <b>Deborah Brown</b>	318 <b>Deborah Brown</b>	319 <b>Deborah Brown</b>	320 <b>Deborah Brown</b>	321 <b>Deborah Brown</b>	322 <b>Deborah Brown</b>
Session 47	319 <b>Deborah Brown</b>	320 <b>Deborah Brown</b>	321 <b>Deborah Brown</b>	322 <b>Deborah Brown</b>	323 <b>Deborah Brown</b>	324 <b>Deborah Brown</b>	325 <b>Deborah Brown</b>	326 <b>Deborah Brown</b>
Session 48	323 <b>Deborah Brown</b>	324 <b>Deborah Brown</b>	325 <b>Deborah Brown</b>	326 <b>Deborah Brown</b>	327 <b>Deborah Brown</b>	328 <b>Deborah Brown</b>	329 <b>Deborah Brown</b>	330 <b>Deborah Brown</b>
Session 49	327 <b>Deborah Brown</b>	328 <b>Deborah Brown</b>	329 <b>Deborah Brown</b>	330 <b>Deborah Brown</b>	331 <b>Deborah Brown</b>	332 <b>Deborah Brown</b>	333 <b>Deborah Brown</b>	334 <b>Deborah Brown</b>
Session 50	331 <b>Deborah Brown</b>	332 <b>Deborah Brown</b>	333 <b>Deborah Brown</b>	334 <b>Deborah Brown</b>	335 <b>Deborah Brown</b>	336 <b>Deborah Brown</b>	337 <b>Deborah Brown</b>	338 <b>Deborah Brown</b>
Session 51	335 <b>Deborah Brown</b>	336 <b>Deborah Brown</b>	337 <b>Deborah Brown</b>	338 <b>Deborah Brown</b>	339 <b>Deborah Brown</b>	340 <b>Deborah Brown</b>	341 <b>Deborah Brown</b>	342 <b>Deborah Brown</b>
Session 52	339 <b>Deborah Brown</b>	340 <b>Deborah Brown</b>	341 <b>Deborah Brown</b>	342 <b>Deborah Brown</b>	343 <b>Deborah Brown</b>	344 <b>Deborah Brown</b>	345 <b>Deborah Brown</b>	346 <b>Deborah Brown</b>
Session 53	343 <b>Deborah Brown</b>	344 <b>Deborah Brown</b>	345 <b>Deborah Brown</b>	346 <b>Deborah Brown</b>	347 <b>Deborah Brown</b>	348 <b>Deborah Brown</b>	349 <b>Deborah Brown</b>	350 <b>Deborah Brown</b>
Session 54	347 <b>Deborah Brown</b>	348 <b>Deborah Brown</b>	349 <b>Deborah Brown</b>	350 <b>Deborah Brown</b>	351 <b>Deborah Brown</b>	352 <b>Deborah Brown</b>	353 <b>Deborah Brown</b>	354 <b>Deborah Brown</b>
Session 55	351 <b>Deborah Brown</b>	352 <b>Deborah Brown</b>	353 <b>Deborah Brown</b>	354 <b>Deborah Brown</b>	355 <b>Deborah Brown</b>	356 <b>Deborah Brown</b>	357 <b>Deborah Brown</b>	358 <b>Deborah Brown</b>
Session 56	355 <b>Deborah Brown</b>	356 <b>Deborah Brown</b>	357 <b>Deborah Brown</b>	358 <b>Deborah Brown</b>	359 <b>Deborah Brown</b>	360 <b>Deborah Brown</b>	361 <b>Deborah Brown</b>	362 <b>Deborah Brown</b>
Session 57	359 <b>Deborah Brown</b>	360 <b>Deborah Brown</b>	361 <b>Deborah Brown</b>	362 <b>Deborah Brown</b>	363 <b>Deborah Brown</b>	364 <b>Deborah Brown</b>	365 <b>Deborah Brown</b>	366 <b>Deborah Brown</b>
Session 58	363 <b>Deborah Brown</b>	364 <b>Deborah Brown</b>	365 <b>Deborah Brown</b>	366 <b>Deborah Brown</b>	367 <b>Deborah Brown</b>	368 <b>Deborah Brown</b>	369 <b>Deborah Brown</b>	370 <b>Deborah Brown</b>
Session 59	367 <b>Deborah Brown</b>	368 <b>Deborah Brown</b>	369 <b>Deborah Brown</b>	370 <b>Deborah Brown</b>	371 <b>Deborah Brown</b>	372 <b>Deborah Brown</b>	373 <b>Deborah Brown</b>	374 <b>Deborah Brown</b>
Session 60	371 <b>Deborah Brown</b>	372 <b>Deborah Brown</b>	373 <b>Deborah Brown</b>	374 <b>Deborah Brown</b>	375 <b>Deborah Brown</b>	376 <b>Deborah Brown</b>	377 <b>Deborah Brown</b>	378 <b>Deborah Brown</b>
Session 61	375 <b>Deborah Brown</b>	376 <b>Deborah Brown</b>	377 <b>Deborah Brown</b>	378 <b>Deborah Brown</b>	379 <b>Deborah Brown</b>	380 <b>Deborah Brown</b>	381 <b>Deborah Brown</b>	382 <b>Deborah Brown</b>
Session 62	379 <b>Deborah Brown</b>	380 <b>Deborah Brown</b>	381 <b>Deborah Brown</b>	382 <b>Deborah Brown</b>	383 <b>Deborah Brown</b>	384 <b>Deborah Brown</b>	385 <b>Deborah Brown</b>	386 <b>Deborah Brown</b>
Session 63	383 <b>Deborah Brown</b>	384 <b>Deborah Brown</b>	385 <b>Deborah Brown</b>	386 <b>Deborah Brown</b>	387 <b>Deborah Brown</b>	388 <b>Deborah Brown</b>	389 <b>Deborah Brown</b>	390 <b>Deborah Brown</b>
Session 64	387 <b>Deborah Brown</b>	388 <b>Deborah Brown</b>	389 <b>Deborah Brown</b>	390 <b>Deborah Brown</b>	391 <b>Deborah Brown</b>	392 <b>Deborah Brown</b>	393 <b>Deborah Brown</b>	394 <b>Deborah Brown</b>
Session 65	391 <b>Deborah Brown</b>	392 <b>Deborah Brown</b>	393 <b>Deborah Brown</b>	394 <b>Deborah Brown</b>	395 <b>Deborah Brown</b>	396 <b>Deborah Brown</b>	397 <b>Deborah Brown</b>	398 <b>Deborah Brown</b>
Session 66	395 <b>Deborah Brown</b>	396 <b>Deborah Brown</b>	397 <b>Deborah Brown</b>	398 <b>Deborah Brown</b>	399 <b>Deborah Brown</b>	400 <b>Deborah Brown</b>	401 <b>Deborah Brown</b>	402 <b>Deborah Brown</b>
Session 67	399 <b>Deborah Brown</b>	400 <b>Deborah Brown</b>	401 <b>Deborah Brown</b>	402 <b>Deborah Brown</b>	403 <b>Deborah Brown</b>	404 <b>Deborah Brown</b>	405 <b>Deborah Brown</b>	406 <b>Deborah Brown</b>
Session 68	403 <b>Deborah Brown</b>	404 <b>Deborah Brown</b>	405 <b>Deborah Brown</b>	406 <b>Deborah Brown</b>	407 <b>Deborah Brown</b>	408 <b>Deborah Brown</b>	409 <b>Deborah Brown</b>	410 <b>Deborah Brown</b>
Session 69	407 <b>Deborah Brown</b>	408 <b>Deborah Brown</b>	409 <b>Deborah Brown</b>	410 <b>Deborah Brown</b>	411 <b>Deborah Brown</b>	412 <b>Deborah Brown</b>	413 <b>Deborah Brown</b>	414 <b>Deborah Brown</b>
Session 70	411 <b>Deborah Brown</b>	412 <b>Deborah Brown</b>	413 <b>Deborah Brown</b>	414 <b>Deborah Brown</b>	415 <b>Deborah Brown</b>	416 <b>Deborah Brown</b>	417 <b>Deborah Brown</b>	418 <b>Deborah Brown</b>
Session 71	415 <b>Deborah Brown</b>	416 <b>Deborah Brown</b>	417 <b>Deborah Brown</b>	418 <b>Deborah Brown</b>	419 <b>Deborah Brown</b>	420 <b>Deborah Brown</b>	421 <b>Deborah Brown</b>	422 <b>Deborah Brown</b>
Session 72	419 <b>Deborah Brown</b>	420 <b>Deborah Brown</b>	421 <b>Deborah Brown</b>	422 <b>Deborah Brown</b>	423 <b>Deborah Brown</b>	424 <b>Deborah Brown</b>	425 <b>Deborah Brown</b>	426 <b>Deborah Brown</b>
Session 73	423 <b>Deborah Brown</b>	424 <b>Deborah Brown</b>	425 <b>Deborah Brown</b>	426 <b>Deborah Brown</b>	427 <b>Deborah Brown</b>	428 <b>Deborah Brown</b>	429 <b>Deborah Brown</b>	430 <