THE NATURE OF ACADEMIC LEADERSHIP
AT THE COLLEGES OF
ROYAL UNIVERSITY OF BHUTAN

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Submitted in fulfilment of the requirements for the degree of
Doctor of Philosophy

Faculty of Education
Queensland University of Technology
2015
Abstract

This qualitative case study research explored leaders’ and faculty members’ perspectives on the nature of academic leadership at the Royal University of Bhutan (RUB) Colleges. The study aimed to gain insights about non-Western academic leadership as practised in a Bhutanese context that is strongly influenced by Buddhist values. Data for the study was collected from leaders and faculty members of three of RUB Colleges through semi-structured interviews which were then analysed thematically. Following an interpretivist worldview and drawing insights from leadership theories enabled understanding of the academic leadership practices at the Colleges.

The study revealed that differences in the perspectives of leaders and faculty members on academic leadership at RUB Colleges are influenced by the leadership knowledge, experience and training of leaders. Further, the study illustrated that understanding of academic leadership is affected by the Bhutanese culture, which is strongly Buddhist in nature. Exploration of Bhutanese culture and Buddhist principles and values resulted in a construction of a Buddhist-influenced theoretical leadership model, thus contributing to the global cross-cultural understanding of leadership. The study also presented a recommended academic leadership model for RUB Colleges as no existing Western leadership model fits neatly into the Bhutanese cultural milieu.

The study recommends that RUB institute academic leadership development programme to enhance leadership knowledge and skill. It also identifies an urgent need to frame and implement RUB human resources policies and regulations for effective functioning of the Colleges. The study provides future research direction, such as the need for research into
public and private colleges and Buddhist institutes of higher learning in Bhutan to gain more holistic understanding of academic leadership and to gain deeper insights into the practice of Buddhist leadership.

**Keywords**

Academic leadership, higher education, leadership attributes, the Royal University of Bhutan, cross-cultural leadership, spiritual leadership, Buddhist-influenced leadership, cultural influence, interpretivist, case study
Glossary

Buddhist Terminologies

**Bodhisattva:** Enlightened beings in Mahayana Buddhism who have postponed entering Nirvana and decided to be reborn in the world to help other being to gain enlightenment.

**Desi:** Historically, Desi was head of the government who looked after the secular affairs of the country in the dual system of government. The post of Desi was abolished with the 53rd Desi in 1907 when monarchy was instituted.

**Dharma:** Principles of divine laws in Buddhism and Hinduism

**Je Khenpo:** The spiritual head of the monk body in Bhutan in the dual system of government instituted by Zhabdrung Ngawang Namgyel in the seventeenth century CE, and which still continues today.

**Lam Neten:** Head of the monk body at district or regional level

**Ley Jumdrey:** A Buddhist term for causality. It reminds the followers of their need to perform good deeds to gain merit or benefit others and to abstain from bad deeds that will result in negative karma.

**Nirvana:** In Buddhism, a state of eternal bliss free from sufferings.

**Rabdeys:** District or regional monastic body in Bhutan headed by Lam Netens.

**Samsara:** As opposed to Nirvana, Samsara is a cycle of birth, death and rebirth often associated with suffering.

**Sangha:** Community of ordained Buddhist monks and nuns.

**Tha Damtshig:** A Buddhist term for dedication/commitment. It is the highest form of vow.

**Vajrayana:** A branch of Buddhism, besides Mahayana and Theravada, that insists on complex philosophical and ritual systems.
Zhi Gye Wang Drak: In Buddhism, a shortened form of the four enlightened activities, namely Zhiwa (Pacification), Gyepa (Enrichment), Wang (Magnetisation) and Drakpo (Subjugation).

Zhung Dratsang: The central monastic body in Bhutan headed by Je Khenpo.

**General Terminologies**

**Colleges:** The member colleges of the Royal University of Bhutan that offer post-secondary school education programmes, such as Diploma, Undergraduate, and Postgraduate degrees.

**Faculty members:** The academic staff at RUB Colleges who currently focus on teaching and do not shoulder formal leadership responsibilities.

**Middle-level leaders:** Deans, Programme Leaders/Head of Schools and Department Heads at RUB Colleges.

**Top leaders:** The Directors at the RUB Colleges who are overall executive leaders under whom are middle-level leaders and faculty members.
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List of Abbreviations

GLOBE: Global Leadership and Organisational Behaviour Effectiveness is an interdisciplinary and intercultural leadership study project.

GNH: Gross National Happiness is a core Bhutanese policy based on a developmental philosophy that emphasises happiness and well-being of the people over gross national product.

HEIs: Higher Education Institutions that offer post-secondary school programmes such as undergraduate and postgraduate programmes

RCSC: Royal Civil Service Commission that looks after all the civil servants who form the biggest percentage of the service sector in Bhutan.

RIL: Research and Industrial Linkages (RIL) is one of the Dean positions at the Colleges of RUB. Deans of RIL are responsible for promotion of research activities at the Colleges and for establishing linkages with industries and institutions outside RUB.

RUB: The Royal University of Bhutan to which the three units of analysis (Colleges) in this study belong.

RUBHRRR: The Royal University of Bhutan Human resources Rules and Regulations is a draft human resources document that is yet to be approved by the University Council, the apex decision-making body for RUB.
Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature:

Date: 27/07/2015
Acknowledgements

This study is a result of contributions from many people and institutions without which it would not have been completed satisfactorily. First, I would like to thank my principal supervisor, Dr Mandy Lupton, for her unflagging support, both academically and pastorally, from start to the end of the study. It was her constant support, guidance and inspiration that kept me moving forward. My thanks also go to Dr Hilary Hughes, associate supervisor, for her critical and insightful comments that helped me to make coherent connections in my thesis. Dr Mandy and Dr Hilary, despite their busy schedules, have been very kind to arrange virtual meetings when I was off campus and geographically very far away. I would like to extend my gratitude to Professor Yoni Ryan, who gave her expert views that helped my thesis take proper shape.

Next, I would like to acknowledge the contributions made towards enriching Buddhist views in the study. I thank Khenpo Phuntsho Tashi, Director, National Museum, Paro; Dr Karma Phuntshok, Director, The Loden Foundation; Lopen Pema Dendup, Senior Lecturer, Paro College of Education; Lopen Dorji Lethro, Lecturer, Samtse College of Education, and Sonam Chuki, Lecturer, Royal Institute of Management, Thimphu, for sharing various aspect of Buddhist philosophy and anecdotes when materials on Buddhist leadership were scarce.

I would like to thank Professor Acram Taji, QUT, for making it possible for me to pursue PhD study at QUT and for taking care and making me feel homely while in Brisbane. I thank Gillian Harrison, Liaison Librarian at QUT, for readily helping me with Endnote and searching journal databases which were inevitable for my PhD study. My thanks are also due to Education Faculty staff Ms. Eliette Webb, Ms. Sarah Romig and Ms. Melissa Tate for providing logistic support, and fellow PhD students of B-Block for their moral support and creating a forum to share ideas.
Furthermore, I can never adequately thank my study participants for willingly accepting my invitation to participate and for freely sharing their views and observations during the interviews. Their views enriched and deepened the insights into academic leadership at RUB Colleges.

There are a number of institutions I am indebted to. I am grateful to Queensland University of Technology for offering me a tuition fee waiver scholarship without which my dream to pursue a PhD would have been difficult. I thank the Royal Civil Service Commission of Bhutan for granting me a fellowship to pursue this study, and the Royal University of Bhutan for granting study, leave without which it would have been difficult to complete on time.

I am also grateful to my professional editor, Dr Michelle Dicinoski, who provided copyediting and proofreading services, according to the guidelines laid out in the university-endorsed guidelines and the Australian Standards for editing research theses.

Last, I would like to extend my gratitude to my family for looking after themselves while I was away for long durations on study, and for their encouragement and sparing me long hours on my study.
Chapter 1: Introduction

Introduction to the study

This study explores the nature of academic leadership at the Colleges of the Royal University of Bhutan (RUB). It investigates leadership at a crucial time when the University is striving to establish itself as an autonomous institution. It is necessary for the University to understand the nature of leadership so that RUB Colleges can effectively deliver their academic programmes, run as successful corporate institutions, and contribute to the realisation of Bhutan’s philosophy of Gross National Happiness (GNH).

This thesis presents an in-depth case study into the nature of leadership at three RUB Colleges. It provides a leadership model that is consistent with Buddhist leadership, while incorporating some relevant Western leadership approaches. The ultimate contribution of the study is the better global understanding of cross-cultural leadership in the higher education sector.

1.1 Introduction to the chapter

Chapter 1 introduces the study. It presents the country of Bhutan and briefly describes the Royal University of Bhutan. It explains the rationale for the establishment of the University and the transformation it is expected to undergo. Included in this chapter are brief outlines on the research problem, the research question, sub-questions, the research design and the significance of the study. The chapter provides an overview of the subsequent chapters in the thesis.
1.2 Bhutan

Bhutan is a small land-locked country in the eastern Himalayas with India to the south and China to the north (see Figure 1.1). It has a total area of 38,394 square kilometres and a population of 733,004 (National Statistics Bureau, 2013). The documented history of Bhutan goes back to the 7th century CE, when a Tibetan king Songtsen Gampo introduced Buddhism to Bhutan. Buddhism took deeper root after the visits of an Indian saint, Guru Padma Sambhava, popularly known as Guru Rinpoche, the precious teacher, in the 8th century CE. In the Bhutanese context, religious masters are also teachers and leaders. As such, it is possible that their influence has extended to the present day leadership in Bhutan. The state religion of Bhutan is Drukpa Kagyu, one of the four sects of Vajrayana Buddhism. Since its introduction, Buddhism has played a dominant role in shaping the social, cultural, economic and political evolution of the country.

Figure 1.1. A map showing Bhutan

Bhutan Wonderful Travels, 2014
1.3 The Royal University of Bhutan

The Royal University of Bhutan (RUB) was initially established as an amalgamation of ten higher education institutions that were under various government ministries. RUB was established in 2003 with the guidance of the Royal Charter of the University that emphasises the “dissemination of knowledge and advancement of learning through a balanced, well regulated and sound tertiary education system in Bhutan” (Royal University of Bhutan, 2010, p. 2). RUB also has the mandate to fulfil the objectives enshrined in the policy document, Bhutan 2020: A vision for peace, prosperity, and happiness (1999) (Royal Government of Bhutan, 1999). The education section of the document states, “The university should link Bhutan to the international world of learning and its establishment should be guided by the need to establish recognised ‘centres of excellence’” (Royal Government of Bhutan, 1999, p. 22).

Over time, major changes have taken place at RUB. Until June 2011, RUB was governed by the Royal government. However, in July, 2011, the government granted autonomy to RUB. Further, in 2013, two RUB member colleges – The Royal Institute of Health Sciences and The National Institute of Traditional Medicines – were separated to form the Khesar Gyalpo University of Medical Sciences, the second secular university in Bhutan. Currently, RUB is a federation of eight member colleges and one affiliated college.

1.4 Research problem

The Royal University of Bhutan is currently undergoing significant transformation from a state-run institution to an autonomous corporation. This transformation calls for strong leadership for the University to achieve its educational goals, whilst contributing to Bhutan’s national policy of Gross National Happiness (GNH), a developmental philosophy that
emphasises happiness and well-being of the people over material wealth (Bakshi, 2004). However, currently, there is no knowledge of the nature of academic leadership at RUB Colleges in order to provide appropriate leadership development and support programmes to achieve this goal.

Leadership at the Royal University of Bhutan is influenced by civil service leadership. Having been a part of the Bhutanese civil service until 2011, the current leadership is greatly influenced by the overall leadership existent in the civil service. For instance, after autonomy was granted, RUB continued to follow civil service policies and regulations. However, as an autonomous institution, RUB needs to adopt leadership practices that will enable it to grow and remain competitive in the global knowledge society.

Currently, there is a lack of knowledge about the nature of leadership at RUB. No study has been conducted to investigate academic leadership at RUB Colleges. Therefore, it is unclear which leadership approaches are in practice and which approaches would be appropriate in the Bhutanese higher education context.

More widely, there is little research into leadership in higher education in an Asian context (Arvey, Dhanaraj, Javidan, & Zhang, 2015). For instance, for the past sixty years, rigorous leadership studies have been conducted in the West, with leadership theories and models developed mostly in America, Canada and Western Europe (Avolio, Walumbwa, & Weber, 2009; Hochschild, 2010; Peus, Braun, & Kniper, 2015). The term North American bias is often used to indicate that leadership is greatly influenced by studies done in the USA and leadership theories and models developed by Americans (Den Hartog & Dickson, 2012).
addition, most leadership training is conducted using models based on Western leadership theories and outlook (Rowley & Ulrich, 2012; Yukl, 2002).

Limited leadership knowledge in the Asian higher education context has compelled the adoption of Western leadership models and approaches in countries such as Bhutan despite significant differences in Asian and Western cultures. For instance, Western culture and leadership theories place more importance on rationality and on individuals than on groups, while Asian culture focuses on harmony in relationships and precedence of group interest over individual interest (Arvey, et al., 2015; Celebi & Resales, 2008; Kezar, Carducci, & Contreras-McGavin, 2006; Oc, Bashshur, Daniels, Greguras, & Diefendorff, 2015; Rowley & Ulrich, 2012). Moreover, importing and applying leadership practices of one culture into a different culture does not guarantee effective outcomes (Riordan & Vandenberg, 1994).

However, though the contrast between Western and Asian cultures seems dichotomous, there are historical roots of cultural influences as a result of exchanges and borrowing of ideas and values. For instance, following Alexander the Great’s invasion of Asia, there would have been exchanges of ideas through the presence of the Buddhist scholars at his court and through trade that took place between ancient Greeks and Indians via Persia and the neighbouring countries (Schmidt-Leukel, 2006). As a result the two cultures influenced each other. Therefore, with the understanding that Western leadership values and practices are influenced by philosophical thoughts developed during the Hellenic age (Schmidt, 2008), it is likely that some strains of Eastern philosophy, Buddhist in particular, are permeated in the Western culture (Rahula, n. d.). On the other hand, the West has also influenced Eastern cultures through colonisation and in numerous other ways, especially with economic and technological advancements. While acknowledging that it is problematic to create a dichotomy between East
and West, this thesis uses the term ‘Western’ to primarily mean Anglophone countries such as the US, UK, Canada and Australia as the majority of the leadership literature has emanated from these countries, in particular the US.

It is notable that there have been no studies investigating leadership in a higher education system that is highly influenced by Buddhism through Buddhist values such as interdependence, compassion, altruism and selflessness (Rarick, 2008; Tideman, 2012). Although Buddhism appeared more than two-and-a-half millennia ago and is currently being practised by hundreds of millions of people, Buddhist leadership seems not to have been explicitly explored in terms of leadership at the secular organisation and personal level. This thesis argues that there are aspects of Buddhism that can be adapted to benefit the leadership of lay people and non-Buddhists.

1.5 Research questions

This study addresses the primary research question:

What is the nature of academic leadership at the Royal University of Bhutan Colleges?

The primary question is followed by two secondary research questions:

1. What are academic leaders’ perspectives on academic leadership at the RUB Colleges?

2. What are faculty members’ perspectives on academic leadership at the RUB Colleges?
1.6 Overview of research design

This study investigates the nature of academic leadership at RUB Colleges through a qualitative case study. The research is underpinned by an interpretivist paradigm and considers that understandings of reality are socially constructed, and knowledge is subjectively influenced (Walsham, 1995). Interpretivism is an appropriate framework to understand the nature of leadership at RUB Colleges as it allowed leaders and faculty members to share their subjective views on leadership and enabled the researcher to further interpret the meaning as understood by the interview participants.

The three Colleges included in the study were chosen for their geographical proximity and variety in areas of specialisation. The choice of the three different Colleges revealed a range of views as leaders and faculty members varied in age, knowledge, experience and cultural makeup.

Semi-structured interviews with RUB academics leaders and faculty members were used as the primary data collection tool. Interviews were conducted with a Director, Deans, Programme Leaders and Department Heads to gain insight into the leaders’ beliefs and perspectives on academic leadership. Faculty members were interviewed to gain the perspectives of those who were led at the Colleges. The data was analysed thematically using manual coding and theme generation.

1.7 Significance of the research

The significance of this study lies in its consideration of Buddhist philosophy in examining the nature of academic leadership. Despite Buddhism’s existence for over 2500 years and being a main force behind the Oriental culture (Conze, 1981), there has been no empirical
study of it in the light of leadership. This study investigates academic leadership using Buddhist perspectives and attempts to bridge the gap between the Western view of leadership and Buddhist-influenced leadership. Further, examination into Buddhist principles and practices resulted in the development of two new leadership models: a Buddhist-influenced theoretical leadership model and a recommended leadership model for RUB Colleges.

This study is significant as it is the first study to investigate the nature of academic leadership in Bhutan. Bhutanese higher education has been influenced by Buddhist principles, Buddhist monastic education and modern Western education. This study examines the suitability of Western leadership theories and models in the Bhutanese higher education context. This investigation into Western and Buddhist-influenced leadership has resulted in the recommendation of a leadership model (see Chapter 8) that is a blend of Buddhist leadership and Western leadership. As such, the study will contribute to effective leadership at RUB Colleges and serve as a benchmark to guide future academic leadership and research in higher education in Bhutan. The study also fills a gap in the leadership literature by illuminating cross-cultural perspectives of leadership in higher education.

1.8 Outline of the thesis

The purpose of chapter 2 is to provide theoretical context and identify research gaps in the literature. It provides a review of existing literature on leadership drawing on general leadership theories and models. This investigation of the leadership theories, models, approaches and styles enables understanding of leadership in general. The chapter discusses major leadership theories: Behavioural, Situational, Transformational-transactional, Authentic, Relational, Spiritual leadership and Buddhist-influenced leadership theories, and their corresponding
models. The chapter suggests that gaps exist between Western and Buddhist-influenced leadership styles.

Chapter 3 discusses views specific to the nature of academic leadership in higher education. It discusses academic culture such as university autonomy, academic freedom, collegiality and the temporary nature of leadership. It goes on to discuss the leadership of teaching and research, leadership competencies, leadership development, women in leadership, and challenges facing academic leadership.

Chapter 4 presents the design of the study. The chapter begins with a discussion of the interpretivist research paradigm and qualitative research, and goes on to provide justifications for the selection of the case study research methods, the research site, research participants, and data collection for the study. It also discusses the choice and process of thematic analysis to analyse the data. Further, the chapter discusses the measures used to ensure qualitative research rigour, such as trustworthiness (credibility, transferability, dependability and confirmability). Following this, ethical considerations, my positionality as a researcher and identification of limitations of the study are addressed. The last section of the chapter presents a detailed discussion on the pilot study conducted, its outcomes, and how the outcomes of the pilot study informed the main study.

Chapter 5 provides the context of the study. It discusses how leadership style may be influenced by Buddhist principles and values, Bhutanese culture, the Bhutanese political and education systems, and the GNH philosophy. It also provides the background of RUB, governance at RUB and leadership at the RUB Colleges.

Chapter 6 presents findings about the leaders’ and the faculty members’ understanding of leadership at the RUB Colleges, such as leadership as power, inspiration, opportunity and
management. It then compares leaders’ and faculty members’ view on the leadership approaches and attributes.

Chapter 7 discusses distinctive leadership characteristics at the RUB Colleges. The distinctive characteristics include ambiguity in leadership, age gap between top leaders and middle-level leaders and most faculty members, discrimination against faculty members, faculty members as leaders, and the existence of teacher-student lineage (a situation in which some leaders were teachers of other leaders and faculty members). This is followed by an examination of leadership of teaching and research. Other leadership characteristics included in the chapter are leadership challenges at the Colleges, such as competing demand of roles, middle-level leaders getting sandwiched and challenges due to teacher-student relationships. The chapter concludes with a discussion on the lack of leadership training and development programmes at the RUB colleges.

Chapter 8 discusses the nature of leadership at the RUB Colleges. The chapter compares academic leadership at the RUB Colleges with academic leadership elsewhere to bring out cross-cultural differences in academic leadership. It discusses strengths and limitations, challenges and opportunities for academic leadership at the RUB Colleges. The chapter ends with the presentation of a new model of academic leadership for the RUB Colleges, and with a set of recommendations for academic leadership at the RUB Colleges.

Chapter 9 concludes the thesis with a restatement of the nature of academic leadership at the RUB Colleges. It considers the Buddhist-influenced leadership model and empirical findings and discusses the study’s contribution to theory and practice. It also presents future research directions and my concluding reflections.
Chapter 2: Leadership theories and influences

2.1 Introduction

The nature of academic leadership in Bhutan has been influenced by a range of understandings including Western, spiritual and Buddhist perspectives. This chapter begins with an overview of Western concepts of leadership, including descriptions, theories, models, approaches and styles. There is a brief discussion of spiritual leadership and Christian leadership followed by the presentation of a Buddhist-influenced leadership model and discussion of Buddhist values and principles.

2.2 Western concepts of leadership

This section presents a review of general concepts in Western leadership in relation to the Anglophone countries, such as the US, UK, Canada and Australia. The literature provides a number of concepts to understand leadership including leadership descriptions, theories, models, approaches and styles. This section provides the meaning of these concepts gathered from the literature as applied consistently in this study.

Leadership descriptions are statements of key leadership characteristics that answer the question “What is leadership?” Leadership is a fluid and elusive term. It has come to mean different things to different authors (Dimmock & Walker, 2005; Dorfman & House, 2004; Northouse, 2013). For some, leadership is activity (Burns, 1978; Tead, 1935), process (Holander, 1978; Northouse, 2013; Yukl, 2009), interaction (Bass, 1990) and ability (House et al. 2004; Moore, 1927), while for others leadership is motivation (House et al, 2004; Davis, 1942), influence, (Tannenbaum et al, 1961), relationship (Nye, 2008; Rost, 1991) and direction
(Hemphill & Coons, 1957; Fiedler, 1967). A detailed analysis of the understanding of leadership is provided in section 2.3 *Leadership descriptions compared.*

Leadership theories are sets of propositions considered true for a particular leadership phenomenon. There have been a number of leadership theories starting with the Great Man leadership theory in the early 20th century (Ayman & Adams, 2012) up to some of the most recent theories such as Authentic leadership (George & Sims, 2007).

The leadership theories that stand as theoretical principles are generally visually represented by leadership models that show important components and steps involved in a particular leadership theory. These models include the Skills model, the Tannenbaum and Schmidt leadership continuum, the Hersey-Blanchard Situational model, the Full-range leadership model, Bill George’s Authentic leadership model, the Relational leadership model and the Hill model for team leadership to name a few (Northouse, 2013).

Leadership approaches are the approaches leaders take to fulfil leadership roles and are generally related to a particular leadership theory or model. For example, in Behavioural leadership, leadership functions are fulfilled through an Autocratic or Democratic approach without concern for the relationship between leaders and members (Tannenbaum & Schmidt, 1973). On the other hand, Relational leadership emphasises leader-member relationships, while Transformational-transactional leadership approaches concern influencing, motivating, stimulating, and rewarding the members (Bass, 1985). Similarly, while a Relational approach emphasises building relationships with members (Uhl-Bein, 2006), an Authentic leadership approach emphasises creating a positive working climate and objective analysis of information (George, 2003). Leadership approaches are followed by leadership styles.
Leadership styles concern specific ways in which leadership roles are carried out. Some of the leadership styles are seen in more than one leadership theory and model (see Table 2.6). For example, an exertion of power is evident in the ‘Authoritative’ style of Behavioural leadership, in the ‘Directing’ style of Situational leadership and in the ‘Role clarification’ style of Transformational-transactional leadership. At the same time, decentralisation of power is seen in the ‘Democratic’ style of Behavioural leadership, in the ‘Delegating’ within Situational leadership, and in the ‘Empowering’ style of Relational leadership (Hersey, Blanchard, & Johnson, 1996; Tannenbaum & Schmidt, 1973). Promotion of warmth and closeness is seen in Relational and Authentic leaderships through ‘Inclusive ’ and ‘Care’ styles respectively (Komives, Lucas, & McMahon, 2013). Similarly, prioritising common goals over individuals’ goals or altruism is evident in Transformational-transformational, and Authentic leadership. Consideration of individual members is seen in Situational and Transformational-transactional leadership. Last of the common styles is the style of being ‘Ethical’ in Transformational-transactional, Relational and Authentic leaderships. However, despite the elements of similarity in the styles among the leadership theories and approaches, there are various styles specific to some leadership theories, models and approaches. For instance, charisma in the form of ‘Idealised Influence’, ‘giving reward upon the fulfilment of task’, and ‘watching deviation from norms’ styles are specific to Transformational-transactional leadership (see Antonakis, 2012), while a ‘Genuine’ desire to serve members is specific to Authentic leadership.

It is necessary to differentiate leadership from related roles, such as management, to avoid confusion between the two roles. Leadership is not always synonymous with management. While leadership concerns change, inspiration and vision, management concerns carrying out routine activities such as planning, budgeting staffing and day-to-day activities of the
organisation (Holdford, 2003; Taylor, 2007). However, leadership and management are not always distinctly different. The roles quite often overlap (Northouse, 2013; Yukl, 1994). Sometimes, leaders could engage in management and managers can carry out leadership roles. Thus, leadership and management are distinct but complementary (Bass, 1985; Kotter, 2001).

Leadership plays an important role in enhancement of an organisation and achievement of its goals. The importance of leadership is evident in the sheer number of leadership theories that have been formulated in the last 40 years. This acceleration in leadership studies has also led to the development of leadership models and leadership approaches, and identification of leadership styles (Johns & Moser, 2001). Further, this has resulted in changes in the concept of leadership. It has changed from a leader-focussed to a more member-focussed concept, and shifted away from a focus on Western perspectives towards more culturally oriented understanding of leadership. It has also changed from emphasising the physical behaviour of leaders – such as in Behavioural, Situational and in transactional component of Transformational-transactional leadership – to more internalised aspects, such as in Relational and Authentic leadership.

2.3 Western leadership descriptions compared

This section presents an analysis of leadership descriptions from 1927 to the present, that is, from Great Man leadership theory to one of the most recent theories – Authentic leadership theory (Bass, 1990; deVer, 2009; Northouse, 2013). In order to compare and contrast the descriptions, this section identifies and examines four dimensions of leadership descriptions, such as the meaning of leadership; the role of the leader; the role of the followers, and the goal of leadership (see Table 2.1).
Fig. 2.1. Leadership dimensions and categories

With regard to the meaning of leadership, an analysis of leadership descriptions reveals that leadership means different things to different authors. Leadership is understood in two broad senses: leadership as an influence process and leadership as an activity. These meanings may be distinct or may overlap. Similarly, sometimes a particular description includes more than one meaning, such as ‘a process and a property’ in Jago’s (1982) leadership description.

In the first category of leadership description, leadership is commonly understood as a process of influence. Leadership descriptions commonly use phrases such as ‘process of influence’ (Holander, 1978), ‘process of influencing’ (Hersey & Blanchard, 1988; Yukl, 2009), ‘activity of influence’ (Tead, 1935), ‘influence relationship’ (Rost, 1991), and ‘interpersonal influence’ (Tannenbaum, et al., 1961). However, the manner in which leadership influence is exercised has changed over time. In the initial leadership theories and definitions, mostly from
1927 to the 1970s, it was leaders who had the potential to influence followers\(^1\) and the outcomes of leadership, and the role of the followers was generally to fulfil the wishes and follow the directions of leaders. However, more recent leadership descriptions (from the 1980s) believe that members\(^2\) too can influence the achievement of common goals. For instance, Komives, Lucas and McMahon (2014, p. 68) define leadership as a “relational process of people together attempting to accomplish change or make a difference to benefit the common good.” Thus, the achievement of the common good is a result of combined effort and influence of both leaders and members. Accordingly, leadership in the past 20 years has emphasised followers’ increased role in influencing the leadership outcome. For example, the member’s role in the organisation has come to influence the fellow members and leaders (Rost, 1991), influencing another person (Gonzalez, 2012), and to contribute in creating goals for the organisation (Nye, 2008).

In the second category, a number of authors see leadership as an activity of leaders. Fiedler (1967) thinks leadership is an act of directing and coordinating. Similarly, Burns (1978) and Tead (1935) believe leadership is an activity of leaders.

With regard to the role of the leaders dimension, all descriptions agree that leadership is a role. They use action words such as ‘impress’, ‘induce obedience, respect, loyalty and cooperation’, ‘co-ordinate’, ‘direct’, ‘mobilise resources’, ‘structure’ and so on. At the same time, there is a consistent use of more subtle and human skills words such as ‘motivate’, ‘influence’, ‘enable’, and ‘agent of change’. ‘Influence’ seems to be an overarching

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\(^1\) The term “followers” is used generally in the earlier leadership theories such as Behavioural and Situational. These theories places importance on leaders, and people working at the organisations are seen as ones whose duty is to follow what leaders say.

\(^2\) The term “members” is used in discussing latter leadership theories such as Transformational, Authentic and Relational leadership, and to mean faculty members at RUB Colleges. Latter leadership theories acknowledge the importance of members in achieving organisational goals.
role of leadership. Influence is seen in most of the definitions starting from Tead (1935) to Gonzalez (2012) and Northouse (2013). Therefore, role of leaders is evident in the actions and influence that demonstrate to others that leaders are performing their leadership roles.

With regard to the role of followers dimension, descriptions by Moore (1927), Tead (1935) and Fiedler (1967) suggest that it is to agree, co-operate and follow the leader’s directions. However, the role of followers is more explicit in latter leadership descriptions which believe that followers too can affect the outcome at the organisation (House et al, 2004; Northouse, 2103; Nye, 2008; Rost, 199; Pointers & Sanchaz, 1994 & Yukl, 2009), while Bass (1990) believes that followers cannot affect leaders as much as leaders affect them. At the same time, Table 2.1 shows that in the literature the role of followers is not as prominent as the role of the leaders.

With regard to the goal of leadership dimension, almost all definitions (see Table 2.1) agree that the goal of leadership is to fulfil the organisation’s common or shared goals in the form of organisational effectiveness or achievement of objectives. However, Burns’s (1978) goal of leadership differs: it is to arouse, engage and satisfy the motives of followers. His description, as discussed later in the leadership theories section of the chapter, seems to align with the goal of Buddhist leadership, whose goal is to bring happiness to the followers and society. Other authors, such as Fiedler (1967), Holander (1978a), Godzalez (2012) and Bass (1990), do not mention the goal of leadership in their descriptions.

This comparison of leadership descriptions and dimensions reveals a number of important points. First, the meaning of leadership varies from author to author. Second, the outlook on how leaders discharge their role differs. Chronologically (i.e. from 1927 to 2013),
leadership roles seem to have shifted from more manager-like roles of directing, coordinating, mobilising and structuring to more leader-like roles such as motivating, enabling and influencing. Third, earlier leadership descriptions either emphasise that the role of the followers is to agree, co-operate or follow the leaders, or there is no emphasis on their role. The role of followers is more visible in the latter leadership descriptions, such as to influence the fellow members and leaders (Rost, 1991), to contribute in creating goals for the organisation (Nye, 2008), to influence another person (Gonzalez, 2012) and to contribute towards the effectiveness and success of their organisation (House et al., 2004). Lastly, leadership has goals. Most descriptions mention that role of leadership is the achievement of common goals of the organisations.

The Table 2.1 below summarises the four dimensions of leadership descriptions outlined in the text. The four dimensions of the meaning of leadership, the role of leaders, the role of followers and the goal of leadership are shown in the heading row of the table. The table is further divided into three parts which reflect the three categories of the meaning of leadership, such as leadership as influence process, leadership as leaders’ activity, and leadership as leaders’ attributes.
Table 2.1
Dimensions of leadership descriptions

<table>
<thead>
<tr>
<th>Dimensions Authors</th>
<th>The meaning of leadership is...</th>
<th>The role of leaders is to...</th>
<th>The role of the followers is to...</th>
<th>The goal of the leadership is to...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Leadership as an influence process</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moore (1927) cited in Northouse, 2013</td>
<td>an ability to impress the will of the leader on those led and induce obedience, respect, loyalty and cooperation.</td>
<td>attempt to impress their will and induce followers to follow them.</td>
<td>agree and follow the leaders.</td>
<td>N/A</td>
</tr>
<tr>
<td>Tead (1935)</td>
<td>an activity of influencing people to cooperate.</td>
<td>influence followers to co-operate.</td>
<td>co-operate with leadership.</td>
<td>reach a goal that is desirable.</td>
</tr>
<tr>
<td>Tannenbaum et al. (1961)</td>
<td>interpersonal influence exercised in a situation and directed through the communication process.</td>
<td>influence directed to achieve goals.</td>
<td></td>
<td>attain a specialised goal or goals.</td>
</tr>
<tr>
<td>Holander (1978a)</td>
<td>a process of influence between a leader and those who are followers.</td>
<td>Influence.</td>
<td>Influence.</td>
<td>N/A</td>
</tr>
<tr>
<td>Jago (1982)</td>
<td>a process and a property (set of qualities and attributes).</td>
<td>direct and coordinate members through non-coercive influence.</td>
<td></td>
<td>achieve the group’s objective.</td>
</tr>
<tr>
<td>Hersey and Blanchard (1988)</td>
<td>a process of influencing the activities of an individual or a group.</td>
<td>influence the members.</td>
<td></td>
<td>direct efforts toward goal achievement in a given situation.</td>
</tr>
<tr>
<td>Rost (1991)</td>
<td>an influence relationship.</td>
<td>influence the followers.</td>
<td>influence the fellow members and leaders.</td>
<td>bring changes that reflect mutual purposes.</td>
</tr>
<tr>
<td>Pointers and Sanchaz (1994)</td>
<td>a process.</td>
<td>intentionally influence an individual or a group.</td>
<td>influence other individuals</td>
<td>accomplish a goal.</td>
</tr>
<tr>
<td>Yukl (2009)</td>
<td>a process of influencing and facilitating.</td>
<td>influence and facilitate the followers</td>
<td>understand and agree.</td>
<td>achieve the shared objectives.</td>
</tr>
<tr>
<td>Gonzalez (2012)</td>
<td>influencing another person</td>
<td>influence.</td>
<td>influence.</td>
<td>N/A</td>
</tr>
<tr>
<td>Northouse (2013)</td>
<td>a process of individuals influencing a group of individuals.</td>
<td>Influence.</td>
<td>Influence.</td>
<td>achieve a common goal.</td>
</tr>
</tbody>
</table>

**Leadership as an activity**
<table>
<thead>
<tr>
<th>Author (Year)</th>
<th>Description</th>
<th>Role</th>
<th>Goal</th>
<th>Role of Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fiedler (1967)</td>
<td>an act of directing and co-ordinating.</td>
<td>direct and co-ordinate the followers’ work.</td>
<td>follow leaders’ direction.</td>
<td>N/A</td>
</tr>
<tr>
<td>Burns (1978)</td>
<td>an activity.</td>
<td>mobilise resources.</td>
<td>N/A</td>
<td>arouse, engage and satisfy the motives of followers.</td>
</tr>
<tr>
<td>Hemphill &amp; Coons (1957)</td>
<td>is behaviour of directing the followers.</td>
<td>direct the activities of the followers.</td>
<td>N/A</td>
<td>achieve the shared goal.</td>
</tr>
<tr>
<td>Bass (1990)</td>
<td>an interaction.</td>
<td>be an agent of change. They structure or restructure the situation and the perception and expectations of the members.</td>
<td>cannot affect the leader as much as leader affects them.</td>
<td>N/A</td>
</tr>
<tr>
<td>Nye (2008)</td>
<td>a social relation. Leadership happens in relationship to leader, followers and the context.</td>
<td>mobilise people and help them create and achieve shared goals.</td>
<td>contribute in creating goals for the organisation.</td>
<td>reach the objectives.</td>
</tr>
<tr>
<td>Tead (1935)</td>
<td>an activity of influencing people to cooperate.</td>
<td>influence followers to co-operate.</td>
<td>co-operate with leadership.</td>
<td>reach to a goal that is desirable.</td>
</tr>
</tbody>
</table>

**Leadership as an attribute**

<table>
<thead>
<tr>
<th>Author (Year)</th>
<th>Description</th>
<th>Role</th>
<th>Goal</th>
<th>Role of Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moore (1927) cited in Northouse, 2013</td>
<td>an ability to impress the will of the leader on those led and induce obedience, respect, loyalty and cooperation.</td>
<td>impress their will and induce followers to follow them.</td>
<td>agree and follow the leaders.</td>
<td>N/A</td>
</tr>
<tr>
<td>Jago (1982)</td>
<td>a process and a property (set of qualities and attributes).</td>
<td>direct and coordinate members through non-coercive influence.</td>
<td>N/A</td>
<td>achieve the group’s objective.</td>
</tr>
<tr>
<td>Davis (1942)</td>
<td>a principal dynamic force.</td>
<td>motivate and coordinate organisation.</td>
<td>N/A</td>
<td>accomplish objectives.</td>
</tr>
</tbody>
</table>
2.4 Western leadership theories

2.4.1 Introduction

Leadership in the West has only been studied since the twentieth century. Over time, with the expansion and intensification of study on leadership, many theories have been formulated. Empirical studies in leadership first began with the studies of mammalian species and great figures in human history led to the formulation of one of the first empirical leadership theories – the Great Man theory in the beginning of the twentieth century (Humphrey, 2014; Judge & Long, 2012). This theory asserts that leaders are born and not made. The Great Man theory was closely followed by the Trait theory which lasted past the mid-twentieth century. The Trait theory believed that leaders are born with certain characteristic traits or people develop traits later in life that make them leaders. Some of the traits include intelligence, self-confidence, determination, integrity and sociability (Northouse, 2013).

By the mid-twentieth century the Behavioural theory of leadership developed as a result of the failure of the Great Man and the Trait leadership theories to consider the importance of leaders’ behaviour for the effectiveness of leadership (Humphrey, 2014; Johns & Moser, 2001). However, Behavioural leadership theory too came under criticism as it failed to recognise situational factors that were considered important in effective leadership (Day & Antonakis, 2012). This led to the rise of Situational leadership theory, which emphasised the importance of situational factors, both internal and external, in determining the behaviour of the leaders (Daft, 1999). Situational leadership theory holds that behaviour of leaders is contingent on the quality of followers and situations (Hersey, et al., 1996).

Following the works of Burns (1978) and Bass (1985), the Transformational-transactional leadership theory gained popularity. This theory was known by different names
such as ‘New leadership’, ‘Visionary leadership’ and ‘Inspirational leadership’ to suggest a shift of thinking from the above mentioned leadership theories and inclusion of inspiration as a new element. Transformational-transactional leadership theory was one of the last to develop in chronological linearity. Following Transformational-transactional leadership theory, the number of leadership theories and intensity of leadership study increased giving rise to more scholarly and popular work on the nature of leadership and leading to leadership as a subject of academic study (Northouse, 2013).

The last 100 years have seen several paradigm shifts in leadership knowledge, and much research into it, resulting in numerous leadership theories and models (Day & Antonakis, 2012). However, this study will consider main five theories of leadership: Behavioural, Situational, Transformational-transactional, Authentic, and Relational. The choice of these theories derives from the following considerations. First, the five theories represent key theoretical trends that are internationally recognised. Second, the essence of the five theories is relevant to the research question of this study on the nature of leadership in the Bhutanese higher education environment. Third, academic leadership is understood within the broader framework of these five leadership theories and is fundamentally the same as leadership in general (Drew, Ehrich, & Hansford, 2008; Sathye, 2004).

Each of the five leadership theories has key characteristics (see Table 2.2). In Behavioural leadership theory, leaders’ behaviour is an important consideration in the achievement of organisational goals, while in Situational leadership, leaders’ behaviour, though important, is seen to be determined by situational factors in the organisation. In Transformational-transactional leadership, leaders lead through inspiration, motivation and reward. In Authentic leadership, leaders have a genuine desire to serve members through their
leadership and maintain a high degree of ethics and consistency in their leadership role, while Relational leadership stresses the importance of building leaders’ personal relationship with members of the organisation.

Table 2.2

*Western Leadership Theories and Key Characteristics*

<table>
<thead>
<tr>
<th>Leadership theories</th>
<th>Key characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behavioural</td>
<td>Leadership effectiveness depends on leaders’ behaviour.</td>
</tr>
<tr>
<td>Situational</td>
<td>Leaders’ behaviour for effective leadership is contingent on situational factors.</td>
</tr>
<tr>
<td>Transformational-transactional</td>
<td>Leaders influence members through inspiration, stimulation, consideration for individual members, and through reward.</td>
</tr>
<tr>
<td>Authentic</td>
<td>Leaders lead through ethics, consistency of words and deeds, and genuine desire to serve through leadership.</td>
</tr>
<tr>
<td>Relational</td>
<td>Leaders lead through building personal relationships with members and attempting to understand them.</td>
</tr>
</tbody>
</table>

2.4.2 Behavioural leadership theory

Behavioural leadership theory emphasises the behaviour of leaders in the accomplishment of tasks. The theory presents leadership as having two aspects of leader behaviour: task-oriented behaviour and follower-oriented behaviour. While task-oriented behaviour focuses on setting goals, providing training, defining expectations, establishing rules and procedures for getting the job done (Holdford, 2003), follower-oriented behaviour focuses on a greater concern for followers such as showing respect, gaining trust, and being friendly, considerate and approachable (Drew, et al., 2008; DuBrin, Dalglish, & Miller, 2006; Northouse, 2013). Task-oriented behaviour also relates to the Clarifying role requirement and outcome style of Transformational-transactional leadership, while follower-oriented behaviour also relates to the Delegating style of Situational leadership. While both the orientations are necessary in an organisation, excess of either can bring adverse effects to an organisation (Holdford, 2003). For
instance, too much task-orientation can cause followers to feel abused, and too much follower-orientation can result in a failure to meet deadlines and to achieve goals (Holdford, 2003).

2.4.3 Situational leadership theory

Situational leadership theory emphasises the importance of situational factors such as the nature of a task, knowledge and skills of the followers, and any external factors. Situational theory emerged in the 1960s as a result of the inability of Behavioural leadership theory to consider situations as factors affecting the effectiveness of leadership (Daft, 1999). This theory assumes that different situations require different leadership behaviours, leadership is multidimensional, and circumstances place different demands, constraints and choices on leaders (Middlehurst, 1993). In short, a leader’s behaviour is contingent or dependent on situational forces – both internal and external (DuBrin, 2001; Hersey, et al., 1996).

2.4.4 Transformational-transactional leadership theory

Though Transformational and Transactional are separate and distinct leadership theories, they are often presented as one theory (Antonakis, 2012; Bass & Riggio, 2006). This is mainly because Transactional leadership is a basis for the development of Transformational leadership (Avolio, 2011), and because there is a high correlation between the two (Judge & Piccolo, 2004). Transformational-transactional leadership (Bass, 1985) was first conceptualised by Burns in 1978 as a continuum of Transactional and Transformational leaderships (Spendlove, 2007), however, Bass, unlike Burns, considered Transformational and Transactional leadership as occurring simultaneously in a leader (Bass, 1997; Humphrey, 2014; Kirby, Paradise, & King, 1992).

At the centre of Transformational leadership is the idea of higher order change – both at an individual and organisational level. Transformational leaders inspire followers through
sharing the organisation’s vision, providing individual care, and enabling members to feel that their individual contributions count towards the organisation (Drew, et al., 2008; Holdford, 2003; Kezar, et al., 2006). Transformational leaders “stimulate followers and encourage them to transcend their own self-interests for a higher collective purpose, mission, or vision of the organisation” (Brymer & Gray, 2006, p. 15). The leaders’ encouragement for members to transcend their self-interest for organisational goals corresponds to the Buddhist precept of selflessness in the Bodhisattva leadership discussed later in the chapter. Additionally, Transformational leadership encourages, empowers and enables members to act and to take ownership of their performance (Kouzes & Posner, 2002), and encourages members to become autonomous and responsible, which leads them to become leaders themselves (Yukl, 1999). Thus, Transformational leadership empowers and inspires members.

Transformational leadership has become synonymous with inspirational or innovative leadership (Middlehurst, 1993). Other names by which Transformational leadership is commonly known are Charismatic, Inspirational and Visionary leadership (House & Aditya, 1997). Charismatic leadership is core to Transformational leadership (Bass, 1985). Transformational leadership aims to inspire followers to perform at a higher level than they expected (Brymer & Gray, 2006) or motivates them “to go the extra mile” (Leong & Fischer, 2011, p. 164). This is achieved through the leader’s charismatic power and realistic goals. Transformational leadership aims to elevate the interest of members and motivate them to work for the benefit of the organisation through an emphasis on trust and ethical behaviour. Transformational leaders also stimulate members intellectually, and consider individual needs and differences among the followers (Denhardt & Campbell, 2006). This element of individual consideration is a common thread that runs through Situational leadership and Transformational leadership.
Transformational leadership encompasses the elements of Charismatic leadership – a leadership theory developed by Weber (1947) after studying the style of charisma in leaders. Charismatic leaders exhibit inspirational power that results in profound and extraordinary effects on their followers to give unquestioning loyalty and devotion (Bass, 1985). Like charismatic leaders, transformational leaders inspire members through Idealised Influence and motivate them through Inspirational Motivation. Transformational leadership can enhance the curiosity and creativity of the followers through Intellectual Stimulation, and it emphasises personal relationships and mutual understanding through leaders’ Individualised Consideration of members. In sum, transformational leaders inspire members through the provision of inspiration, faith and respect (Brymer & Gray, 2006).

Transformational leadership is often considered effective and popular (Denhardt & Campbell, 2006; Holdford, 2003; Johns & Moser, 2001; Kezar, et al., 2006; Northouse, 2013). Studies conducted in many countries in Asia, Europe and North America have revealed that Transformational leadership is positively related to leadership effectiveness and subordinate satisfaction (Arvey, et al., 2015). Its popularity is further enhanced by its emphasis on intrinsic motivation and members’ development and empowerment (Northouse, 2013).

Transformational leadership is, however, not free of concerns. One of the concerns has been its generalisibility to all organisations and cultures: can it be effective in organisations or contexts that have other leadership approaches rooted deeply in culture? (Leong & Fischer, 2011). Another concern is it may not be effective when leaders are pompous (Holdford, 2003); in this case, rather than feeling inspired, members may begin to dislike the leader, hence affecting the organisation’s performance.
The literature often attaches Transformational leadership to Transactional leadership as conceived by Burns (1978) and Bass (1985) (see Avolio, Bass & Jung, 1999; Bass, 1997, Brymer & Tonia, 2006; Day & Antonakis, 2012). Burns and Bass believed that Transformational and Transactional leadership happen simultaneously in the leadership of an organisation. According to the literature, Transactional leadership is a leadership process in which leaders and followers make exchanges. It concerns the exchange of the leaders’ reward for the followers’ service to the organisation. The reward can come in the form of promotion or remuneration. Though Transformational differs from Transactional leadership in it orientations, Transactional leadership is a basis for Transformational leadership (Joyce & O'Boyle, 2013).

Transactional leadership has a set of characteristics: goal setting, reward and follower effectiveness. First, transactional leaders are goal setters: they set high but attainable goals for members and themselves to direct their attention to tasks and priorities (Humphrey, 2014). In this way, Transactional leadership is comparable to the role of management (Bass, 1985; Joyce & O'Boyle, 2013). Second, leaders use reward to motivate members to achieve tasks. It has been found that leaders’ reward on achievement of tasks positively influenced members’ task performance, team performance, and overall organisational performance (Wang, Oh, Courtright, & Colbert, 2011). However, Transactional leadership does not mention long-term vision for organisations, and unlike Transformational leadership, it lacks intrinsic motivation for members.

2.4.5 Authentic leadership

Authentic leaders speak their heart, inspire and care for their followers (George, 2003). The element of inspiration in Authentic leadership is held in common with Transformational leadership. However, the elements of genuineness and care are special to Authentic leadership. In this regard, Northouse (2013) cites Nelson Mandela as a living example of an authentic leader.
Similarly, George (2003) provides Mother Teresa as a compelling example of an authentic leader, while Fancy (1994) offers Buddhist master Chogyam Trungpa as an example of authentic leader, describing him as an “engaging, genuine and profoundly caring individual (p.90). Other characteristics of Authentic leadership include leaders’ exhibition of greater self-awareness and self-regulated behaviours that foster positive self-development (Avolio, et al., 2009; George, 2003).

Authentic leadership is seen to incorporate elements such as ‘positive ethical climate’, ‘balanced processing of information’ and ‘relational transparency’ (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). ‘Positive ethical climate’ refers to leaders creating a favourable climate in the organisation based on moral values. ‘Balanced processing of information’ is a leader’s ability to analyse information objectively and avoid bias in their dealing with and judgement of members, and ‘relational transparency’ refers to the leader’s ability to open themselves up to members. Opening up and exchanging ideas with members enable the development of a sense of trust and closeness which are also key characteristics of Relational leadership. Northouse (2013, p. 260) illustrates this as the leader’s willingness to “share their own story with others and listen to others’ stories”.

Authentic leadership springs from a genuine interest to serve others through leadership. Authentic leaders are aware of who they are and what their goals are, and this awareness guides their interest and passion to serve others (Avolio & Gardner, 2005; George, 2003; Shamir & Eilam, 2005). As will be seen later in the chapter, this is a characteristic common to Buddhist leadership. Moreover, Authentic leadership is a life-long developmental process, deriving values from major life events, for example, sickness (Northouse, 2013). The leader, who has experienced significant personal events in life, derives understanding from these events, and
exhibits understanding at the workplace. For example, the Buddha’s experience with The Four Encounters or Four Sightings, and King Ashoka’s experience in the Kalinga war touched them so deeply that the two events aroused in them intrinsic motivation to serve through leadership (Boisseleir, 1994).

Authentic leaders exhibit consistency of their words with their deeds and lead with conviction (Kerfoot, 2006). They do not compromise but uphold their moral values. Nelson Mandela is an example of a leader with strong moral values. When Mandela was in prison, he was offered an option of early release if he denounced his viewpoint. But he remained true to himself and chose to remain in jail (Northouse, 2013).

Authentic leaders exhibit intrapersonal skills: they know who they are and what goes on within them, including self-knowledge, self-regulation and self-concept (Northouse, 2013). Such qualities are also evident in Buddhist philosophies. Writings, such as Das (1998), Fancy (2005) and Gonzalez (2012) that draw on Buddhist sources emphasise interpersonal and intrapersonal management of self in order to increase productivity and prevent possibly conflicting relations in the organisation (Fancy, 2005). Authentic leadership can be developed over a lifetime, and be triggered by major events in life such as suffering, sickness, joy and career promotion (Northouse, 2013).

2.4.6 Relational leadership

Relational leadership, as the name suggests, is a leadership theory that considers the importance of the relationships of leaders and members for the achievement of a group’s or organisation’s goals. Relational leadership emphasises leaders’ and members’ social and
personal relationships more than a formal leader-member relationship (Fairhurst & Uhl-Bein, 2012; Uhl-Bein, 2006), in which leaders in power give orders and the followers’ role is to obey.

Relational leadership is a process of understanding and constructing meaning in leaders and members’ beliefs, perspectives and actions in the process of the two-way relationship. Members in organisations live in a relational world – a world in which leadership is a web of interconnected relationships (Fairhurst & Uhl-Bein, 2012).

The term ‘relational leadership’ is a relatively recent phenomenon in the literature of leadership (Uhl-Bein, 2006), though the concept of relationship-oriented behaviour has existed since formal leadership studies started (Northouse, 2013). Relational leadership made its appearance at the end of the twentieth century and started to gain popularity at the beginning of the twenty-first century (Uhl-Bein, 2006). Relational leadership has emerged as a more prominent leadership approach as a result of study of female leadership – leadership that insists on relationship and interaction (DuBrin, et al., 2006) – and cross-cultural leadership, which prefers team or collective leadership approaches (Kezar, et al., 2006). Leading in a multi-cultural setting requires leaders and members to understand each other’s views and perspectives. Views become clearer and more meaningful only when leaders and members develop an institutional culture of listening to each other and working together.

Relational leadership emphasises knowing and understanding each other and the collective effort of every member in the organisation. In this regard, Relational leadership can take an athletic metaphor (Kezar, et al., 2006). Kezar, et al (2006) observe that in a team athletic event, success depends on the interconnectedness and collective effort of the members rather than on individual members’ success and results. This leadership approach insists on group
dynamism. Relational leadership can lead to a better use of resources for better quality products and services, better decision-making and problem solving, and greater innovation and creativity (Northouse, 2013).

One of the ways to understand Relational leadership is through the Functionalist and the Social Constructivist perspectives (Kezar, et al., 2006). The Functionalist perspective considers individual attributes of leaders and organisations and attempts to know members’ beliefs, actions and behaviours. These attributes correspond to the attributes of Situational leadership theory, which attempts to consider members’ abilities. On the other hand, the Social Constructivist perspective considers constructing or making meaning of members’ understanding of leadership actions. It maintains that individuals understand leadership actions differently depending on their cultural, historical, and social orientations. Therefore, it is possible that meanings are multiple and can change with the change of leaders, members and time. The Social Constructivist perspective of Relational leadership is similar to Transformational and Authentic leadership in the way leaders attempt to understand and care for their members. This study on the nature of academic leadership will emphasise the subjective views of leaders and faculty members in understanding leadership at three RUB Colleges.

As discussed in the two broad Functionalist and Social Constructivist perspectives of Relational leadership, leaders in Relational leadership emphasise empowering members to engage in dialogue so that members understand each other. As a team with common understanding, they can work to achieve their organisational goals. As seen in the Relational leadership model (Figure 2.6), Relational leadership has five components: 1) inclusion of members and their diverse viewpoints; 2) empowerment of members in decision-making; 3) commitment to the common purpose; 4) ethical behaviours, and 5) recognition of all the four
components being process oriented (Kezar, et al., 2006; Komives, et al., 2013). Through these five components, Relational leadership builds human capacity and encourages members to take an active role in the functioning of an organisation. In the process of their participation, members learn to lead. This hands-on experience grooms them to be leaders themselves.

Relationships are an important factor for effective leadership. The relationship between leaders and members of an organisation can enhance the effectiveness and efficiency of an organisation’s performance and progress. Lee (1991) in Kezar (2004) found that informal interactions outside the formal leadership structure play an important role for the success of the organisation. The types of social and personal relations of members impact upon the effectiveness of leadership through their co-creation and understanding of each other in this socially interactive world of work (Fairhurst & Uhl-Bein, 2012). Therefore, it is human beings and their relationships that matter more than organizational structures and processes (Wheatley, 1996).

Relational leadership, however, has its limitations. First, as pointed out earlier, Relational leadership is a new theory (Uhl-Bein, 2006) into which little research has been undertaken. Second, Relational leadership theory does not address how to overcome challenges of developing relations in hierarchical or bureaucratic organisations (Kezar, et al., 2006). Relational leaders may not be successful in organisations where an Autocratic leadership style is practised as autocratic leaders do not support members developing a sense of openness, inclusiveness and belonging to the organisation. Third, members in organisations can take a long time to understand each other and the organisational culture. It is desirable that members work together for a long time to effectively employ Relational leadership. Relational leadership also
needs to encourage active involvement of members at every stage of leadership and decision-making.

Summary

Discussion on the five leadership theories reveals that, over time, leadership theories have changed from emphasising leader’s external behaviours, such as in Behavioural and Situational leadership theories to more internalised behaviour of leaders, such as in Transformational and Authentic leadership theories. In Behavioural leadership, it is the leaders’ behaviours with the followers that matter, while in Situational leadership, leaders match their behaviours with followers’ ability and situational factors. By contrast, the other three leadership theories deal at a higher cognitive level. They emphasise higher values, morals and goals. For example, Transformational-transactional leadership insists on charisma, inspiration and individual consideration of members, while Relational leadership emphasises the importance of leaders’ and members’ personal relationship and understanding of each other’s views and opinions. Similarly, Authentic leadership concerns genuine care and attention to members and leaders’ consistency in their beliefs, words and actions. In addition, unlike Behavioural and Situational leadership, these three leadership theories share a sense of altruism.

Different leadership theories suggest different timeframes in achieving organisational goals. Goal achievement seems relatively immediate in Behaviour and Situational leadership, whereas it would take longer in the other three leaderships. For example, building relationships and understanding each other in Relational leadership might lead to a delay in achieving goals. Similarly, Transformational and Authentic leadership deal with subtle issues that relate to inspiring, role modelling, exhibiting leaders’ genuine self, and consistency of words and deeds.
2.5. Western leadership models

2.5.1 Introduction

Leadership models are visual representations of leadership theories. They indicate important components and steps involved in carrying out leadership functions and enable better comprehension of respective leadership theories (Konorti, 2008). Leadership models generally show how the components or steps in leadership are related. Table 2.3 shows the five Western leadership theories and their corresponding leadership models chosen for this study.

The five leadership models related to the key five leadership theories are discussed below. As seen in the five leadership theories, the five leadership models differ in how they understand the practical application of leadership.

Table 2.3
Western Leadership Theories and Models

<table>
<thead>
<tr>
<th>Leadership Theory</th>
<th>Leadership Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behavioural Leadership</td>
<td>Tannenbaum-Schmidt leadership continuum</td>
</tr>
<tr>
<td>Situational leadership</td>
<td>Hersey-Blanchard Situational leadership model</td>
</tr>
<tr>
<td>Transformational-transactional leadership</td>
<td>Full-range leadership model</td>
</tr>
<tr>
<td>Authentic leadership</td>
<td>Bill George’s Authentic leadership model</td>
</tr>
<tr>
<td>Relational leadership</td>
<td>Relational leadership model</td>
</tr>
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</table>

2.5.2 Tannenbaum and Schmidt’s model

The Tannenbaum and Schmidt leadership continuum (1973) represents Behavioural leadership theory. It includes two leadership approaches, Autocratic and Democratic, that directly relate to the task-oriented and follower-oriented behaviours of Behavioural leadership. In the Autocratic approach, leaders centralise authority to themselves and make decisions confidently, whereas in the Democratic approach, leaders share power with followers (DuBrin, et al., 2006).Democratic leaders delegate authority and encourage participation of followers in
accomplishing tasks. However, there are varying levels of subordinate participation in decision-making processes between the two approaches. The level of subordinate participation ranges from minimal in the Boss-centered leadership approach to maximum in Subordinate-centered leadership approach (Tannenbaum & Schmidt, 1973). The varying levels of subordinate participation are shown in Tannenbaum and Schmidt’s model (see Figure 2.2).

As seen in Figure 2.2, leadership behaviour can be mapped as a continuum of leadership behaviours. In *Manager makes decision and announces it*, absolute power is with leaders; whatever leaders say is final. However, as we move to subsequent levels, leaders provide greater degree of empowerment to followers. In *Manager permits subordinates to function within the limits defined by superior*, leaders give full decision-making power to members as long as decisions are made within the policies of the organisation.

*Figure 2.2. Tannenbaum and Schmidt model of Behavioural leadership*

*Note. From Tannenbaum and Schmidt (1973, p.4)*
It is significant that, despite being a leadership model, Tannenbaum and Schmidt use the term ‘manager’ to discuss seven levels of leadership behaviours. It is possible they envision overlaps between the two roles of leader and manager. In fact, leadership and management are two different activities that “require of their protagonists different outlook, skills and priorities” (Taylor, 2007, p. 31). Moreover, leadership concerns movement, change and vision, whereas ‘management’ concerns routine activities (Holdford, 2003). It is evident from the definitions of leadership that leadership provides motivation and inspiration to the followers, while management concerns achievement of tasks such as planning, budgeting, organising, staffing and solving institutional problems (Ramsden, 1998). Ramsden differentiates leadership and management through Peter Drucker’s definition of leadership as “doing the right thing” and management as “doing things right” (p.108).

However, there are arguments that leadership and management are at times inseparable. A person can be performing the functions of both leadership and management in carrying out a certain task. When managers try to influence subordinates they are leaders, and when leaders engage in planning, organising and staffing functions they are managers (Northouse, 2013). House and Aditya (1997) note Yukl’s (1994) observation that leadership and management involve separate processes but not necessarily separate people. Most writers see leadership and management as complementary and necessary processes for running organisation effectively (Bass, 1985; Drew, et al., 2008). Leadership and management are “distinct and complementary” roles (Kotter, 2001, p. 3), however, the literature in higher education does not always distinguish leadership, management and administration in a precise and consistent way (Bryman, 2007b; Marshall, Orrell, Cameron, Bosanquet, & Thomas, 2011). Marshall, et al. (2011, p.88) point out, “these terms are often used interchangeably, as if ‘leader’ is synonymous with ‘manager’”.

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2.5.3 Hersey-Blanchard Situational leadership model

The Hersey-Blanchard Situational leadership model (Hersey, et al., 1996) is a widely used model in organisational leadership that focuses on situational influences on leadership (Northouse, 2013). This model concerns not only the type of leaders’ behaviour depending on the situation, but also considers the level of followers’ development in relation to a particular leadership style as seen in Figure 2.3.

The Hersey-Blanchard Situational leadership model is related to a number of specific models, such as Fiedler’s Contingency model, Path-goal theory and Vroom-Yetton-Jago’s Contingency model (see Ayman & Adams, 2012). Though these models vary in their emphasis, they agree that effective leadership is situation dependent (Holdford, 2003). Situations can present themselves in many forms such as the level of followers’ knowledge and skills, the organisation’s culture and constraints, the leaders’ abilities, and external factors.

The Hersey-Blanchard Situational model (Figure 2.3) considers the characteristics of followers as an important element of the situation. The model claims that there is no one best way to influence followers; rather, leader effectiveness depends on internal situations such as on the readiness of followers (DuBrin, et al., 2006) which consists of their ability (knowledge, experience and skill) and willingness (commitment, confidence and motivation). Depending on the readiness of followers, leaders can adopt any of four leadership styles: directing (providing directions in achieving tasks), coaching (providing direction along with seeking input from followers in making decisions), supporting (guiding skill development and acting as a resource), and delegating (followers assuming responsibility for their task achievement). The model assumes that as readiness increases, leaders should rely more on relationship behaviour (relation
with followers) and less on task behaviour (achievement of task). Leadership is also contingent on external factors.

**Figure 2.3** Hersey-Blanchard Situational leadership model

*Note.* From Northouse (2013)

The Situational model is based on four quadrants (see Figure 2.3). The four quadrants have four different leadership styles: S1 (Directing), S2 (Coaching), S3 (Supporting), and S4 (Delegating). Depending on the situation, leaders adopt different leadership styles. Corresponding to the four leadership styles are the varying development levels of followers: D1, D2, D3 and D4.

Though Situational leadership is frequently used, practical and leader flexible, it is criticised for the weakness that leaders have little control over the situation (Holdford, 2003). Leaders can scarcely change the nature of the job, the characteristics of followers, or the organisational constraints (Holdford, 2003). Therefore, a leader’s success depends on their ability to adapt to situations.
2.5.4 Full-range leadership model

*Figure 2.4: Full-range leadership model*

*Note.* From Schedlitzki and Edwards (2014)

The Full-range leadership model has eight dimensions that belong to three leadership theories: Transformational, Transactional and Laissez-faire or no leadership (see Figure 2.4) (Hartog, Van Muijen, & Koopman, 1997; Schedlitzki & Edwards, 2014). The eight dimensions are placed on a range of effective-ineffective and active-passive measurement. The 4Is (Idealised Influence, Inspirational Motivation, Intellectual Stimulation and Individual Consideration) belong to Transformational leadership. Contingent Reward, Management by Exception (active) and Management by Exception (passive) belong to Transactional leadership. Contingent Reward is where the leaders give a reward to followers on satisfactory completion of tasks. In Management by Exception (active), leaders clarify standards and criteria for assessment of tasks and monitor followers with the anticipation that followers may make mistakes. In Management by Exception (passive), leaders wait until the task is completed to assess the task and to see
whether problems existed. In the Laissez-faire style, leaders avoid involvement and decision-making when required. They also delay responding to urgent issues.

2.5.5 Bill George’s Authentic leadership model

Of the two Authentic leadership models, Robert Terry’s model (1993) and Bill George’s Authentic leadership model (2003), I have chosen to present Bill George’s model. Robert Terry’s Authentic model is practice oriented, while Bill George’s model focuses on characteristics of Authentic leadership. Bill George’s model is more relevant as the study explores the nature of leadership, while Robert Terry’s model would have been relevant if the study was on how to improve leadership at RUB Colleges.

![Bill George's Authentic Leadership Model](image)

*Figure 2.5. Bill George’s Authentic leadership model*

*Note. From Bill George (2003, p. 36)*
Bill George’s Authentic model’s essential leadership dimensions include purpose, values, relationships, self-discipline and heart, which result in corresponding developmental qualities or characteristics of passion, behaviour, connectedness, consistency and compassion (George, 2003; Northouse, 2013). First, authentic leaders are intrinsically inspired and motivated by their purpose and goals. They are clear about who they are, where they are going, and feel passionate about their work. Second, they act and behave based on their values and the values they hold enable them to exhibit behaviours commensurate with the values. Third, as in Relational leadership, authentic leaders value relationships. Through relationships they develop trust and connectedness with members. Authentic leaders are accessible and sociable which results in greater loyalty and commitment from members. Fourth, authentic leaders’ self-discipline enables them to stay focussed and to discharge their duty consistently based on their values. This provides security to the members in the organisation. Last, authentic leaders respond with their heart, are sensitive to members’ plight and are willing to help members. They exhibit compassion in their leadership (see Figure 2.5).

2.5.6 Relational leadership model

The Relational leadership model focuses on leaders’ personal relationship with their members in carrying out leadership roles. The Relational leadership model considers five elements of process, inclusivity, empowerment, ethics, and purpose (Komives, et al., 2013).
First, at the centre of the model is the purpose (see Figure 2.6). Purposefulness is the ability for leaders to commit to common goals or a shared vision of the organisation that requires collaboration by members to achieve positive change. Howell (1988) identified two types of vision: Personalised and Socialised. Personalised vision comes mostly from a leader in authority who announces a vision where followers have little choice. However, Socialised vision is more appropriate in the Relational leadership model where members collaborate and then strive to realise the vision.

Second, Relational leadership is inclusive. This follows from the Socialised vision that enables members to understand, value and engage in a diversity of views. This aspect of inclusiveness also relates to the Subordinate-centered leadership end of Tannenbaum and Schmidt’s leadership model. Inclusiveness enables leaders to build links and networks with
members and among members, thus strengthening the sense of oneness, unity and purpose.
Moreover, inclusiveness breeds new leaders through training and grooming in the process of the
members’ engagement (Komives, et al., 2013).

Third, Relational leadership is empowering. Empowerment has two dimensions: a sense
of ownership and involvement, and environmental conditions that promote involvement by
reducing barriers that hinder members’ involvement and development of their talents. By
empowerment, members can expect successes despite mistakes they might commit in the
process. The empowering style is also seen in the Democratic style of the Tannenbaum and
Schmidt leadership model (Tannenbaum & Schmidt, 1973).

Fourth, Relational leadership is ethical. ‘Ethical’ implies that leadership is driven by
positive values and standards that conform to the organisation or profession. The values and
ethics of leaders form the basis of leadership that relies on relationships.

The last of the five elements is process, the way leaders and members go about being a
group and accomplishing the group’s goals. Process can include the processes of recruitment,
involvement, decision-making, and handling of tasks that relate to the achievement of the
group’s mission and vision. Process in relational leadership is the way in which leaders and
members are able to “create energy, synergy and momentum” (Komives, et al., 2013, p. 103).

Summary

This section considered five leadership models that correspond to the five leadership
theories examined for the purpose of this study. The Tannenbaum and Schmidt leadership model
emphasises leaders’ behaviour while the Hersey-Blanchard Situational model argues that
leaders’ behaviour is contingent on situations. The Full-range leadership model discusses eight
leadership dimensions on a scale that labels the dimensions from active to passive and effective to ineffective. Bill George’s Authentic leadership model discusses leadership as having five leadership dimensions that correspond to five developmental qualities. The Relational leadership model suggests that leadership is a process that is inclusive, empowering and ethical, and that works towards achieving a common purpose.

2.6 Spiritual leadership

Spiritual leadership is relevant to this study as it is likely to have influenced Western leadership theories and practices in contemporary secular organisations and it is related Buddhist-influenced leadership. This section begins with the definition of spiritual leadership and its relevance to the organisation. This is followed by a brief discussion of Christian leadership and its influences on Western views of leadership. Then it considers similarities and differences that exist between Christian leadership and Buddhist-influenced leadership.

2.6.1 What is spiritual leadership?

Spiritual leadership is defined as comprising “values, attitudes and behaviours that are necessary to intrinsically motivation one’s self and others so that they have a sense of spiritual survival” (Fry, 2003, p. 695) especially through calling (meaning and purpose in life) and membership (establishing organisations based on altruistic love and care) (Fry, 2003). Values in Spiritual leadership are based on the teachings of religious teachers, such as Jesus, the Buddha, Mohammed, Abraham and Hindu gods that are recorded in the major religious texts, such as The Bible, Abhidharma and Pali canons, Qur’an, The Torah and Bhagavad Gita (Kriger & Seng, 2005). These religious figures are generally regarded as leaders and role models from whom the followers draw inspiration.
It is necessary to differentiate religion and spirituality. It is claimed that 82 per cent of the world’s population follow some kind of religious or spiritual tradition (Kriger & Seng, 2005). For most, spirituality is commonly inseparable from religion as some religious values are applied to organisational setting and individuals (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002), while for others, spirituality does not equate religiousness (Gibbons, 2000). Emblen (1992, p. 45) defines religion as “a system of organized beliefs and worship which a person practices” and spirituality as “a personal life principle which animates a transcendent quality of relationship to God”. By contrast, Woods (2007, p. 136), sees spirituality as “human experience which involves heightened awareness of something of profound significance beyond what is often taken as normal everyday reality”. This indicates that spirituality may be necessary for religion but religion may not be necessary for spirituality. Therefore, workplace spirituality can be inclusive or exclusive of religious beliefs, values and practices (Fry, 2003). Despite the differing views, inherent religious and spiritual values that have stood the test of time are relevant and are, consciously or otherwise, applied in the leadership of the organisations (Kriger & Hanson, 1999), and sometimes have come to be a natural dimension of leadership (Woods, 2007).

The values of spiritual leadership can contribute to the effective organisational leadership. The basic tenets of the world’s five major religions (Christianity, Islam, Judaism, Buddhism and Hinduism) such as forgiveness, kindness, integrity, compassion, selflessness, honesty, patience, courage, trust, humility, love, peacefulness, thankfulness, service to others, joy, equanimity and inner peace are relevant to leadership effectiveness (Fry, 2003; Kriger & Seng, 2005; Reave, 2005). These values, as opposed to leading through fear, power and control, enable members to feel alive, energised and connected with their work that result in the members commitment and productive behaviour (Covey, 1991; Daft, 2001). Spirituality also enhances
connectedness through transcendence and value congruence of organisational, group and individual values (Giacalone & Jurkiewicz, 2003). Therefore, spirituality plays an important role in members’ ethical behaviour, job satisfaction, commitment to work, and productivity (Benefiel, 2005; Fry, 2003).

Elements of spiritual leadership are seen in numerous Western leadership theories, such as Authentic leadership and Charismatic leadership. In addition, elements of spiritual leadership are evident in other leadership theories such as Moral leadership, Ethical leadership and Servant leadership (Bush, 2010; Fry, 2003; Reave, 2005). Besides morality and ethics, Spiritual leadership’s elements of genuine passion to serve others through leadership is seen in Authentic leadership (George, 2003) and through service to the members in Servant leadership (Greenleaf & Spears, 1977/2002). Transformational leadership also reflects the influence of spiritual leadership in the way that spiritual leaders in most religious tradition evokes strong heroic images with considerable charisma (Kriger & Seng, 2005).

While it is evident that Spiritual leadership plays an important role in the leadership of an organisation and has given rise to numerous leadership theories, it is not well explored, formulated and tested as leadership in practice (Bush, 2010; Fry, 2003; Reave, 2005). Spiritual leadership is still in the early stage of development and therefore lacks an adequate body of theory and research (Dent, Higgins, & Wharrf, 2005; Fry, 2003; Hunt, 1999; Kriger & Seng, 2005).

2.6.2 Christian-influenced leadership

As leadership in Anglophone countries are likely to be influenced by Christianity, it is worthwhile to briefly explore the nature of Christian-influenced leadership. Christian-influenced leadership is guided by distinctive fundamental features, such as love of God and neighbours.
The love of God and neighbours necessitates the call to service, to view the organisation as a place of service and the leadership role as more than mundane everyday activity. It can involve a passionate desire to serve members emphasises Servant leadership (Greenleaf & Spears, 1977/2002; Hanna, 2006; Yu, 2007), which is defined as “serving others by leading and leading others by serving” (Hanna, 2006, p.21), example of which can be Christ washing the feet of His disciples and asking them to follow His example. Christian leadership also talks about inner strength and courage to face challenges with dignity (Delbecq, 1999).

Stott (1985) suggests five essential attributes to Christian leadership, such as vision, industry, perseverance, service and discipline. Of these, vision appears more prominently in the leadership of today’s secular organisation in the form of goals, while the other four attributes are not as explicit. It is also seen that not all attributes of Christian leadership are included in the leadership of secular organisations especially when leadership is seen as a set of behaviours orchestrated to suit the needs of modern organisations and leaders’ career path (Velander, 2002). As such, Korac-Kakabadse, et al. (2002) observe that the modern Western management practices become ineffective when they are devoid of the spiritual and the invisible underlying order of things.

2.6.3 Christian-influenced and Buddhist-influenced leadership

There are similarities as well as differences in the leadership principles of various religions, for instance there are leadership similarities in Taoist Buddhist, Jewish and Hindu executive leaders (Delbecq, 1999). However, this section will consider the leadership in Christianity and Buddhism as they have likely influenced Western leadership and leadership in the Oriental societies respectively. The two religions show similarities as well as differences in their leadership.
Historically and scripturally, there are many striking similarities between Christianity and Buddhism in terms of the ways and principles that Jesus and the Buddha taught. Both Jesus and the Buddha did not establish institutions but wandered teaching to anyone willing to listen to them, especially through parables and practical examples (Yu, 2007). Scripturally, both Jesus and the Buddha taught love, compassion and truth. For instance, Christianity understands compassion as feelings and action on other’s suffering in order to help the sufferer (Swann, 1997, 2001). Similarly, in Buddhism compassion is a motivation that others do not suffer (Rinpoche, 2009). They also emphasised training their disciples as leaders. Another example is in their service to humanity, the principle that led to the development of Servant leadership. Servant leadership has special reference to shepherd-like leadership in both Christianity and Buddhism.

2.7 Buddhist-influenced leadership principles

This section on Buddhist-influenced leadership begins with a brief introduction to Buddhism, followed by a discussion on the Buddhist view of leadership. It then presents a Buddhist-influenced theoretical leadership model and a detailed discussion on the processes involved in the model. The Buddhist-influenced theoretical model, based on Buddhist principles, takes a distinct approach to leadership despite some similarities in various aspects of Western leadership, such as Behavioural, Transformational, Relational and Authentic leadership. The section ends with an exploration of the Buddhist view of leadership development.

2.7.1 Introduction to Buddhism

Before discussing Buddhist leadership principles, it is worth presenting an overview of Buddhism, since the nature of leadership in Bhutan is likely to be influenced by Buddhist principles. Buddhism is a religion or philosophy for living based on the teachings of the
historical Buddha Gautama Siddhartha 2500 years ago. Over the course of time, Buddhism has branched out into three main branches or yanas, Hinayana or Theravada (ways of elders), Mahayana (greater vehicle) and Vajrayana (vehicle of diamond or thunderbolt). They are also called Southern Buddhism, Eastern Buddhism and Northern Buddhism respectively (Harvey, 2013; Lopez, 1995). Despite each branch’s distinct features, time of origin and places of predominance (see Table 2.4), the distinction between Mahayana and Vajrayana is not as distinct as that with Theravada. Some scholars and Buddhist teachers consider them as having minor differences, such as additional features of mantra and visualisation in Vajrayana (Blumenthal, 2013; Duckworth, 2013; Harvey, 2013; Wangchuk, 2014), while others view them as distinctly separate (Lopez, 1995; Ray, 2001). The three main branches are divided into many sub-branches and sects.

<table>
<thead>
<tr>
<th>Main branches</th>
<th>Time of origin</th>
<th>Special characteristics</th>
<th>Places of dominance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theravada</strong> (Southern Buddhism)</td>
<td>After the historical Buddha</td>
<td>Attainment of enlightenment through individual’s effort</td>
<td>Myanmar, Thailand, Sri Lanka, Laos and Cambodia</td>
</tr>
<tr>
<td><strong>Mahayana</strong> (Eastern Buddhism)</td>
<td>First century CE</td>
<td>Compassion and altruism</td>
<td>China, Japan, Koreas, Taiwan, Vietnam, Bhutan, Tibet (China) and Singapore</td>
</tr>
<tr>
<td><strong>Vajrayana</strong> (Northern Buddhism)</td>
<td>Late seventh century CE</td>
<td>Ritual, chanting mantra, visualisation and meditative practices</td>
<td>Bhutan, Tibet (China), Mongolia, Nepal, northern Indian states, and Republics of Russia (Buryat, Tuva and Kalmykia).</td>
</tr>
</tbody>
</table>

Adapted from Harvey (2000, 2013) and Keown (1996)

Over two-and-a-half millennia, Buddhism has spread over most of Asia and become the main factor behind the development of Oriental culture, especially areas falling within the Indus
and Hindu Kush to Kyoto and Java (Conze, 1981; Lopez, 1995). One of the factors contributing to its spread and survival has been its easy adaptation, interaction and blending with existing cultures through tolerance (Conze, 1981; Harvey, 2013). For instance, Buddhism co-existed with many pre-Buddhist traditions, such as Bon in Tibet, Shinto in Japan, Taoism and Confucianism in China and many gods of Hindu origin in India and Sri Lanka (Tsuchiya, 2003).

Among the three branches of Buddhism, Theravada or the ways of the elders is the oldest. It flourished after the historical Buddha (Ray, 2001). It is based on the teachings of Pali canons and emphasises Arhatship. Arhats are divine beings who have gained liberation through individual effort and do not intend to be reborn (Blumenthal, 2013; Rinpoche, 2009). Theravada is predominant in countries such as Myanmar, Thailand, Sri Lanka, Laos and Cambodia. On the other hand, Mahayana or Eastern Buddhism originated around the first century CE based on Sanskrit or Nalanda tradition, and it spread to China, Japan, Korea, Vietnam, Bhutan and Tibet (Harvey, 2013; Keown, 1996). Mahayana is characterised by selfless motivation and compassion for others. Vajrayana appeared in the late seventh century CE (Ray, 2001) and is predominantly practised in Bhutan, Tibet, Mongolia, Nepal, northern India and a few republics of Russia (Harvey, 2013; Robinson & Johnson, 1997). Vajrayana is distinguished from the other two (Tideman, 2012) branches by its complex rituals, chanting mantras, visualisations and inclusion of the Guru Refuge (Harvey, 2013; Kapstein, 2013; Powers, 2013) (see Table 2.4). The concept of Bodhisattva is common to Mahayana and Vajrayana Buddhism (Ray, 2001). As opposed to an Arhat, Bodhisattva is an enlightened being who, motivated by compassion to strive for Buddhahood to benefit others, has avowed to be reborn in order to help liberate other suffering beings (Powers, 2013).
Of the three branches of Buddhism, the Tibetan or Northern Buddhism has direct relevance to Bhutan. Tibetan or Vajrayana Buddhism has influenced Bhutan from the first introduction of Buddhism in the seventh century CE up until the present day (Phuntsho, 2013). As will be discussed in Chapter 5, Bhutan experienced four waves of Buddhist influence from Tibet.

Tibetan Buddhism is a blend of Mahayana and Vajrayana (Conze, 1981; Harvey, 1991). Tibet was influenced by Mahayana Buddhism from India as a result of visits and invitation of many Indian Buddhist saints to Tibet and from China following Tibetan king Songtsen Gampo’s marriage to the Chinese princess Wencheng. At the same time, it was influenced by Vajrayana from the west, especially Swat valley (presently in Pakistan), due to visits by Padma Sambhava in the eight century. This blend of Mahayana and Vajrayana Buddhism came to Bhutan in four major waves (Phuntsho, 2013), and currently, Bhutan is a stronghold of the Tibetan branch of Buddhism (Khyentse, 2014; Phuntsho, 2013).

2.7.2 Buddhist view of leadership

Buddhist philosophy generally understands leadership as a dynamic process of seeking happiness in this ever-changing world (Das, 1998). This notion identifies two important points: the pursuit of happiness and an ever-changing or impermanent world (van den Muyzenberg, 2011). First, in contrast to the common understanding of happiness as momentary pleasures that come and go, ‘happiness’ in Buddhism refers to peace of mind and the feeling that we are doing the right thing using all the energy we have. Second, ‘ever-changing’ refers to the principle of cause-condition-effect, or Karma, as is commonly known. In Buddhism, there are no chance occurrences or accidents (Das, 1998). Everything happens due to a cause and has corresponding
effect. While Western cultures hold individuals as discreet beings with fixed entities, Buddhists see life and individuals as transitory (Rarick, 2008). A Buddhist story exemplifies this principle:

Once, the Buddha was teaching his disciples under a tree when a man came and spat on His face. When his disciples reacted, He told them not to harm the man because the man would have reasons to do what he did. The Buddha sat undisturbed and asked the man what he was going to do next. The man did not know what to do, and he left the place as angry as he came. That night, the incident haunted him. The next day he once more went to where the Buddha was teaching and threw himself at His feet and asked for forgiveness. The Buddha told him that there was nothing to forgive: the man who spat and on whom he spat are different from the man who held His feet and Himself. He told the man that water he saw in river Ganga the day before is not the same water he saw then. The water he saw the day before has flowed miles down. Similarly, they have changed over the course of the night (Hora, 2008).

Buddhists principles hold that everything is in a process of constant change depending on cause and conditions. Similarly, leadership can affect happiness through the behaviours of leaders and members as cause, and internal and external factors of the organisation as conditions. Thus, leadership is a process of facilitating and producing happiness in a constantly changing world through the Right View, one of the Eightfold Paths, that leads to Right Action (van den Muyzenberg, 2011).

Buddhism views leadership roles at three distinct levels (Kemavuthanon & Duberley, 2009; van den Muyzenberg, 2011). First, leadership begins with leadership of the self. The Buddha said that the best way for a ruler to reign over his country is first of all to rule himself (Rarick, 2008). As in Authentic leadership, Buddhist leaders strive to be clear about who they are and what their goals are. In addition, they are aware that their leadership must result in the
happiness of the members and the society. Therefore, they are mindful to avoid involvement in activities that will benefit themselves, such as gaining fame, money and power. They strongly believe in ‘do no harm’ to others (Tideman, 2012), or in ‘do good to all’ (Ma & Tsui, 2015), and to strive for the happiness of others.

Second is leadership of the organisation. Buddhist leadership is very clear about the organisation’s vision, that is, generally, to bring happiness to the members and society at large. When the Buddha abandoned his wife, son, parents and kingdom, he had only one thing in mind – to become enlightened so that he could end suffering, and bring happiness. He did not waver until he achieved his mission. With this understanding, Buddhist-influenced leadership argues that the sole purpose of the organisation is not to make profits. Making profits is seen as one condition for the survival of the organisation, but not as an end in itself. If the purpose of the organisation is to make profit, then it is comparable to the belief that the purpose of life is eating, otherwise we die (van den Muyzenberg, 2011). Thus, the purpose of leadership is not to make profit but to facilitate happiness of whoever comes in contact with the organisation, including customers in a business sense. However, Buddhism does not see money and material wealth as evil, as long as it is earned through honest means (Tideman, 2011), that is through practising the Right Livelihood, one of the Eightfold Paths. In fact, material wealth enables meeting basic needs for survival in order to do good to others and, more importantly, to practise charity, and giving charity results in the happiness of others (Tideman, 2011).

Third is leadership that recognises the interconnectedness of the world. As discussed earlier, Buddhists believe in cause and effect. Dzongsar Jamyang Khyentse, a renowned incarnate Buddhist priest, elaborates it as cause-condition-effect. He often gives the example of boiling an egg. To get the desired outcome, it should meet all the three elements of egg, water
and fire. Absence of one of them will affect the desired outcome (Khyentse, 2007). Similarly, in leadership, certain alterations in actions and conditions will result in different outcomes. In this way, Buddhist leadership believes that leaders and members live in a network of connections. Thus, it considers the happiness of all concerned (Kemavuthanon & Duberley, 2009) and assumes the universal responsibility of bringing happiness to everyone affected by the leadership (van den Muyzenberg, 2011). Buddhist spiritual masters see it as their duty to teach the Dharma of the Buddha and enable followers to lead a peaceful and happy life (Dokhampa, 2014).

Buddhist-influenced leadership’s emphasis on transcending individual interest for a higher purpose relates to the principles of altruism that further leads to selflessness. Selflessness in Buddhism is understood as absence of distinction between ourselves and everyone else (Kriger & Seng, 2005; Rarick, 2008). While to Westerners, the concept of “self” is central for identity, selflessness in the Buddhist philosophy of leadership can be understood as less emphasis on the distinction between leaders and followers (House, Hanges, Javidan, Dorfman, & Gupta, 2004; Kriger & Seng, 2005). Everyone strives to help others to achieve the ultimate liberation or Nirvana – the state of eternal bliss. Buddhist leadership also stresses genuine desire to serve others through leadership ignited by significant events in the life of leaders. This is reflected in the stories of the two great Buddhist leaders, the Buddha and King Ashoka:

Until the age of 29 years Siddhartha Gautama, who later became the historical Buddha, had been confined to luxury and pleasures of the palace. His king father, fearing the prediction at Siddhartha’s birth that he would either become a great king or Buddha, shielded him from any sight of suffering so that Siddhartha would succeed him as a king. However, one day as Siddhartha, along with his charioteer, Channa, rode out of the palace, he met an
old decrepit man. On inquiry, Channa explained that once born everyone will grow old. Siddhartha was disturbed. On the second occasion, he saw a sick man. Similarly, on the third trip he encountered a corpse being taken for funeral. Channa offered explanation for all the encounters. Siddhartha had never known old age, sickness and death. He became highly disturbed by the sight. On the fourth trip, he encountered a hermit radiating serenity and peace. Channa explained that the man has abandoned the worldly life for more tranquil, meaningful and realised life. Thereupon, Siddhartha decided to follow the hermit’s way of life. The above encounters are called “The Four Encounters” or “The Four Sightings”. The Four Sightings made Siddhartha determined to lead people to follow happy life. Just a few days before his crowning as a new king, motivated by The Four Sights, one night, he left his wife, new-born son, parents, people and country, to live a wandering ascetic life. He was determined to become the Buddha and help people to lead a better life. Following this “Great Departure”, he underwent austerity and penance. After many years of meditation he gained enlightenment and became the Buddha. He dedicated the rest of his life to teaching (Boisseleir, 1994).

Similarly, Ashoka, the third Mauryan emperor of ancient India, was an expansionist like his grandfather Chandra Gupta and his father Bindusara (Damon, 2000). For the first eight years of his reign he was a warrior king making wars and conquering neighbouring countries. One of the countries was the kingdom of Kalinga – presently the state of Orissa in India. Firstly, Ashoka saw Kalinga occupied a strategic location for enhancing trade with south-east Asian countries. Secondly, Ashoka knew Kalinga’s location between the two rivers of Mahanadi and Godavari would provide easy land and water transportation. Thirdly, Ashoka’s success in war primarily depended on the availability and efficiency of elephants, and Kalinga’s forest had plenty of them.

In 261 BC, during the ninth year of his reign, Ashoka declared war against Kalinga. Ashoka’s large and swift army won the war. Hundreds of thousands were killed and taken hostage. Blood flowed like rivers, women became widows and children became fatherless. Despite the victory, the war brought remorse and regret to Ashoka and weighed
him down heavily. He saw loss and pain all around. This incident (war) proved critical in his life. 

The sights of suffering during the Kalinga war made Ashoka renounce war and embark on Ahimsa (non-violence) and Righteousness. He believed in the sanctity of all living beings. He abolished the death penalty and animal killing and sacrifice. He declared many animals protected species. He planted trees and dug wells along the road for humans and animals. He converted to Buddhism and became one of the most prominent layman Buddhists in the world (Gombrich, 1994). He erected many stone pillars with Buddhist inscriptions (edicts) across the country. His son Mahendra and daughter Sanghamitra played a very important role in spreading Buddhism in Sri Lanka (Gombrich, 1994).

The two stories exemplify how significant incidents in life can affect people to strive to lead others with genuine interest and whole-heartedness. When the Buddha and King Ashoka decided to lead, triggered by the incidents mentioned, they were fully convinced of their mission to lead and their vision to enhance the happiness of the people. They did not have ulterior motives, such as power or any form of gain for themselves; rather they were altruistic and selfless, the core characteristics of Buddhist leadership.

2.7.3 Buddhist-influenced theoretical leadership model

In contrast to Western leadership theories and models, very little literature exists on Buddhist-influenced leadership. Though leadership in Buddhism has been practised for thousands of years, there has been no explicit and comprehensive Buddhist based leadership model until very recently (see Tideman, 2012). Therefore, I have constructed a Buddhist-influenced theoretical leadership model based on a review of Buddhist principles. Figure 2.7
illustrates the process of Buddhist-influenced leadership that begins with the Buddha nature and ends with the ultimate goal of happiness.

<table>
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Table 2.5. Buddhist-influenced theoretical leadership model

The figure above explains that Buddhist-influenced leadership has five components: 1. The belief of the presence of the seed of leadership capability in the form of the Buddha nature in every person which, through mindfulness practices, results in a compassionate and selfless mind; 2. Adoption of three levels of courage or motivation – described metaphorically as King, Boatman and Shepherd leadership approaches, 3. Employment of the four styles of Pacification, Enrichment, Magnetisation and Subjugation (discussion on each approach and style is provided a few paragraph below); 4. Demonstration of positive leadership behaviours, and 5. Fulfilment of ultimate goal of happiness (Conze, 1981) (Table 2.5).
The discussion of the theoretical model of Buddhist-influenced leadership can begin with the Mahayana Buddhist view of the innate Buddha nature, which is the pure and wholesome core that has fundamental essence or potential to gain enlightenment (Berkowitz, 2012; Hayes, 2013; Sponberg, 2013). Buddhist masters compare the presence of the Buddha nature to sesame seeds which, under the right conditions, have the potential to produce oil. The Buddha nature can be explained better through its Sanskrit name: *Tathagatagarbha* (Tathagata is the Buddha, and *garbha* is embryo) and the Tibetan name, *Desheg nyingpo* (Buddha essence). Rinpoche (2002, p. 47) describes the Buddha-nature, also known as *Rigpa*, as:

> A primordial, pure, pristine awareness that is once intelligent, cognizant, radiant and always awake.

The Buddha-nature forms the innermost part of our ordinary mind which is dualistic, grasping, unstable, confused and chaotic. In terms of leadership, the Buddha-nature is the innate leadership potential which exists in every individual. However, it remains covered or hidden by obstacles, such as delusion, defilement, ignorance, anger and greed (Grosnick, 1995; Sponberg, 2013; Tsuchiya, 2003) as a result of an unenlightened deluded mind (Harvey, 2013) which is dualistic, grasping, unstable, confused and chaotic. Unless these obscurations are removed, the inner sun cannot shine, but remains dormant, comparable to a sleeping Buddha (Das, 1998). Similarly, without mindfulness practices, the seed of becoming an effective leader in every person does not get realised (Ray, 2001).

The Buddha nature or *Tathagatagarbha* is explained through several analogies. A few of the analogies include a kernel covered by a husk, a secret chamber of a house, gold inside a pit of waste, or honey guarded by angry bees (Grosnick, 1995). Unless the husk is removed, the
secret chamber discovered, the waste cleaned, or the bees tackled, the buddha nature cannot be realised (Grosnick, 1995).

Of special relevance to Bhutanese context is the analogy of Guru Padma Jungney (The lotus-born), who is venerated as a patron saint in Bhutan, to the buddha nature (Khyentse, 2014). Khyentse teaches that Padma Jungney is the Buddha nature or the essence of the historical Buddha himself born out of the lotus flower that grew from the garbha of dirty and stinking marshland/pond. However, despite the filthy conditions of garbha, Padma Jungney does not bear any stain of impurity (Hayes, 2013; Tsuchiya, 2003). At another level, the Buddha nature is compared to pollen inside a flower bud (Grosnick, 1995). The pollen is exposed only when the cover or garbha of the flower petals open up.

The innate Buddha nature is awakened and realised through mindfulness practices, such as meditation (see Figure 2.7). Mindfulness is a skill of being natural and aware of the moment without grasping or denying and judging thoughts and emotions or simply noticing the way things are (Das, 1998; Gondalez, 2012). Mindfulness is the seventh step in the Noble Eight-fold Path to enlightenment in Buddhism. Mindfulness practitioners report that they experience greater happiness, satisfaction, better social connection and gain better control of themselves. In this way, mindful leaders can transform themselves, members and the organisation (Gondalez, 2012). However, mindfulness is more than finding temporary peace, calmness or happiness. Mindfulness practice aims to realise the nature of the mind and the ultimate bliss of Nirvana (Khyentse, 2014).

The theoretical model of Buddhist-influenced leadership (Table 2.5) explains that mindfulness meditations result in the realisation of the need to help others through
compassionate and selfless mind. Selflessness is discarding or, at least, minimising the prominence of “I” in the process of leaders’ discharge of their leadership roles. The Buddha would say leader as a person is not important; rather what are important are his/her thoughts and behaviours (Harvey, 1991, 2013). He taught, “Do not venerate a person but rather the wisdom that person teaches” (Khyentse, 2007, p. 15). Further, the Buddha taught that followers should not follow His teaching blindly, rather, they should analyse and realise for themselves, then follow if they find it true or meaningful (Khyentse, 2007; Marques, 2012) Therefore, it is important that leaders are truly dedicated to the welfare of members, and mindful that leaders and members live in the midst of causality where any act (through body, mind and speech) of leaders and members will result in corresponding outcomes.

Selflessness is significant in the Buddhist-influenced leadership model (Table 2.5). The leader’s transcendence of ‘I’ emphasises the welfare of members and others. The leader’s role-modelling of selflessness encourages members to become selfless (Tideman, 2012), resulting in a collectivist society which believes that the leader’s identity is linked to their association with members (Rarick, 2008). Selflessness is exemplified in the Buddha’s teaching: “All the great rivers on reaching the great ocean lose their former names and identities and are reckoned simply as the great ocean” (Rarick, 2008, p. 5). The Buddhist-influenced leaders’ transcendence of personal benefit for organisational goals closely relates to the Transformational leadership model in which leaders encourage members to prioritise fulfilment of the organisational vision and Authentic leadership’s genuine interest to serve through leadership for the good of the organisation.

The degree of altruism and compassion varies among the three Bodhisattva leadership approaches of King, Boatman and Shepherd. It indicates that altruism and compassion are
minimal in the King leadership approach and boundless in the Shepherd leadership approach (Conze, 1981; Rinpoche, 2009; Tideman, 2012). Bodhisattva leadership approaches draws from the process of arousing Bodhicitta or the ‘mind of enlightened’ (Rinpoche, 2009, p. 218). Bodhicitta is a motivation to help liberate sentient beings from the realm of suffering.

Mahayana and Vajrayana Buddhists emphasise the idea of the Bodhisattva (Ray, 2001; Tideman, 2012). Bodhisattvas are persons or divine beings who have gained enlightenment but have decided to defer entering Nirvana, the state of eternal bliss, for the benefit of all other sentient beings (Boisseleir, 1994; Conze, 1981; Rinpoche, 2009). Bodhisattva leadership prioritises members’ welfare over their own welfare by liberating others before liberating themselves (Rinpoche, 2009; Tideman, 2012).

In the model developed through this literature review (Table 2.5), Bodhisattva leadership is implicitly associated with the three approaches of the King, Boatman and Shepherd metaphor or the three levels of courage. With the King leadership approach, it is the leader who accomplishes first and then makes it possible for members to achieve the task. The historical Buddha’s leadership is comparable to the King leadership. The Buddha received enlightenment Himself first, and then started to teach and enable others on the way to enlightenment. Moreover, we need to remind ourselves of the situation that existed during His time. There was no one to teach how to gain enlightenment or to liberate from Samsara, that is, the cycle of birth, death, rebirth and suffering. The situation is similar to where a leader needs to have knowledge and skills of leadership to lead, or a painter needs to possess knowledge and skills of painting in order to teach painting. A leader needs to transform him/herself first before leading or transforming others (Gondalez, 2012). So, the Buddha had to search for truths and gain enlightenment before He could lead others to enlightenment (Hayes, 2013). Moreover, He held a
view of “When I am enlightened, all are enlightened” (Das, 1998, p. 17), or you help other, when you help yourself. After gaining enlightenment, the Buddha taught tirelessly for 45 years.

It is possible some may argue that the King leadership approach does not correspond with Bodhisattva leadership as it concerns liberation of self. However, liberation of self is the first step to liberate others in Mahayana and Vajrayana Buddhism (Ray, 2001), and it is necessary to gain enlightenment to be able to liberate others (Das, 1998).

With the Boatman leadership approach, the leader and members reach the shore together. As one practises Dharma, s/he also teaches and leads sentient beings to enlightenment (Rinpoche, 2009). The reincarnate lamas (Buddhist priests) are considered to be following the Boatman leadership approach. In a more practical sense, the leader’s wellbeing is accomplished alongside facilitating wellbeing and happiness of members.

With the Shepherd leadership approach, the leader is selfless and focuses on the wellbeing of members. It is only after members’ well-being is fulfilled that the leader considers his/her well-being. This approach is summed up in a stanza from *A guide to the Bodhisattva’s way of life* by Santi Deva:

As long as space endures
And as long as sentient beings remain
May I, too, abide
To dispel the miseries of the world (Blumenthal, 2013)

Further, the Shepherd leadership approach is exemplified by the story of Avalokiteshvara, the Bodhisattva of compassion. One version of the story says:

Many eons ago, Avalokiteshvara took a vow that he will rest, or in other words, attain enlightenment only after he has liberated all the sentient beings from the realms of suffering. And he took on the task and worked diligently for a long time. At one time,
The three approaches in the Bodhisattva leadership can also be understood as the three yanas (paths or vehicles) of Buddhism that one can take to reach Nirvana. The three yanas are Hinayana (commonly known as Theravada or the way of elders) that follows Pali tradition, Mahayana that follows Nalanda tradition, and Vajrayana. In Theravada, like in the King approach to leadership, one motivates to liberate oneself, while Mahayana seeks to liberate for all living beings, therefore has more universal compassion and altruistic motivation as with the Boatman approach (Das, 1998; Harvey, 2013). In Vajrayana, like in Shepherd leadership, motivation rests on liberating others first. However, despite the differences in attitudes and motivations, all the three yanas’ goal is to attain enlightenment, like leaders’ vision to achieve organisational goals.

Among the three approaches, the Shepherd leadership approach is considered supreme (Duckworth, 2013; Harvey, 2000; Rinpoche, 2009). Though the intention of all the three approaches relates to bringing eternal happiness to members, the Shepherd approach has a stronger essence of selflessness, the core of Mahayana and Vajrayana. However, leaders adopting the Shepherd leadership approach need to have the understanding and knowledge of the
King and the Boatman leadership approaches as it incorporates the essence of the two approaches (Powers, 2013; Ray, 2001).

As shown in the model (Table 2.7), the three leadership approaches of the King, the Boatman and the Shepherd can be executed through Buddhist leadership styles of Zhi Gye Wang Drak, also known as “Four Enlightened Activities”. Zhi Gye Wang Drak is a shortened form of Zhiwa (Pacification), Gyepa (Enrichment), Wang (Magnetisation) and Drakpo (Subjugation) (Lewis, 2012; Wangpo, 2006). The terms used in Table 2.7 are Pacification, Enrichment, Magnetization and Subjugation. They are also known by Pacification, Enhancement, Coercion and Violence (Dalton, 2011). These four activities or methods mostly relate to Vajrayana Buddhism, which is predominant in Bhutan. However, there are varying explanations of each of the activities.

Pacification or Zhiwa is understood as leaders trying to pacify or reduce inconveniences and obstacles for the peace, success and happiness of members and the organisation. Another explanation is that leaders remain calm, focused and steadily mindful of the inherent goodness of the result of actions (Lewis, 2012). Lewis argues that in Pacification, leaders lead through passively listening and making members feel safe rather than being wrathful or reacting to situations.

In Enrichment or Gyepa, leaders, through their selfless and altruistic mindset, attempt to help and benefit whoever comes in contact with them. Leaders empower members to provide alternative solutions, which in turn, transforms a problematic situation and enables exchange of ideas, thereby enriching everybody’s knowledge and experience (Lewis, 2012). Enrichment also
brings about overall progress through the achievement of the organisation’s goals (Odzer, 2011), leading to success, prosperity and happiness of members of the organisation.

Magnetisation or Wang is the ability of leaders to make members feel attracted to the organisation and willing to follow (Wangpo, 2006). To some degree, Wang or Magnetisation relates to the Charisma or Idealised Influence of Transformational leadership. Charismatic leaders are leaders who by their power have profound and extraordinary effects on their followers (Bass, 1985). Similarly, through leaders’ magnetising power, that is, through a leader’s love, compassion, altruism and inspiration, members get attracted. In Magnetisation, members exhibit sincere respect that has sprung from their pure devotion and dedication to the leader (Wangpo, 2006). Followers are attracted towards leaders as leaders possess qualities such as motivation and influence. In Magnetisation, leaders need to be aware of various tools and options available to them, and to know when to act to reap maximum benefit in any situation (Odzer, 2011).

The last of the Four Enlightened Activities is Subjugation or Drakpo. Subjugating or destroying may sound unbecoming of Buddhist-influenced leadership and the kind of activity that Buddhist leaders should refrain from (Lewis, 2012; Odzer, 2011), yet subjugation and other transgressive acts are is practised, especially in Vajrayana Buddhism (Powers, 2013). However, such act should be motivated by good intention and compassion and performed through skilful means (Schmidt-Leukel, 2006). There are varying viewpoints on the understanding and employment of Subjugation. Rinpoche (2003) understands subjugating as annihilating confusion and obstacles, while Odzer (2011) points out that it is the subjugation of the evils who, with bad intentions, hinder the functioning and progress of an organisation. Dalton (2011) and Odzer (2011) go on to say that subjugating is an option if the other three styles do not work, or when
the leaders know that the other three activities will not be effective with the followers. However, subjugation must be administered with utmost dedication and compassion and not with hatred, greed, lust, jealousy or for selfish gain (Wangpo, 2006).

Intention is key in subjugation. In Subjugation, a leader’s mind should not be clouded with negative emotions but must radiate wisdom and compassion (Dalton, 2011; Tideman, 2012; Wangpo, 2006). Subjugation style is comparable to a mother’s compassion and care while spanking her son for his undesirable action (Rinpoche, 2009). The Rudra Myth the story of the compassionate boatman is an appropriate example. The compassionate boatman says:

In one of the earlier lifetimes, the Buddha was a Bodhisattva boatman. He was returning home in a boat laden with five hundred merchants and their precious merchandise. Among them was a man by the name of Dung Dung Minagchen. The man had decided to kill all the merchants and take away their merchandise and become a rich man. The Buddha knew of the plan and killed Dung Dung Minagchen.

When the Buddha killed the man He was well aware of the sin He had committed and the consequences He would have to bear. However, the Buddha killed the man with compassion. The Buddha knew of the enormity of the sin the man was going to commit by killing five hundred merchants and felt compassionate toward the man. The Buddha decided that it was better He bear the consequence of killing one man than Dung Dung Minagchen suffer for killing five hundred merchants. On the other hand, He would be able to save the lives of five hundred merchants who had enormous potential to benefit sentient beings (Harvey, 2000).

Guru Padma Sambhava followed the Subjugation style on several occasions. He subjugated many evil beings and demons in north India, Bhutan, Nepal, Sikkim and Tibet that were harming the people (Bhutia, n.d.; Odzer, 2011). Examples of this style in Bhutan are Padma
Sambhava’s subjugation of the devilish snake at Gomphu Kora, the evil spirits at Taktsang, and the spirit Shelging Karpo who harmed king Sindhu Raja in Bumthang. At other times, he varied his style. He used Zhiwa (Pacification) and Gyepa (Enrichment) to settle the differences between king Sindhu Raja of Bumthang and king Nawoche of Assam (Phuntsho, 2013). Guru Rinpoche’s visits to Bhutan on three different occasions have left an immense impact on the Bhutanese culture and have affected leadership beliefs and practice in Bhutan. It is possible that the Bhutanese leaders have had their leadership outlook and practices influenced by their deep reverence for and faith in Padma Sambhava.

Similarly, the story of the two great Buddhist religious teachers, Marpa and Milarepa, relates to the use of Subjugation style of leadership. Trungpa (1995), Conze (1981) and Kapstein (2013) narrate:

Milarepa, after realising the bad deed he has committed in killing 35 people and bringing hailstones to destroy villagers’ crops through his sorcery, went to Marpa for his teaching. Marpa asked Milarepa to build him a series of buildings all by himself before he had access to his teachings. Each time Milarepa approached Marpa to inform him about the completion of the building, he was asked to demolish it, put back the stones where he found them, and build a house of another design. Eventually he was asked to build a ten-storied building. Milarepa went through terrible physical hardship to build it. When it was completed Milarepa went to Marpa with the hope of acceptance as a student, but Marpa would not teach without an initiation fee. Milarepa had nothing for the fee. Marpa’s wife felt pity and gave Milarepa a sack of barley and a scroll to be offered as fee. But Marpa recognised the fee. He shouted at Milarepa and literally kicked him out of the initiation circle.

Milarepa lost his hope of receiving the teachings. In great despair, he was about to commit suicide. Marpa knew the time was ripe and informed Milarepa that he was now ready to receive his teaching. He became Marpa’s chief disciple and a great yogi and poet.
Though Marpa adopted the *Drakpo* or Subjugation style of leadership, he had great compassion for Milarepa. He knew there was no other way to cleanse Milarepa of his sin and to humble him than to lead him through physical hardship (Trungpa, 1995). To receive teachings, students must make some kind of offering – psychological surrendering, opening up or giving up expectations (Trungpa, 1995) and breaking the pride (Kapstein, 2013). Thus, a Subjugation or Autocratic leadership style from a Buddhist perspective is not purely deployed to impose authority; rather, it is a way to bring about a realisation in students and followers and to prepare them for long-term benefits, rather than simply the achievement of immediate tasks (Wangpo, 2006).

On the other hand, the historical Buddha was never harsh and compulsive. He never gave orders or forced anybody to follow him, rather, most of the time; he employed a *Zhiwa* or Pacification style of leadership. He never insisted that anyone follow what he taught. Instead he reminded everybody to analyse his teachings, and follow if they see truth in what he taught (Rarick, 2008). At the same time, the Buddha welcomed questions. Whenever, he saw his students were perplexed, He encouraged them to seek clarification. He said to one of the Bodhisattvas, “If there is anything in the Buddha’s teaching that perplexes you, feel free to ask about it” (Grosnick, 1995, p. 95). Thus, He followed a Democratic style of leadership.

Buddhist teachers and leaders generally employ all styles of *Zhi Gye Wang Drak* in their attempts to teach Buddhism and lead followers. They adapt their activities depending on the situation and the type of followers. This will lead to the demonstration of positive behaviours, such as compassion, kindness, altruism, joyfulness, understanding, tolerance and equanimity in the individuals that lead to ultimate state of happiness (see Table 2.5).
2.7.4 Leadership development in a Buddhist way

Leadership development has always been a priority in Buddhism. As previously discussed in regard to the leadership of the self (in the Buddist leadership section), the Buddha trained himself and became a leader. Immediately after He gained enlightenment He preached the five ascetics, who had earlier abandoned Him in His search of the truth (Harvey, 2013; Rarick, 2008). These five ascetics became the first batch of Sangha (the monk body in the Buddhist institutions). Similarly, later the Buddha dispatched sixty Arahat disciples to spread the message of peace and happiness to the world (Sriburin, 2013). At the same time, the Buddha taught that leaders need to equip themselves with leadership knowledge and skill to lead others effectively. Otherwise, leaders are likely to bring more harm and suffering to the members through their unskilled leadership (Sriburin, 2013). After the death of the Buddha, it was the Sangha who kept Buddhism alive (Harvey, 2013). Even today, monks, nuns and lamas (equivalent to guru or teacher) play a crucial role in leading the followers to pursue a better life. It is the monks and nuns or Buddhist Sanghas who propagate and enable people to lead a happier life (Harvey, 2000, 2013; Sriburin, 2013). In this way, monks and spiritual masters fulfil their responsibility to teach and inspire people to conduct a better life (Dokhampa, 2014).

One of the ways to develop Buddhist leaders or Bodhisattva warriors is to impart Buddhist teaching to kings, ministers and merchants (Mullin, 1997; Tideman, 2012). A look into the history of Buddhism reveals that a number of monarchs and dynasties played a critical role in the practice and spread of Buddhism. For instance, monarchs of Thailand, Cambodia, Laos and Burma propagated Buddhism, often invoking the model of king Ashoka (Lopez, 1995). A few other examples include the Tibetan King, Songtsen Gampo (616-50) who propagated Buddhism following his conversion to Buddhism by his Chinese and Nepalese queens (Harvey, 1991;
Phuntsho, 2013); Nagarjuna, a second-century CE Indian saint, teaching king Shatavahana; and an Indian monk, Vajrabodhi teaching at, performing at the court of and advising the kings of various Chinese dynasties. Other examples include the 13th-century Tibetan Buddhist master, Phagpa teaching Chinese Emperor Kublai Khan (Harvey, 2013); Deshin Shekpa, the fifth Karmapa, teaching Chinese king Yong-le (1360-1424 CE); and initial Dalai Lamas teaching Mongolian leaders, such as Altan Khan (Mullin, 2001). This connection led to the development of priest-patron relationship. Further, Yuan and Qing emperors maintained priest-patron relation with Sakya and Gelugpa lamas (Phuntsho, 2013). These kings and emperors were pivotal in the spread of Buddhism.

Alternatively, like Transformational leadership, Buddhist leadership emphasises the development of leadership qualities in members. Buddhist leadership attempts to groom members into leaders who can forego their personal benefits for the higher purpose of their organisation, who are capable of leading themselves, and who have internalised the goals of the organisation (Rarick, 2008).

Leadership training in Buddhism always includes mind or mindfulness training. Mind training refers to Buddhism’s reference to ‘Nangpa’ or inward looking (Das, 1998). Inward looking implies looking into and watching one’s mind to understanding the true nature of the mind. Buddhists acknowledge training of the mind as an important process of leadership as the mind is the single most important determining factor for leaders’ speech and action. As Shakespeare said in Hamlet, good things and bad things are creation of the mind, Ray (2001) narrates the incident that happened to Naropa (1016-1100), an Indian Buddhist saint who was trying to figure out if the beggar he was following was actually Tilopa, the teacher he has been seeking for long:
Therefore, Buddhists emphasise training of the mind and understanding the true nature of mind to be effective leaders.

As discussed in *Buddhist-influenced theoretical leadership model* (section 2.6.3), everybody has the Buddha nature within him/her, and would not have to go anywhere outside. Das (1998) quotes an Indian Buddhist master’s advice to a Western student seeking enlightenment, “Stay where you are” (p.16), meaning that the Buddha nature is within him/herself. The student needs to look into his/her mind to become realised.

The realisation of the true nature of the mind can be achieved through mindfulness practice – a meditative practice in which one focuses on the present without judgement (Gondalez, 2008). Mindfulness practitioners advise focusing on the present such as breathing in and breathing out as breath happens in the present and is a life-force (Das, 1998; Gondalez, 2012). Focusing on breathing enables living in the present moment without any judgement of good or bad. In fact, the present is the time to think good and do good. Buddhism sees mindfulness as the core of leadership training. Training the mind enables leaders to remain fully aware – not only of themselves, but also of members’ happiness and organisational goals. Mindful leaders are also more effective at work (Gondalez, 2012).
Buddhist mind science has many benefits to offer. Scientists have found links between Buddhism and other sciences such as Biology, Medicine, Psychology and Neuro-science (Loizzo, 2012; Wallace, 2003, 2006). Through practices such as mindfulness, the human mind can become more effective and positive (Goleman, 2003). The positive attitude in leaders aids development of positive organisational cultures (Tideman, 2012), thus making members happy and more efficient at work.

2.8 Buddhist-influenced and Western leadership theories

There are similarities and differences between the principles of Buddhist and the five secular Western leadership theories. Buddhist-influenced leadership’s core essence of selflessness and altruism parallels Transformational leadership where leaders encourage members to transcend their individual goals for common organisational goals. Similarly, Buddhist leaders’ genuine desire to lead is the core of Authentic leadership, while the principle of cause-condition-effect and interconnectedness is akin to interaction and relationships in Relational leadership. Last, Buddhist styles of the four enlightened activities of Pacification, Enrichment, Magnetisation and Subjugation have some similarities to the Authoritative, Consultative, Consensus seeking and Democratic styles of Tannenbaum and Schmidt’s leadership continuum model and the approach of Directing, Coaching, Supporting and Delegation of Hersey-Blanchard Situational leadership model (see Table 2.6).
Table 2.6

_Similarities Between Buddhist-influenced Leadership with Other Leadership Theories_

<table>
<thead>
<tr>
<th>Buddhist leadership</th>
<th>Similarities with other leaderships</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selflessness, altruism and vision</td>
<td>Transcending individual goals for organisational goals of Transformational leadership</td>
</tr>
<tr>
<td>Sincere desire to serve through leadership</td>
<td>Genuine desire to lead in Authentic leadership</td>
</tr>
<tr>
<td>Cause-condition-effect principle</td>
<td>Relationships in Relational leadership</td>
</tr>
<tr>
<td>Styles of Pacification, Enrichment, Magnetisation and Subjugation</td>
<td>Degree of Boss-centred and Subordinate centred leadership in Tannenbaum and Schmidt’s model of Behavioural leadership Directing, Coaching, Supporting and Delegating of Situational leadership</td>
</tr>
</tbody>
</table>

On the other hand, while the aim of the Buddhist-influenced leadership is to achieve happiness of members (Das, 1998; Ricard, 2007) the aim of five Western leadership theories is to achieve organisational goals. Similarly, while the Buddhist view of leadership acknowledges that an organisation is in a state of constant change, Western leadership aims to bring change to the organisation. In Buddhist-influenced leadership, leaders attempt to understand and improve themselves (their mind, through internal-focussed approach) (Gondalez, 2012), while Western leadership attempts to improve members and the organisation.

To sum up, as discussed in section 2.6.2, which examines Buddhist views of leadership, the goal of Buddhist leadership is to facilitate the happiness of members and society. The goal of Buddhist leadership can also be understood as the creation of _Shambhala_ (an enlightened society) or a Buddhist Pure Land whose members have Buddha qualities, and where happiness prevails. In a secular sense, the goal of leadership can be understood to be the creation of an organisation where all the members are satisfied, motivated and happy. However, none of the

\[\text{Selflessness}^3 = \text{less emphasis on self means more focus on interpersonal relations resulting in a more collectivist society (Rarick, 2008)}\]
Western leadership theories see the happiness of the members as the ultimate goal of leadership. Rather, Western leadership’s ultimate goals reflect achieving organisation’s goals/success, achieving desired objectives, and achieving common or shared goals.

Table 2.7 summarises leadership theories, models, approaches and styles reviewed for the study. The six leadership theories and models were reviewed and chosen with consideration given to their relevance to the Bhutanese context. Behavioural leadership was chosen as it is relevant when considering the possibility of leaders leading through their behaviours. It is possible that the leadership behaviour of leaders at RUB Colleges may relate to the Tannenbaum-Schmidt leadership model’s seven leadership behaviours ranging from boss-centred to subordinate centred.

Situational leadership was chosen as it is likely that leaders adapt their leadership behaviour according to changing situations, and this is relevant because Bhutan is a young democratic country and RUB is a young autonomous body where changes are occurring to accommodate national and global changes. The Hersey-Blanchard Situational leadership model thus seems to be appropriate in the Bhutanese context.

Transformational leadership emphasises the charisma and higher order change that is necessary in the local and international higher education sector. The Full-range leadership model provides elaborate and distinct components of Transformational, Transactional and Laissez-faire leadership which may have relevance in Bhutanese higher education.

Relational leadership theory enables investigation of how leaders and members interact in higher education contexts. Interaction among leaders and members is important and necessary for effective functioning of higher education institutions. To complement the Relational
leadership theory, the Relational leadership model views leadership as a process that is inclusive, empowering and ethical.

Table 2.7
Summary of Leadership Theories, Models, Approaches and Styles

<table>
<thead>
<tr>
<th>Leadership Theories</th>
<th>Leadership Models</th>
<th>Leadership approaches</th>
<th>Leadership styles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behavioural Leadership</td>
<td>Tannenbaum and Schmidt leadership continuum</td>
<td>Autocratic and democratic</td>
<td>Authoritative Consultative Consensus seeking Democratic</td>
</tr>
<tr>
<td>Situational Leadership</td>
<td>Hersey-Blanchard situational leadership model</td>
<td>Situational</td>
<td>Directing, Coaching, Supporting and Delegating</td>
</tr>
<tr>
<td>Transformational Leadership</td>
<td>Full-range leadership model</td>
<td>Idealised influence Inspirational motivation Intellectual stimulation Individual consideration Contingent reward Management-by-exception (Active) Management-by-exception (Passive)</td>
<td>Charismatic Inspirational Ethical Clarify role requirement and outcomes Reward (recognitions and praises) Watching deviation from norms Intervention after deviation from norm</td>
</tr>
<tr>
<td>Authentic Leadership</td>
<td>Bill George’s Authentic leadership model</td>
<td>Authentic (genuine desire to lead and consistent between words and deeds)</td>
<td>Ethical Genuine Care</td>
</tr>
<tr>
<td>Buddhist Leadership</td>
<td>Bodhisattva leadership model</td>
<td>King Boatman Shepherd</td>
<td>Zhiwa (Pacification) Gyepa (Enrichment) Wang (Magnetisation) Drakpo (Subjugation)</td>
</tr>
</tbody>
</table>
Authentic leadership theory has many characteristics common to Buddhist-influenced leadership, such as a genuine desire to serve members through leadership and consistency of leaders’ deeds with their words. Bill George’s Authentic leadership model was chosen as it relates to investigating leadership characteristics which have more relevance to the study topic than the Robert Terry model, which is more practice oriented.

A review of Buddhist-influenced leadership is necessary considering the high degree of Buddhist influence on the study context. Like Bhutan itself and the RUB Colleges, the study participants are located in a crucible of Buddhist values (Ura, 2013), a context which influences their everyday lives (Dae-hee, 2014). As no Buddhist leadership model exists, the theoretical Buddhist-influenced leadership model was developed to enable an analysis of the nature of academic leadership at RUB colleges.

2.9 Relationships between leadership models.

There exist various relationships among the six leadership models examined for this study. As illustrated by Figure 2.7 below, these are associated with the elements of ‘direction,’ ‘delegation,’ ‘ethics and altruism,’ ‘inspiration,’ ‘security,’ ‘relationships’ and ‘desire to lead’.

The leader’s role of ‘direction’ is common to the Tannenbaum-Schmidt leadership continuum in the form of Manager makes decision and announces and partly in Manager “sells” decision, in the Hersey-Blanchard Situational leadership model (Directing), and Full-range leadership model (Contingent reward). On the other hand, ‘delegation’ appears in Tannenbaum-Schmidt leadership continuum in the form of Manager permits subordinates to function within the limits defined by superior, in the Hersey-Blanchard situational leadership model (Delegating), and in the Relational leadership model (Empowering).
Figure 2.7. Relationships among the six leadership models

In Figure 2.7, leadership models are represented by oblong boxes and associated elements are represented by ovals. The lines show relationships between the elements and particular models. For example, the Relational leadership model and the Buddhist-influenced leadership model have the ‘relationships’ element in common.

There are common elements of ‘ethics and altruism’ in four of the leadership models. In the Authentic leadership model, ethics and altruism are evident in the emphasis on Values, which determine leaders’ ethical behaviours, and Heart, which exudes compassion, and in Relationships, which ensure connectedness. Ethics and altruism are also evident in the Buddhist-influenced leadership model through the core value of Selflessness. In the Relational leadership model, ‘ethics’ is explicit whereas ‘altruism’ is embedded as an essence of personal
relationships. Ethics and altruism in the Full-range leadership model are included in the general emphasis on maintaining morality and transcending personal goals for organisational goals.

Elements of ‘inspiration’ and ‘desire to lead’ are present in several models. Inspiration is explicit in the Motivational inspiration of the Full-range leadership model and in the Authentic leadership model through passion to lead. Meanwhile, desire to lead is included in transformational leaders’ Idealised Influence in the effective-active quadrant of the Full-range leadership model and Passion in Authentic leadership model. Selflessness in the Buddhist-influenced theoretical leadership model indicates a genuine desire to lead (see Table 2.5).

Review of the literature suggests that three models – Full-range leadership, Bill George Authentic leadership and the Buddhist-influenced theoretical leadership provide a sense of security in the members. The following elements make members trust leaders, and boost members’ sense of security in their work: Individualised consideration and Idealised Influence (charisma) in the Transformational component of the Full-range leadership model (Antonakis, 2012; Bass, 1985); a sense of genuine care and consistency of the leaders’ word with their deeds in Authentic leadership (Avolio, et al., 2009; George, 2003); and the leaders’ employment of pacification and selfless strive through compassion in the Buddhist-influenced theoretical leadership model.

The Relational and the Buddhist-influenced theoretical leadership models share the element of ‘relationships’. The enactment of personal and professional relationships between leaders and members is very much built on the Buddhist principle of cause, condition and effect. If leaders and members share a strong healthy relationship, it will result in a conducive organisational climate and they can achieve organisational goals more easily than if they do not
share a strong relationship. Thus, leaders’ behaviour affects members’ behaviour and organisational goal achievement, and members’ behaviour produces similar effects.

However, there seem to be characteristics or styles not common to more than one leadership model. Styles, such as the Democratic of the Tannenbaum-Schmidt leadership model, Supporting and Coaching of the Hersey-Blanchard Situational leadership model, Empowering of the Relational leadership model, and Reward and Watching deviation from norms of the Full-range leadership model are not seen in Figure 2.7.

2.10 Research gaps

The review of literature reveals that there are gaps in leadership knowledge and practices. First, there is a lack of understanding of leadership in the Asian context (Arvey, et al., 2015). Most of the current leadership studies and knowledge on leadership such as leadership definitions, leadership theories and models are contributions of Western scholars and theorists.

Second, there is lack of Buddhist-influenced leadership studies. Despite Buddhism’s existence for 2500 years and its being a main force behind the Oriental culture (Conze, 1981), there is little study into Buddhist-influenced leadership. This study addresses the gap and enhances cross-cultural understanding of academic leadership, thus enriching the corpus of leadership knowledge.

Third, there is lack of consistent and commonly understood leadership approaches in general, and academic leadership in particular, in Bhutan. Moreover, there is no Western leadership model that fits neatly into a Bhutanese setting, which is culturally distinct from the West, where most leadership models were developed.
2.11 Chapter summary

This chapter has reviewed five Western leadership theories, models and their corresponding leadership approaches and styles. It has also introduced spiritual leadership, Christian-influenced leadership and Buddhist leadership principles, illustrated by a specifically constructed theoretical model of Buddhist-influenced leadership and the Buddhist view of leadership development. Despite the specific characteristics of each theory, they sometimes share common elements, such as power in Authoritative style, Directing style, Subjugation style and Clarify role requirement and outcomes style. Similarly, there is the element of Ethics in the Transformational, the Relational and the Authentic leadership. Identification of these various leadership theories is important as the nature of leadership at RUB is likely to be influenced by both Western leadership theories, models, approaches and styles and Buddhist leadership principles. Thus, this chapter lays the conceptual foundation for the study. It also highlights a significant research gap with regard to Buddhist-influenced leadership, leadership in an Asian context, and cross-cultural understandings of leadership.
Chapter 3: Academic leadership in higher education

3.1 Introduction

This chapter considers the nature of academic leadership in higher education. It presents a brief discussion on the characteristics of leadership in higher education, such as university autonomy, academic freedom, collegiality, institutional culture and the temporary nature of leadership. It is followed by a discussion on leadership of teaching and research, academic leadership competencies, and leadership development. Other aspects covered include women in academic leadership, leadership challenges in higher education contexts, and research gaps.

The following section presents a brief discussion of the nature academic leadership in higher education. The discussion considers the global view of leadership in higher education and includes views on higher education in Bhutan where applicable.

3.2 Academic leadership

Academic leadership is one special case of general leadership. It is the leadership that occurs in an academic setting where leaders strive to maximise values to stakeholders, such as students, staff, the community, government and funding agencies (Sathye, 2004). Academic leadership focuses on activities that pertain to teaching, learning, research and scholarship in order to enhance learning and produce new knowledge through practice and research (Middlehurst, Goreham, & Woodfield, 2009). As such, governments, communities and agencies look to leadership in higher education to bring about desired changes (Marshall, et al., 2011).

Like leadership in general, leadership in higher education is influenced by historical and cultural beliefs, assumptions, values, and perspectives (Middlehurst, 2008). Middlehurst notes that understanding of leadership is also influenced by prevailing socio-economic situations.
Furthermore, leadership in higher education is influenced by the way in which leadership is seen with regard to leadership as position, leadership as performance, leadership as practice and leadership as professional role model (Juntrasook, 2014). This connects to understandings of leadership as a process of influence to achieve the organisational goals (Hersey & Blanchard, 1988; Holander, 1978; Rost, 1991; Yukl, 2009).

The meaning of leadership in higher education has changed over time. In the past, it was understood as leadership of leaders, such as university Presidents and Vice Chancellors (Spendlove, 2007). However, in the last decade, the focus has shifted to leadership of a range of leaders such as Deans, Directors, Department Chairs and Programme Leaders (Blackmore, 2014; Eddy & VanDerLiden, 2006; Kezar, et al., 2006). Alimo-Metcalfe and Alban-Metcalfe (2006) call university Presidents and Vice Chancellors ‘distant’ leaders and other leaders who have day-to-day interaction with members ‘nearby’ or ‘close’ leaders as they are closer in terms of social distance.

An understanding of who are considered leaders in academia varies between countries. For instance, in the UK, those who are leaders are considered not only senior institutional leaders such as Vice Chancellors and Deans, but all levels of leaders, such as Department heads and programme coordinators involved in the functioning of higher education (Juntrasook, 2014; Macfarlane, 2014). On the other hand, the American, and most Australian literature tend to associate leadership with formally appointed posts (Evans, 2014). However, presently, leaders are generally seen as individuals who work for institutions by sharing power and collaborating with others. In this way, there is a shift of power from directive to mutual influence processes – in which leaders affect followers and followers affect leaders. However, as suggested above, the
influence process is affected by contextual conditions such as the history and culture of the institution (Kezar, et al., 2006).

Effective academic leadership practices are necessary to stay competitive in the midst of constant change (Drew, 2010; van Ameijde, Nelson, & van Meurs, 2009). Thus, higher education institutions (HEIs) are often encouraged to adopt leadership principles from the private sector and the business sector (McDaniel, 1996; Mora, 2001; Spendlove, 2007; Wheatley, 1996). A few of the principles of private and business sectors include effective and efficient student service, new educational markets, lower cost, shorter programme development time and virtual universities (Middlehurst, 1999). HEIs are also encouraged to develop links and collaborate with other agencies. However, the current trend seems to be a movement from collegial to a more managerial type of leadership (O’Conner, Carvalho, & White, 2014; Quinlan, 2014). Such variations in leadership at higher education demand more research which, presently, is very limited (Bryman, 2007a; Middlehurst, et al., 2009).

3.3 Characteristics of leadership in higher education

The nature of leadership in higher education is different from that of leadership in other organisations (Ramsden, 1998). At the institutional level, leadership is associated with its relationship with or autonomy from the state. Leaders in higher education need to promote the academic freedom of members, lead through collegiality (Harrison & Brodeth, 1999), and keep in touch with academic activities such as teaching and research (Spendlove, 2007). Leaders must acknowledge that they are functioning in organisations where generally, compared to other organisations, more autonomy is enjoyed; at the same time, leaders’ tasks are multiple, such as leading teaching and researching and administrative work. A brief discussion on each of the closely related characteristics of higher education is provided below.
3.3.1 University autonomy

At the higher education institution level, leadership is affected by the degree of dependency of universities on the state or agencies with which they connect (Sufian & Wong, 2014). Autonomy allows universities the freedom to perform the tasks of offering academic programmes and doing research in the ways they see appropriate. University autonomy is to the universities what academic freedom is to the academics (Thorens, 1998). In this sense, university autonomy is a precondition to academic freedom. At universities with more autonomy, leaders can provide more academic freedom to the members. However, there are arguments that university autonomy and academic freedom are distinctly different. It is possible that a university with autonomy could restrict the freedom of academics (Macintyre, 2010).

Higher education in the West has mostly enjoyed autonomy, except when the Liberal Nation-State model was applied during the Humboldtian and Napoleonic eras when universities were under the control of the state, and research and the training of officers were the main roles of the universities (Mora, 2001). Presently, universities in the West are largely autonomous, though not completely autonomous, because they have the mandate to function within the expectations and norms of the state or of the society they are located in (Thorens, 1998). Generally, it is the state that provides subsidies and research grants, and agencies and corporations that provide financial aid, without which universities’ existence is threatened (Mora, 2001; Thorens, 1998). Therefore, Western universities have roles to play in fulfilling national or societal expectations through teaching, research and other related services.

The state and society have created the universities; therefore, they would seem to have the responsibility to allow the universities to function with a certain degree of autonomy, without which teaching and research will be hindered. Lack of or limited autonomy would especially
impact research and research findings. If control is high, pursuing the truth through research and
disseminating findings for a wider benefit will be affected.

3.3.2 Academic freedom

Academic leadership in the West includes the promotion of academic freedom for the
right of academics to pursue knowledge uninfluenced by external bodies, but accountable only to
a community of scholars (Ramsden, 1998; Robinson & Moulton, 2002). Thus, academic leaders
allow for the individual discretion of academics in higher education to teach and research in the
ways they think best and to disseminate their ideas and new-found knowledge to a wider
audience (Thorens, 1998). In this sense, academic freedom is the pursuit of knowledge by
academics at higher education institutions through open inquiry that builds on personal rights
and freedom of speech and expression (Macintyre, 2010). Academic freedom includes allowing
for the independent thought, creativity and autonomy that academics need for knowledge
creation, enhancement and dissemination (Spendlove, 2007). Specifically, academic freedom is
the freedom to conduct and publish research works, to speak, and to teach subjects in a scholarly
way without fear of interference and penalty (Macintyre, 2010).

In sum, academic freedom, espoused by American Association of University Professors
(AAUP) in 1915, has many advantages. First, the protection of academic freedom gives
academics the confidence to initiate enquiry into truths. Second, it enables academics to respect
ideas that may be unpopular and controversial or that have no immediate use, but which may
prove useful in the future. Third, academic freedom enhances human welfare through the
discovery and propagation of new knowledge (Robinson & Moulton, 2002). Therefore, academic
freedom provides respect and protection for varying kinds of knowledge and truths that may
have immediate or distant use.
However, academics have never gained absolute academic freedom, and it is still contested. States and societies do not easily accept the freedom of academics, especially when the knowledge academics propagate is radical and not in accordance with established norms and expectations. There are examples of the state interfering with the knowledge that academics and philosophers propagated. For instance, Socrates was put to death on accusation of corrupting youths, Galileo was given life imprisonment for supporting the Copernican view of the Solar system, and Descartes suppressed his writing in the fear of similar troubles (Thorens, 1998). A recent example is the persecution of Ward Churchill, a professor and author at University of Colorado Boulder (Falk, 2007). The university ordered an investigation following his publication arguing that September 11 attack was a consequence of the US government’s foreign policy.

3.3.3 Collegiality

Collegiality is one of the main characteristics that differentiates leadership in higher education from leadership in other organisations (Bryman & Lilley, 2009; Kligyte & Barrie, 2014). Leaders in higher education are expected to lead faculty members collegially, taking the role of encouraging and facilitating individual and group achievement, articulating the organisation’s goals and enhancing democratic decision-making process (Middlehurst, 1993). Here, leaders are not seen to be at the top of the hierarchy but as first among equals, as members see that the leaders embody the group’s aspirations and success.

Collegiality is related to academic freedom in that it pertains to shared decision-making and a sense of community and ownership (Ramsden, 1998). As in academic freedom, collegiality enables primacy of knowledge and supports the development of ideas as the main purpose of academia (Kligyte & Barrie, 2014), and supports democratic participation (Middlehurst, 1993). However, collegiality in higher education does not necessarily pertain to creating a harmonious
environment for members to construct and share knowledge, but can in fact include fierce debate and constructive criticism, in which disagreements strengthen knowledge (Joyce & O'Boyle, 2013; Kligyte & Barrie, 2014). Collegiality is working respectfully with mutual support, consensus decision-making, and discussion with colleagues aimed at fulfilling the common goals as opposed to a bureaucratic controlling environment (Joyce & O'Boyle, 2013).

Collegiality aligns with a few leadership theories, models, approaches and styles, while it contradicts others. Collegiality conforms with the Democratic approach of the Tannenbaum and Schmidt model (1973) in which leaders seek consensus besides providing freedom to members. It also has elements of the Relational leadership model, which emphasises understanding members and their views for effective leadership (Uhl-Bein, 2006). However, collegiality contrasts with the autocratic end of the Tannenbaum-Schmidt model and the transactional component of the Full-range leadership model.

3.3.4 Institutional culture

Institutional culture plays an important role in determining the nature of leadership operating in higher education. It is a pattern of shared basic assumptions in a group that facilitates external adaptation and internal integration, and that has worked well enough to be considered valid, and thus can be shared with members as a desired way to think and behave (Schein, 2004). Shared assumptions can determine how members think and behave and are often passed on to new members.

Institutional culture unites members and provides synergy. Culture is also an aspect that distinguishes one institution from others through its deep-seated values (Dimmock & Walker, 2005). It is argued that institutional culture, as a central factor, can provide stability and a sense
of continuity of the life of higher education institutions (Maassen, 1996). Additionally, irrespective of whether or not organisational culture aligns with the culture of the society in which the organisation is located, it still reinforces unity and a common system of work at the organisation (Dimmock & Walker, 2005). Higher education institutions share certain elements of institutional culture. These include university autonomy, academic freedom, and collegiality.

3.3.5 Temporary nature of leadership

Academic leadership is often temporary (Gonzalez, 2011; Walseth, 2009). This directly affects the leaders’ relationship with faculty members and their role of teaching. Academic leaders are aware that their leadership must be highly collegial, as they often have to come back as faculty members once their term is over. This further requires them to lead as well as keep in touch with teaching and research (Rowley & Sherman, 2003).

Summary

This section started with a brief discussion of how leadership in higher education has changed over the years. Ownership has expanded from Presidents and Vice Chancellors of universities as leaders to include Deans, Department Heads and anyone who holds some kind of leadership position. Leaders at all levels contribute towards fulfilling the universities’ goals and development. The section also discussed characteristics of higher education associated with leadership, such as university autonomy, academic freedom, collegiality, institutional culture and the temporary nature of academic leadership. The next section discusses leadership of teaching and leadership of research.
3.4. Leadership of learning and teaching and leadership of research

Leadership of learning and teaching and leadership of research and scholarship are primary roles of leaders in higher education. Leaders’ active engagement in the two roles enables them to provide effective leadership support. However, some leaders have purely administrative roles and do not teach or engage in research (Spendlove, 2007). It has been argued that the two roles of leading learning and teaching and leading research are closely linked. Academic leaders’ teaching benefits students more when their subject content and teaching methods are informed by research findings (McInnis, Ramsden, & Maconachie, 2012). On the other hand, some believe that leading learning and teaching and leading research are two separate roles, and they find it difficult to balance their effort for the two roles (Gmelch, Wolverson, Wolverson, & Sarros, 1999; Spendlove, 2007).

3.4.1 Leadership of learning and teaching

The literature on academic leadership conveys that the overall purpose of leading learning and teaching is to enhance student learning (de la Harpe & Mason, 2014; Marshall, et al., 2011; Quinlan, 2014). It is suggested that academic leaders attempt to enhance students’ learning in the three overarching ways: first, through establishing a direction or a vision for learning and teaching; second, through communicating the vision so that stakeholders align themselves; and third, motivating and inspiring stakeholders to participate and contribute to realising the vision (Marshall, et al., 2011).

Related to these overarching ways are some practical means to lead learning and teaching. First, it is necessary that academic leaders create a conducive atmosphere that facilitates the academic work of members by providing for personal and professional development (Sathye, 2004), making resources available to the members, and acknowledging
and valuing the teaching that members do (Marshall, et al., 2011). Second, academic leaders need to be honest, collegial, enabling, and competent so that they inspire members to teach better (Ramsden, 1998). Third, academic leaders need to role model learning and teaching. Academic leaders need to be life-long learners and do some hours of classroom teaching to update various pedagogical skills and to acquire new knowledge (Sathye, 2004). This will also enable leaders to provide appropriate support to the enhancement of faculty members’ teaching.

3.4.2 Leadership of research

Leadership of research involves leaders in influencing research-related behaviour, attitude and intellectual capacity of the members (Evans, 2014). Leaders, with their interest and skills in research, can influence members to engage in research to bring about personal and professional development of the members as well as the image of their universities. Research-intensive universities in developed countries consider research and leadership of research as an activity to which research leaders must be committed. It is the effective leadership of research and intensity of research activities that determine universities’ income, academic performance, research output and reputation.

However, leadership of research suffers from “attention deficit” (Evans, 2014, p. 47) and is “a largely ill-defined and under-recognised sphere of influence in higher education” (Debowski, 2010, p. 213). Scarcity of materials on leadership of research is also evident in the limited references made in this section. Limited understanding on the leadership of research leaves research leaders with no clear idea or policy to guide their leadership task other than to base it on their common sense and experiential intuition (Debowski, 2010; Evans, 2014).
Leadership of research is impacted by many factors and assumptions. Some of the factors include lack of research knowledge, lack of skills and passion, lack of resources, and lack of emphasis on research leadership as a role. There is a common misconception that doctoral programmes train candidates for research leadership (Debowski, 2010).

However, studies suggest that leaders with research knowledge and skills have better chances of influencing their members. The members who look forward to engaging in research believe that leaders with research backgrounds can help with aspects of research such as designing research, data analysis, writing grant applications, and writing for publication (Evans, 2012). At the same time, leaders with a research background can provide accurate and quality mentoring to the members at various stages of research work.

Research leaders require a unique set of competencies (Debowski, 2010). First, they need to be actively involved in researching and maintaining a good track record of publications. Second, research leaders need to provide vision and guide members towards the vision. Third, in the process of leadership they need to aim to groom members as researchers and research leaders. Fourth, they need to be strategic and intelligent in their leadership, considering the variety of the members in terms of ability (talented as well as underperformers and difficult personalities), maintaining group dynamics, and carefully selecting members for research tasks. Fifth, they need to collaborate with other faculties at the university as well as with agencies outside the university. And last, research leaders must aim for balance to avoid overburdening members and setting a very high performance benchmark along with insisting on perfectionism (Debowski, 2010).
3.5 Leadership competencies in higher education

Leaders in higher education institutions need key competencies, such as academic credibility, experience, people skills, trustworthiness and building a democratic culture. Academic credibility generally means that the leaders need to be actively involved in academic activities such as teaching and researching alongside leading (Spendlove, 2007). Academic credibility is an important component of leadership. However, the leadership role is increasingly seen as technical rather than academic, and leaders’ disengagement from academic activities such as teaching and research often gives rise to disenchantment among members in higher education (Blackmore, 2014).

The experience of working as faculty members and leaders in a university setting plays an important role in academic leadership. Some leaders, despite their leadership training, find it difficult and puzzling to lead if they do not have the previous experience of working in an academic setting. They feel that they are “talking different languages half the time” (Spendlove, 2007, p. 413). Leaders without relevant leadership and teaching experience, such as a Research Dean without a doctorate, are seen to have a narrower understanding of leadership compared to their experienced and qualified academic counterparts (Macfarlane, 2014).

People skills are another competency that academic leaders need to develop. People skills are the skills that allow leaders to effectively work with and through faculty members in order to achieve organisational goals. People skills are developed via team building and effective communication (Drew, 2010). However, team building is a challenge at times, as academics are highly individualistic and do not see the need for corporate effort (Middlehurst, 1993). Leaders need people skills such as negotiation, collaboration and motivation. People skills emphasise the human side of leadership (Drew, et al., 2008).
Trustworthiness is an important competency of academic leadership. Being thoroughly honest, distributing resources and opportunities fairly, and maintaining positive relationships with peers and subordinates enhance trust in an academic leader (Rowley & Sherman, 2003). Rowley and Sherman argue that trust cannot be demanded but must be earned. Leaders can become more effective by placing trust in faculty members and by establishing common ground to resolve differences. Trust occupies an important place in theories and approaches such as in the Democratic style of Behavioural leadership theory (Tannenbaum & Schmidt, 1973), in the Delegating style of Situational leadership theory (Hersey, et al., 1996), and in the Inclusive and Empowering styles of Relational leadership (Uhl-Bein, 2006).

Higher education institutions often encourage their leaders to cultivate a democratic culture, for example through involving academic staff in making decisions that affect them and their profession (Joyce & O'Boyle, 2013). The promotion of cooperative or participative decision-making is a key leadership factor for effective academic leadership (Yukl, 2002). Encouraging participation and being open to suggestions are also ways for leaders to maintain the morale of academics, who often associate this kind of participation with their autonomy, that is, their responsibility to their work, and academic freedom (Bryman, 2007b).

### 3.6 Academic leadership development

Academic leadership development is providing training to academic leaders or academics in order to expand their collective capacity to be effective in their leadership (Spendlove, 2007). Leadership development generally includes members of an organisation who do not hold formal leadership positions, and its aim is to face the unforeseen future challenges of the organisation (Day, 2001). In higher education institutions, the need to provide adequate and appropriate leadership development programmes extends to incumbent leaders as well as to new
leaders. However, emphasis should be on leadership development that enhances the social capital of individual members as leaders (Day, 2001).

Leadership development can happen through formal leadership development programmes and through mentoring and grooming. In the recent past, universities began to seriously consider the importance of leadership development (Macfarlane, 2014), because leaving the leaders to chance and personal leadership experience could present unnecessary risk to the leaders and institution (Walseth, 2009). However, the trend is that usually leaders with formal leadership positions are invited to participate in leadership training (Macfarlane, 2014).

Grooming leaders is one of the preferred succession plans to develop leaders in higher education. Leaders and faculty members can be given leadership training through supervision and guidance as they lead at lower leadership positions. Grooming leaders from one’s own group provides a leadership opportunity to the leaders and faculty members who have an inner idea of the university’s long-term plans and interests (Gonzalez, 2011). Moreover, it facilitates a smoother transition back to being faculty members once the leadership term is completed.

Though leadership development is critical for effective leadership, very few leaders appear to receive formal leadership training before and after their appointment as leaders (Inman, 2009). Most leaders learn to lead either through their own experience or by observing other leaders.

3.7 Women in academic leadership

Women are generally under-represented in academic leadership. Leadership, in general, is stereotypically viewed as masculine (Yukl, 2002), and to some degree, leadership in higher education is still associated with males (Aiston, 2014). Aiston (2014) points out that leadership is
embedded with assumptions that women lack leadership skills and competencies. Additionally, there exists bias that leaders are seen as “white, Anglo-Saxon males” (Middlehurst, 2008, p. 325) who are “gatekeepers” to career progression and decision-making processes (Aiston, 2014). Research studies on women in leadership reveal the recurrent theme of underrepresentation of women in academic leadership at higher education (Acker, 2014; Aiston, 2014; Morley, 2014; Northouse, 2013).

Underrepresentation of women in higher education senior leadership has historical roots. In the 1930s, in the U. S. female faculty membership was as low as 28 per cent (Gerdes, 2011). However, the 1970s saw a rise in female faculty members and leaders. The rise is attributed to factors such legislation enacting a number of initiatives to protect women against discrimination, the rise of feminist activists, and the introduction of women’s study programmes in higher education institutions (Adair, 2002; Snyder & Dillow, 2010).

Underrepresentation of female leaders in higher education institutions globally is well documented (Acker, 2014; Aiston, 2014; Blackmore, 2014; Morley, 2014). However, the issue is even more pronounced in Asia (Aiston, 2014), where leadership is characterised by paternalism and power distance (Arvey, et al., 2015). There are a number of reasons for this. First, the problem described as the double day, or the dual roles entailed in work at the office and family obligations, poses a hindrance and challenge to women leaders’ access to highly coveted positions in higher education (Aiston, 2014; Luke, 2000).

Second, there are certain cultural inhibitions to women’s leadership. Women often experience the glass ceiling, the invisible and impassable barrier (Northouse, 2013), while men ride the glass escalator to top leadership. Further, Asian cultures espouse women as “dutiful
wives, mother and homemakers” (Aiston, 2014, p. 60). Moreover, in contrast to leadership competencies such as academic credibility and trust, women’s conduct is viewed as subdued, quiet and withdrawn. On the other hand, if women exhibit leadership attributes such as ambition, aggression, independence and self-confidence, they are branded as ‘difficult’ or ‘unfeminine’ (Aiston, 2014).

Despite many similarities, the literature identifies differences between the perceived leadership styles of men and women. Female leadership is more effective in keeping group members together and in intra-group leadership as women feel more comfortable interacting with the members (Peus, et al., 2015) and possess natural sensitivity to the members, and therefore follow a more nurturing leadership approach (DuBrin, et al., 2006). On the other hand, male leadership is preferred for inter-group activities and tends to incline towards a more Autocratic approach or militaristic command and control leadership (van Vugt & Spisak, 2008). This suggests that female leadership is more effective in peaceful times and male leadership during turbulent times and chaos. However, there are arguments against the points made. Many believe that female leaders can also practise task oriented styles such as command and control and can be hostile and vindictive, while at the same time male leaders can also be relationally oriented (DuBrin, et al., 2006).

**3.8 Challenges facing academic leadership**

Higher education institutions face a distinct set of leadership challenges. Leaders must have the flexibility to operate in both administrative and academic settings, and to interact with a wide range of people, including students and faculty members (Rowley & Sherman, 2003). Some of the specific challenges include leaders’ need to balance the roles of teaching, leading,
administration and research that arise as a result of the contemporary corporate nature of institutions, limited resources, and constant change within higher education and their institutions.

3.8.1 Balance of roles

Academic leaders often find it difficult to maintain a balance between teaching and research (Drew, 2010; Harrison & Brodeth, 1999). In academia, leadership and research often come as additional responsibilities to teaching duties. Handling a variety of responsibilities may have advantages, but at the same time, mixing roles can bring about confusion, and leaders can find it hard to balance the roles (Rowley & Sherman, 2003; Spendlove, 2007).

One of the challenges of academic leaders has always been how to strike work-family balance, given their professional demands, such as teaching and research (Spendlove, 2007). Foreseeing this challenge, and need to deal with difficult members are some of the reasons why many young faculty members do not come forward to take leadership roles (Blackmore, 2014; Bryman & Lilley, 2009). Many leaders, especially women, find the multiple roles overwhelming (Blackmore, 2014). The difficulty in striking a balance between work and personal and family life, combined with other factors, such as job satisfaction, favourable conditions and preferred locations, result in many leaders and faculty members resigning and looking for jobs that provide more favourable conditions (Blackmore, 2014; Noor, 2011; Pocock, 2011).

3.8.2 Corporatisation

The corporatisation of HEIs poses challenges for leaders as well as for academic staff. Faculty members are often caught between the two worlds: academic and business. As a result they are bogged down with management and leadership related tasks even if they do not have formally designated leadership roles. Similarly, it is a challenge for universities to maintain scholarship and, at the same time, operate as a successful corporation (Blackmore, 2014;
Harrison & Brodeth, 1999; Quinlan, 2014). Leaders and faculty members are faced with the challenge to strike a balance by avoiding the excesses of corporatism and maintaining academic rigour through collegiality and continuous improvement (Harrison & Brodeth, 1999).

3.8.3 Limited resources

The need for HEIs to compete for dwindling and limited resources can have adverse impacts on academic leadership (Drew, 2010; Rowley & Sherman, 2003). Limited resources affect research as well as quality teaching, and make it difficult to recruit and retain capable people. Another factor is the amount of time taken to gain funds as a result of bureaucracy and paper-work.

3.8.4 Constant change

Another challenge facing academic leaders is that HEIs are in states of constant change (O'Conner, et al., 2014). Most academic leaders aim to effect change so that their organisation achieves something better or achieves a greater height than where it stands now. The changes in ideas, economy, governments, ideologies, culture and technology require academic leaders to play an important role. The ever-changing nature of HIEs relates to the Buddhist notion or impermanence or that the world is in a state of constant change (Rarick, 2008; van den Muyzenberg, 2011).

3.9 Chapter summary

This chapter examined academic leadership and emphasised the interconnections between leadership of learning and teaching and leadership of research and scholarship. The literature shows that the meaning of academic leadership has changed over time. Recently, emphasis has shifted from the leadership of executive leaders such as university Presidents and Vice Chancellors to other levels of leadership positions such as Deans, Directors, and
Department Chairs. Meanwhile, leadership has become more democratic and distributive, and academic leaders tend to work by sharing power and collaborating with others, rather than in the directive manner of the past.

The key finding of this literature review is that leadership in HEIs differs in some ways from leadership at other organisations. Leadership at HEIs has distinctive features, such as university autonomy, academic freedom, collegiality, and temporary leadership positions.

Two of the major roles of leadership at HEIs concern learning and teaching, and research and scholarship. While some authors agree that the two roles are related, others argue that they are separate and unrelated. However, both the roles have not received adequate attention compared to leadership of higher education in general (de la Harpe & Mason, 2014; Debowski, 2010; Evans, 2014; Quinlan, 2014)

Academic leaders need a set of competencies – such as knowledge and experience, people skills and trust – to be effective in their leadership (Spendlove, 2007). Beside these competencies, leaders need to understand the strengths and weaknesses of the organisation and consider the organisational culture and members before deciding their leadership approach. Leaders need to be strategic in choosing a leadership approach or style that produces the maximum impact towards achieving organisational goals.

Leadership development is an area that is generally neglected. Leaders are appointed, but often with little or no adequate leadership training. They are generally left to their own experiences. This results in making mistakes or learning leadership the hard way. It is, therefore, important that leadership succession plans are in place, and potential leaders are groomed in advance so that there is a ready replacement for vacant leadership position. Hiring leaders from
outside the organisation often presents more risk than appointing leaders from within who have knowledge of the institutional culture.

There is an increasing number of females in leadership positions in higher education. However, currently, females are still underrepresented in academic leadership. The case is more severe in Asia where women are expected to take on submissive roles (Aiston, 2014). Other inherent challenges for females aspiring to leadership include the barriers of the double day and the glass ceiling.

Leadership in higher education faces a number of challenges. First is for leaders to maintain balance amidst a multiplicity of roles. Mixing these roles breeds confusion and a difficulty in balancing time and effort. It further leads to difficulty in maintaining work-life balance. These challenges discourage potential faculty members from taking up leadership roles (Blackmore, 2014). It is even more challenging for women leaders who are often responsible for domestic and family-related matters.

The corporate status of higher education, limited resources and constant change are other challenges. In academic leadership it is sometimes difficult to maintain academic excellence as well as remain successful in a corporate environment. Dwindling resources also affect effective leadership of teaching and research.

3.10 Research gaps

Chapter 2 identified research gaps associated with the lack of understanding of leadership in Asian contexts, Buddhist contexts, and the Bhutanese context. Asia, in general, remains as an unchartered and unexplored territory in terms of leadership studies, yet provides a fertile and
promising avenue to enhance cross-cultural understanding of leadership (Arvey, et al., 2015).

This chapter has identified significant gaps regarding the leadership development needs in higher education. Another gap is lack of adequate academic leadership studies in general and leadership of learning and teaching in particular.

The next chapter considers the research methodology adopted to address the gaps identified by the literature review in this study. It presents a detailed discussion on the research design, data collection, data analysis, the research site and research participants, as well as the trustworthiness of the study, ethical considerations, and limitations to the study. Included in the chapter is a brief report on the pilot test conducted prior to the collection of data for this study and its impact on this study.
Chapter 4: Methodology

4.1 Introduction

For this research, I adopted an interpretivist paradigm and qualitative case study method to explore the research question “What is the nature of academic leadership at the Royal University of Bhutan Colleges?” The chapter is in three parts. First, it presents the research approach and explains the underlying interpretivist paradigm, its qualitative nature and the case study method. Second, it reports the design of this case study, the participants and their recruitment, data collection and analysis methods, trustworthiness, ethical considerations, and limitations. Third, it outlines the completed pilot study including its methodology, the outcomes, and its implications for the main study.

4.2 Research paradigm

A research paradigm is a set of basic beliefs or assumptions that the researcher brings to the research project (Creswell, 2007; Denzin & Lincoln, 2003a). This study is underpinned by an interpretivist paradigm. Interpretivism focuses on individuals’ interpretation of the world and their understanding of human behaviour (Bryman, 2008). It holds that there is no single view of the world; rather, people interpret the world in widely different fashions (Sheppard, 2006). They produce and reproduce the meaning of the world as a part of their everyday activities (Blaikie, 2004). Therefore, the goal of the interpretivist researcher is to develop an understanding of this meaning (Denzin & Lincoln, 2008; Neuman, 2006). To understand this subjective meaning, the interpretivist researcher considers participants’ perspectives and co-creates subjective knowledge (Denzin & Lincoln, 2003b).
Interpretivism has three layers. First, the understanding of the world is based on how the participants perceive it. Second, the researcher brings in his or her interpretation of the participants’ perceptions, and third, the reader interprets what has been written by the researcher (Creswell, 2007). Hence, leaders at the three Colleges of RUB might see leadership differently from the way faculty members and the researcher see it as a result of their beliefs, education, and the culture in which they live. Thus, as a researcher following an interpretivist paradigm, my role is to draw together the various perspectives of the leaders and the faculty members of the Colleges and build them into a case study which presents the nature of leadership in the Bhutanese higher education context.

Interpretivism is sometimes criticised for relying too much on the subjective views of individuals (Blaikie, 2004). Interpretivists are challenged that there can be much more to reality than is expressed in the language of individuals. However, Simons (2009) argues that the issue of subjectivity is one that cannot be avoided whichever methods one adopts, though it is more visible in qualitative studies. Moreover, she asserts this very weakness of subjectivity is the beauty and strength of qualitative design that follows interpretivism, as it attempts to gain insight into and understanding of lives that are bound by individual subjective perspectives.

This study consolidates individual subjective knowledge and seeks common ground for the multiple viewpoints of leader – such as Directors, Deans, Programme Leaders and Department Heads – and faculty members. In this study, I collected and analysed the views of the leaders and the faculty members on academic leadership at the Colleges as they see and understand it. Following a discussion of this study, I present my understanding of their subjective views.
4.3 Qualitative research

Qualitative research is an umbrella term for a wide variety of methods for research in a natural or real life setting (Payne & Payne, 2004; Saldana, 2011). It is used to study and understand human experiences and the meanings people attach to their experiences about a particular event or context (Polkinghorne, 2010). Qualitative research emphasises interpreting phenomena in terms of the meaning people bring to the phenomena or issues under study (Denzin & Lincoln, 2005). Similarly, this study intended to understand the leaders’ and the faculty members’ experiences of academic leadership at RUB Colleges.

4.3.1 Case study method

For this research, I employed a qualitative case study method because it enables exploration of a case or cases over time through detailed, in-depth data collection, analysis and interpretation (Creswell, 2007). It allowed me to conduct a holistic investigation that uncovered the “particularity and complexity of a single case” (Stake, 1995, p. xi). In other words, I took advantage of the case study’s ability to reveal multiple perspectives and present a unique case (Simons, 2009).

This case study explored leadership in higher education in Bhutan. The case is the Royal University of Bhutan and the units of analysis are the three selected Colleges of RUB. The three units were strategically selected to be examples, rather than samples (Payne & Payne, 2004; Stake, 1995). This means that the three Colleges are examples of any college in the Bhutanese context with a corporate status. They do not necessarily represent the other five Colleges as would have been the case in choosing the Colleges as samples.

This is an instrumental case study (Stake, 1995) as it seeks to understand (Simons, 2009) the nature of academic leadership. Insights arising from this study address the knowledge
gap about academic leadership in a non-Western context by revealing the nature of academic leadership at three Colleges of RUB and the role that culture plays in determining leadership approaches (House, et al., 2004). Thus, it enhances cross-cultural understanding of academic leadership.

An important characteristic of the case study method is that the investigator may not have any influence over the issue being investigated (Simons, 2009; Yin, 2009). Stake (1995) uses the term “noninterventive” (p.12) to explain this phenomenon. As a researcher, I did not have control over leadership at the three Colleges. Being outside the leadership of the three Colleges, I was able to consider the perspectives of the interview participants to gain insight into the nature of academic leadership. My non-involvement in the leadership process at the Colleges gave me the opportunity to focus on interviewing leaders and faculty members in a more detached way. The study would have possibly yielded different findings if I were involved in the process of leadership at the Colleges. Although I am a faculty member at a RUB College, the college I work at is not one of the three Colleges in this study. The three Colleges are geographically far away from the College where I work, and these Colleges offer distinctively different programmes/courses. Therefore, I consider myself someone with no influence over academic leadership at the three Colleges in this case study.

For this research, the case study approach seemed more suitable than other methods such as narrative research, ethnography, and grounded theory, which would have required me to be embedded in the research context and collect data over a long period of time. Such an arrangement was not feasible since I was an academic teacher at my College and simultaneously a researcher at an Australian university collecting data from the three Colleges, which are
geographically far apart. I did not have time for multiple stages of data collection and analysis (Creswell, 2009).

In this study, I adopted the case study design as espoused by Yin (2009), who contends that there are four types of case study research design as shown in Figure 4.1. They are single-case design (holistic), single-case design (embedded), multiple-case design (holistic), and multiple-case design (embedded). Of the four types, this study used single-case design (holistic).

As Figure 4.2 shows, in this study the context was higher education in Bhutan, the single case was the Royal University of Bhutan, and the embedded units of analysis were the three Colleges.
(College 1, College 2 and College 3) of RUB. The three Colleges were considered as a single holistic case.

Figure 4.2. Single-case design (holistic: three Colleges of RUB)

This single case study (holistic) design enabled me to gain a varied range of data across three quite distinct research sites (Shenton, 2004). Analysing perspectives of the participants from three different Colleges enabled me to compare them and see how the colleges are affected by local conditions (Miles, Huberman, & Saldana, 2014), thereby enabling more diverse findings and explanations. By adopting a single case study approach, I was able to conceal the identity of the Colleges and the participants.

The three research sites and participants were strategically selected (Gillham, 2000). I chose College 1 as it offered a greater number of programmes compared to other Colleges under
Moreover, most of the leaders and faculty members have a Master’s degree and were experienced in teaching.

I chose College 2 to gain insight into a possible cultural influence on leadership as the College emphasises Buddhist philosophy and culture. I expected that leaders and faculty members, with their background in the Buddhist philosophy and culture, would provide different perspectives into academic leadership.

I chose College 3 as the College exhibited diversity in leaders and faculty members. It had many expatriate faculty members in addition to Bhutanese faculty members. Moreover, most of the leaders and Bhutanese faculty members of the College were younger than faculty members of the other two colleges. The study intended to include younger leaders’ and faculty members’ perspectives on academic leadership and their experience of working in a multicultural setting.

The three Colleges also varied in their age. One of the Colleges was established over 25 years ago while one of the Colleges was recently relocated, and the third College was established a few years ago. I believed that the varied longevity of the Colleges would have some bearing on the resources and institutional culture at the Colleges, which would in turn impact on leadership at the Colleges.

4.3.2 Strengths and limitations of case study

One of the benefits of case study research is that it enables an in-depth study of an issue. This study employed semi-structured interviews, which enabled me to explore the leaders’ and the faculty members’ perspectives of leadership at the three Colleges.
Nevertheless, case study design has limitations. Case study is viewed by some as an inferior method compared to other research designs (Simons, 2009; Walshe, 2011; Yin, 2009). It is sometimes argued that since case study findings are derived from only one case or a few cases, transferability of the findings is diminished (Anderson, 2004). However, Stake (1995) observes, “the real business of case study is particularisation, not generalisation” (p.8). In this view, generalisation is not the purpose of case study; rather, case study method is employed to gain better understanding of a particular issue (Simons, 2009; Stake, 1995; Yin, 2009). Thus, case study design enabled in-depth understanding of academic leadership in the previously under-researched context of higher education in Bhutan.

Another criticism is that selection of multiple cases dilutes the overall analysis (Creswell, 2007). However, in this study, the issue is mitigated by focussing on a single holistic case. Case study design is also criticised on the ground that collecting data using multiple tools can prove to be time consuming and a source of confusion if the data are not carefully managed and systematically analysed (Walshe, 2011). However, as this thesis indicates, data collection involved only one method, and I was meticulous and systematic in carrying out the whole process of research design, data collection, data analysis and reporting the findings of the study.

4.4 Research site

The sites for this research were three Colleges of the Royal University of Bhutan. The three Colleges studied differ in their area of specialisation, the programmes they offer, their demography and their year of establishment. The three Colleges also vary in number and composition of faculty members and number of students.
4.5 Research participants

As shown in Table 4.1 below, a total of 16 leaders and eight faculty members participated in the interviews. Eight leaders and three faculty members participated from College 1, three leaders and three faculty members from College 2 and five leaders and two faculty members from College 3. Out of the 24 participants, 19 were men and five were women. The lesser number of women leaders and faculty members reflects a gender imbalance at the Colleges.

Table 4.1
Number of Interview Participants from the Three RUB Colleges

<table>
<thead>
<tr>
<th>Colleges</th>
<th>Leaders</th>
<th>Faculty members</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Men</td>
</tr>
<tr>
<td>College 1</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>College 2</td>
<td>3</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>College 3</td>
<td>5</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Sub-total</td>
<td>14</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

A total of 16 leaders participated in the interview. There were eight leaders from College 1, three from College 2 and five from College 3. Their various positions are shown in Table 4.2 below.

Table 4.2
Leadership Positions of the Interview Participants

<table>
<thead>
<tr>
<th>Colleges</th>
<th>Directors</th>
<th>Deans</th>
<th>Programme Leaders</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>College 1</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>College 2</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>College 3</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>8</td>
<td>7</td>
<td>16</td>
</tr>
</tbody>
</table>
Among the leaders, one was top leader (Director) and the other 15 leaders were middle-level leaders (Deans, Programme leaders and Department Heads). The leaders also varied in terms of their leadership experience and qualifications. A few leaders were appointed recently and had less than a year’s leadership experience. Conversely, one of the leaders had 30 years of leadership experience. However, a majority of the leaders had five to ten years of leadership experience.

There was a similar variety among the faculty member interview participants. The faculty members were academics without formal leadership positions. By interviewing faculty members, I was able to explore their perspectives on academic leadership at the Colleges. Most faculty members had worked in the higher education setting for over five years, while two faculty members had less than four months teaching experience at the time of the interview. A few faculty member participants also had held leadership roles.

Interview participants varied in their qualifications. Most of the leader interviewees had completed their Master’s degree more than seven years ago, while a few leaders had completed the degree recently. Three of the leaders were doing their PhD degree. While most of the faculty members had a Master’s degree, two had recently completed their Bachelor’s degree. College 1 had the maximum leaders and faculty members with a Master’s degree and long experience of leadership and teaching, while College 2 and College 3 had younger mid-level leaders such as Deans and Programme Leaders, and faculty members. However, at College 3, both mid-level leaders and faculty members were in the age range of 28-35 years, while most of the expatriate faculty members were senior in terms of age, experience and qualifications.
This study focused on leadership at the College level (see figure 5.3), or the second level of leadership at the University (Figure 5.2). The second level includes Directors, Deans, Programme Leaders, and Department Heads who play an important role in providing an enabling environment for academic work and faculty members to ensure maximum academic achievement (Ramsden, 1998). I considered these leaders to be elite interviewees because they are the few people who hold important leadership roles in their College (Cohen, Manion, & Morrison, 2011; Gillham, 2000). Thus, I was able to explore their first-hand experience as leaders. Interviews with the eight faculty members enabled me to explore the experiences of those who were led. These alternative perspectives of leadership enriched and strengthened the case study.

4.6 Data collection

In conducting this study, I was mindful that data collection is an intensive process requiring systematic planning and collection. I followed Creswell’s (2012) recommended steps: identification of sites and participants, gaining permission for access, consideration of information that will answer the research question, designing instruments for data collection, and consideration of ethical issues. This was important that, as Stake (1995) observes, without careful planning there are chances of data collection being invalid. I ensured that proper planning led to collecting data that contributed to answering the research questions. Therefore, during the planning process, I constantly considered the research question in order to gain and analyse meaningful data that would contribute to insightful findings.

Data for this study were collected through semi-structured interviews with 16 leaders and eight faculty members using convenience sampling after acquiring ethical clearance from RUB and the respective Colleges. The interview duration varied from 36 minutes to 70 minutes. I also maintained field notes and memos to record significant points and ideas during and after
the interviews, and I noted day-to-day events at the Colleges relevant to the study. In addition, I also collected documents such as college strategic plans, minutes of meetings, memos, office orders and notifications. However, upon analysis, I found that due to their procedural nature, these documents did not contribute much in understanding the nature of leadership at the Colleges. Therefore, document analysis was not undertaken for this study.

4.5.1 Interviews

In conducting the interview, I aimed for interaction through conversation between myself as interviewer and the interviewees that would allow me to gather information and seek knowledge and understanding about leadership at RUB (Barlow, 2010; Berg, 2007). Following Kvale (2007), I see interview as a professional interaction that involves careful questioning and listening with the purpose of obtaining knowledge from the interviewees. I used semi-structured interviews as they can yield rich data (Anderson, 2004; Yin, 2009). During interviews, I encouraged participants to describe the academic world of RUB Colleges they live in and to express their opinions about leadership (Cohen, et al., 2011; Kvale, 2007). This approach enabled me as researcher to understand interviewees’ subjective experiences and attitudes (Peräkylä, 2008).

Semi-structured interviews had the benefit of offering freedom for the participants to speak without any imposed constraints as long as they spoke within the boundary of the interview topic. In addition to the pre-determined questions or the interview guide (Denzin & Lincoln, 2003a), I asked exploring questions (Seidman, 2006). I used open-ended exploring questions to support a guided conversation (Yin, 2009). The open-ended questions enabled interviewees to share their perspectives unrestrained (Creswell, 2012).
A list of interview questions, along with justifications, is provided at section 4.13. Besides these questions, I also asked follow-up probing questions whenever there was need for further explanation on the views shared. A few of the probing questions included: Can you elaborate what you mean by ‘tension between friends’? What do you mean when you say ‘ethical’? You mentioned there are some hiccups in the leadership. What are some of those hiccups? Do you think the way you lead is the most effective way at the College level? Can you elaborate on ‘situation’? How do you resolve issues during such times? Please share what you mean by ‘voluntarism’? Would there be any way to make it happen?

I followed recommended interviewing techniques, such as listening intently and talking less (Seidman, 2006; Stake, 1995). I guarded against asking leading questions and closed-ended questions that required interviewees to give a yes or no response. I also avoided interrupting interviewees while they were responding to the question posed. Instead, I kept note of the points that occurred during an interviewee’s talk and asked for clarification after the interviewee finished responding to the earlier question.

At the start of each interview, I explained the purpose of the research and the nature of the interviewee’s involvement. I gave them the Participant Information sheet (Appendix H) and I also verbally explained that their participation was voluntary, they could withdraw at any time without penalty and the data they gave would be treated confidentially. I then asked the interviewee to sign the participation Consent Form (Appendix F).

I conducted interviews in English as it is the language of instruction at the RUB Colleges and I ascertained that the interview participants were comfortable to give interviews in
English. I audio-recorded all interviews, and I took notes to protect against loss of information, to aid in transcription and to act as reference.

Transcribing interviews was advantageous for me as researcher, as it enhanced my engagement in the analysis. As I transcribed I started to see patterns and develop rough ideas of themes and findings. I transcribed 12 of the 24 interviews. However, I hired a transcriber to transcribe the rest as I experienced time pressure because I had to maintain my regular teaching commitments alongside the study.

I ensured that the professional transcriber understood QUT’s ethical requirements concerning transcription and gained the transcriber’s written consent (Appendix J). I cross-checked the transcriptions with the audio-recorded interviews to ensure accuracy.

Transcription enabled me to transform oral discourse into written discourse (Kvale, 2007). The transcriptions helped me in the efficient analysis of the data. For this study, we transcribed interviews verbatim. However, extraneous fillers and external distractions were ignored as they did not contribute to the analysis of participants’ views on leadership.

4.7 Data analysis

Data analysis was a process of making sense of the data (Cohen, et al., 2011; Creswell, 2009; Guest, MacQueen, & Namey, 2012; Stake, 1995). Once the data were collected, I analysed them carefully by organising and reducing the data to bring out meaning from them. I recognised that data analysis is like walking through a maze (Anderson, 2004), or compiling a jigsaw puzzle (Shenton, 2004). This process of examining and selecting pieces of information from the data enabled me to find answers to my research question.
There is no one correct way to analyse and present qualitative data (Cohen, et al., 2011). I followed the three-way process suggested by Miles and Huberman (1994) and Miles, et al, (2014). This involved data reduction, data display and conclusion drawing. Data reduction involved processes such as transforming the field notes, transcribing the recorded interview data and coding. Data reduction helped me to sort, focus and discard the data.

Data display enabled me to access and recognise aspects of the data that were relevant to the research questions. And in data display I wrote margin notes, further coded and collapsed codes, and looked for patterns and themes. In conclusion drawing, I analysed the data to see meaning embedded in the data. In the beginning, meaning and patterns were vague and random; however, with repeated and close examination I came to see themes more clearly and concretely.

However, I realised that data analysis does not happen in the three distinct steps. The process overlapped and interwove across all the three phases and beyond (Anderson, 2004; Denzin & Lincoln, 2003a). As Miles and Huberman (1994) suggest, I ensured that data analysis happened before, during and after data collection. Tentative themes started to appear even as I worked on the research context and literature. More themes appeared as I interviewed, transcribed interviews, and prepared the data for analysis. However, more detailed and systematic analysis was necessary after the data collection had been completed. I undertook continual reading and reflecting on the data to understand them and develop themes (Marshall & Rossman, 2006).

4.7.1 Thematic analysis

Despite the availability of many approaches to data analysis, I chose thematic analysis for this study. I saw thematic analysis as being more appropriate for an interpretivist
epistemological perspective. In this, I sought to interpret the subjective meanings the research participants held and to bring meaning to the research topic.

Thematic analysis is a way of ordering and synthesizing data (Ritchie, Spencer, & O'Corner, 2003). For this study, it involved identification, analysis and discussion of patterns of meaning (Braun & Clarke, 2008) that were both explicit and implicit (Guest, et al., 2012; Joffe, 2012). The cornerstone was the identification of themes. These themes were patterns of meaning in the data (Joffe, 2012) that resulted from assigning and grouping similar codes as certain ideas arose from the interview data (Bryman, 2008; Creswell, 2012). Themes were either phrases or sentences that described more subtle and tacit ideas in the data (Rossman & Rallis, 2003).

This study relied on the inductive approach to theme generation from the data. In preparation for analysing the data, I coded the interview transcripts that entailed pulling the data apart into smaller segments and assigning codes to them. I started with “lean coding” (Creswell, 2012, p. 244). Lean coding is assigning a few codes to the data to start with. I assigned 20 codes to the first transcript. However, codes expanded as I coded more transcripts. I assigned over 500 codes (350 codes for leaders’ transcripts and 168 for faculty members’ transcripts). Later, I collapsed these codes for the themes into categories as they emerged (Creswell, 2012). This helped in removing redundant codes. Looking for the patterns and emerging themes during the whole process of coding, enabled me to gain better insight into the participants’ understandings of the nature of academic leadership at the Colleges.

I carried out manual coding of the data despite the availability of computer software programmes to assist me in coding the data. I did it manually for three reasons. First, the size of my transcript was relatively small and manageable, that is, less than 500 pages (Creswell, 2012).
Interview transcripts of 16 leaders and eight faculty members came to 460 pages. Second, manual coding enabled me to immerse myself in the data. I read, reread, and looked for meaning in the segments of the transcripts. Manual coding enabled me to closely associate with the data. Third, this gave me hands-on experience of preparing data for analysis.

I maintained two separate codebooks, one for the leaders and the other for the faculty members. The codebooks had three columns: one each for codes, code content descriptions, and remarks. I also maintained memos on general thoughts and observations that occurred during interviews and in the process of reading and rereading the transcripts. These memos were general concepts that emerged by tying up pieces of data or codes into recognisable clusters (Miles, et al., 2014). I wrote nearly 40 memos during the two phases of data collection and preparation of data for analysis. These memos, in the form of my reflections, helped to synthesise and consolidate the data into higher level meanings (Miles, et al., 2014) (see Appendix K).

Following code development, I put similar codes into groups. First, I printed the leaders’ codes on pink papers and faculty members’ codes on yellow papers. I then cut all the codes along with code descriptions and pasted them on chart paper under various themes. Both the leaders’ codes and the faculty members’ codes were pasted under each of the themes that emerged. This enabled comparison of the leaders’ and the faculty members’ views on the themes (see Appendix M).

I used Descriptive codes and In Vivo codes. Descriptive codes allowed summarising or condensing the essence of parts of data (Creswell, 2012; Saldana, 2009). A few examples of the descriptive codes include research is hampered, initiatives to enhance research, teaching: a priority, fair opportunity, leadership is key, financial autonomy, trust, generational gap and so
on. By contrast, In Vivo codes enabled use of pertinent words and phrases from the data that captured the essence of the data segment. In Vivo codes included *work as a team, one to one interaction, conflict of interest, unofficially official, a serious mismatch* and so on (see Appendix L).

### 4.8 Evaluating qualitative inquiry

Qualitative research assumes its own set of evaluative measures to track and demonstrate research rigour. For this study, I applied Lincoln and Guba’s (1985) trustworthiness criteria for qualitative research in the place of positivist measures: *credibility* (in place of validity), *transferability* (in place of generalisability), *dependability* (in place of reliability), and *confirmability* (in place of objectivity). The study has been framed by my positionality as a researcher.

#### 4.8.1 Positionality

My positionality incorporates an acknowledgement of where I am positioned in relation to this research. I bring over 10 years of teaching experience at one of the member colleges under the Royal University of Bhutan. Even though I was born to Buddhist parents and live in a society governed by Buddhist values and ethics I have realised that I have lacked an explicit understanding of Buddhism. Exposure to Buddhist perspectives through undertaking this research has enabled me to reflect and understand the Buddhist view of leadership.

My exposure to Western culture through pursuing postgraduate studies in West and my interaction through reading and personal contacts enabled me to comprehend Western perspectives of leadership. In addition, my experience of leadership, such as head of department
and programme leaders at the college and principal in secondary schools has provided a point of reflection on leadership in the process of this study.

I had prior acquaintance with a few of the study participants while most of them were new to me. Though the participants and I worked under the same university, owing to the distributed campus and differing areas of specialisation, there was limited scope for familiarity other than brief encounter during events such as workshops, conferences and seminars. However, I believe this acquaintance did not unduly influence the way in which I engaged with participants in this study. For example, I used convenience sampling and participation was purely voluntary. There were instances when some leaders and faculty members I knew chose not to participate when approached. Below I explain further how I managed my insider status and subjectivity.

4.8.2 Trustworthiness

For research studies guided by an interpretivist paradigm, trustworthiness refers to a degree of trust one can place on the conclusions drawn (Guba & Lincoln, 1994). Having applied Guba and Lincoln’s set of criteria to assess the quality of this research, I propose it achieved an adequate level of trustworthiness. I triangulated views of the leaders and the faculty members, and my memos that noted the sense of leadership I experienced during data collection at the three Colleges. There is variety in the perspectives in the interview data collected from varying levels of leadership positions, such as Directors, Deans, and Programme Leaders, and faculty members, who included both young and experienced. Moreover, employment of an inductive approach to data analysis ensured that the points and issues discussed emerged from the data, therefore, it was fully supported by the data (Flick, 2007) and not imposed by myself as researcher or by theories. A discussion of each of the four trustworthiness criteria follows.
Credibility

Credibility refers to the accuracy and appropriateness of data and findings in a research study. Credibility also concerns accurate perceptions and the researcher’s portrayal of them (Bloomberg & Volpe, 2008). This study has a high degree of credibility. First, the study employed in-depth semi-structured interviews to collect data. This approach enabled me to accurately explore and report the respondents’ perspectives of their lived experience of academic leadership in their natural setting at the RUB Colleges.

Second, the views of the leaders were triangulated with the views of the faculty members on leaders’ leadership approaches to “minimise misrepresentation and misinterpretation” (Stake, 1995, p. 109). This enabled me to understand and enrich, and to verify the significance (Simons, 2009) of the nature of academic leadership.

Third, I was not “a stranger in a strange land” (Lincoln & Guba, 1985, p. 302). I was not a complete outsider to the research sites and the interview participants as all of them work in the same University as myself, though at different Colleges and locations. As such, this shared professional experience enabled me to build rapport and trust with them. Moreover, as I was not a direct supervisor of faculty members at the Colleges, I considered that they were less constrained in discussing their perceptions of leadership at their Colleges. In addition, I assured them of confidentiality at the beginning of the interviews.

Last, prolonged engagement with the data ensured that I developed a deep and well informed understanding of the data (Lincoln & Guba, 1985). After the data were collected, I spent several months transcribing the recorded interviews, checking the accuracy of the transcriptions of the recorded interviews, reading through the transcripts, coding them, doing
subsequent coding, collapsing the codes and setting aside redundant codes, and cutting the codes and pasting them under themes.

**Transferability**

Transferability is the appropriateness of research findings to provide indicative insights into another similar situation or institution. Transferability of findings from this study rests on the depth and breadth of the findings and the rigorous way they are presented to readers. In qualitative research it is the readers (Bloomberg & Volpe, 2008) and potential appliers (Lincoln & Guba, 1985) who make transferability judgement to other similar contexts.

I do not claim that the findings from this study are transferable to other cases. However, they present in-depth, nuanced insights about leadership at three RUB Colleges that would be relevant across RUB as the Colleges share the same leadership and governance structure and policies. The Colleges also share the same cultural context. This degree of congruence of the context among the members Colleges of RUB or “fittingness” (Lincoln & Guba, 1985, p. 124) offers chances to understand the nature of leadership across all RUB Colleges. Further, the variety in the interview participants strengthened the possibilities of meaningfulness for other member Colleges of the RUB. The 16 leaders consisted of leaders from all leadership positions at the Colleges. The leader participants had a wide range of leadership experience – from nearly 30 years of leadership experience to recently appointed leaders. The faculty member interview participants showed a similar trend.

**Dependability**

Dependability is the degree of consistency of the research procedure. Dependability is the ability of the researcher to track the procedures employed in the collection and analysis of the
data (Bloomberg & Volpe, 2008). It refers to the generation of similar outcomes if the research process was repeated in the same context, following the same procedures, and with the same participants (Cohen, et al., 2011; Guba & Lincoln, 1989). In fact, there is no way of knowing for sure that two researchers will come to the same result, especially when adopting an interpretivist design (Cohen, et al., 2011). However, there are ways to deal with this issue.

In order to ensure dependability in this study, I devised and applied an appropriate research design (qualitative case study following interpretivist paradigm). As documented in this chapter, I followed established norms and techniques in collecting interviews data. I was systemic during the preparation of data, such as transcribing and coding for analysis, and in analysing the data. I discussed clearly the basis of how I reached certain results and findings. Copies of transcripts, codes, memos, and compiled themes are available for reference. In addition, my supervisors were a constant check on the procedures I followed and the findings I made.

**Confirmability**

Confirmability requires that study findings are the result of the participants’ perspectives in the data and not those of the researcher (Shenton, 2004). Fundamentally, no qualitative research is absolutely free of subjectivity or the influence of the researcher as the idea of the design is interpretation. However, I put measures in place to minimise biases and to ensure the systemic process of the research study. Audit trails such as data records and the research process are integral to the study (Lincoln & Guba, 2000). The process of recording and the preparation of data for analysis through transcription, code development, theme generation and memoing were faithfully documented and maintained.
Additional measures put in place enhanced confirmability. First, where possible, perspectives of the leaders were triangulated with those of the faculty members. Triangulation resulted in a stronger foundation for understanding the nature of academic leadership at the Colleges. Next, to avoid personal or professional discomfort due to power relationships, I chose to interview leaders and faculty members from Colleges other than where I currently work. This eased participants’ willingness to share their views because we did not work together on a daily basis and we did not have a direct reporting relationship as leaders or faculty members; therefore, the process and outcomes of the research would not have professional impacts. During the interview, I refrained from asking leading questions and sharing my personal views on leadership with the interviewees. I also checked the transcripts with several interviewees to ensure accuracy of transcripts where audio recordings were unclear (Bryman, n.d.; Carlson, 2010; Harper & Cole, 2012).

The high English language competency of the participants contributed to the confirmability of the study. Confidence and fluency in English enabled precise and explicit articulation of views. This was critical as I relied on the inductive approach to theme generation in order to understand their perspectives on academic leadership.

4.9 Ethical considerations

Research ethics clearance for this study was gained from Queensland University of Technology, the Royal University of Bhutan and the Colleges concerned. The study was considered to be a low risk project. Queensland University of Technology reviewed and approved the ethics application (number l200000221, Appendix A). Subsequently, the Royal University of Bhutan and the three Colleges granted approval. I gained informed consent from leaders and faculty members prior to the interviews. Participants were also
informed of their right to refuse participation and to withdraw from the study if they wished to do so.

As a researcher, I made every effort to minimise or to eliminate any harm to participants as a result of their participation. I ensured the confidentiality of my participants, and built trust with them (Creswell, 2009) by assuring the participants that their identity and the identity of the Colleges were confidential, that the data would be de-identified and pseudonyms used to represent participants and Colleges. I was also mindful not to ask sensitive questions such as those that would prompt criticism of a particular leader’s leadership beliefs and approaches. I clarified with leaders and faculty members that the purpose of the study was to understand the nature of leadership, and in no way was it intended as an audit of their specific academic leadership.

The participants were made aware of the provision for member-checking. After the transcription of the interviews, I asked some interviewees, especially the ones whose audio recordings were not very clear due to unavoidable external disturbances (such as the sound of heavy vehicles), to confirm the contents of the transcript.

4.10 Limitations of the study

Despite careful planning, this study inevitably has some limitations. The limitations include the research design, transferability, participants and time for data collection. As in all qualitative research designs, this case study design relies on the subjective views of the participants and interpretation of them by the researcher. As a researcher, I was an inherent part of the study (Simons, 2009). I was heavily involved in the research process starting from the design of the research, data collection, data analysis, discussion of results and reporting the
findings. However, I made every effort to refrain from incorporating my views and presuppositions in the study. I used an inductive method to analyse the interview data to minimise the effects of possible bias.

Transferability to wider settings is a limitation of the study. The findings of the study may not relate to other higher education institutions where leaders and faculty members may have different beliefs, values and cultural settings. Nevertheless, the findings could provide insight into leadership at the member colleges within RUB and other higher education institutions in Bhutan as they share some common characteristics and conditions. Furthermore, this study will contribute to the body of literature in providing new insights about academic leadership in Bhutan, a country that has received limited previous attention in leadership research.

This study considered only three of the eight Colleges under the Royal University of Bhutan, and therefore, the findings are only partially representative of leadership at RUB. In addition, the study employed only one method of data collection, that is, interviews. The findings might have gained additional dimensions if other data collection tools, such as observations, were used. However, by concentrating on interviews, a well proven method, I was able to gain in-depth, nuanced insights that closely addressed the research question.

The study is also limited due to an imbalance in the mix of participants. Convenience sampling resulted in fewer women agreeing to participate in the study. Only five out of 24 participants were women, and there were only two women out of 16 leaders. A close look at the prospectus of the three Colleges shows that there are only three women leaders out of 21 leadership positions and 37 of 159 faculty members at the three Colleges are women. Therefore,
this lower participation of women in the study reflects a gender imbalance at the three RUB Colleges. Similarly, I could not interview all the top leaders at the three Colleges for the study as they were not all available due to busy schedules and heavy responsibilities. In addition to their academic leadership, they had to attend to a variety of non-academic matters, which I have discussed in the Findings and the Discussion chapters.

Similarly, most faculty members were young or had limited teaching experience in higher education. Out of eight faculty member interview participants, one had four months of teaching experience, while the remaining six had two to five years of teaching experience in higher education. However, one of them had 15 years of teaching experience. Thus, it is possible that views of more experienced faculty members are underrepresented.

The last limitation is due to the amount of time available for data collection. I had only three weeks to collect data as I was teaching fulltime at my College alongside studying. This allowed four to five days at each College to interview the leaders and faculty members. The need to travel from one College to another on the weekend and fewer days available for data collection limited my opportunity to interview some leaders in the key positions who happened to be out of station or were engaged in other activities and ad hoc programmes.

4.11 Pilot study report

In order to assist the development of this study, I conducted a pilot study at one of the member Colleges (not any of the three Colleges included in the main study) of the Royal University of Bhutan. The pilot study enabled me to test the data collection tools and practise interviewing techniques. I presented the report of the pilot study at the 32nd International Society for Teacher Education (ISfTE) seminar held in May, 2012 at Paro College of Education in
Bhutan. Prior to the pilot study I presented the proposal of this study at the first Royal University of Bhutan Faculty Research Meet in November, 2011 in Thimphu. These seminars contributed to shaping and modifying research methodology of the main study.

4.11.1 Methodology

The College where the pilot study was conducted had 17 leaders and 38 faculty members. The research question for this pilot study was *What is the nature of academic leadership and governance at College X?* The study employed sequential mixed methods case study design, consisting of interviews and questionnaires. I collected qualitative data through semi-structured interviews lasting 25 to 30 minutes. I interviewed one Dean and two Programme Leaders at the College. I then transcribed the interviews and analysed the data. Out of the themes that emerged from the interviews, I developed a questionnaire. The questionnaire, using a Likert Scale, contained eighteen items. The seven scale gradation gave faculty members a range of responses. Sixteen faculty members responded to the questionnaire.

The three leaders in my interviews varied in their leadership roles and experience. The Dean had worked as a school Headmaster and District Education Officer before he joined the College as a faculty member. At the College he had worked as a Programme Leader for the Bachelor of Education (Secondary), Co-ordinator for distance education, and Co-ordinator for the Research division at the College. The second interviewee had worked as a Head of Department before his appointment as Programme Leader for the Postgraduate Diploma in Guidance and Counselling. The third interviewee had worked as Assistant Principal in a school, and was then Programme Leader for the Bachelor of Education (Primary) at the College.

The interviews were conducted before the questionnaires were devised to gain insight into the perspectives of the leaders. They sought to identify whether the culture into which the
leaders were born, educated and presently working had impacts on their leadership practices. For the pilot interviews I asked the following questions:

1. What are some of the leadership roles you have held so far?
2. How would you describe your leadership approach at the College?
3. How has the granting of autonomy to the University by the government in 2011 impacted on your leadership approach at the College?
4. What kinds of leadership practices are effective at your College?
5. How would you, as a leader, intend to influence the future of the College?
6. What are the challenges of leadership in your College?
7. How does the philosophy of Gross National Happiness influence your leadership approach?
8. Please comment on the governance system at the College.

The first question was: What were some of the leadership roles you have held so far? It acted as a warming up conversational exercise. For me, this question gave insight into the extent of leaders’ leadership experience.

The second question was: How would you describe your leadership approach at the College? It sought reflection on and understanding of leaders’ personal leadership approach. I considered it important to understand leaders’ personal perspectives as their leadership approach is likely to be influenced by their personal beliefs and perspectives.

The third question was: How has the granting of autonomy of the University by the government in 2011 impacted your leadership approach at the College? The granting of autonomy to the University by the government means it has a certain degree of freedom in terms
of finance and offer of programmes. Leadership in a corporate organisation differs from leadership in a government organisation. The question probed for any sign of a gradual shift in the manner in which leaders lead a corporate organisation.

The fourth question was: *What kinds of leadership practices are effective in your College setting?* The question intended to seek understanding of leadership practices the respondents believed are effective. The effectiveness of leadership could differ depending on the culture at the College. Leaders might try to understand the behaviour of the faculty members and accordingly adopt leadership practices they feel are effective.

The fifth question was: *How would you, as a leader, intend to influence the future of the College?* This question assumed that leadership is all about influencing other leaders and faculty members in accomplishing common goals. In this case, the question sought to understand how leaders intended to achieve common goals of their College.

The sixth question was: *What are the challenges of leadership in your College?* The question aimed at identifying possible challenges to leadership at the College, and how the leaders might deal with them. I expected that the leaders faced numerous challenges, especially when the College was transitioning from a government-owned organisation to a corporate body.

The seventh question was: *How does the philosophy of Gross National Happiness influence your leadership approach?* This question seemed relevant as the Royal Government of Bhutan rigorously promotes Gross National Happiness, and the leaders at the College are expected to support this philosophy. The question sought to understand how leaders induced happiness at the College.
The last question was: *Please comment on the governance system at the College.* It sought to gain understanding about the governance system at the College and its effectiveness. It was assumed that governance had bearing on leadership at the Colleges.

After the interviews, the audio recordings were transcribed and analysed. Based on the analysis, I developed a questionnaire for faculty members. As shown in Appendix N, the items in the questionnaire were based on the perspectives of the leaders on academic leadership at the College. This enabled a comparison of leaders’ and faculty members’ perceptions of leadership. It should be noted that the questionnaire was only used for the pilot study and not the main study. This decision for not using the questionnaire in the main study is addressed in the following section.

4.11.2 Outcomes of the pilot study

The pilot study helped me in a number of ways. First, it helped me to improve my interviewing technique. While listening to the audio-recordings of the interviews, I realised how I conducted the interviews and how they could have been conducted more effectively. At some points I tended to speak more than I should, and at other times, I tended to prompt the participants through the use of certain terms and phrases that they did not use in their responses, and at times I asked leading questions.

Second, it revealed that a questionnaire was not an appropriate tool for the data collection. I realised that the faculty members experienced practical problems in responding to the questionnaire. They had a problem in rating leaders as there were many leaders in different leadership positions such as Director, three Deans, four Programme Leaders and nine Department Heads. The option of developing a separate leadership questionnaire for each leader
did not seem feasible. The faculty members would then have to respond to many questionnaires. Analysis of the questionnaire responses indicated limited scope for gaining in-depth understanding of the faculty members’ views of leadership. Therefore, for the main study, I opted for semi-structured in-depth interviews over a questionnaire to collect data from faculty members. I determined that interviews with the faculty members would provide richer first-hand understanding of leadership approaches at the three Colleges to augment and corroborate the perspectives of the leaders.

4.12 Revised research questions

As a result of the pilot study, I made some modifications to the research design for my main study. First, I excluded the question on governance in the primary and secondary research questions. Responses of faculty members to questioning about the effectiveness of governance system at the college in the questionnaire (Appendix N) showed that the governance system was in place and working effectively. So I decided to concentrate on leadership. My primary research question changed from What is the nature of academic leadership and governance at the Colleges of the Royal University of Bhutan? to What is the nature of leadership at the Colleges of the Royal University of Bhutan?

Second, I reduced my secondary research questions from five to two. My five initial secondary questions were:

1. What are the faculty members’ perspectives on effective academic leadership and governance of the leaders at the Colleges?
2. What are the academic leaders’ perspectives on effective academic leadership and governance at the Colleges?
3. What leadership styles are used at the Colleges of RUB?
4. How are academic activities governed at the Colleges?

5. What are the challenges of academic leadership and governance at RUB?

While Questions 3 and 5 were effective, I found that issues were addressed by Questions 1 and 2. I determined that Question 4’s focus on governance was not central to this study on leadership. Therefore, for the main study, I adopted two clearly focussed sub-questions:

1. What are academic leaders’ perspectives on academic leadership at RUB Colleges?

2. What are faculty members’ perspectives on academic leadership at RUB Colleges?

4.13 Interview questions for faculty members

Informed by the pilot study experience and in line with the change to the research questions, I adopted the interview questions to draw a tighter focus on leadership. I slightly varied the wording of the questions for leaders and faculty members to allow for their differing positions. For example, with the decision to interview faculty members instead of administering questionnaires, I framed interview questions for faculty members as follows:

1. What is your personal understanding of leadership?

2. What style of leadership do you feel comfortable to work under?

3. What is your understanding of ideal leadership in the Bhutanese higher education context?

4. What impacts do you see on the leaders at the College as a result of the university’s autonomy?

5. Given an opportunity, how would you lead?
6. How has the Gross National Happiness philosophy influenced leadership at the College?

7. What Buddhist principles do the leaders at the College incorporate in their leadership?

The first question, *What is your personal understanding of leadership?*, intended to be a warm-up asking faculty members about their understanding of what leadership is. It allowed the respondent to refer to leadership in general or leadership in the academic context.

The second question, *What style of leadership do you feel comfortable to work under?* followed from the first question. This question too required respondents to share their personal opinions. In asking what leadership style faculty members felt comfortable to work under, it allowed for differences in faculty members’ preferences for leadership styles depending on their personal outlook – for example, whether they are ambitious or easy-going.

The third question, *What is your understanding of ideal leadership in the Bhutanese higher education context?*, sought faculty members’ expectations of how higher education institutions in Bhutan can be led. It allowed faculty members to discuss their experiences of working under different leaders, and to provide indications of leadership approaches that work best in the Bhutanese context.

The fourth question, *What impacts do you see on the leaders at the Colleges as a result of the university’s autonomy?*, sought faculty members’ observations on any change in leadership after the University was granted autonomy and whether there had been a shift in leadership approach in the year after the University became an autonomous body. It also allowed for discussion about the participant’s experience of and readiness for leadership of RUB as a corporate entity.
The fifth question, *Given an opportunity, how would you lead?*, probed into the faculty members’ visions of leadership. This question explored faculty members’ appreciation for the type of leadership that they thought was effective. It allowed for the possibility that some of the faculty members had previously held leadership positions, and therefore had a clear direction for leadership in higher education.

The sixth question, *How has Gross National Happiness philosophy influenced leadership at the College?*, pertained to the possible influence of this distinctly Bhutanese policy. It sought data about the effects of GNH being rigorously implemented, especially with regard to leadership at the Colleges. Moreover, it sought to explore how faculty members were aware of leadership approaches adopted by the proponents of GNH, His Majesty the Fourth King and the previous Prime Minister of Bhutan, and whether GNH had influenced the leadership approach at the Colleges.

The last question, *What Buddhist principles do the leaders at the College incorporate in their leadership?*, sought to understand the relationship between Buddhist principles and beliefs and leadership at RUB. These elements in the leadership might enhance cross-cultural understandings of leadership. This question was not included in the pilot study as I did not realise the important role Buddhism played in shaping the Bhutanese culture that, in turn, has influences on the leadership in Bhutanese higher education institutions. It was only after the pilot study, and on reflection and discussion with the supervisors, that I decided to include the question for the main study.

As a result of the pilot study, minor changes were made to the interview questions for academic leaders. The revised questions included are given below.
1. What are some of the leadership roles you have held so far?
2. How would you describe your leadership approach at the college?
3. How has the corporatisation of /granting of autonomy to the university by the government impacted your leadership approach at the college?
4. What kinds of leadership approaches are effective in your college setting?
5. How would you, as a leader, intend to influence the future of the college?
6. How would you describe your interpersonal skills with your faculty members?
7. What are the challenges of leadership in your college?
8. How does the philosophy of Gross National Happiness influence your leadership approach?
9. How do Buddhist beliefs and practices affect your leadership at the college?

Justification for these questions is similar to that provided for the leaders’ interview questions in the pilot study and faculty members’ interview questions in the main study.

4.14 Chapter summary

This chapter outlined the overall methodology for the conduct of the study. It introduced the interpretivist paradigm which underlies the study (Denzin & Lincoln, 2008) and explained its qualitative case study method. I presented three RUB Colleges as the research site and introduced leaders and faculty members who were the research participants. I then described the semi-structured interview and inductive analysis approach in order to develop the findings, which are presented in Chapters 6 and 7.

The chapter also demonstrated how this case study fulfils the trustworthiness criteria of credibility, transferability, dependability and confirmability, provided researcher’s positionality
and acknowledge limitations of the study. I described the pilot study and how it proved useful in identifying needed changes to data collection tools and the research questions for the main study.

The next chapter introduces the context of the study. It introduces the country of Bhutan and the Royal University of Bhutan, and discusses the influence of Buddhism, political systems, Bhutanese culture, education systems and the Gross National Happiness philosophy on leadership.
Chapter 5: Context of the study

5.1 Introduction

The chapter introduces the context of the study through the discussion of factors that have possibly influenced leadership at RUB Colleges. The factors include the Buddhist principles, the political system, education systems and Bhutanese culture. It describes the Gross National Happiness (GNH) philosophy and leadership challenges facing RUB Colleges. The chapter also presents the governance structure of the Royal University of Bhutan and the leadership structure at RUB Colleges.

5.2 Influence of religious and political systems

Buddhism and polity have influence on leadership in Bhutan. The first wave of Buddhism came to Bhutan in the seventh century CE with the introduction of Buddhism in Bhutan by Tibetan King Songtsen Gampo, followed by the second wave in the eighth century CE with the visits of Padma Sambhava, the Indian Vajrayana Buddhist saint, who is to this day, revered as a patron saint in Bhutan. The third wave came with the rise of Gelugpa, a sect of Buddhism in Tibet, after a period of anarchy. This resulted in the flight of many Kagyu monks to Bhutan, some of whom included the Lhapas in the 12th century. In the 13th century, Phajo Drugom Shigpo (a Tibetan Priest) came to Bhutan as per the prophecy of Tsangpa Gyare, the founder of Drukpa Kagyu lineage, a sub-sect of the Kagyu sect of Tibetan Buddhism (Phuntsho, 2013). The fourth wave of Buddhist influence in Bhutan came in the beginning of the 17th century with the arrival of Zhabdrung Ngawang Namgyel, head of Drukpa Kagyu in Ralung, Tibet following a dispute over succession to the Drukpa Kagyu seat at Ralung, Tibet.
Until the time of Zhabdrung Ngawang Namgyel’s arrival, Bhutan was ruled by numerous chieftains, and the political arena was fragmented with intermittent conflicts between them. Zhabdrung Ngawang Namgyel defeated internal opponents and further consolidated his power by establishing relations with neighbouring countries, whilst repelling several Tibetan invasions, and instituting the dual system of government in the country. Zhabdrung Ngawang Namgyel consolidated the country, codified laws and ruled until 1651.

Following Zhabdrung’s Ngawang Namgyel’s death in 1651, the country followed the dual system of government he introduced (Wangchuk, 2009). In the dual system of government, Desis looked after the secular affairs, while Je Khenpos looked after the spiritual affairs of the country. Bhutan was ruled by 54 successive Desis from the mid-17th century to the beginning of the 20th century. However, the Desis, though secular rulers, were religious figures or had strong affiliations with and were strongly influenced by the Buddhist values (The Department of Education, 1992). In 1907, with the institution of monarchy, the Desi’s post ended while the Je Khenpos continue to look after the spiritual roles (Phuntsho, 2013).

After the sacred retreat of Zhabdrung Ngawang Namgyel in 1651, Bhutan followed Lamaist or theocratic leadership for two-and-a-half centuries. During this time the country was engaged in internal power struggles and a series of confrontations with Tibet and the British in India. Effective centralised governance was required to improve the state of flux (Dorji, 2008). Therefore, in 1907 the public, the monk body, and the British in India unanimously crowned Sir Ugyen Wangchuck, the son of Jigme Namgyel, the 48th Desi, as the first hereditary king of Bhutan (Wangchuk, 2009).
Table 5.1
*Important Milestones in the History of Bhutan*

<table>
<thead>
<tr>
<th>Time</th>
<th>Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th century CE</td>
<td>Coming of Buddhism to Bhutan</td>
</tr>
<tr>
<td>8th century CE</td>
<td>Visit of Guru Padma Sambhava</td>
</tr>
<tr>
<td>12th Century CE</td>
<td>Visit of Lhapa Lamas who introduced dzong system in Bhutan</td>
</tr>
<tr>
<td>13th Century CE</td>
<td>Visit of Phajo Drugom Shigpo</td>
</tr>
<tr>
<td>17th Century CE</td>
<td>Visit of Zhabdrung Nagwang Namgyel. Formal monastic education started</td>
</tr>
<tr>
<td>17th Century to 1907</td>
<td>Bhutan was ruled by 54 successive Desis. The period followed dual system of government instituted by Zhabdrung Ngawang Namgyel</td>
</tr>
<tr>
<td>1907 CE</td>
<td>Enthronement of the first king Sir Ugyen Wangchuck</td>
</tr>
<tr>
<td>1926 CE</td>
<td>Enthronement of the second king Jigme Wangchuck</td>
</tr>
<tr>
<td>1952 CE</td>
<td>Enthronement of the third king Jigme Dorji Wangchuck. Introduction of Western form of education in 1960s</td>
</tr>
<tr>
<td>1972 CE</td>
<td>Enthronement of the fourth king Jigme Singye Wangchuck</td>
</tr>
<tr>
<td>2003 CE</td>
<td>Establishment of the Royal University of Bhutan</td>
</tr>
<tr>
<td>2008 CE</td>
<td>Enthronement of the fifth king and first parliamentary government</td>
</tr>
<tr>
<td>2011 CE</td>
<td>Autonomy of the Royal University of Bhutan</td>
</tr>
<tr>
<td>2013 CE</td>
<td>Second parliamentary government election</td>
</tr>
</tbody>
</table>

His Majesty, Jigme Dorji Wangchuck (1929 – 1972), the third king of Bhutan opened Bhutan to the outside world and introduced Western forms of education. He also sowed the seed of democracy by instituting election to the *Tshogdu* (National Assembly), instituting the Royal Advisory Council and appointing heads of local government. The fourth king of Bhutan, His Majesty Jigme Singye Wangchuck, pushed further the democratic values and in 2008 he changed the government from absolute monarchy to constitutional monarchy with a democratically elected head of the government. During his reign of thirty-four years he introduced
unprecedented economic and political reforms, paving the way to successful democracy. In 2006, he abdicated the throne in favour of his son His Majesty Jigme Khesar Namgyel Wangchuck. 2008 saw the first elected parliamentary government, and the second parliamentary election took place in 2013 (Phuntsho, 2013; Wangchuk, 2009).

Buddhist values and political systems that Bhutanese society experienced for centuries have influenced leadership beliefs and outlook. Buddhism has come to be associated very closely with the Bhutanese people’s life, and at the same time, they have experienced a Buddhist-influenced internal political system over many centuries. To this day, Bhutanese generally believe leaders, such as kings, to be divine beings (Wangchuk, 2009).

5.3 Influences of education on leadership in Bhutan

Education in Bhutan is subject to monastic and secular influences. For many centuries, monastic education has prevailed and played a very significant role in the lives of Bhutanese people and still continues to be a strong force behind the Bhutanese culture (Denman & Namgyel, 2008). The history of monastic education in Bhutan goes back to the time of Padma Sambhava (746 AD), who brought Buddhism to Bhutan from India. His visits to Bhutan brought a lasting influence. Bhutanese monks over centuries were continually sent to Tibet to learn from Buddhist masters who returned years later and established monastic centres (Denman & Namgyel, 2008).

Zhabdrung Ngawang Namgyel established formal monastic education in Bhutan. He established the first monastic education centre at Chari with 30 monks in 1622 AD (Denman & Namgyel, 2008). Presently, there are 12,389 students studying in 388 monastic education centres (National Statistics Bureau, 2013). There are also the Zhung Dratsang (Central monastic body).
headed by Je Khenpo, the Rabdeys (Regional monastic bodies) headed by Lam Netens, and other monastic establishments. In addition, there are Bhutanese students studying in monastic centres in India, Nepal and overseas. Monastic education is also characterised by spiritual training through teaching methods that are mostly conservative involving transmission teaching and rote learning (Phuntsho, 2000).

The Western form of secular education started relatively late in Bhutan. It started with 11 schools and 400 students in 1961. However, though secular in nature, students learnt Dzongkha, the national language, the subject which emphasised the elements of religion and culture along with other subjects such as Biology, Chemistry, Physics, Mathematics, History, Geography and Economics (all these subjects, except Dzongkha, are taught in English from primary to secondary school level). The number of Western styled schools and students has increased. For instance, in 2013, there were 176,647 students in 697 schools (National Statistics Bureau, 2013). The increase in the number of students led to the establishment of several secular higher education institutions to accommodate the students graduating from the school system. In particular, it led to the establishment of higher education institutions that later became the member Colleges of the RUB (see Table 5.2).

Presently, nearly two per cent of Bhutan’s population pursue higher and further education (National Statistics Bureau, 2013). About one per cent of the population study in the eight Colleges of the Royal University of Bhutan (see Table 5.2). The other one per cent study in higher education institutions such as Royal Thimphu College, Royal Institute of Management, and Buddhist monastic colleges, vocational institutes, and continuing education centres. There are also in-service students studying overseas through scholarships of the royal government of Bhutan, as well as through scholarships of various countries and international agencies.
Annually, the Royal Civil Service Commission sends over 200 students for undergraduate studies to Indian sub-continent countries and overseas. In addition to the undergraduate students, the Royal Civil Service Commission sends postgraduate students, including doctoral students, abroad. There are also students studying through private scholarships in India, Thailand and overseas.

The ultimate purposes of the monastic and secular education systems differ. The main purpose of monastic education is to enhance spiritual progress of the students, and to attain ultimate liberation or Nirvana from this Samsara – the cycle of birth, death and rebirth. Meanwhile, the modern secular education is aimed at human development and improving living conditions (Denman & Namgyel, 2008).

The increasing secularisation of education in Bhutan is influencing leadership at the Royal University of Bhutan. Most leaders and faculty members of RUB Colleges are influenced by the Western system of education and ideas of leadership through their education and exposure. They pursued their higher studies in the West, in countries such as Australia, Canada and the UK. On the other hand, they are influenced by Buddhist values and Bhutanese culture.

5.4 Influence of culture on leadership in Bhutan

Culture, in the broadest sense, is the way people in a society act, think and believe in a way that is acceptable to a particular society. It is “shared motives, values, beliefs, and interpretation or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (House, et al., 2004, p. 57). Similarly, culture encompasses elements such as customary beliefs, social forms and material traits that are particular to religious, racial or social groups (Zhou, 2008). Culture also includes
both implicit and explicit behaviour patterns that are acquired and transmitted (Celebi & Resales, 2008). The traditional values and their attached values are an important component of culture. Culture is one aspect that binds society or groups together and enables peaceful co-existence, progress and achievement of goals of the society or organisation.

Culture plays a very important role in influencing leadership in a particular society. For instance, the characteristics American leaders exhibit differ from those of Asian leaders. While American leaders are assertive, Asian leaders downplay their role in the success of the organisation and attribute the success to the members (Peus, et al., 2015) that contributes to a more collectivist culture (Oc, et al., 2015). Similarly, while Americans are enamoured with the idea of leadership, Europeans are less enthusiastic and often relate leadership to a few pseudo-transformational leaders who brought perverse effects (Antonakis, 2012; House, et al., 2004). Culture and leadership are the two faces of the coin and the culture face influences the leadership face (Biggart & Hamilton, 1987; Korac-Kakabadse, et al., 2002; Ma & Tsui, 2015). Another example of the influence of culture on leadership is that Western culture focuses on follower responsibilities, and the centrality of work and democratic orientation, and is therefore seen as individualistic and rationalistic, while Oriental leadership concerns altruistic motivation and centrality of family and is therefore more collectivist and spiritual (House, et al., 2004).

At the same time, leadership is affected by the degree of a society’s exposure to other cultures. Hong Kong can be taken as an example as it is exposed to two major cultures: Chinese and Western. Managers in Hong Kong exhibit more Western values than Chinese managers and more Chinese values than Western managers (Dorfman & House, 2004). Leadership studies on Vietnamese managers and international managers in Vietnam show obvious differences. Vietnamese managers place more importance on responding to deadlines, place less emphasis on
performance and productivity and want less power sharing and delegation than international managers in Vietnam (Den Hartog & Dickson, 2012). Similarly, despite a strong Buddhist cultural in Bhutan, it is possible that leadership is influenced as a result of its exposure to globalisation.

In general, Bhutanese culture is influenced by Buddhism. Its prevalence for nearly 1300 years has helped to produce a unique cultural system. Presently, Bhutan is the last surviving independent Mahayana and Vajrayana Buddhist kingdom in the world and the only custodian of a Buddhist cultural system that once embraced a large part of Southern and Eastern Asia (Royal Government of Bhutan, 1999; Tideman, 2012). The future sovereignty of Bhutan will continue to depend upon cultural imperatives that assert the unique Bhutanese identity (Royal Government of Bhutan, 1999).

For many Bhutanese, Buddhism is more than a religion; it is a part of their everyday lives (Dae-hee, 2014), and living that pattern of life has given rise to a culture that is largely Buddhist. It is rightly observed that Bhutanese live in “a crucible of Buddhist values” (Ura, 2013). Buddhist values are so finely ingrained in Bhutanese culture that even those who consciously do not practise Buddhism are affected (Prakke, 2005). Prakke (2005) observes that the Buddhist values are deeply rooted and it is taken for granted that most Bhutanese have no clue of ‘the jewel’ they hold in their palms (Prakke, 2005). Buddhist values permeate in every aspect of Bhutanese people’s lives including their approach to leadership (Berthold, 2005; Ura, 2013).

Leadership and cultural systems that existed over thirteen centuries (7th to 21st century CE) or more prominently from the 17th to the 21st century CE have played an important role in
the beliefs and outlook of the Bhutanese people. It is argued that Buddhist values have influenced present leadership practices. Most of the Desis, and Je Khenpos, were either religious figures or had a strong religious influence (Dae-hee, 2014).

One of the unique features in Buddhism is the role of leaders as teachers and lineage holders. The historical Buddha is considered a great teacher leader (Shi'an, 2006; Yang, 2011). As regards the respect for teachers, The Buddha taught:

A teacher who taught you a word,  
If not acknowledged as lama (priest),  
You’ll be born as a dog for five hundred lifetimes,  
And be born with physical disabilities.

This attitude has continued to this day, and teachers are held in great respect (Rinchen, 2014). Chogyam Trungpa Rinpoche (2012) says, “There is no greater Dharma practice than obeying one’s teacher. The benefits are immense. On the other hand, to disobey him [sic], even a little, is an extremely grave fault” (p.159).

Similarly, Bhutanese revere hereditary monarchs as godly figures and their commands are carried out dutifully. This is reflected in a Bhutanese saying: “It [Royal command] is heavier than a mountain to carry and dearer than gold to discard”. Bhutanese consider that kings manifest divinity by karmic virtue of their birth and are born with special qualities to benefit their subjects (Dae-hee, 2014; Kezang & Phuntsho, 2009). Bhutanese culture shares with Confucian culture its outlook on teachers, elders and leaders. As in Confucian culture, Bhutanese students, children and sub-ordinates comply and show complete obedience and devotion to teacher, parents and leaders (Bush & Haiyan, 2013).
A people’s outlook on and expectation of leadership is influenced by the type of culture they live in. In Bhutanese culture, as in Malaysian and Japanese cultures, where the Buddhist influence is strong, subordinates expect their leaders to be kind, caring, modest, dignified and to downplay their role in the success of the organisation. There are a number of specific aspects of Bhutanese culture that are seen in the daily lives of the Bhutanese people and in the beliefs and behaviours of leaders. Some of these aspects include *Lay Jumdrey, Tha Damtshig* and *The Four Boundless Qualities*.

*Lay Jumdrey* in Buddhist culture is the principle of cause-condition-effect. Lay Jumdrey equates with the Christian dictum “as you sow, so shall you reap”. As such, in Buddhist interpretation Lay Jumdrey (or Karma) means good deeds beget good results and bad deeds beget bad results given the right conditions (Das, 1998; Khyentse, 2007). As Buddhism requires, Bhutanese leaders and followers must be mindful of the doctrine and make effort to cultivate merits through good deeds and to refrain from any bad deeds and thoughts that will bring bad consequences to the organisation, the country and the world. However, despite the acknowledgement of the principle of cause-condition-effect, the higher Buddhist essence is to do good to whoever one can without expecting good returns. Virtuous acts are committed purely for other being’s peace and happiness, thus, propagating the core value of selflessness.

*Tha Damtshig* (loyalty/commitment) is another frequently used dictum in Buddhism. Whitecross (2010) observes that Tha Damtshig is very particular to Bhutan. Bhutanese understand Tha Damtshig as bearing the Buddhist connotation of highest promise or ultimate vow relating to the Buddhist vow (samaya). He identifies four categories of Tha Damtshig: 1) between parents and children, 2) between husband and wife, 3) between teacher and student, and 4) between leader and followers. For the purpose of this study Tha Damtshig between leaders

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and followers is considered. As seen in Authentic leadership theory (George, 2003), Tha Damtshig involves leaders showing love and care for followers and followers reciprocating with respect and faithfulness. Tha Damtshig between teacher and student is also significant, as the teacher-student bond plays an important role at the Colleges under RUB in particular, and in the Bhutanese education system in general.

Besides Ley jumdrey and Tha damtshig, Buddhist leaders employ The Four Boundless Qualities or Immeasurable Four that include loving kindness, compassion, sympathetic joy and equanimity. Leaders can be effective if they embody and practice the four boundless qualities in their daily life (Kriger & Seng, 2005). One should pay utmost attention to equanimity so that the other three boundless qualities of loving kindness, compassion and sympathetic joy are not one-sided (Harvey, 2013; Rinpoche, 2009). Thus, boundless equanimity is a foundation for the other three qualities for enhancing happiness, which is the ultimate goal of Buddhism (Rinpoche, 2009).

The ultimate Buddhist goal of happiness is encapsulated in the four-line Immeasurable Four prayer that begins with wishing peace and happiness to all sentient beings: ‘May all living beings have happiness and cause of happiness’, and ends with wishing all living beings abide in equanimity free from prejudicial attachments and aversions. The Buddha taught that if one speaks and acts with a pure mind, happiness will follow like a shadow that never parts (Sriburin, 2013). Acharya Shantideva in Tashi (2010) echoes that happiness in the world comes from wishing happiness for others, and the suffering comes from wanting happiness for oneself. Thus, happiness is the result of possessing an altruistic and compassionate mind for all the sentient beings.
Thus, it is very likely that the Buddhist values over millennia have resulted in a unique Bhutanese culture, and the culture has had an impact on the type of leadership in Bhutan. The views and beliefs of Bhutanese leadership in general is likely to have affected leadership at higher education institutions.

5.5 Influence of Gross National Happiness on leadership

Gross National Happiness (GNH) is the guiding principle for all public policies in Bhutan. GNH is a development philosophy propagated by His Majesty Jigme Singye Wangchuck, who in 1972 declared that gross national happiness is more important than gross national product (Gopal, 2010). The emphasis on GNH became more vigorous after the late 1980s (Dorji, 2008; Gopal, 2010). Gopal (2010) defines GNH as “a new paradigm of development that takes a comprehensive view of development focusing on economic growth, people’s happiness, cultural enrichment, and protection of environment” (p. 35).

However, GNH does not undermine or contradict the importance of gross national product (GDP), the current indicator of economic prosperity of a country. Rather, GNH is an alternative to the conventional development paradigm (Namgay, 2010). GNH takes into account not only the GDP but also people’s happiness. The economics of happiness does not replace income-based welfare; rather it complements and enables greater benefit and measure of welfare (Graham, 2005). GNH, based on Buddhist beliefs, does not reject wealth as inherently evil, but considers it as condition that is useful to lift a population from poverty and enables citizens to be generous. As a result of this generosity, happiness in the society is enhanced (Tideman, 2011). Though GNH originated from Buddhist principles, it can arguably be applied trans-culturally, as happiness is the fundamental goal of life and is open to everyone regardless of economic status, religion, gender or age (Denman & Namgyel, 2008; Tideman, 2011).
The philosophy of GNH is supported by four pillars: Sustainable and equitable socio-economic development; Preservation and promotion of culture; Conservation of environment, and Strengthening good governance (Damon, 2000; Ura, Alkire, Zangmo, & Wangdi, 2012). These four pillars are further supported by nine domains (psychological well-being, standard of living, good governance, health, education, community vitality, ecology, cultural diversity and resilience, and time use) and 33 cluster indicators (Ura, et al., 2012). The ‘good governance’ pillar of the GNH is most closely related to leadership, the focus of this study. The good governance pillar addresses four indicators: political participation, political freedom, service delivery, and government performance.

The government’s emphasis on the need to include GNH philosophy in the initiatives of all organisations is likely to have influence on the leadership at RUB Colleges. The Strategic Plan documents, 2013 – 2018 of RUB Colleges mentions GNH-related enhancement as one of the nine key themes of development. Some of the initiatives related to GNH include promotion of cultural and spiritual values, development of mindfulness, promotion of GNH-inspired learning, promotion of a green campus and promotion of physical health. Each of the initiatives has its key performance indicators and timeframes for achievement.

**5.6 Challenges for higher education in Bhutan**

Higher education institutes in Bhutan have their own set of challenges. One of the main challenges of the HEIs is to provide opportunity to all students who successfully complete schooling. A low number of HEIs and limited academic, physical, infra-structural and co-curricular resources restrict Bhutanese HEIs from admitting more students. This results in students opting to study in India and abroad.
Lack of qualified academics and a research culture are other challenges (Thinley, 2009). These force faculty members and students to remain insulated and unaware of things happening in tertiary education. Therefore, the HEIs exhibit little cross-fertilisation of ideas and inadequate linkages with international universities. As observed by Goedegebuure and Hayden (2007), another challenge can be the lack of a culture of competition and a sense of business in Bhutan. Such situations may lead to complacent behaviour among academic leaders and faculty members.

In Bhutan, the move for universal primary education has posed an additional challenge to the Bhutanese HEIs (Education Sector Review Commission, 2008). As per the programme, children above the age of six were admitted to schools. However, the schools face challenges due to resource crunch. In addition, over the last decade there has been perceived deterioration in the quality of education in Bhutan. The supply of the poor-quality students from the school system results in poor quality of students in the HEIs. In turn, HEIs supply low-quality graduates to the labour market (Thinley, 2009). The poor quality graduates, especially from the teacher training colleges, further affect the quality of students in the school. This vicious cycle continues.

5.7 The Royal University of Bhutan

Unlike the systems in the West, in which universities generally enjoy autonomy, the Royal University of Bhutan has recently evolved from several state owned higher education institutions to an autonomous body. Prior to the establishment of RUB, the eight member Colleges were under various ministries fulfilling the goals of their parent ministries. However, in 2003, as desired by the Royal Charter, RUB was created as a federation of state-owned institutions with the overall objective to:
provide, through the dissemination of knowledge and the advancement of learning and the granting of awards, for the economic and cultural development of the kingdom of Bhutan and to provide the cultural enrichment, personal development and wellbeing of our people (Royal University of Bhutan, 2010, p. 2).

And one of the specific objectives of the Royal Charter is to:

promote and conduct research, to contribute to the creation of knowledge in an international context and to promote the transfer of knowledge of relevance to Bhutan (p. 3).

Leadership of the autonomous RUB is governed by the University Council, with the Chancellor as its head, the Vice Chancellor as chief executive leader of the university, and Directors as executive Head at the individual Colleges (see Figure 5.2).

Figure 5.1. *Map of Bhutan Showing RUB Member Colleges*

*Note.* From Rand McNally & Co. (2009)
The Royal University of Bhutan has eight member Colleges distributed across the country. There are 6973 students and 450 faculty members (Royal University of Bhutan, 2013) (see Figure 5.1 and Table 5.2). Before the establishment of the University the member Colleges were under their respective parent ministries; for example, the two Colleges of Education were under the Ministry of Education, and the College of Natural Resources was under the Ministry of Agriculture.

Table 5.2
List of Member Colleges of the Royal University of Bhutan

<table>
<thead>
<tr>
<th>Colleges</th>
<th>Areas of Specialisation*</th>
<th>Established in*</th>
<th>Total students**</th>
<th>Total Faculty members**</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. College of Natural Resources</td>
<td>Agriculture and allied sciences</td>
<td>1992</td>
<td>369</td>
<td>29</td>
</tr>
<tr>
<td>2. College of Science and Technology</td>
<td>Engineering and technology</td>
<td>2000</td>
<td>641</td>
<td>48</td>
</tr>
<tr>
<td>3. Gaedu College of Business Studies</td>
<td>Business and management</td>
<td>2008</td>
<td>1181</td>
<td>75</td>
</tr>
<tr>
<td>4. Institute for Language and Cultural Studies</td>
<td>Humanities, social sciences, and visual arts</td>
<td>1997</td>
<td>550</td>
<td>34</td>
</tr>
<tr>
<td>5. Jigme Namgyel Polytechnique</td>
<td>Engineering and technology</td>
<td>1972</td>
<td>574</td>
<td>41</td>
</tr>
<tr>
<td>6. Paro College of Education</td>
<td>Primary teacher education</td>
<td>1975</td>
<td>1239</td>
<td>64</td>
</tr>
<tr>
<td>7. Samtse College of Education</td>
<td>Secondary teacher education</td>
<td>1968</td>
<td>1190</td>
<td>57</td>
</tr>
<tr>
<td>8. Sherubtse College</td>
<td>Science, humanities, computer and IT</td>
<td>1983</td>
<td>1229</td>
<td>102</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>6973</strong></td>
<td><strong>450</strong></td>
</tr>
</tbody>
</table>


The Royal University of Bhutan was granted autonomy by the government on July 11, 2011 (Royal Civil Service Commission, 2011). As a result, all the faculty members and staff of the eight member Colleges and the people working at the Office of the Vice Chancellor
relinquished the status of civil servants. The University as an autonomous body is expected to adopt more effective leadership practices in order to enhance management and delivery of programmes, and to bring about overall development.

5.7.1 Governance at the Royal University of Bhutan

Governance of higher education in Bhutan has followed a pattern of distinct development. After decades of government control, the government granted autonomy to RUB (Royal Civil Service Commission, 2011). This contrasts with the governance of higher education in Western countries where most universities have been autonomous for many centuries (Mora, 2001). In Bhutan, where monastic education was the only system before the arrival of secular education in the Western model, both school and higher education were controlled by the government (Wangchuk, 2009). Even today, a number of higher education institutions, especially the monastic education institutions, are looked after by the government. However, the government has granted autonomy to RUB, which currently functions like most Western universities.

The Royal University of Bhutan is a federation of eight member Colleges distributed across the country with a common central headquarters in Thimphu, the capital city (see Figure 5.1 and Table 5.2). The RUB’s governance structure has two levels: the University level and individual College level (see Figure 5.2). The University has the king as the Chancellor and University Council as the top policy-making and supreme governing body. The Vice Chancellor is the head of the university. The Vice Chancellor is assisted by the Registrar, Director of Research and External Relations, Director of Academic Affairs, and Director of Planning and Resources. There are governing bodies in the form of boards and committees (see Figure 5.2).
5.7.2 Leadership at RUB Colleges

At the individual College level, Director is the overall leader. The Director is assisted by the three Deans: Dean of Research and Industrial Linkages, Dean of Academic Affairs and, Dean of Student Affairs. The Deans are further assisted by the Programme Leaders and Department Heads. There are committees to help in the governance of the College (see Figure 5.3) below.
The autonomy of the university has affected the tenure of leadership at RUB. Until mid-2012, College Directors and Deans at RUB had tenure. Once appointed, Directors and Deans could retain the position for any length of time. However, in the present system at RUB Colleges, Directors and Deans are centrally appointed by the University office upon successful selection for a fixed number of years. The Directors are appointed for a term of five years renewable by five years, while Deans are appointed for three years renewable by two years. The introduction of tenure is likely to affect the leadership outlook at the RUB Colleges.

5.8 Chapter summary

Many factors have contributed to the understanding and practice of leadership at RUB Colleges, including the prevailing Buddhist influence and the political system that has existed over many centuries. Further, leadership at RUB Colleges has been influenced by Western education practices introduced in Bhutan in the 1960s. All the present leaders at RUB Colleges have gone through this system. Leadership is also influenced by the GNH policy that the government strongly emphasises.
Monastic higher education in Bhutan has played an important role in leadership over many centuries. However, secular academic leadership is a recent phenomenon. One of the first secular higher education institutions in Bhutan is the Royal University of Bhutan. As an autonomous institution, it has important roles to play in education and in leading the country forward.

The next chapter looks at the perspectives of leaders and faculty member as evident from the data. Some of the main areas the chapter discusses include understanding of leadership, leadership approaches at the Colleges, and leadership attributes.
Chapter 6: Perspectives on Academic Leadership at RUB Colleges

6.1 Introduction

Having established the context for this study, I now present the perspectives of the leaders and the faculty members who experience academic leadership at RUB Colleges. This chapter is the first of the two that present the study’s findings. Whilst providing a holistic view of academic leadership at RUB, the findings provide insights from the varying perspectives of leaders and faculty members. Chapter 6 focuses on the understandings, approaches and attributes of leaders at RUB, while chapter 7 focuses on the characteristics of leadership and leadership challenges at RUB.

This chapter addresses the who, what, and how of academic leadership. Section 6.2, in introducing the research participants, focuses on who. Who concerns the leaders as performers of leadership and the faculty members whose views are analysed to understand the nature of academic leadership at RUB. Section 6.3 outlines what understanding the leaders and the faculty members have of leadership, such as leadership as power, leadership as opportunity, leadership as motivation and leadership as management. What also considers some of the leadership attributes, such as vision, interpersonal skills, communication skills, sincerity, trust and fairness, knowledge and experience, and motivation and guidance. Section 6.4 explores how academic leadership is carried out at RUB Colleges and how the faculty members experience this leadership. Section 6.5 reveals the leadership attributes that are present and how they are valued at RUB Colleges.
6.2 A brief background on research participants

The findings discussed in this chapter are based on the views of the leaders and the faculty members who participated in the interviews conducted for this study. There were 16 leaders, identified as L1 to L16, and eight faculty members, identified as FM1 to FM8 for the purpose of this study. The leader interview participants included a Director, eight Deans and seven Programme Leaders/Department Heads. The Director, also called the top leader in this study, is the overall executive leader at the College level (see Figure 5.3). The Director of the Colleges are formally appointed by the University after successful selection through open competition following a vacancy advertisement in the media. The draft Royal University of Bhutan Human resources Rules and Regulations [RUBHRRR] mandate that Directors be appointed for a term of five years with a provision of five years renewal on successful completion of the first term or until they attain the age of 60 years, whichever is earlier.

Deans, who are the second level leaders, follow similar formal selection and appointment by the University (see Figure 5.3). They are appointed for a term of three years, renewable by two years. On average, the eight Deans have been in the Deanship position for over two-and-a-half years; however, all of them had held some leadership roles before their appointment as Deans.

Programme leadership and Department headship are the third level of leadership positions at RUB Colleges. These leaders are nominated, selected and appointed by the individual Colleges for a minimum of three years with the provision for renewal. On average, they have been in the present leadership roles for over two years, and like the eight Deans, five of them have held other leadership responsibilities at their Colleges. All the 16 leaders have a minimum of a Master’s degree in the fields relevant to their Colleges’ area of specialisation.
RUB faculty members in this study consisted of assistant lecturers who have a minimum of undergraduate degree, associate lecturers, lecturers, and senior lecturers. The faculty members’ experience ranged from four months to 15 years of teaching experience in higher education. The majority of the faculty members have five to six years of teaching experience in higher education. A few of the faculty members have held leadership roles in the past. The first section of the chapter looks at the participants’ understanding of leadership as power, influence, opportunity and management.

6.3 Understandings of leadership

This section discusses how the participant leaders and faculty members from the three RUB Colleges understand leadership in a general sense and how they see it enacted at their Colleges. Some participants regard leadership as power and influence, whereas others consider it as an opportunity to gain leadership experience, to interact and collaborate with others, to develop values, and to evaluate themselves. Leadership is also understood as inspiration and management.

The leaders and the faculty members of the Colleges understand that effective leadership is important and necessary for the progress of the Colleges. A few leaders (L2, L4 and L5) and faculty members (FM1 and FM7) consider that the nature of leadership at the Colleges will influence the growth and progress of the University as a premier academic institution in the country. They point out that without effective academic leadership the Colleges will fail to experience the desired growth. They emphasise that leadership is a significant issue requiring serious consideration, especially RUB as a young institution that has recently been granted the status of autonomous organisation. They point out that effective leadership will help chart the university’s journey to becoming a successful academic institution.
The leaders and the faculty members understand leadership in different ways. As shown in Figure 6.1, both leaders and faculty members see leadership variously as power, inspiration, opportunity and management. Leadership as opportunity is further understood as opportunity to make decisions, to collaborate both within and outside the Colleges, to develop values, and to evaluate themselves.

![Figure 6.1 Leaders’ and faculty members’ understanding of leadership](image)

6.3.1 Leadership as power

Among the study’s participants, about half of the leaders and most of the faculty members associate leadership with power. Leaders believe that anyone who is in the leadership role is expected to exercise power in the form of influencing, accomplishing goals and participating in decision-making processes. At the same time, some leaders understand leadership more negatively as abuse of power. Some faculty members also indicate that leaders abuse power by firing members, being arrogant and rash, and giving orders and commands.
Leaders: Among the leaders, leadership is seen as power when they have authority to bring changes to the programmes and departments they lead and to effect growth and development of the Colleges. For example, for L16, leadership is power when he is able to participate and contribute in decision-making processes. L1 also stated:

…when you are in the leadership position, you can do many things that you want to do or what you have in your mind can be implemented.

However, L4 and L13 point out that, for some leaders, power comes from having personal office or from ‘getting the chair,’ meaning getting the leadership position.

Some leaders describe leadership as potentially an abuse of power. For instance, L13 explains that in the initial stage of leadership he was carried away by the excitement of having power in the form of getting a leadership post, but the excitement soon died when his abuse of power gave rise to conflict and opposition. He realised that leadership is not simply holding the chair but working with faculty members. Similarly, L11 explains that leadership is not just about seniority and acting in an arrogant and rash manner in every situation. Further highlighting adverse effects of leadership as power, L8 observes that once somebody is in a leadership position s/he thinks of giving commands and orders without being mindful of the consequences his/her leadership beliefs and actions will bring. This contrasts with the Buddhist understanding of leadership which, according to him, teaches leaders to be mindful of their intents. He stated that leaders’ intentions must be to:

…enable followers in the achievement of the common tasks and for the followers’ well-being and efficiency at work. If leaders do so, then it is unlikely that others will disagree or contradict their views and conducts.
Faculty members: The faculty members often see leadership as exercising power. FM5 and FM7 believe that leaders’ power comes with the portfolio – being Directors, Deans or Programme Leaders. FM5 believes that the Director, who is the overall leader at the college, has power to make decisions and take a course of action to the extent of firing faculty members. FM7 observes:

When you say leadership, the first thing that comes to your mind is the power, the power that you can exercise, not the responsibility that you have towards leading the followers.

Additionally, FM5 observes that the leaders at the Colleges are protective of their power territory. He points out that leaders do not welcome initiatives or provide support if they know that consenting to the subordinate’s suggestion is likely to impinge upon their power:

I assume that they are safeguarding their individual benefits. It can also be that they feel we are getting into their power territory or may affect their power. At such times there is no support.

FM5 argues that rather than safeguarding their benefits and protecting their power territory, the leaders must look to the welfare of the faculty members. He believes that if faculty members’ welfare is taken care of, they feel happy, and this happiness can enhance their work efficiency, which ultimately leads to the accomplishment of the Colleges’ and the leaders’ goals.

6.3.2 Leadership as inspiration

Leaders: The leaders at the three Colleges see leadership as inspiring members to achieve the leaders’ and Colleges’ goals. L14 explains that the beauty of leadership as inspiration is when leaders are sincerely interested in leading members in a mutually beneficial direction. He observes:
When one is genuinely working to contribute something to build your society or institution or the group and when others follow you, that is the beauty of leadership. You can really take the group in the direction you think will help everyone.

L1 comments that leadership as inspiration can have a multiplying effect. He contends that a single leader can inspire other leaders, faculty members, and the students at the College, who in turn, can inspire the wider community.

**Faculty members:** The faculty members generally see that leaders should strive to inspire members. For example, FM3 points out:

I think that there is a change in the way we look at leadership. Maybe in the past it was an act of influencing the followers, but now in the modern sense we do talk about leaders who would actually inspire.

Similarly, FM7 asserts that inspiring members is an essential role of the leaders.

6.3.3 Leadership as opportunity

The leaders and the faculty members of RUB Colleges often see leadership as affording a range of opportunities to develop their personal and professional knowledge and skills. The opportunities include decision-making, collaboration, developing values, and self-exploration and evaluation.

**Decision-making**

**Leaders:** Some leaders consider that being a leader involves interaction with a wide range of people in decision-making. For example, L14 and L16 point out that they often have to sit in meetings where decisions are made. This opportunity to participate and make decisions gives them the experience to make better decisions. L14 notes that whenever he is in a dilemma
in making a decision, he consults senior leaders. The consultations and first-hand experience in
decision-making processes equip him with new leadership knowledge and skills.

**Faculty members:** The faculty members agree that leadership is an opportunity for
leaders to become more efficient in their decision-making. However, faculty members such as
FM1 have higher expectations from the leaders. She observes that leaders need to delve deeply
when making decisions:

It is very easy to make out what is right and what is wrong, but a more difficult decision
is what is right and what is more right. So sometimes they need to be very sensitive about
these things.

This quote implies that leaders should not understand leadership just as a role they are obliged to
carry out, but they must be mindful and critical while dispensing judgements.

**Collaboration**

**Leaders:** Some leaders see leadership as an opportunity to collaborate with members of
the Colleges and people from outside the Colleges. L13 observes that leadership is an interesting
role as he gets the opportunity to interact and collaborate with people from different cultural
backgrounds. Similarly, one of the senior leaders emphasises that leaders must take the
opportunity to have constant interaction and collaboration with faculty members. This very
reason made him shift his office nearer to the faculty building. He states:

I saw that the role of the Dean of (…) requires a lot of interaction with the faculty
members. I thought if the office of the Dean of (…) is located in a place where you do
not get to interact frequently with the faculty members, then you would lose so many
good ideas which would come out or germinate through a casual talk with the faculty
members …. I moved to a location where I am closer to the faculty members. With such
kind of thinking and belief I have seen so many good values in moving the office to the faculty building.

He equates leadership to his ability to collaborate with colleagues, and not take unilateral decisions. He insists:

I always tell them even in the meetings when they say that it is you, I always make it a point to say that it is us. It is not me as a dean of (...) who can make a change, it is us together.

**Faculty members**: The faculty members generally agree that it is important that leaders collaborate among themselves and with faculty members. More than collaborating, FM2 believes:

They should create an environment where people collaborate a lot.

**Developing values**

**Leaders**: A few leaders at RUB Colleges indicate that leadership provides them with an opportunity to be role models and to develop their values, such as love, compassion and patience. L11 explains that he faces different situations but, as a leader, it is not appropriate to react to every situation. He feels every situation is a test for leaders, and over time they develop good values. Similarly, L2 feels that faculty members and students expect leaders, as role models, to cultivate and exhibit good values. He asserts that leaders are role models not only to faculty and students, but all people in general and teachers in particular.

**Self-evaluation and self-exploration**

**Leaders**: Last, leadership is an opportunity for self-evaluation and exploration. L13 asserts that as a leader one needs to evaluate the things that are going right as well as the things that are not going as expected. For him, self-evaluation and self-exploration are essential to
being a leader. He holds that leaders need to reflect on a daily basis on the dealings, decisions that have been made, and their actions.

**Faculty members:** The faculty members generally consider that it is important for leaders to evaluate their thoughts and actions and to explore ways to lead better.

5.3.4 Leadership as management

The leaders and the faculty members often tend to use the terms ‘leadership’ and ‘management’ interchangeably. This often involved substituting ‘leadership’ with ‘management.’

**Leaders:** In general, the leaders are aware of the differences between leadership and management. Some leaders use management for leadership intentionally as they know that leaders also perform managers’ roles simultaneously. L14 describes:

> My role was almost like a leadership role – to talk to them, communicate to them our objectives, purpose and intention, then also bring their capabilities, motivate them, give them the sense of direction, and the day-to-day management of the activities.

**Faculty members:** The faculty members seem to use management for leadership more frequently than the leaders. For instance, FM2 used management to every question asked about the leadership at the college. When I asked FM2 about the leaders’ attitude and action, he said:

> I think, as managers, they need to bridge the gap between the authority they have and the people under them.

Similarly, FM7, in the beginning of the interview, said:

> When it comes to leadership, not only at the College level but also at the University level, sometimes I find that their management style is….

**Summary**
This section examined the leaders’ and the faculty members’ understanding of leadership at the RUB Colleges. They perceive leadership in a variety of ways. Most leaders and faculty members understand leadership as power. However, their views on leadership as power differ. Most leaders see leadership as power more positively when they are able to contribute through their participation in decision-making processes. By contrast, the faculty members often view leadership as an abuse of power and taking action against faculty members. They perceive that the amount of power depends on the level of leadership position – the higher the leadership position the greater the power.

Leadership is also seen as inspiration. Leaders believe that leadership can inspire if they are sincere and consistent in their leadership role. They hold that their inspiration must positively benefit the Colleges. Similarly, the faculty members expect leaders to inspire them.

Leaders say that leadership offers them an array of opportunities, including decision-making and collaboration. The opportunity to be leaders and role-models for faculty members compels them to exhibit positive values, as well as to evaluate themselves.

Lastly, a few leaders and some faculty members perceive leadership as management in carrying out the day-to-day activities of the Colleges. However, most leaders see leadership and management as two different roles.

6.4 Approaches to leadership

As will be seen, the findings reveal that the leaders mostly employ relational and democratic approaches to leadership, although occasionally leadership is seen by the members as autocratic. Some leaders and faculty members suggest that leaders need to use a situational approach as there are faculty members with a wide variety of knowledge, skills, attitudes and
needs, while others suggest a Buddhist leadership. The findings suggest an absence of transformational and authentic leaderships at RUB Colleges.

This section looks at the different approaches to leadership that leaders reportedly employ. Interviews reveal the existence of seven different approaches to leadership, namely autocratic, democratic, situational, relational, inspirational, authentic and Buddhist (Figure 6.2). While most of the terms for leadership approaches used here are the terms used by participants during interview, ‘relational leadership’ has been borrowed from the literature (see chapter 2, section 2.4.6). The existence of different leadership approaches is attributed to many factors such as the individual leader’s upbringing and beliefs, type of social and peer situation, education, and the leaders’ and the faculty members’ exposure to leadership approaches outside Bhutan (L4).

*Figure 6.2. Leadership approaches at RUB Colleges*
6.4.1 Autocratic approach

Some leaders and faculty members understand autocratic leadership as a leadership approach that is top-down, centralises power and is inflexible. Most middle-level leaders and faculty members acknowledge that some degree of autocratic leadership exists at the three Colleges. They point out that autocratic leaders do not motivate or encourage members.

**Leaders:** Most leaders describe autocratic leadership as a top-down process. They observe that autocratic leaders give orders, fire members and centralise power. They use this power to enforce their views. L5 points out that these leaders assume an attitude of, “I am the boss, I am the leader, you have to listen to me.”

Autocratic leaders are not very open to members’ views and suggestions. Top leaders are seen by many members as inflexible. Middle-level leaders and faculty members observe that the top leaders, besides being adamant about their own views, make attempts to enforce these over members’ views. They also often overrule committee decisions and make unilateral decisions (L5).

Most members see autocratic leadership as a challenge to the smooth functioning of the Colleges. Challenges arise due to differences in the outlook of autocratic leaders and the expectations of other members. L13 observes that autocratic leaders are, most of the time, in conflict and opposition with members. L4 states that autocratic leadership is frustrating and discouraging, especially to those who believe in democratic leadership. L7 asserts that autocratic leadership discourages members from taking initiative or offering suggestions, and this leads to members doing their work perfunctorily, without enthusiasm and energy. L11 points out the impracticality of autocratic leadership in the present situation:
Nowadays, it won’t work if you always try to command, I realized that.

Some middle-level leaders state that autocratic leaders use a ‘fixing strategy,’ by which they mean that the top leaders implement measures to penalise members. L5 explains:

Leaders are not into the thinking of actually helping your subordinates to improve and learn from the mistakes; rather, they keep a record of whatever mistakes you have committed and they always bank on those mistakes and try to fix you.

He states that such a strategy is destructive as it will result in the loss of members’ trust and faith in the leaders in the long run.

**Faculty members:** Most faculty members associate autocratic leadership negatively with power. They describe leaders’ unilateral decision-making and rejection of members’ suggestions. FM8 sees autocratic leadership as a:

…kind of dictatorship. They say something and others have to do it.

Some faculty members state this kind of autocratic approach makes it difficult for them to work. FM7 asserts:

Genuinely, I think, Bhutan still has that authoritarian kind of leadership being followed. People say, “OK you are a leader, so you have the authority.” So, authority is something that is associated with leaders.

Both middle-level leaders and faculty members believe that autocratic leadership may prove effective for the moment (L5, L11, and L13). However, in the long run, it may bring more negative impacts. L12 observes:

Maybe in the short run they can get things done but in the long run they will irritate people.
Autocratic leaders take unilateral decisions and ignore and reject members’ suggestions (FM4 and FM8). FM7 and FM8 point out that although there are committees, the Chair is, in most cases, the top leader. So, the decisions of the top leader become the committee decisions. The members feel that most of the decisions are imposed on them. FM7 believes that when leaders reject the suggestions and views of members, their sense of inclusiveness and belongingness to the College becomes weak, thus affecting their efficiency.

Most faculty members point out that it is difficult to work with leaders who are inflexible and lack the willingness to listen. Similarly, FM8 contends that there is not much pleasure, satisfaction or creativity working under autocratic leadership. Enthusiasm and energy gradually ebb. Moreover, autocratic leadership does not provide motivation and encouragement to the members. Faculty members in general believe that autocratic leadership is not an effective approach at the RUB Colleges and should be discouraged (FM2, FM3, FM4, FM7 and FM8).

6.4.2 Democratic approach

The leaders and the faculty members of the three Colleges characterise democratic leaders as being open and approachable. They see that democratic leaders emphasise decentralisation of power, collective decision-making and team work. Democratic leaders also value one-on-one interaction with members and provide motivation, encouragement and respect. Democratic leaders also value members’ views in the process of decision-making. The leaders and the faculty members see democratic leadership as a way of grooming future leaders by providing them the opportunity to participate in the leadership process.

The leaders and the faculty members describe democratic leadership in juxtaposition to Autocratic leadership. Unlike autocratic leadership, democratic leadership gains the confidence
of members. Democratic leaders lead in a transparent manner, on the “same footing” (L3 and L5) and encourage working as a team (L4). The middle-level leaders are generally seen to follow a democratic leadership approach.

**Leaders:** Some leaders compare democratic leadership to a flat organisation where leaders are open and members are empowered to share their views and encouraged to actively participate (L4 and L5). L4 points out that a simple thing such as the use of terminologies can make a difference to the leadership climate:

> I do not like to use the word ‘subordinate’. The moment you think of such a terminology then it creates a division or hierarchy: the boss and subordinate. This is not what I would like to use, especially in providing some leadership roles.

L2 and L5 observe that democratic leadership seeks members’ views, and they insist on collective and majority decision-making. L15 contends that democratic leadership values one-on-one interaction with members. This interaction enables the leaders and the members to feel included, to understand each other better and to negotiate differences, thereby enhancing transparency in the organisation.

L3, L5, L7 and L10 see democratic leadership as decentralisation of power. They believe that Colleges need to empower committees and leaders at different levels of leadership so that issues are dealt within their jurisdiction. They observe that this saves the top leaders from having to deal with innumerable issues. However, the leaders are keen to clarify that the top leaders should still be concerned with issues that can be solved by the leaders at lower levels. Such issues should always be brought to the notice of the top leaders for information, consultation or advice. In this way, democratic leadership grooms new leaders. L2, L3, L4, L7 and L10 view democratic leadership as open, negotiating, seeking views and decentralising
power. L4 calls democratic leadership “inclusive leadership” as he attempts to include members’ views on the issue under discussion before making decisions.

L1 points out that he takes a democratic approach at his College. He states that he makes sure to include as many members as he can in the decision-making process:

We always involve faculty members, we consult and we make collective decisions so that everybody takes the ownership of the decisions we make.

He accepts that members’ views could differ, and making all members think alike is not possible:

Being educated, they have their own reasons, and bringing them together 100% in the same line of thinking while making collective decisions is quite difficult because they are all educated and have their own reasons.

Though there were only two female leaders interviewed out of the 16 participants, the findings suggest that female leaders are more explicit on the need for democratic leadership. The female leaders, L3 and L7, point out that leaders need to decentralise power, trust the members and give the members freedom in their work. L7 believes that too many “dos and don’ts” are not good. She clarifies that she is very open, available and approachable in her leadership. Similarly, L3 states:

I don’t like to force people. If I force them, I may land up with some members who are not interested in carrying out a particular task. And if someone is not interested, he or she may not be able to put his or her soul into the work.

Faculty members: A few faculty members observe that leadership at the Colleges is becoming more democratic (FM1 and FM2). However, FM8 insisted that leadership at the
Colleges should become more democratic. He believes democratic leadership would enable the Colleges to achieve the desired result as well as enhance the happiness level of all members.

Though some faculty members believe that leadership at the three RUB Colleges is democratic, FM7 and FM8 observe that under the cover of democratic leadership there is a visible shade of autocratic leadership. FM7 terms this “superficially democratic.” She explains that in the meetings, opinions from the members are sought:

The suggestions are welcomed, but not at the actual or literal sense of welcome, it’s for formality’s sake…. Whenever there is decision to be made, there is discussion, but at the end of the day the decision is what has already been made.

She goes on to say that at other times, leaders are very autocratic:

Whenever we have some opinions in the meetings or during the decision-making process, the response we get is “No, no, no” kind of things.

FM6 says that at his College there is no outright rejection of suggestions and views of the faculty members by the leaders. However, hints, such as, “I will think about it” or “you need to do some more thinking on it” are frequently given. Another means by which leaders reject suggestions is they accept the suggestions for discussion. The leaders then weigh the pros and cons of the suggestions, but as FM7 points out, the ultimate outcome is that cons will outweigh pros. When faculty members know that ultimately leaders will somehow manage to reject their views, they feel their voice is suppressed, and are reluctant to offer views and suggestions.

Some faculty members observe that if the leaders sense that members are not happy with the decision taken, they conclude by saying that it is impossible to make everyone happy or there are always a few who are not happy with the decision. FM1 comments that the leaders usually say at such times: 
“Ah, people will complain, people will grumble, no one is happy at a particular time.”

This observation is supported by L1 who says:

There are some who always disagree and there are always personal conflicts.

Within the general democratic leadership approach, there are two specific styles at the three Colleges: consensus-seeking and postponing deadlines. In the consensus-seeking style, leaders consider which members or groups of members would agree to carry out a task and then approach them with the task. If the members are unwilling to carry out the task, the leaders ask other members or groups of members who are likely to agree. The leaders who adopt this technique rely on the willingness and ability of the members to perform the task. L3 says:

I don’t like to force people. I always start with requests and then I make sure that the other person whom I want to work with is willing.

If a member declines, the leader approaches other members. On asking about the rate of success in getting faculty members to work with her, she said that in most cases she is successful, though not in every attempt.

In the second style, leaders remind the members and extend the deadline if a given task is not achieved on time. The leaders provide certain tasks with clarification of expectations and procedures to members. If members do not submit the task on time, leaders remind them about the task or fix another deadline. L6 and L11 state that they give reminders and extend the deadline if members are not able to achieve tasks on time. If this fails, some young leaders issue office orders or written memos, while other leaders ask members for reasons for the failure or for the non-conformity with the agreement.
The democratic leadership approach has its own set of challenges. First, members tend to take advantage of the leaders who adopt a democratic approach. FM4 and FM5 observe that when leaders adopt democratic leadership, some leaders and faculty members assume that they have the freedom to do things in the way they want. In the process, they cross the line and tend to do things that are not expected. L7 points out:

When you provide freedom, some people don’t know how to take that freedom and they tend to overstep.

Some members deliberately do things that are not in accordance with the norms and policies of the institutions knowing that democratic leaders will not penalise them. This is considered as taking advantage (L7 and L11).

The second challenge of the democratic leadership approach is that it can delay decisions and actions. L6 and L11 point out that when the democratic leaders have to consult members and take combined decisions, it takes time to decide and act. Moreover, in a democratic setting, members tend to share their views, and it is mostly the more vocal ones who talk and argue. This delays decision-making and meetings become very long. FM4 observes:

Certain people keep talking, keep complaining or have something to say. They pick on every point. It is very tiring for everyone.

Delays also come in the form of not achieving the tasks on time. L6 and L10 observe that when members fail to achieve tasks on time, the leader sets a new deadline. This diminishes the effective functioning of the College.

However, despite these shortcomings, the leaders and the faculty members prefer a democratic leadership approach. L8 justifies that at the College level, democratic leadership is preferred as the students are adults and faculty members are experienced and qualified. The
leaders and the faculty members point out that democratic leadership allows room for consultation, discussion and initiative. FM1 asserts that democratic leadership gives a higher level of comfort, confidence and motivation. She feels motivated when she sees that her views and ideas are respected and accepted. L4 expresses the need for democratic or “bottom-up” leadership in higher education when he says:

For higher education, I think, the bottom-up approach would be the best because the people are well qualified and most of them are experienced working in the system for a long time. I don’t think anyone would like to work under a leader who is a dictator or somebody who forces things.

6.4.3 Situational approach

The leaders and the faculty members understand the situational leadership approach as a change of leadership approach depending on the behaviour of the members. Change of leadership is often understood as a shift between leaders being strict or liberal depending on the members.

Leaders: Some leaders (L2, L5 and L9) understand the situational leadership approach as a leader’s adjustment of their leadership styles depending on situations, such as the ability/competence and behaviour of faculty members. For instance, L5 suggests that leaders have to be strict with members who do not perform their duties well. The leaders believe that leadership can be autocratic and giving orders, or democratic and seeking views and making collective decisions, depending on the situation prevailing at a particular moment.

These leaders state that they need to understand individual members and the situations for their leadership to be effective. For example, L5 asserts:
We cannot use the same approach to all the individuals. It has to differ based on the individuals that you are dealing with.

L2 believes that leaders must vary their leadership approach:

A leader has to get into so many shoes. Sometime you have to be a democratic leader, sometime autocratic, sometime you have to be totally down to earth. I believe in Situational leadership.

Similarly, L9 advises, as leaders, it is not wise to use one style of leadership. He emphasises the importance of adopting leadership approaches that are effective in a particular situation and with particular person or persons.

**Faculty members:** Faculty members acknowledge that individual members deserve differing leadership treatment. FM7 states:

They need to understand that there are different types of people with different needs and understanding. Therefore, the leadership style should be adjusted depending on the situation and the people you are dealing with.

6.4.4 Relational leadership approach

The term ‘relational leadership’ reflects the literature. The interview participants did not specifically mention the approach as ‘relational’. However, they used words and phrases that indicated the importance of considering personal relationships in the leadership process such as: “long-standing relationship,” “personal relationship,” and “know each other” (L4), “unofficially” and “through relationships” (L12), “leadership basically is relationship,” “leading by relationship,” “power of relationship” and “impact of relationship” (L13), “colleague relationship” and “teacher-student relationship” (L10), “personal ties” (FM2), and “faculty-leader relationship” and “faculty relationship” (FM3). Thus, it appears that participants the
understand relational approach as taking into consideration leaders’ and faculty members’ personal relationships to leverage academic leadership.

**Leaders**: Most-middle-level leaders believe that their personal relationship with the faculty members helps their leadership. They consider their college as a family whose members need to be bonded by ties at a personal level, as L16 indicates:

As long as we are in the college we are friends, we are in the same family.

L4, L12 and L13 emphasise the importance and relevance of a relational approach at the Colleges. L4 argues:

No matter how strong your professional relationships are, the kind of personal relationship that you have supplements or complements your professional relationship.

Leaders hold that a relational leadership approach depends on many factors. L3, L12, L15 and L16 point out that factors such as being in the same age group, like-mindedness and free interaction of the leaders and faculty members can form the basis of the relational leadership. Additionally, L4 shares that his working relationship with other leaders and the faculty members boosts his leadership:

…the fact that we know each other so well also makes it easier for us to get things done.

L12 explains that he plays sport with other leaders and faculty members of his college. As a result, they feel freer to share views and tend to get along well. L13 believes that leadership is basically a relationship. L12 and L13 say that relationships work to their advantage in getting things done. L12 states:

If I am friendly with them, I think, they are cooperative, and most of the things I do are through relationship.
L3, L12 and L15 indicate that it is easier to work and interact with like-minded leaders and faculty members. They say that this interaction strengthens their relationship, which contributes to the achievement of the professional goals of the college.

The leaders say that though professional relationships are important, it is the personal relationship leaders and faculty members share that boosts the professional leadership. L12 and L15 note that they achieve many official goals through informal relationships. L12 observes:

Most of the official matters can be solved unofficially through personal relationships. At the same time, when members are familiar with each other they do not hesitate to point out leaders’ mistakes and short-comings. They correct each other and these corrections benefit the system. L10 says:

So in a way sometimes it’s good that jokingly they point out problems with us, such as, “This is not the way you should do,” and in a way, it helps…. As a friend I learned a lot from them.

Most leaders posit that the relational leadership approach works well given the right situation, for instance, when leaders and faculty members are in the same age range. This is significant as my memos indicate that most of the faculty members are in the age group of the leaders who practise relational leadership. However, in addition to the same age group, L13 believes that other factors such as like-mindedness, free interaction and trust for each other form the core aspects of the relational leadership.

**Faculty members**: A few faculty members believe that there are leaders at the College who follow the Relational leadership approach. FM3 states:

They actually focus on faculty-leader relationship.
FM2, who at one time led a project at his College, attributes the success of the project to the cooperation his fellow members extended to him as a result of good personal relationships. Therefore, he believes that relationships are an important part of leadership.

6.4.5 Inspirational approach

The study participants describe inspirational leadership as an approach that involves leaders inspiring members. However, they indicate that this is one of the leadership approaches that is lacking at the Colleges. The lack of an inspirational approach is evident when some participants point out that leaders need to intrinsically motivate and provide individual consideration of the members. These qualities would inspire them to follow leaders (FM7).

**Leaders**: The leaders occasionally mention the elements of inspirational leadership. L14 argues that leaders should not impose decisions and force members to follow, but think and act in a way the members are inspired to follow.

**Faculty members**: FM7 asserts that it is the responsibility of academic leaders to provide inspiration to faculty members. She feels that leaders’ inspiration would enable faculty members to perform more than they think they are capable of. FM1, FM2 and FM7 feel that the leaders at the Colleges do not inspire adequately. On asking FM2 about leaders’ ability to inspire him to perform better at his job, he replied: “Not really.” He feels that to inspire members, leaders should lead by example. Similarly, FM7 feels that leaders need to be more inspirational than adopting an *I have done it, you just take it* attitude. FM3 shares his opinion on the need for the leaders to inspire the members:

So from my opinion rather than influencing the faculty members or controlling faculty members, I would look for the leadership who would actually inspire us to bring about a
change in the system…. Maybe in the past it was an act of influencing the followers, but now, in the modern sense, we do talk about leaders who would actually inspire.

6.4.6 Authentic leadership approach

Participants who mentioned the authentic leadership approach appeared to understand it as a genuine interest of leaders to serve, and consistency of leaders’ words with their deeds. Leaders and faculty members observe that authentic leadership is largely absent at the Colleges.

**Leaders**: Most leaders acknowledge they need to employ an authentic leadership approach at the Colleges. However, the data provide few examples of leaders applying it in practice. Additionally, none of the leaders report leading as their passion, although this might be a step closer to authentic leadership; instead the leaders understand leadership as power and opportunity.

Quite often, some leaders observe that leaders do not practise what they preach. This inconsistency of leaders’ words with their deeds suggests an absence of an authentic leadership approach. However, they maintain that authentic leadership is one approach that they would like to display. One of the senior leaders, L1 pointed out:

> I think Bhutanese are very poor at implementation. We know in theory but we normally don’t put into practice.

L4 also shares that inconveniences arise due to the mismatch between leaders’ beliefs and deeds:

> You face difficulties and inconveniences when you do something that you do not really believe in.

On the other hand, L11 advises that leaders have to perform deeds as promised, which would otherwise become a basis for the members to criticise. He notes that members always keep an eye on leaders’ words and deeds. He observes:
Through my experience, I can say that leaders have to act, not just say.

There are a few leaders who insist that they practise what they preach. One of the leaders believes that leaders are role models not only to the students of his College, but to all graduates of the College in Bhutan. However, a few faculty members do not appear to share this view.

**Faculty members:** Most faculty members point out that leaders do not perform as they preach despite their expectation that leaders should be more sincere in their words and deeds. They would like to have leaders who are sincerely committed to serving the Colleges and members, and they want leaders who “walk the talk” (FM5). When asked what would be one thing he would do differently if he was a leader, FM5 said:

> I will perform every bit of what I have said…. If I promise to do something useful for fifty people, and if I really do something that benefits fifty people then my deed is consistent with words. If my work benefits only fifteen people my deed is not consistent with my words.

FM2 gives an example of a leader who decides what he would do but does not do it:

> He seems to break his own rules, such as he says he will be quite strict on some of the behaviours of faculty members, but he only keeps records and doesn’t seem to act on it.

Similarly, some faculty members note that leaders are aware of what needs to be done but do not perform accordingly. It is exemplified when FM1 states:

> In theory, I think I would say 100 out of 100. Our leaders would say, “Yes! This is what we need to do and what I intend to do.” But practically, I don’t know what is the problem, where the problem lies, I am not sure.

She concluded the interview with the following words implying that leaders’ intentions are not always realised in practice:
Theoretically, we are very beautiful.

FM3 also raises the issue of inconsistency between the leaders’ words and deeds. He explains that he has experienced leaders making decisions in the meetings and not adhering to the decisions, but doing things differently. For instance, one of the faculty members points out that it is not justified for leaders to instruct faculty members to perform as expected when the leaders themselves exhibit inconsistency between what they say and what they actually do.

The issue of inconsistency between what leaders preach and what they actually practise is clear. This extends to the way meeting records are used and viewed. FM8 argues that meetings are conducted regularly, decisions are made, minutes of meetings are circulated and filed, but very few leaders act upon it. This has led him to think that all these are happening just for the sake of appearance. What has been decided is usually not put into practice.

6.4.7 Buddhist leadership approach

A Buddhist leadership approach incorporates leadership behaviours, such as being kind, compassionate and altruistic. It recognises the strong influence of Buddhism on the Bhutanese culture and Bhutanese outlook of being open, considerate, co-operative, accommodating, forgiving, respectful, and having a positive attitude towards life.

*Leaders*: Some leaders report that they use Buddhist values in their leadership. L9 shares that he practises contentment, tolerance, empathy and mindfulness. Besides practising himself, he states that he constantly reminds his students to practise *Farchin Dru* or the Six Transcendental Perfections (generosity, morality/ethical discipline, tolerance/patience, diligence, concentration and wisdom). He also said that he is not inhibited in his leadership by dualism,
such as feeling happy when faculty members co-operate with him or feeling sad when they do not co-operate, or feeling happy when he gets what he wants and feeling sad when he does not.

Other Buddhist values the leaders draw upon are altruism and compassion. L5 contends that altruism is essential as one of the qualities of good leadership. He defines an altruistic leader as one

Who has mind for others, who thinks for the benefit of others.

He believes leaders must prioritise the Colleges’ and members’ needs above their own needs and wants, and that such leaders will bring progress and prosperity to the Colleges. However, leaders’ altruism is not evident in the study. L1 and L7 argue that there are sometimes occasions when the members put their personal needs over the needs of the Colleges. This is a challenge L1 has been facing. He attributes this trend to the members’ individualistic mind set. He relates it to fundamental rights and duties enshrined in the Constitution of Bhutan. He observes that members tend to put their fundamental rights before their fundamental duties.

Nevertheless, the leaders’ compassion is evident in their leadership. L1 and L15 explain the initiatives they have taken to help the local community with money, material and labour. They describe a few instances where the leaders helped in constructing houses for the poor, helped in the renovation work of monasteries, provided clothes to the needy, and helped to form business communities and farming co-operatives.

A few leaders also play a role in mending differences that arise between leaders and faculty members through what is known as Khenpadum in Buddhism. L8 explains the Khenpadum is a negotiation for a good cause. It is a process of bringing together two parties who are in conflict and creating conditions conducive for smooth functioning of the college. As a
middle leader, he says one has to look in both directions and attempt to solve problems without prejudice. He explains his role:

> For me if a leader is angry with a faculty member, it would be my duty to mend on his behalf saying such things as, “Actually he is not a person who would do such things. Maybe something is not OK with him. I will try to talk to him.” With such few words the leader would cool down and come back to normal. On the other hand, if a faculty member is not happy with a leader, it would be my duty to tell him that the leaders has no ill-feeling towards him, rather the leader has high regard for him.

Some leaders say that they are compassionate in their leadership. L2, L3 and L5 maintain that they strive to solve faculty members’ problems that are within their jurisdiction. They try to understand members’ views, talk to them, give advice, and give them adequate chances to realise their mistakes and to redeem themselves. L8 believes that using some of the Buddhist principles of leadership would enhance the effectiveness of leadership and create a conducive atmosphere at the College.

However, some leaders are aware of the need to be judicious in their compassion. They consider that leaders should examine members’ thoughts, behaviours, and attitudes before acting with compassion. L7 sees that it is wrong to be compassionate with members who, despite leaders’ efforts, would not improve or co-operate for the benefit of the College. She concludes that it might encourage such members to cultivate wrong views:

> …they might say, “Why work hard? When you don’t do anything, when you are so laid back, when you don’t contribute, yet you get that opportunity. So why work hard?”

**Faculty members**: Most faculty members see a connection between adherence to Buddhist principles and effective leadership. They believe that leaders should have an orientation to Buddhist principles to be effective in their leadership. FM3 quotes Buddhist teacher Sakyong
Mipham Rinpoche that there are basically two leadership styles: one who leads others and one who leads himself or herself. Of the two leadership styles, the Buddhists consider the latter leadership as superior. FM3 contends that leaders should lead themselves with good vision and conduct and be an example to members. FM5 believes that however wise a leader is, s/he may not be effective if unaware of the context where Buddhist values are part of the members’ daily activities.

Some faculty members agree that some leaders show compassion in their leadership. FM1 narrates an instance where, due to their personal problems, a few of the faculty members were professionally not doing well despite their potential. She observes that some leaders talked to members, advised them, and tried to help and guide them during hard times, and gave opportunities for members to realise their mistakes and weaknesses and to improve themselves. FM7 also reports that the leaders at her College did all they could for a faculty member who had been reported for his continuous underperformance. He was called, talked to and advised to do better. He was also given several chances to improve, and it was only upon his refusal to improve that he was asked to leave.

Similarly, FM4 finds the leaders considerate and compassionate especially when the members fall into serious problems, such as sickness and bereavement. She gives examples of leaders being concerned and doing all they could when she fell sick. She says she was touched by their gesture. A few faculty members also mentioned the provision leaders have created for giving financial help during times of financial difficulties: members could repay the loan within a span of time convenient to them.
FM5 observes that there are some leaders who use core Buddhist values such as the
*Immeasurable Four*: loving kindness, compassion, sympathetic joy and equanimity, whereas
others do not. Further, FM3 explains that leaders have instituted a system of *Ngendro*
(Preliminary Buddhist practice) and meditation sessions, and indicates that such initiatives have
enhanced mindfulness in leaders and faculty members.

Summary of leadership approaches

This section examined leaders’ and members’ understanding of various leadership
approaches. Leaders and faculty members believe that top leaders incline towards an autocratic
leadership approach while most middle-level leaders follow democratic and relational leadership.
The findings suggest that the leaders generally fail to adopt inspirational and authentic leadership
approaches while a few use situational leadership approach. Buddhist leadership approaches are
frequently used mostly as values inherent in Bhutanese culture. However, some leaders hold that
excessive kindness and compassion on the part of the leaders can negatively impact the
leadership at the Colleges.

This section on leadership approaches presented the findings in relation to leaders’ and
faculty members’ perspectives on the seven leadership approaches that were identified from the
data. Leaders and faculty members generally agree that leaders at the Colleges adopt an
autocratic leadership approach. Leaders’ autocratic leadership results in perfunctory performance
of their duty by the members. This ultimately leads to dissatisfaction, loss of sense of belonging
and lack of participation by members.

Democratic leadership is one of the approaches both leaders and faculty members aspire
to see at the Colleges. They observe that leadership at the Colleges is becoming more
democratic. However, a few faculty members feel that there is some tinge of autocracy under the cover of democratic leadership.

In the situational leadership approach, leaders adapt their leadership approach depending on changing situations and the nature of faculty members for the achievement of institutional goals. The faculty members believe that it is important for leaders to understand them and to lead them as individuals and lead them appropriately.

The relational leadership approach appears to be the most prevalent approach at the three Colleges. The leaders and the faculty members perceive relational leadership as leading through personal relationships to achieve professional and academic goals. Leaders point out that they achieve most of the official goals unofficially through personal relationships. With regard to the inspirational leadership approach, faculty members expect leaders to lead through inspiration. However, the Colleges generally lack inspirational leaders.

The faculty members and a few leaders view authentic leadership through two lenses: leaders’ sincere desire to serve, and consistency of their deeds with words. Both the leaders and the faculty members bemoan the absence of authentic leadership at the Colleges. None of the 16 leaders indicate that leadership is their passion. The leaders and the faculty members say that most leaders do not practise what they preach.

The leaders and the faculty members understand the Buddhist leadership approach as one in which leaders are kind, compassionate, altruistic, considerate, respectful and open. A few leaders point out that they incorporate Buddhist principles and values into their leadership, while others caution that leaders carefully analyse members before acting with kindness or
compassion, because they fear that excessive kindness or compassion can adversely affect leadership.

The next section explores the attributes that leaders bring or need in their leadership at RUB Colleges.

6.5 Leadership attributes

This section discusses academic leadership attributes suggested by the findings. Leadership attributes are competencies and skills leaders exhibit or are expected to exhibit in carrying out their leadership roles. The participants report varying degrees of attributes in the leaders. The leadership attributes of the RUB College leaders are broadly categorised into three groups (see Figure 6.3 below): 1. the attributes seen in the leaders, such as vision, approachability and trustworthiness; 2. the attributes partially seen, such as effective communication, and knowledge and experience, and 3. the attributes that are lacking in the leaders, such as fairness, inspiration, sincerity and motivation and guidance, but are considered necessary for effective academic leadership.

*Figure 6.3. Attributes of leaders at RUB Colleges*
6.5.1 Vision

One of the prominent leadership attributes among the leaders is institutional vision or vision for their Colleges. The leaders point out that it is important for them to have vision as it gives direction and guides endeavours of the members. The data reveal that leaders L1, L2, L3, L4, L7, L8, L9 and L14 have strong institutional visions and steps and procedures to achieve them. However, a few leaders, especially the younger leaders, either do not have vision for their College or are not aware of visions in the Strategic Plan document of their Colleges.

*Leaders*: Leaders have varied visions. They include promotion of research culture, diversification of academic programmes, development of institutional culture, and development of human resources at the Colleges (see Figure 6.4).

![Figure 6.4. Types of vision](image)

Some leaders have a strong vision to enhance research-related activities and initiatives at the Colleges. L4 envisions an increase in the number of faculty members engaging in research through publications and attendance at conferences and seminars conducted by the College and other agencies each year. With a similar vision, L11 and L13 take initiatives to enhance research among the members of their Colleges. They take an active part in research at the college level as well as collaborate with external agencies in areas related to research initiatives. They maintain
that they aim to work towards implementing plans and strategies at the Colleges that are informed by research findings.

There are leaders who envision diversification of academic programmes at the Colleges. L2 sees diversification in the form of launching additional academic programmes at Masters, Post-graduate Diploma, Bachelors and Diploma levels. This diversification of academic programmes, he imagines, will increase student enrolment and diversity by attracting both national and international students. L9 and L14 have a similar vision. In addition, leaders such as L5 strive to regularise some of the programmes that are currently offered as part-time programmes.

The vision of some leaders also appears in the form of developing institutional culture and work systems. They understand institutional culture as a common system of work, behaviour and understanding of the members of the Colleges. L12 and L13 posit that it is important for the Colleges to have a culture or a common system of understanding so that the Colleges function smoothly and progressively. However, they maintain that their College presently lacks an institutional culture, which they attribute to their College being recently established at the present location. Similarly, L3 emphasises building a proper work system in the department she leads. She is determined that during the tenure of her leadership she will develop a working system that will enable smooth functioning of the department.

Some leaders at the three Colleges envision developing human resources in different ways. L2 views human resources development in terms of faculty members pursuing specialisation in the subjects that are in line with the new programmes planned at his College, whereas L9 encourages faculty members to look for avenues to enhance their academic and
professional qualifications. As an attempt to develop human resources, L13, along with some other leaders, has instituted a database system for both short-term and long-term training opportunities to disseminate the benefits of training opportunities, and to identify future training needs. The leaders are aware that Colleges need faculty members’ expertise in offering existing programmes and in developing new programmes. As a part of human resources development, the leaders note that the Colleges have 12 faculty members pursuing a PhD.

However, L13 feels that the Colleges’ visions are not in accord with his own visions for the College. He believes that the vision of his College has a consumerist outlook, thus inclining more towards a global corporate way of emphasising financial and material benefits over the promotion of human aspects such as enhancement of social, cultural and spiritual well-being. He points out that this global corporate outlook on higher education is not in agreement with Bhutan’s philosophy of GNH. One of the ways he sees to redefine the college’s vision is to start with the revision of curriculum to include basic human values which are fast degrading. He believes that the higher purpose of humanity is not to make profit and multiply money, which Colleges insist on, but to co-exist and to enhance happiness.

**Faculty members:** In general, faculty members see leaders’ vision as one of the most important qualities of good leadership. For example, FM5 contends that leaders need to have some kind of plan for the future. FM7 is more specific stating that leaders need to be very clear in the direction in which they are heading and the direction in which they are taking their members.
6.5.2 Approachability

Another leadership quality that leaders and faculty members look for is approachability. The faculty members and the leaders at various levels observe that leaders at the Colleges, in general, maintain good relations with faculty members and among leaders themselves. Most participants consider that leaders at all levels are approachable and are available for consultation. The leaders state that they generally consult members before they make decisions or take action. However, there are some who believe that leaders are not always as open as they seem.

**Leaders:** Some leaders (L7, L10, L12, L15 and L16) contend that they are open, approachable and available to faculty members. L7 and L16 state that they look for and welcome members’ suggestions and consultations. Similarly, L4 explains that he creates a conducive atmosphere to encourage members to share their views openly. L10, L12 and L15 share that they mix and interact freely with members, and this free interaction gives them a sense of pride and enjoyment. L7 sums up leadership at her college in the following words:

> If you have doubt, you talk to them openly, clarify, ask for their help. Similarly, if they are in need, you are always there for them.

**Faculty members:** Faculty members generally see that leaders at the Colleges are open, approachable and available (FM1, FM2, FM6 and FM7). FM1 and FM2 maintain that they have no problem approaching their leaders at any level, while FM6 and FM7 share that they feel more comfortable approaching middle-level leaders than senior leaders, such as Directors at the RUB Colleges. FM5 says that faculty members hesitate to approach the Directors as they are top leaders with executive power, and at the same time, they are senior in terms of age. Some faculty members maintain that it is difficult to interact with the Directors at the Colleges as they belong
to a generation that has different beliefs, outlooks and ideals compared with the Deans and Programme Leaders, who belong to the younger generation. FM2 points out that sometimes Directors are seen to be autocratic and exercising power, thus creating distance between themselves and the middle-level leaders and faculty members. This indicates that the middle-level leaders do better in term of approachability skills as they can connect and interact with members easily. One of the factors for approachability could be the middle-level leaders’ emphasis on Relational leadership.

Contrary to the leaders’ and some faculty members’ views, a few faculty members (FM5, FM7 and FM8) state that leaders are not as open and approachable as they seem to be. FM8 says:

From one angle I would say they are open because the situation compels and demands, because times have changed. But when we look at the deeper level they are not approachable, they are not open. They pretend to be available and listening to the subordinates.

The nature of leadership roles, such as whether it is officially designated or acting also influences faculty members’ approachability. When leaders are acting in a position, FM5 notes:

They are, in reality, faculty members and we too are faculty members. Therefore, there is not much difference. Even if they have some power we can approach without much hesitation.

Approachability of leaders also seems to rest on the hierarchy of leadership positions: the higher they are in the hierarchy, the less approachable the leaders are. For instance, FM5 says:

Compared to the Programme Leaders, we hesitate more with Deans.
6.5.3 Trustworthiness

The leaders and the faculty members see trustworthiness as an important attribute for effective leadership at the Colleges. There is a considerable variation in the ways leaders bestow trust and in the ways the faculty members experience trust. This variation leads to conflicting views, especially among faculty members, who often feel negative impacts when not trusted by leaders. About half of the faculty members state that some leaders do not exhibit adequate trust.

**Leaders**: The leaders feel it is important to have trust in their members. For instance, L13 uses the metaphor of a mantra. He suggests that leaders should chant ‘trust’ to remind themselves about the need to trust their members. He maintains that if leaders do not bestow adequate trust, it may impact upon effective leadership. Leader L5 argues that leaders need to bestow trust in the members through the delegation of tasks. However, L3, L5 and L7 point out that the top leaders do not always bestow trust in the members commensurate with the tasks. L7 points out:

> People need to trust you. They should not be after you every time telling you “do this, don’t do this,” and checking on you as if you are a small kid.

Some leaders argue that they lead through trust. L3 says she always trusts in the members once responsibilities are assigned. She asks the members to submit action plans, and, at the end of the term, to report to her. In the meantime, she provides support and guidance. She says that in the manner she bestows trust, she expects members to respect the trust received from her. She feels that trust may work better as tracking every member is not possible for a leader. Moreover, she feels this is unbecoming of good leadership.

Conversely, some leaders are concerned whether members would work to the best of their ability if left to the providence of trust. For instance, Leader 7 points out:
Yes, faculty members always say that they should be trusted, they should be given the freedom, and people should not come after them. But then if that is really done, will they become more responsible?

Some leaders fondly remember a leader who used to bestow trust in them. They observe that the leader bestowed full trust once tasks were delegated and the middle-level leaders and faculty members were made accountable for the execution of the task. The leader did not oversee or doubt their ability once the task was delegated. Most middle-level leaders believe that bestowing trust encouraged them to give their best and to respect and uphold the trust. Thus, they feel trust is an important attribute in leaders and that it encourages members to strive for more.

However, bestowing trust in members does not seem to work all the time. L5, who believes in bestowing trust on members, has begun to experience problems when faculty members do not honour his trust. The programme requires faculty members to go to class in teams in order to make lessons more effective. However, one or two faculty members are always found missing from the team.

**Faculty members:** A few faculty members feel that some leaders do not exhibit adequate trust in the members. FM2 and FM3 point out that some leaders keep a constant check on them after delegating tasks. FM3 remembers the lack of trust in the past, and this often made him lack self-confidence and be insecure in carrying out the task. FM2, FM3 and FM6 observe that some leaders claim to have finished teaching the syllabus despite their frequent leave of absence from the class – they are either busy with leadership roles or are on official duties. They state that these leaders tend to be suspicious about faculty members’ teaching commitment and constantly check on the classes conducted by members who are regular in their teaching.
6.5.4 Effective communication

Some leaders and faculty members see effective communication as an integral part of successful leadership for enhancing the smooth functioning of the Colleges. Some leaders state that they maintain an effective communication system. However, some faculty members suggest that communication at the Colleges needs improvement.

Leaders: Lack of effective communication is a source of confusion and misunderstanding (L1). L13 presents that individual faculty members’ level of understanding and outlooks differ, thus requiring leaders to communicate effectively. Without this there is every chance that the members can misunderstand the message.

A few leaders ensure they make effective and timely communication. L1 says that he clarifies what he means when he communicates with the members. Similarly, L16 states that he communicates important information, policies and guidelines clearly in advance.

Some leaders have a different perspective on effective communication. For instance, L13 believes that communication should not be mere transmission of messages. He argues that communicating through media such as notices and memos does only half the job of effective communication. He emphasises that communication can happen with better understanding if done through face to face interaction with human touch and feeling. This will enable leaders to seek suggestions and faculty members to seek clarifications. He contends that in doing so, both parties will be able to understand and provide better support to each other, thus creating a better working environment.

Faculty members: Faculty members observe that leaders’ effective communication has benefits. FM7 holds that effective communication can result in a greater sense of belonging to
the College and better understanding of leaders and systems of the College. FM2 suggests that one of the ways leaders can communicate effectively is to make faculty members aware of why a certain activity needs to be carried out, and spell out how it is to be carried out, and who should carry it out. There should be clear guidelines about who does what. FM8 cites an example of a situation that is the consequence of poor communication by the leaders:

Everyone is doing everything, and at the end of the day, nobody is doing nothing.

Most faculty members state that leaders need to inform them of the outcome of tasks undertaken and various opportunities available to them. FM7 maintains that leaders at the college do not communicate in a clear and transparent manner.

The inability of leaders to communicate effectively breeds misunderstandings and inconveniences. FM4 shares an incident in which a communication gap between a Programme Leader and a Dean caused inconvenience in her academic schedule. She says she was blamed, although it was not her fault. She also feels that problems arise when information is not given in advance, but at the last minute. She points out:

We don’t know what is going on until the time it is happening pretty much. And I am not sure why there is this kind of communication gap with these things. And then, well, when there is going to be a meeting we will find out the very day of the meeting.

She says such ad hoc information is not helpful, which is one of the reasons why many of the faculty members have nothing much to say at meetings: faculty members are not prepared. FM4 also feels it is important that leaders inform faculty members of the outcomes of meetings that pertain to them.
Faculty members point out that leaders’ lack of communication results in confusion. FM1 says that most of the time they are not clear about the procedures of how members are nominated and selected for training opportunities. FM8 provides an example:

A simple example is: an opportunity has come, the opportunity given to the college will be known when the person has returned after availing themselves of the opportunity or when the person is found missing or when somebody enquires about the person.

He sees that communication by the leaders at his college is impaired, and despite faculty members’ complaints about it, there is no improvement.

Similarly, FM5 and L6 frequently hear the Director say that the College budget is inadequate. But they are not aware of why the college has no adequate budget, and why the Director keeps on saying “no budget” whenever the members propose an activity at the College. FM5 is apprehensive that any attempt to make further inquiry into the matter could be rebuked. As a result, faculty members remain unclear of the leaders’ plans and aspirations and the leaders remain unawares of the members’ challenges.

6.5.5 Knowledge and experience

Most leaders and faculty members of the Colleges feel that it is necessary for leaders to have adequate knowledge and experience to be effective leaders in higher education. By knowledge they mean the required level of qualifications such as Masters and Doctoral degrees in the relevant fields. Experience relates to leadership experience in addition to teaching in higher education. However, findings reveal that though most leaders have adequate leadership experience, few leaders have formal leadership knowledge.

All 16 leaders who participated in the interview have a Master’s degree relevant to the courses offered at the Colleges. Three of them are currently pursuing a Doctoral degree.
However, there is a wide range of leadership experience. The majority of leaders (L1, L2, L3, L4, L5, L8, L9, L11, L12 and L13) have more than five years’ leadership experience while other leaders have less than five years leadership experience (L6, L7, L10, L14, L15 and L16). Four of them have less than two years’ leadership experience (L6, L7, L15 and L16). A few of the faculty members have been leaders at one point in their career (FM3 and FM7).

**Leaders:** Some leaders feel that it is necessary to possess a higher level of academic qualification to support the leadership role. L14, who has a Master’s degree, shares that sometimes faculty members with higher academic qualifications than leaders do not listen to the leaders. They show their supremacy over the leaders during meetings, by arguing, debating, and establishing their influence over others. He says:

> You can imagine, you are just a young person with less experience and you do not have many years of teaching experience, and also you do not have that required qualification, such as a PhD.

He considers that he could have led the members more effectively if he had adequate leadership experience and a qualification, such as a Doctoral degree. However, none of the leaders mention the importance of leadership qualifications. Conversely, L12, who has more leadership experience than L14, points out that experience has made him a better leader. He recollects that at one time he dominated and gave orders to the students, but he soon realised that it was not an effective way to lead a class, and he then realised it would definitely not work with faculty members. Now, with greater experience, he ensures that he employs open and Democratic leadership, and he is proud of the outcome of his leadership approach. Experience also includes educational experience such as teaching in the school system, but more importantly teaching experience in the higher education context and experience of leadership. L1 and L10 consider a relevant educational background and leadership experience to be essential.
6.5.6 Fairness

Fairness is described by the leaders and the faculty members as leaders being impartial in their dealing with faculty members, fair distribution of opportunities, and judicious allocation of resources and workload. While a few faculty members feel that top leaders favour some members more than others, other leaders and faculty members generally believe that leaders at the Colleges are fair in their role. This leads to an increased sense of belongingness and inclusiveness among the members.

**Leaders**: About half of the leaders believe they are fair and systematic in their role. L3 points out leaders dispense fair judgment irrespective of the seniority or gender of the members. L8, L11, L12, L14 and L15 add that decisions are made by the committees and not by individual leaders, asserting that decisions made in committees are fairer than decisions made by individual leaders. Additionally, L6, L14 and L16 note that committee chairs do not overrule the decision of the committees.

However, there are a few leaders who maintain that other leaders do not exhibit fairness. L5 argues that the committee chairs, who, in most cases are the top leaders, sometimes nullify the committee’s decisions and take their own unilateral decisions. L11 adds that decisions of the committees are not always fool-proof. He maintains that not all members in the committees are equally vocal and assertive, and in most cases, decisions are based on the views of the more vocal and assertive committee members. This affects the fairness of committee decisions.

Similarly, a few leaders observe that some leaders show partiality. L10 pointed out that members closer to the leaders are given more opportunities. He also shared that he has seen and heard of leaders showing favouritism in the past. L8 and L13 shared a similar view. Interview data and memos confirm that those members who are closer to the leaders have a close personal
relationship among themselves. They have appreciation for each other and share similar views on leadership. L7 adds that giving opportunities through unfair means de-motivates other members. However, L1 argues that in some cases, opportunities are specific to subjects and departments. Therefore, nomination of the members for training and professional development opportunities need not go to committees for approval; in this case, L1 feels he can nominate the relevant members for the opportunity which he feels is fair.

**Faculty members:** A few faculty members observe that leaders are often partial in their leadership. They point out that leadership at the Colleges seems unfair partly because members are not clear about procedures. They feel there is a kind of “sieving process” (FM1) in distributing opportunities. FM7 shares a similar feeling:

> I doubt that all the information that are supposed to be taken into consideration for making decision is not being shared with the faculty members. I think leaders tend to share information selectively.

Such notions give rise to the members feeling that some leaders exhibit favouritism.

Two faculty members feel that leaders discriminate between senior and junior members. For example, FM7 and FM8 point out such discrimination in giving training opportunities. FM7 observes:

> If you have in-country kinds of seminars which require more work to be done, then they would say, “OK, assistant lecturers”. Then if there is something to do with ex-country training they will say, “OK seniors”.

She explains that this situation results in the middle-level members missing training opportunities. FM7 and FM8 feel that leaders exhibit lack of fairness in making decisions. FM7
asserts that 99 per cent of decisions are unilateral. Her observation is supported by FM8, who shares his views about leaders’ unfair way of giving training opportunities:

Irrespective of whether or not training programmes are relevant, the top management decides whom to send.

FM1 draws an analogy of a family to sum up the need for leaders to be fair. She observes that in a family, parents give equal love and care and make sure that children get their due share of food, clothes and attention. Parents make sure that every member moves ahead as a family, not just a few people in the family. In contrast, in the work place, she feels that it is unfair on the part of the leaders to favour some and to neglect other members.

6.5.7 Sincerity

One of the most frequently mentioned leadership attributes at three Colleges is the sincerity of the leaders. “Sincerity” appears to be understood by the leaders and the faculty members as being true to beliefs, words and deeds. In this sense, sincerity is related to the Authentic leadership approach of the leaders.

**Leaders:** Some leaders observe that leaders need to be sincere and consistent in what they think, what they say and what they do (L1, L2, L4, L7 and L11). Otherwise, leaders face difficulties and inconveniences when they start doing things that they do not really believe in (L4). On the other hand, L14 posits that if leaders truly believe in what they think, say and do, members will be inspired and will follow them. He says:

When you show that you are genuine and you really want to put effort and make a difference and do something in the system everybody starts following you. That’s a simple thing I have observed and experienced.
L14 shares his experience of how he overcame initial difficulty in leading a group of faculty members through demonstrating his sincerity. He narrates that senior faculty members of his College are highly qualified and have established themselves as authorities in their own field. Once, in a meeting, they could not agree with each other, rather they debated and tried to establish their individual views. However, they co-operated after they were convinced that his intention was sincere.

L14 goes on to say that when a leader plays his role genuinely everyday others become motivated. He argues that sincere leaders do not have to use any external motivations such as money or physical facilities. People are naturally motivated to see somebody leading and achieving something. He posits that being sincere in one’s leadership is a cost-cutting strategy. He argues that if leaders are seen being sincerely committed in what they do, members are inclined to follow them. Then leaders need not motivate the members through training, workshops or external incentives. In this way, sincerity on the part of the leaders can have an impact in saving the Colleges’ resources. However, a few leaders feel that leaders are not adequately sincere. What the leaders think and say differs from what they do. L7 observes:

> There are some leaders who say something in the front and they do something at the back. It is very difficult to understand and you don’t know what you are supposed to do. It is very difficult.

**Faculty members:** Most faculty members observe that some leaders are not sincere in what they believe, say and do (FM1, FM2, FM3, FM5, FM7 and FM8). They share that the leaders say one thing and do something different. FM5 observes:

> People base their beliefs and pledge to do this or that. However, things are easier said than done. People do such things to make others believe and to persuade, but when it
comes to actual performance, not many do as said…. There are leaders who do such things.

However, a few faculty members see that leaders’ care and interest are sincere (FM1 and FM4). They observe that the leaders take care and show concern about members’ well-being. FM4 was impressed with the compassion and care shown by her Director when she went to him with some problems. She shares:

He is so busy, but he takes the time for even personal issues. He takes time to talk with me and I can see that he is completely focused on what I am saying. He is not thinking about all the other things that he has to do.

She points out that previously she did not imagine a Director of a college would find time to listen and attend to faculty members’ personal issues.

6.5.8 Motivation and guidance

Most leaders and faculty members consider that the ability to motivate and guide is a necessary attribute for leaders at the three Colleges. They appear to understand motivation as giving encouragement to members. Guidance is understood as support and assistance for academic and professional enhancement. However, data suggest that these attributes are generally lacking among RUB College leaders. This observation is consistent with the lack of the Inspirational leadership approach.

**Leaders:** During the interviews, leaders did not mention their effort to motivate faculty members. However, a few leaders point out how the members become motivated when they see somebody effectively carrying out their duties. For instance, L14 observes:

When a leader plays his role every day, others get motivated. We don’t have to use any external resources such as money or physical facilities to motivate them. People are naturally motivated to see somebody is leading and achieving something…. There is somebody from
whom I get inspired and see as a role model, one who is showing me and giving me that kind of motivation.

Some leaders point out that they provide guidance and support to faculty members, such as encouraging faculty members to pursue academic and professional enhancement, supporting candidature for training programmes, and developing programmes and research related activities at the Colleges. For example, L4 states that he receives support from the top leader in his initiatives related to research, such as conducting in-house research workshops, national and international level seminars and conferences, and writing project proposals. He mentions instances when the top leader agrees to use college funds if he fails to find external agencies willing to fund certain research needs.

In some cases guidance takes the form of conflict resolution. L8 mentions *Khenpadum*, a Buddhist principle of negotiation, to negotiate differences between leaders and faculty members to create a conducive working environment and to bring together two parties who are in conflict.

However, despite her readiness to provide support and motivation, L7 warns that leaders need to consider the nature of individual members. She believes that providing support and motivation to members who do not contribute much to the College will lead to the development of the wrong attitude. She explains:

> Suppose you have tried to help a particular member, there is no improvement in that person. And let’s say there is a training opportunity, and you think, “Why don’t we send this person for training? He might improve.” Now what is going to happen to the other faculty members? There will be a general feeling that you do not work, you don’t do anything and there is no improvement in you, yet you get that opportunity. So there is a huge repercussion....Yes, rather than motivating they might get de-motivated and they might say,
“Why work hard? You don’t do anything, you are so laid back, you don’t contribute, yet you get that opportunity. So, why work hard?”

**Faculty members:** Some faculty members claim that leaders at times lack the ability to motivate. For instance, FM3 and FM7 observe that leaders do not motivate the members, but carry out their leadership role in a mundane way which stands in contrast to their expectation. FM7 asserts that it is the leaders’ duty to motivate their members. She states that if she was a leader, the first thing she would do is motivate the members. She believes that if leaders cannot motivate the members, they are not successful leaders.

A few faculty members feel that leaders do not provide adequate guidance. For instance, FM2 observes that some leaders entrust members with tasks, but do not provide proper guidance. He considers that those leaders either do not have the skills to provide guidance or the ability to execute the tasks.

**Summary**

This section examined the leadership attributes considered necessary by the leaders and the faculty members at the RUB Colleges consider necessary. With the exception of a few young and new leaders, most leaders have a vision for the programmes or departments they lead. A few leaders also have visions for developing institutional culture. Faculty members also confirm that leaders need to have a clear vision.

There is a general feeling that leaders at the Colleges are approachable and available for consultation. However, a few faculty members mention that some leaders are not as open as they seem. Some younger faculty members hesitate to approach the top leaders, such as Directors, especially since they are senior in terms of both age and position.
Effective communication is seen as an essential leadership attribute, a lack of which gives rise to confusion and misunderstanding. Faculty members emphasise that leaders should communicate clearly what, how, when and by whom activities should be executed. They also see the need for leaders to communicate in advance in calling meetings.

The leaders and the faculty members see sincerity of the leaders as a leadership attribute that would inspire and motivate the members. However, a few faculty members observe that some leaders’ actions contradict their words.

There is considerable variation in the trust leaders bestow on the members. Some leaders emphasise the need to trust members while others argue that they cannot leave members to perform solely on trust.

Similarly, fairness is a necessary attribute in leadership. Fairness is synonymous with impartiality, known as equanimity, one of the four immeasurable qualities in Buddhism. The faculty members expect leaders to be fair in enacting their leadership. Although leaders observe that they lead in a fair manner, such as discussing and making decisions in committees, a few faculty members feel leaders are not always fair.

Knowledge and experience, especially in higher education, are seen to enable effective leadership. It appears that leaders need a certain level of academic and professional qualifications to be credible and to be accepted by the members. Although the ability to motivate and guide is seen to be an important attribute for leadership, several leaders and faculty members argue that leaders lack this attribute.
6.6 Chapter summary

This chapter considered perspectives of the leaders and the faculty members on their understanding of academic leadership at the three Colleges of RUB. Some leaders and faculty members understand leadership as power and influence. They also understand leadership as an opportunity to participate in decision-making processes and to collaborate with faculty members. Leadership is also seen as an opportunity to develop values and to self-evaluate.

Various leadership approaches are evident at the RUB Colleges. In particular Autocratic, Democratic, and Relational approaches are practised, while there is less evidence of Inspirational and Authentic leadership approaches. However, both leaders and faculty members consider these two leadership approaches necessary.

There are some leadership attributes that the leaders and faculty members feel are necessary for effective academic leadership in higher education. These qualities include having a vision for the College, approachability, ability to communicate effectively, sincerity in leaders’ thoughts and deeds, trust in members, fairness in their distribution of resources and opportunity, possession of knowledge and leadership experience, and the ability to motivate and guide. The leaders and the faculty members differ in the ways they perceive leadership attributes. Leaders believe that they are doing well in most of the attributes, while the faculty members have some reservations, especially with regard to fairness, inspiration, sincerity, and motivation and guidance.

The next chapter discusses some of the leadership characteristics that are seen at the RUB Colleges. The characteristics include the ‘messiness of leadership,’ age gap between the top leaders and middle-level leaders and most faculty members, discrimination of members,
teachers as leaders and the existence of teacher-student linage at the Colleges. The chapter ends with a brief discussion on the leadership challenges at the Colleges.
Chapter 7: Characteristics of Leadership at RUB Colleges

7.1 Introduction

Complementing the previous chapter which focussed on the understandings, approaches and attributes of leadership at RUB Colleges, this chapter presents findings about the characteristics of academic leadership at RUB Colleges. While the five Western and the Buddhist leadership frameworks are characterised by particular leadership approaches and styles, the relationships between them are complex and involve some overlapping characteristics.

Section 7.2 identifies distinctive characteristics of academic leadership at RUB Colleges. These include an ambiguity of leadership, an age gap among the leaders, the distance between leaders and faculty members and support staff, discrimination between senior and junior faculty members by the leaders, teachers as leaders, and teacher-student lineage. Section 7.3 outlines leadership of teaching and leadership of research at RUB Colleges, and section 7.4 considers leadership challenges at RUB Colleges.

7.2 Some specific leadership characteristics

This section identifies some leadership characteristics distinctive to RUB Colleges and discusses possible reasons for the prevalence of these characteristics.

7.2.1 Leadership is ambiguous

Some leaders’ and faculty members’ comments suggest that leadership at RUB Colleges is ambiguous. Ambiguity is understood as confusion the members experience and lack of leaders’ clear direction in the day-to-day functioning of the Colleges.

Leaders: Despite a few leaders’ belief that leadership at the Colleges happens in an orderly manner, there are other leaders who feel that leadership is in a state of confusion. For
instance, L3 observes that with the granting of University autonomy, Colleges are expected to function in a more efficient and transparent way. However, lack of guidelines, regulations and policies causes leaders to feel lost in the process. L4 maintains that University autonomy has been granted without adequate groundwork:

I see the University is struggling to institute regulations, policies – to put it very simply, the University at the moment does not even have an HR policy of our own.

L13 also notes that the University has no policy of its own to plan and guide human resources development. Similarly, L6 shares that there are no other relevant documents, such as proper terms of reference for various leadership positions. This, at times, leads to confusion in the form of duplication of roles among the leaders and neglect of some roles.

Faculty members: A few faculty members’ comments also indicate leadership at the Colleges is ambiguous. FM8 points out that leadership at the Colleges happens on a “trial and error basis”. He observes that the leaders agree on one policy. If that policy does not work, they adopt another. It appears to him that leaders are experimenting with policies. He cites an example of inconsistency in the implementation of a policy regarding detention of students who get a certain number of overdue papers. He observes that at one time students with three resit papers were not allowed to write an examination, yet at other times, they were given the opportunity. Similarly, FM7 maintains that leaders keep switching between various versions of human resources policies, such as the Bhutan Civil Service Regulation 2010 and Bhutan Civil Service Regulation 2012. This breeds confusion in the application of human resources policy at the College.

FM8 explains that leaders are confused when they have to adopt new ways of work. He holds that when leaders have to change their leadership outlook and style as required by new
policies and trainings as a result of the university’s new autonomy, they experience confusion. He observes that leaders’ limited orientation to new systems introduced at the Colleges confuses the members. As a result, some leaders end up not knowing what faculty members are doing. He points out that change has to be systemic for leadership to be effective:

> The entire system at the college has to be changed: from the top management till the person who is working on daily wage. The approach itself has to be changed. Like I said, everyone is doing everything and at the end of the day nobody is doing nothing, but the good thing is, thank God, the College is running.

FM1, FM2 and FM6 also indicate that leadership at the Colleges is, at times, difficult to understand, especially when things do not happen as expected.

### 7.2.2 Age gap in leadership

Interview data and research memos reveal an age gap in leadership at the three Colleges, especially between some senior leaders, such as the Directors, and the middle-level leaders, such as Deans, Programme Leaders and Department Chairs. The Directors are over 50 years of age, whereas the age of the middle-level leaders ranges from 30 to 45 years. The way these two groups of leaders think, believe and act is different. At times, they experience difficulty in reaching a common agreement or decision.

**Leaders**: Middle-level leaders at the Colleges consider themselves more democratic compared to the older top leaders. L5 observes that most middle-level leaders are open and approachable to faculty members. They view top leaders as autocratic in tending to control, and at times, overruling a committee’s decisions and taking unilateral decisions. This makes the middle-level leaders feel there is no fairness in top leaders’ leadership. Middle-level leaders point out that there is often a conflict between their own beliefs and how senior leaders lead.
Middle-level leaders attribute the difference in leadership outlook to many factors. For instance, L4 attributes the gap to factors such as age, education, exposure to work cultures outside Bhutan, social and peer background, and leaders’ ability to adapt to changing systems of work. L12 observes that the wider the age gap, the more different is the outlook of leaders. For example, L5 observes that while top leaders use “fixing strategies”, middle-level leaders use more collegial leadership. He and FM2 interpret these fixing strategies as top leaders recording mistakes the members commit and later drawing on these mistakes to penalise them.

A wide age gap is sometimes seen as an obstacle to effective leadership at RUB Colleges. L12 observes that younger leaders and faculty members hesitate to approach leaders who are much senior in terms of age and experience. This is exacerbated by some senior leaders not approving new ideas and initiatives of younger leaders and faculty members as these ideas and initiatives contradict the senior leaders’ beliefs (L9). In such situations, L9 sees senior leaders as a hindrance to the development of the College and its members. He also notes that some senior leaders hold on to the leadership position until it is time to retire or to handover after their term of office.

L12 observes that the members feel more comfortable working with leaders of their age range. He acknowledges that he is in the age group of most of the faculty members who share similar thoughts and ideas, hence, it is easier to lead them.

**Faculty members:** Similarly, faculty members, most of whom are young, prefer middle-level leaders’ leadership (FM1, FM3 and FM8). As L12 indicated, the age factor seems to play an important role in getting along with the faculty members and leading them. Most faculty members share a similar view. They feel that top leaders, who are over 50 years of age, distance
themselves, and this gap, combined with the power that the top leaders possess, makes it difficult for faculty members to interact with them. The faculty members state that even if top leaders invite their views on certain issues, they do it only as a matter of form (FM7 and FM8). Decisions would have already been made. By contrast, middle-level leaders are considered open and they are honest in seeking the faculty members’ views both in formal meetings and in other informal settings and interactions (FM7 and FM8).

7.2.3 Discrimination against faculty members

There is evidence of some discrimination in the way the leaders approach faculty members. Some leaders differentiate between senior and junior faculty members, and between faculty members and support staff. Research memos indicate that some leaders have stronger regard, respect and trust for expatriate faculty members who are more experienced and qualified. However, most leaders believe they are fair in their leadership.

*Faculty members:* Some faculty members, especially younger ones, share similar concerns about leaders’ discrimination between senior and junior faculty members and discrepancies in their dealings with faculty members and support staff. As was explained in the section on fairness in Chapter 6, the discrepancy between senior and junior faculty members is noticed in term of distributing training opportunities (FM7 and FM8). Some faculty members point out that if there is an in-country training opportunity, it is given to the junior faculty members. However, if the same training opportunity or the next phase of it is outside Bhutan, it is given to the senior faculty members and leaders irrespective of whether or not the training is relevant to them.
FM2, FM7 and FM8 also point out a distinction between the top leaders’ treatment of faculty members and support staff. FM2 and FM8 observe that support staff are apprehensive of the top leaders. The top leaders tell the support staff that in the autonomous university, the leaders now have the power to hire or fire members. This, FM2 says, has instilled fear and insecurity in support staff and a few of them have resigned. FM8 believes that inequitable treatment of support staff by the top leaders has given rise to alienation. He believes that if corrective measures are not taken by the leaders, the gap may become too wide to bridge. He believes that for the College to function and progress, the efforts of faculty members and support staff should complement and support each other.

A few faculty members (FM1 and FM2) observe that top leaders discriminate against some members, especially those who are considered problematic. FM2 holds that the leaders point out the flaws of faculty members, rather than making attempts to understand and take initiatives to solve their differences. Consequently, faculty members start pointing out flaws of the leaders, and this pointing out each other’s flaws and weaknesses worsens the situation at the Colleges.

7.3.4 Teachers are leaders

Both leaders and faculty members of the three Colleges believe that teachers are leaders in their own ways.

Leaders: Some leaders (L4, L5, L7, L8 and L14) believe that faculty members, as teachers, are also leaders. Though they have no formal leadership portfolio, they lead at their personal level. L14 asserts:

I believe every teacher is a leader. They are taken as a model by students, the rest of the community, and society at large.
He explains that not many people believe teachers are leaders; but for him teachers, like leaders, have a mission to perform their duty to the best of their ability, and do things in the way they think is best. He posits that good teachers will put their heart and soul into their work. Such dedication enables students to draw inspiration from their teachers as they would draw inspiration from good leaders.

Similarly, L4 believes that faculty members, whether they take any kind of leadership position or not, are leaders. He claims that he makes an effort to give faculty members the realisation that every member in the college is a leader.

**Faculty members:** FM3 believes that faculty members as teachers are leaders. He advises that faculty members, as leaders, must lead themselves and students with good vision. Furthermore, he emphasises that one should lead himself/herself before leading others. Some faculty members point out the need to recognise the importance of personal leadership. FM5 adds:

> In fact, leadership does not relate to the people in official leadership position only or who have power. Every individual is a leader in his or her own right.

7.2.5 Teacher-student lineage

All three Colleges exhibit a certain degree of teacher-student lineage among the leaders and the faculty members. The situation is such that Deans have been students of the Directors, Programme Leaders and Department Heads are former students of the Directors and Deans, and most of the faculty members have been students of all three levels of leadership. Culturally, Bhutanese are expected to respect and obey their teachers, elders and seniors (L7).

**Leaders:** A few leaders (L10, L11 and L15) feel there are more advantages than disadvantages in working at an institution where they share a teacher-student lineage. L11 says
that he feels comfortable to comment and distribute workload to the faculty members who once were his students. He also contends:

I did not get any negative feedback because most of the lecturers are young and are my students and they listen to my advice and comments.

Leader L10 shares a similar observation:

Some are my students graduated from here, and again they are back as faculty members. It’s easier for them to approach me and vice-versa. So, in a way, we have a kind of colleague relationship and also teacher-student relationship.

Leader L12 believes that working with the same group of people, especially with the people who have been one’s teachers or students, will help develop a positive institutional culture. However, leader L10 argues that working too long under the same leadership does not bring any overall improvement of the college. L10 believes that change in leadership can bring change and development of the college; he points out:

I have been serving him for seven years. Everything seems same: same person, same mind-set and same way of thinking. Now we know how he is and he knows how we are.

A few leaders explain that there are disadvantages in leading through a teacher-student relationship. For instance, L11 shares that faculty members who were his students feel greater attachment and, at times, take advantage: they do not carry out their duties on time knowing that he will not be strict with them. L11 also observes that most leaders hesitate to refuse or oppose decisions and suggestions of the leaders who were their former teachers and presently are at higher levels than themselves.

**Faculty members**: Some faculty members (FM6, FM7 and FM8) see leadership through teacher-student relationship as a hindrance. The members believe it is inappropriate to argue and
defy teacher-leaders’ wishes and decisions (FM7). FM8 posits that the existence of a teacher-student relationship hinders effective leadership at the Colleges. He mentions casual discussion at the College that Deans are unable to oppose the Director’s decisions, and the Programme Leaders and faculty members are unable to oppose the Deans’ decisions. FM7 argues that the existence of teacher-student lineage is a challenge when members are unable to express their concerns, when their views are not considered, and when they are not able to deny the teacher-leaders’ decisions. FM8 sums up the issue of teacher-student lineage as:

At the back of their mind or beneath the lines of whatever they have to say, the teacher-student relation is still there.

He believes that this hinders effective leadership at the college.

Summary

This section looked at characteristic features of leadership at the three RUB Colleges. The findings reveal that leadership at the Colleges is ambiguous due to the lack of adequate groundwork in framing RUB guidelines and policies. Leadership appears to be hindered by significant age gaps between the top leaders and middle-level leaders and faculty members. There is also some apparent discrimination against faculty members and support staff, especially by top leaders. Student-teacher lineage seems to impact the leadership at RUB Colleges both positively and negatively.

7.3 Leadership of teaching and research at RUB

This section considers leadership of teaching and research at three Colleges of RUB. Leaders consider teaching and research as two of their major roles besides leadership. However, findings indicate that they lack in the leadership of teaching and research.
7.3.1 Leadership of teaching

**Leaders:** Some leaders (L2, L4, L5, L7, L8, L13, and L14) attach high importance to excellence in teaching. The leaders have allocated themselves five to eight hours of classroom teaching in a week, while a few have as high as 15 hours a week. Some leaders claim that teaching is their passion (L7, L8 and L14). Leader L7 explains that the fact she likes teaching makes her feel teaching is not a burden even if she is given other responsibilities. She always finds time for teaching and she draws satisfaction from it.

Some leaders (L4, L5 and L13) make arrangements to ensure that their teaching is not neglected as a result of other responsibilities. Leader L5 recalls that ever since he joined the College he has been teaching as well as leading. Similarly, L4 has made arrangements to co-teach with another faculty member so that he remains in touch with teaching. This arrangement enables him to make time for other roles such as leadership and research. He shares:

> I have always tried to make sure that I do not miss any of my classroom teaching at the cost of other research works in the office.

Besides teaching, a few leaders attach high importance to leading teaching. L8 explains that he makes sure teaching subjects and modules go to the appropriate tutors. Furthermore, he ensures that effective learning takes place and assessment is done as required. Similarly, L14 spends a lot of time talking to faculty members, listening to them, making sure teaching-learning materials are available, assessing student work and giving timely feedback. L9 explains that he keeps reminding and encouraging faculty members to look for opportunities to enhance their professional growth through avenues such as scholarships and attendance at seminars and conferences so that teaching at the College is enhanced. Besides L8 and L14, other leaders do not stress their role in leading teaching.
**Faculty members:** Some faculty members (FM1, FM2 and FM4) observe that most leaders engage in teaching. However, they point out that a few leaders do not exhibit strong leadership in teaching. They indicate that these leaders allocate themselves teaching periods but are often not very punctual and sincere. FM2 observes they go to the class late and come out early. Some faculty members also indicate that there are a few leaders who do not have teaching periods at all. FM2 observes that a few leaders do not exhibit adequate trust in the faculty members. He notes that a few leaders question members’ coverage of the syllabus and lesson delivery.

7.3.2 Leadership of research

Besides leadership of teaching, leadership of research is a key role of academic leaders in higher education. However, although the leaders are officially responsible for research at the Colleges, some leaders have little concern for it. Faculty members did not comment on the leaders’ role of research leadership. The findings suggest that some faculty members are engaged in research activities both at the colleges as well as with external bodies and agencies.

**Leaders:** Research is considered an important activity at the three Colleges. A few leaders (L4, L11 and L13) believe that research is done for the betterment of the college as well as for individuals’ academic and professional growth. L13 stresses that research should inform the College’s initiatives, policies and classroom teaching. Research should form the basis for anything that happens and is to happen in the College. He believes that initiatives and policies implemented arbitrarily do not bring expected outcome. He asserts:

> Whenever we implement anything, it has to come with the data being collected and then put it as an evidence for how to go about, what went wrong, what needs to be connected, what needs to be aligned. It has to come through research.
However, he sees poor leadership of research as a serious challenge. He points out that research is a recent phenomenon at RUB Colleges and leaders are not aware of its importance. Thus, they lack the interest and initiative to encourage and facilitate faculty members to engage in research.

The Deans of Research and External Linkages (REL) at the three Colleges are aware of their responsibilities to enhance research through their leadership. They share their visions, plans and strategies to enhance research. They are also aware of the need to enhance research activities that are in line with their Colleges’ vision and area of specialisation. L11 feels it is his responsibility, as a research leader, to enable the members to engage in research by looking for research grants and opportunities. He has engaged retired professors on contract to share their knowledge and skills in research. He has also initiated collaborative research with other colleges and universities, and ensures that a few of his faculty members are doing joint research with other scholars.

L4 has a clear plan to enhance research culture at his College with a gradual increase in the percentage of faculty members to engage in research. He projects:

In a few years’ time, we’d like to see at least 60 to 70 per cent of our faculty members actively engaged in research and scholarly activities.

As a leader responsible for promoting research, L4 has created opportunities for members of the College to engage in research such as introducing members to research methods in the form of professional development programmes, formation of action research groups and research buddy groups to help each other, looking for research funds, and planning national and Asian region-level research meeting.
However, there is some evidence that leaders’ limited awareness of the necessity to carry out research in a higher education setting has hindered research activity at the Colleges. Leader L4 believes that members’ lack of engagement in research is due to their perception that research is difficult, which mostly springs out of their ignorance and inadequate encouragement from leaders. A few other leaders also hold similar perceptions, and are apprehensive that research involves sacrifice of time, hard work, looking for grants, putting in extra effort and requiring a high level of research knowledge and skills. L7 admits that she has not embarked on research as she believes that to do research she has to find separate time and space. L5, L7 and L13 argue that their engagement in research will affect their personal and family time.

Unlike teaching, which several leaders (L4, L5, L7, L8 and L14) say is their passion, no leaders mentioned that research is their passion. On the contrary, L3, L4, L5, L6, L7 and L14 point out that they are not able to satisfactorily engage in research. However, the Deans of Research and External Linkages strive to promote research culture at the Colleges through initiatives such as looking for research collaborations, creating avenues for sharing research findings, looking for research funds, creating research groups and providing professional development programmes in research.

Summary

Teaching and research appear as the two core areas of emphasis at the three Colleges of the RUB. Some leaders hold teaching as their primary role at the Colleges. In contrast, although some leaders are involved in some kind of research, it is still considered secondary. Most leaders imply that they could still fulfil their duty if they did their teaching well and neglected research. Except for the three Deans of Research and External Linkages, other leaders are not seen to emphasise leadership of research as one of their roles.
7.4 Leadership challenges at RUB Colleges

Leadership at the three RUB Colleges has its set of challenges which relate to multi-tasking, middle-level leaders being sandwiched, challenges due to the existence of teacher-student lineage, and the lack of leadership training for RUB Colleges’ leaders.

7.4.1 Competing demands

Competing demands or multi-tasking is a challenge when leaders are not able to carry out all their responsibilities or when they are not able to balance their time and effort between various roles they are entrusted with.

**Leaders**: Most leaders at the three Colleges assert that they shoulder multiple responsibilities such as teaching, leading and researching. This requires multi-tasking. They point out that they have to teach as part of their academic responsibility and perform leadership roles. In addition, as members of an academic institution, they are also expected to engage in research activities. Most leaders find it difficult to carry out these roles simultaneously. A few of the leaders have not begun doing research, and they foresee that research would be an additional task unless some alternatives are in place. L5 says:

> If I have to do research then I have to do away with one of these roles, maybe give up the leadership role or if not reduce the teaching hours.

Similarly, L7 argues that doing research requires separate time, effort and space. She holds that engaging in research would deprive her of her family time which, she feels, is equally important. L14 states that family life is one responsibility that is never reflected in the academic timetable of the leaders; nevertheless, leaders have their families that need to be taken care of. Some leaders (L3, L6, L7 and L14) consider research as an additional task that requires extraordinary time and effort. L14 argues:
We say that action research does not require any extra time, but in any piece of research we need to devote some time both in the College as well as at home.

Some leaders state that the leadership role is heavy and important. For instance L14 argues that leading a programme itself is a big responsibility. He explains that he has to attend to faculty members who come to him with the difficulties they face in class, and seeking clarifications and views. Leaders also have to take semester-end feedback and analyse it, ensure reading materials’ availability, make modifications to the existing programme, initiate development of new programmes, and assess faculty members’ performance.

Some leaders observe that as leaders they have to become involved in many unplanned activities. L6 argues that his programme has the maximum number of students and faculty members. With a higher number of students and faculty members in the programme, he faces more problems such as misbehaviour, absenteeism and academic underperformance. He feels it is justified to involve him in academic issues that relate to his programme, but argues that he can be exempted from non-academic activities such as student services where his presence is not very necessary:

…when it comes to student services and others, they again involve me saying that I am the head of the programme and that the problems have come from the students enrolled in my programme.

A leadership position such as Dean of Student Affairs is seen as an on-going process. Some leaders, such as L3, L9, L10 and L12 posit that their leadership role happens not only during office hours, but even after office hours in the form of attending to students’ welfare and follow-ups of plans and decisions made during the meetings. These leaders point out that despite remaining very busy with their leadership roles, they do not have concrete outcomes of their role
at the end of the day. L3 sees her leadership role as household chores, and they cannot get job satisfaction (L12).

Some leaders explain that it is a challenge when they have to be involved in work outside the college which is considered a necessary part of collaboration. Leaders such as L13 and L14 are involved with a number of external agencies; they are either members of certain Boards or are doing consultancy work for their Colleges. Such involvements add to their leadership roles on top of research and teaching at the Colleges.

One of the main challenges for the leaders is distraction in having to attend to ad hoc and unplanned activities (L1 and L12). L12 observes:

> At times it is very difficult to balance life between leadership, academic and ad hoc activities. I have to spend 80 to 90 per cent of my time on executing work that is not planned.

The leaders observe that they have to constantly attend to visits by high officials to their College irrespective of whether the visits are scheduled or not. Attending to such obligations disrupts their teaching and research works. L12 shares that it is a challenge carrying out his responsibility:

> I see that I am carrying out multiple responsibilities. At the end of the day I don’t get a sense of satisfaction because I cannot focus on one area, but I am everywhere doing bits and pieces.

7.4.2 Middle-level leaders are sandwiched

Sandwiching is a challenge that occurs when middle-level leaders are caught between top leaders and faculty members (L3, L5, L7 and L8). L7 notes:

> You are bound by so many people around you.
The manner in which they are sandwiched differs. Leader L5 observes that there are top leaders who take credit and praise if things go well, and put blame on the middle-level leaders when things go wrong. He cautions that if they are not careful, middle-level leaders can fall into awkward situations.

Leader L9 faces another kind of challenge. He shares:

…if a top leader is bit lenient and transfers his roles to the middle leaders, they land up taking all the blame and grudge. That is a risky business.

It can be risky, especially when carrying out responsibilities for which middle-level leaders have no official authority. L9 feels hesitant to execute the responsibilities transferred to them because some members consider that middle-level leaders are overstepping their jurisdiction. Conversely, middle-level leaders cannot disobey and disregard the top leaders’ expectation.

Some middle-level leaders are sandwiched between the top leaders and the student body. L3 maintains that the degree of pressure from top leaders and the student body is sometimes severe. At such times she finds it difficult to convince them:

Sometime it is very challenging to convince the student body, sometime it is difficult to convince the management team.

There are also instances when middle-level leaders are used as intermediary agents by top leaders and faculty members (L8). He observes that, in most cases, top leaders and faculty members do not interact directly. Rather, they communicate through middle-level leaders. He states:

Top leaders consult us regarding any problem with faculty members. Similarly, faculty members sometimes approach us for some inconveniences. So we are pressed from both ends.
However, he takes this positively and as an opportunity to negotiate if there is any disagreement between the two parties.

Another challenge is a lack of clear jurisdiction of authority. Leader L6 explains that there is no clear delegation of responsibilities between him and one of the Deans. As a result, some of the activities are left out, whereas, at other times activities are replicated. He cites a task that was not explicit in his role or in the Dean’s role. The tasks remained unfulfilled until the time the two leaders sat down and sorted it out.

A few middle-level leaders state that they are not given their due right to make decisions and take initiatives in their area of leadership (L4, L6 and L9). They point out the leaders above them often interfere and restrict them from making decisions and taking initiative for things that are under their jurisdiction and within their capability. They have to either get approval or seek an opinion of higher leaders at the college. However, some middle-level leaders such as L4 and L9 share that despite frequent interference by the top leaders, they take decisions and initiatives if those initiatives benefit the College.

7.4.3 Teacher-student lineage

All three Colleges experience some degree of teacher-student lineage among the leaders and faculty members as some middle-level leaders and faculty members are former students of the top leaders. Teacher-student lineage is particularly pronounced in two of the three Colleges where Deans have been students of the Directors, Programme Leaders have been students of the Directors and Deans, and most of the faculty members have been students of all three levels of leadership. This might be influenced by Bhutanese culture, which emphasises the importance of obeying and respecting their leaders, elders and teachers (L7). Therefore, in their leadership and
interaction, members tend to consider that they have to obey and respect their teachers and leaders who are senior to them. This is a challenge at the Colleges, where middle-level leaders and faculty members expect Democratic and collegial leadership.

**Leaders**: A few middle-level leaders (L5, L10 and L16) imply that it is a challenge to work with the top leaders who had been their teachers. The middle-level leaders, however, do not see it as a challenge in terms of leading the faculty members. These leaders generally feel comfortable to interact with and delegate responsibilities to the faculty members who were their students (L10 and L11)

**Faculty members**: Most faculty members (FM4, FM5, FM7 and FM8) view teacher-student lineage as disadvantageous to effective leadership. Culturally, they feel it is not appropriate to argue or oppose the decisions of the leaders who had been their teachers (FM7). As such, it is possible that teacher-leaders will make unilateral decisions as they are confident that their members will not object.

As discussed in the section on Autocratic leadership, some faculty members share that leaders at the Colleges who have been teachers of the faculty members are not very democratic. These leaders are aware of the teacher-student lineage and use it to their advantage. While they attempt to seek the members’ suggestions, suggestions are often not considered. FM7 points out that a few leaders flatly reject faculty members’ suggestions, whereas some leaders try to weigh pros and cons of the suggestions. However, she observes that cons will have to outweigh the pros. She posits that the prevalence of such leadership makes the members reluctant to offer any views or suggestions. She offers a picture of typical meeting at the college:
If someone had insight into the meeting that we have here, I am sure people will laugh at the way meetings are conducted. When the real meaning is discussed, no one shares opinions. If there is something that does not really matter to what is going to happen in the College, there are so many speakers.

She points out that members have started to take meetings very lightly as a result of the situation prevailing at the College. L8 believes that this culture of respecting and obeying, if not understood correctly, is a challenge to effective leadership at the Colleges.

7.4.4 Lack of leadership training for RUB leaders

Data show that very few leaders have had formal leadership training, and most leaders lead through their experience. Of the 16 leader interviewees, only two leaders had undertaken leadership and management training. However, their training pertained to Western leadership theories and practices. None of the leaders has formal leadership training in the Bhutanese or Buddhist context, although most leaders and faculty members view this as being important. They feel that leaders should have a good orientation to Buddhist principles and the culture they live and work in to be more effective in their leadership.

Currently, almost all the leaders, including L1, who has nearly 30 years of leadership experience, basically lead through experience they gained in the process of leadership and seeking advice from others. Leader L11 notes:

I lead through experience, explore on the internet and consult senior leaders. I seek advice from elders, scholars and leaders who have the potential to guide me.

Most leaders strongly feel that there is a need to provide leadership training to be effective leaders. L6 holds:
Of course, when we are supposed to take a leadership role, it would be good if there was some kind of training or professional update on leadership. It would make a lot of difference.

Some leaders (L2, L3 and L5), in addition to drawing on their experience, use the leadership knowledge they glean while offering leadership modules in Master’s Degree programmes at the Colleges. They are in effect learning leadership as they teach it. However, leadership units in the Master’s Degree programme are purely based on Western leadership theories and models of educational leadership. There is no mention of the Buddhist view of leadership or leadership in higher education, although the leadership units are delivered by Bhutanese tutors to Bhutanese school leaders. Moreover, it is not clear how effective these leadership units (which are meant for school leaders) can be when used in a higher education context.

A few leaders (L2, L4, and L6) suggest that there is a need to train future leaders as part of human resources development. L2 provides two strong reasons for this. First, he reasons that most of the Directors are approaching retirement age, and the people next in line do not seem to have any formal leadership training or adequate leadership experience. He proposes:

I think the University must be selective enough to take a pool of people from all the University Colleges and give them some kind of leadership and management training.

Second, he is concerned that despite the announcement of leadership vacancies for the Colleges of the RUB, there are not many who apply for the posts. He observes:

We have reached a certain stage after we got delinked from the Royal Civil Service Commission. Our leaders at the Directors and Deans level have reached a certain saturation point because when we advertise vacant posts at RUB Colleges, there are no capable people applying for the vacant posts.
He assumes that the lack of interest could be because RUB has been disconnected from the civil service. Therefore, one of the ways he sees for improvement is for RUB to groom its own leaders.

7.4.5 Institutional challenges

In addition to the challenges discussed above, there are challenges due to the changes happening at RUB Colleges as a result of the university’s autonomy.

**Leaders:** Leaders, such as L2, L3, L4 and L12, point out that there are challenges due to the university’s autonomy. L3 observes that RUB Colleges are yet to fulfil the promises, such as a new pay package, additional university allowances and a better promotion system for the people working in the RUB system. She observes that these changes have not yet come into effect, and the RUB Colleges are functioning as they used to function while under the civil service. L4 observes that the granting university autonomy by the government was too early. He suggests that RUB should have had document, such as guidelines and policies ready before granting the autonomy. Currently, RUB does not have basic document, such as its own human resources policy. The university is developing one after it already became autonomous. The lack of basic policies and guidelines, he points out, affects efficient functioning at RUB Colleges.

L2 and L12 explain that there are challenges in recruiting leaders and faculty members after the university became autonomous. They observe that there are few applicants for the job vacancies at the RUB Colleges, which, they state, was not the case before the university autonomy. L12 also shares his concern about a very high faculty turnover at the RUB Colleges. Many faculty members resign from the RUB Colleges, and replacing them is difficult. The
leaders attribute this high turnover of faculty members to heavy workloads, limited benefits and opportunities, and separation of the university from the civil service.

**Faculty members:** Some faculty members (FM2, FM6, FM7 and FM8) share that there are challenges at RUB Colleges. One of the challenges, as discussed above, is the high turnover. FM2 explains that in addition to the faculty members, many administrative staff resigned from RUB Colleges. He attributes this to a misconception that the top leaders have where they believe that the university autonomy has given them authority to unfairly “hire and fire” the members. Furthermore, FM6 shares that after the university gained autonomy, he started to hear the leaders often say there is not enough budget. This makes the members feel hesitant to suggest academic activities and programmes at the college.

Like L4 and L12, FM7 and FM8 share that there are challenges due to the lack of policy documents for RUB Colleges. They observe that despite gaining autonomy, RUB colleges continue to follow civil service human resources policy which, at times, is not relevant. The challenge becomes more severe when the Colleges are asked to switch between different versions of the civil service human resources policy.

**Summary**

Most middle-level leaders are faced with challenges of having to perform multiple roles of leading, teaching and researching, which results in the sacrifice of personal and family time. In addition, leaders also have to attend to activities that are not planned. Besides the struggle for time, middle-level leaders often get caught between top leaders and faculty members, resulting in challenges, such as not being able to connect or convince the two parties. The other challenge is the existence of teacher-student lineage. Middle-level leaders, despite the conflict of ideas with
top leaders, are not able to deny or oppose the top leaders’ views and decision because top leaders had been their teacher at one point, and culturally it is inappropriate to disobey or argue with one’s teachers. There is also a general lack of leadership training among RUB College leaders. Most leaders feel that leadership training would enhance their leadership skills.

7.5 Chapter summary

Leadership at the RUB Colleges exhibits some unique characteristics. Some leaders and faculty members see that leadership at the Colleges is ambiguous. For leaders, ambiguity is mainly due to the lack of written guidelines and policies after the University became autonomous. For the faculty members, leadership is ambiguous when leaders shift between various human resources policies and when the leaders do not communicate clearly.

Some leaders and faculty members view that there exists a problematic age gap in the leadership at RUB Colleges. The way senior leaders understand and practise leadership differs from that of middle and younger leaders. Another leadership characteristic at the Colleges is leaders’ discrimination against junior faculty members and support staff. In addition, there are other characteristics, such as the belief that teachers are leaders, and the existence of teacher-student lineage at the Colleges.

Leadership at RUB Colleges face five major challenges associated with competing demands, being sandwiched between top leaders and faculty members, the teacher-student lineage, the lack of leadership training and institutional challenges. Leaders face challenges balancing the roles of teaching, research and leadership. Existence of teacher-student relationships at the Colleges hinders free interaction and sharing of views, especially for the
middle-level leaders and faculty members who were students of the leaders. The leaders at the Colleges also lack formal leadership training.

The next chapter discusses the nature of academic leadership observed in this chapter in relation to the leadership ideas discussed in the literature.
Chapter 8: The Nature of Leadership at the RUB Colleges

8.1 Introduction

Drawing from the findings presented in Chapters 6 and 7, this chapter reveals the nature of academic leadership at RUB Colleges. It identifies key similarities and differences with academic leadership in other parts of the world as discussed in Chapter 3. Then, in response to the leadership challenges outlined in Chapter 7, this chapter highlights opportunities for developing academic leadership at RUB Colleges informed by Buddhist principles. Further, the chapter offers a new academic leadership model for RUB Colleges and general recommendations for effective leadership at RUB Colleges.

8.2 Understanding of leadership

The findings and the literature attach multiple meanings to leadership. The similarities include understanding of leadership as involving power/influence, leadership as inspiration, and leadership as management (see Figure 8.1). The findings are unique in seeing leadership as opportunity, as this understanding is not explicit in the literature.

Figure 8.1. Understanding of leadership
Study participants see leadership as an *opportunity* for RUB leaders to develop personally and professionally (see Figure 8.1). As leaders, they get an opportunity to learn to make decisions either through their participation in fora where decisions are made, or when faced with occasions where they have to make decisions. Leadership also affords an opportunity for RUB leaders to collaborate with members of the Colleges and with agencies outside the Colleges, resulting in the exchange of ideas, team-building and collaboration. Additionally, leadership also gives leaders the opportunity to develop values and to evaluate themselves. Leaders believe that being role models to the faculty members requires them to develop good values and to constantly evaluate their conduct.

At RUB Colleges, leadership is *power* when leaders affect changes they want to bring to the Colleges; however, the literature views leadership power more subtly as *influence*, such as a process of influence, interpersonal influence, and an influence relationship in order to achieve common goals. Understanding leadership as power has led top RUB College leaders to align with a leadership paradigm that was associated with the early to mid-twentieth century. This older style of leadership involves impressing the will of the leaders and inducing obedience, respect, loyalty and cooperation in the members (Moore, 1927), or leadership as an act of directing and co-ordinating members (Fiedler, 1967). This has led some faculty members to view leadership power in a negative way. They see leadership as abuse of power in the form of leaders being arrogant, giving orders and unfairly firing members. They also point out that some leaders safeguard and protect their power territory by not accepting members’ suggestions that are likely to impinge upon their power. On the other hand, leadership of middle-level leaders who believe in Democratic and Relationship approaches aligns with more recent leadership views such as
influence (Gonzalez, 2012; Northouse, 2013), interaction (Bass, 1990) and social relation (Nye, 2008).

The findings and the literature view leadership as inspiration. Though the leaders at RUB Colleges seem to lack the leadership attribute of inspiration, a few leaders (L1 and L14) and faculty members (FM3 and FM7) consider inspiration an integral part of academic leadership. They state that inspiration enables the achievement of the Colleges’ goals. The literature emphasises inspiration as an important component of leadership. Inspiration as an aspect of leadership is seen in Transformational, Authentic and Buddhist-influenced leadership literature.

Both the findings and the literature see leadership as having elements of management. The findings and the literature suggest that leadership and management roles can be complementary (Bass, 1985; Drew, et al., 2008), and they are differentiated depending on what action leaders perform at a given time (Northouse, 2013). As in the findings, often, there is slippage in function and understanding between ‘leadership’ and ‘management’ in the literature (Bryman, 2007b; Marshall, et al., 2011). Therefore, although leadership and management are fundamentally different in intention, there is commonality in their function.

The leaders and the faculty members of the three Colleges generally see leadership as a key element in the functioning of the Colleges. They believe that the growth and development of the Colleges depends on the type of leadership at the Colleges. Similarly, the literature recognises that leadership plays a pivotal role in the survival and enhancement of an organisation (Korac-Kakabadse, et al., 2002).
8.3 Leaders’ and faculty members’ views on leadership styles at RUB

Despite broad similarities between the literature and this study’s findings, there are notable variations between the views of the leaders and the faculty members as shown in Table 8.1. In particular, there is an apparent gap between the leadership styles that leaders claim to practise and the leadership styles that faculty members wish to see.

Table 8.1

Leadership Styles as Viewed by Leaders and Faculty Members

<table>
<thead>
<tr>
<th>Participants</th>
<th>Leaders’ views on their leadership styles</th>
<th>Faculty members’ view on leaders’ leadership styles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Top leaders</td>
<td>Consultative, Democratic</td>
<td>Authoritative, consultative</td>
</tr>
<tr>
<td>Middle-level leaders</td>
<td>Democratic, Empowering, Inclusive, Coaching, Supporting, Delegating</td>
<td>Consensus seeking, Democratic, Empowering, Inclusive</td>
</tr>
<tr>
<td>Leadership faculty members want</td>
<td>consultative, democratic, empowering, inclusive, supporting, coaching, delegating, ethical, caring, inspirational, Zhiwa (pacification) and Gyepa (enrichment)</td>
<td></td>
</tr>
</tbody>
</table>

Table 8.1 shows leadership styles as viewed by the top leader, the middle-level leaders, and the faculty members of the RUB Colleges. The top leader feels he is consultative and democratic, while faculty members state that top leaders tend to be authoritative and consultative. Middle-level leaders state that their leadership styles are democratic, empowering, inclusive, coaching, supporting and delegating, and faculty members share similar views. While faculty members’ preference for leaderships aligns with middle-level leaders’ leadership styles, they look for additional inspirational, caring and ethical leadership styles that show consistency of leaders’ deeds with their words. They also expect leaders to lead through the Buddhist leadership styles, such as Zhiwa (pacification) and Gyepa (enrichment) more rigorously.
8.4 Nature of leadership at the RUB Colleges

Table 8.2 presents a summary of the nature of leadership at the RUB Colleges aligning key leadership theories, approaches and styles. The table reveals that some leadership approaches and styles are prominently practised at RUB (Bold), while some are occasionally practised (Italicised) and others are not practised at all (Grey). Respective leadership approaches and styles are represented in bold, italics and grey. The leaders at the RUB Colleges practise a relationships approach by empowering members to share their views and including their views in making decisions (Uhl-Bein, 2006; Uhl-Bien, Maslyn, & Ospina, 2012). From the three approaches of Buddhist leadership (Rinpoche, 2009), leaders at the RUB Colleges mostly practise the king approach, while the boatman approach is seldom used and the Shepherd approach is not used at all. Regarding the styles, gyepa or enrichment is mostly practised by the middle-level leaders while drakpo or subjugation is often attributed to top the leaders’ leadership. The other two styles of zhiwa (pacification) and wang (magnetisation) are not practised. The leaders and faculty members of the RUB Colleges share that leaders need to use a Situational leadership approach. However, this approach is not clearly evident at the Colleges, though supporting and delegating styles are visible as they share similarities with behavioural leadership (Tannenbaum & Schmidt, 1973).

In behavioural leadership, varying degrees of autocratic and democratic approaches are used by the leaders. An autocratic approach is used especially by top leaders while a democratic approach (DuBrin, et al., 2006) is used by middle-level leaders. As a result, all the leadership styles of authoritative, consultative, consensus seeking and democratic are practised.
Table 8.2
Summary of the Nature of Leadership at the RUB Colleges

<table>
<thead>
<tr>
<th>Leadership Theories</th>
<th>Leadership approaches</th>
<th>Leadership styles</th>
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<tbody>
<tr>
<td>Relational Leadership</td>
<td>Relationships</td>
<td>Empowering</td>
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<tr>
<td></td>
<td>King</td>
<td>Inclusive</td>
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<td></td>
<td>Boatman</td>
<td>Ethical</td>
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<td></td>
<td>Shepherd</td>
<td>Zhiwa (Pacification)</td>
</tr>
<tr>
<td>Buddhist Leadership</td>
<td></td>
<td>Gyepa (Enrichment)</td>
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<tr>
<td></td>
<td></td>
<td>Wang (Magnetisation)</td>
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<td></td>
<td></td>
<td>Drakpo (Subjugation)</td>
</tr>
<tr>
<td>Behavioural Leadership</td>
<td>Autocratic and Democratic</td>
<td>Authoritative</td>
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<tr>
<td></td>
<td></td>
<td>Consultative</td>
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<td>Consensus seeking</td>
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<td>Democratic</td>
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<td>Directing</td>
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<td>Coaching</td>
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<td>Supporting</td>
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<td></td>
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<td>Delegating</td>
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<tr>
<td>Situational Leadership</td>
<td>Situational</td>
<td>Charismatic</td>
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<tr>
<td></td>
<td>Idealised influence</td>
<td>Inspirational</td>
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<tr>
<td></td>
<td>Inspirational motivation,</td>
<td>Ethical</td>
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<tr>
<td></td>
<td>Intellectual stimulation</td>
<td></td>
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<tr>
<td></td>
<td>Individual consideration</td>
<td></td>
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<tr>
<td></td>
<td>Contingent Reward</td>
<td>Clarify role requirement and outcomes</td>
</tr>
<tr>
<td>Transactional leadership</td>
<td>Management-by-exception active</td>
<td>Reward (recognisations and praise)</td>
</tr>
<tr>
<td></td>
<td>Management-by-exception passive</td>
<td>Watching deviation from norms</td>
</tr>
<tr>
<td>Authentic Leadership</td>
<td>Authentic</td>
<td>Genuine</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caring</td>
</tr>
</tbody>
</table>

Note. **Bold** = Prominently practised, *Italic* = occasionally practised, and Grey = not practised.
Transformational and authentic leaderships (Bass, 1985; George, 2003) are absent at the RUB Colleges, except for the ‘care’ that leaders show in their leadership. However, a few leaders and most faculty members look for transformational leadership, especially in terms of inspiration and individual consideration, and authentic leaderships in terms of the leaders’ genuine desire to lead and consistency of their deeds with their words. The lack of consistency between the leaders’ words and deeds is one of the prominent themes that appeared in the study.

Of the six leadership theories identified in Chapter 2, RUB leaders’ practice most commonly reflects relational, Buddhist and behavioural leadership theories and their respective styles, while transformational and authentic leadership are largely absent (see Figure 8.2). However, although situational leadership (shown in a broken line) is mentioned by the leaders, its practice is not very clear from the findings.

The findings suggest that relational leadership is primarily practised by middle-level leaders, most of whom are young. The practise of Buddhist leadership is evident through leadership behaviours, such as being compassionate, altruistic, open and considerate. The next frequently used is behavioural leadership, in which top leaders tend to be autocratic, while middle-level leaders are generally democratic in their leadership, reasons for which are discussed in the next section.
8.4.1 Prevalence of relational leadership

Most middle-level leaders at the RUB Colleges practise relational leadership. They view relational leadership as the use of their personal relations with members to boost their academic leadership and facilitate the achievement of the Colleges’ goals. Most middle-level leaders and faculty members of the Colleges are in the age range of 30 to 45 years and people in the same age range tend to share similar thoughts, beliefs and perspectives (Yu & Miller, 2005). These common features enable leaders and members to share views more freely and to develop stronger relationships that enable realisation of common goals (Fairhurst & Uhl-Bein, 2012). It is through sharing views that leaders and members understand each other better, which reinforces a healthy relationship as they strive together to achieve the Colleges’ goals. The literature shares a similar understanding in that relational leadership emphasises leaders’ and members’ personal relations for the achievement of common organisational goals (Uhl-Bein, 2006). The emphasis

Figure 8.2. Leadership at the RUB Colleges
of personal relationship in academic leadership bears similarity to the Chinese concept of personal relationship or Guanxi (Arvey, et al., 2015). Most RUB middle-level leaders in this study report that they, as far as possible, attempt to include and understand members’ views before making any decisions. The leaders also empower members to share their views, and attempt to create an environment that is conducive for the members’ involvement. In these ways, relational leadership is inclusive, empowering and ethical in the process of working to achieve a common purpose (Komives, et al., 2013).

8.4.2 Buddhist-influenced leadership

The practise of Buddhist-influenced leadership at the RUB Colleges is evident through leaders’ behaviours such as being compassionate, mindful, considerate and open. Viewed in the light of the Buddhist-influenced theoretical leadership model, it appears that the king leadership approach (leadership that insists on enlightenment of the self) is in effect at the Colleges while the boatman leadership approach (leaders seeking their welfare as well as welfare of members) is rarely seen, and the Shepherd approach (leaders prioritize welfare of others over their own) is missing in the leadership at the RUB Colleges. These findings suggest that the existence of the king leadership approach, which emphasises individual interest, could be the result of the individualistic mind-set of some leaders, as pointed out by a few leaders.

The literature suggests that a compassionate leader is one who wishes that others do not suffer (Rinpoche, 2009). This disposition is evident to some degree in the study’s findings. The leaders and the faculty members note that some leaders are compassionate in their work place. Leaders talk to members, give advice, and make attempts to help members, such as providing care and financial support during sickness and other difficult times. Similarly, leaders at the RUB Colleges provide financial help to ease hardship of members with the provision to repay to
the office at their convenience. In addition, if any faculty members do not perform their duties as expected, they are given adequate support and chances to improve, and it is only when such members refuse to improve that leaders take administrative action.

Some leader participants observe that alongside academic activities of the Colleges, they initiate activities to help the poor and needy, such as constructing houses for the needy, donating money and clothes, and making voluntary labour contributions for monastery renovation works. Some leaders also render help in establishing business communities and farming co-operatives.

However, a few leaders are concerned that some leaders and faculty members prioritise their individual interests over Colleges’ collective goals and initiatives. In addition, a few leaders and faculty members believe that excessive compassion would affect the Colleges adversely. They argue that leaders need to be judicious in their compassion, which otherwise can result in underperforming members becoming complacent, and adversely affecting members who are sincere and dedicated in their work. The concerns shared are justified in Buddha’s teaching of the Middle path method: an extreme of any kind is not useful. The Buddha gives the example of a sitar: if the sitar strings are stretched, there is a chance that the strings might snap; on the other hand, if they are slackened, the sitar will not produce music. It is only upon the right degree of tightness that the sitar string will produce music (Arnold, 2009).

In line with Buddhist leadership, RUB leaders initiate mindfulness-related activities such as meditation, Nyondro (Buddhist preliminary practice) and Universal Human Values workshops. Being mindful is one of the ways to achieve Bhutan’s goal of Gross National Happiness (GNH). Buddhism maintains that if leaders are mindful of their thoughts and actions,
happiness can easily be achieved. Tenzin Palmo in Gallagher (2002) teaches that meditation helps develop a pure and clear, blue sky-like mind without clouds of negative emotion. Mindfulness training also enables leaders to conquer inner enemies such as selfishness, greed and anger, which are more dangerous than physical enemies (Tideman, 2012).

Mindfulness meditation or training, in its highest form and intention, is undertaken not merely to bring temporary calmness and relaxation or to become stress-free; rather mindfulness meditation aims to bring permanent realisation or to see the ultimate truth about the nature of the mind (Khyentse, 2014). However, in practical organisational leadership, mind training has immediate benefits to the self and to the organisation. Mindfulness meditation helps one to become calm, stress-free and relaxed, and prepares one’s mind to be effective at work (Tideman, 2012; van den Muyzenberg, 2011). It is the effectiveness, positive disposition and readiness of leaders that enables and encourages members to love and dedicate themselves to achieve organisational goals (Atkinson & Duncan, 2013).

Relational leadership and Buddhist-influenced leadership are closely linked. As in Relational leadership, which relies on leaders’ and members’ personal relationships, Buddhist-influenced leadership believes in Lay Jumdrey, also called interdependence or dependent origin (Khyentse, 2014). Relational leadership and Buddhist-influenced leadership are the most widely practised leaderships at the RUB Colleges.

8.4.3 Behavioural leadership

The findings suggest that leadership at the RUB Colleges fall into two broad categories that include the varying levels of the Tannenbaum and Schmidt Behavioural leadership model. Figure 8.3 below maps the leadership of top leaders and middle-level leaders at the RUB
Colleges. Besides a small overlap, the leadership styles of top leaders and middle-level leaders demonstrate a distinct variation.

Figure 8.3. Behavioural leadership approaches at the RUB Colleges

Top leaders’ leadership generally ranges from the ‘Manager sells decision’ to the ‘Manager presents tentative decisions subject to change’ levels. This end is generally considered autocratic or task-oriented leadership (DuBrin, et al., 2006) (also see Tannenbaum and Schmidt (1973)). However, top leaders state that they lead through a member-oriented or democratic leadership approach. Some faculty members point out that top leaders attempt to be democratic, but they are not, thus making members reluctant to share their views in the meetings. The situation reflects Kouzes and Posner’s (2007) comment:

Fifty-five percent of employees felt that they were in an environment in which they could not speak their mind, and 50 percent believed that nothing was going to happen even if they did. (p. 23)
A few faculty members point out that Bhutanese culture has not yet come out of an autocratic mind-set as the members experience Autocratic leadership at their workplace. Most leaders and faculty members relate leadership of top leaders to exercise of power (autocratic).

On the other hand, the leadership approach of middle-level leaders, such as Deans, Programme Leaders and Department Heads, differs from that of the top leaders. The middle-level leaders state that they follow a democratic or follower-oriented leadership approach, such as being friendly, considerate and building trust (Drew, et al., 2008) through the use of more consultative and consensus seeking styles. Their leadership ranges from the ‘Manager presents tentative decisions subject to change’ to the ‘Manager defines limits, asks to make decision.’ This end is a democratic or follower-oriented leadership approach (DuBrin, et al., 2006). Most faculty members agree that middle-level leaders are more democratic, open and approachable, and they are sincere in seeking members’ views before making decisions. Therefore, most faculty members feel more comfortable working with middle-level leaders.

There is a link between behavioural leadership and Buddhist-influenced leadership. Using a Buddhist lens, top leaders’ autocratic leadership approach can be considered as drakpo or subjugation, the last of the four Buddhist enlightened leadership activities, which is often, associated with the actions of Guru Padma Sambhava, a Vajrayana master. The choice of the drakpo style by top leaders can also be attributed to the culture of considering top leaders as ultimate decision-makers, and seeing leadership as power, especially prestige power (power from status and reputation) (DuBrin, 2001) or positional power (Holdford, 2003), because top leaders at the College are centrally appointed by the University Council (see Figure 5.3), and therefore, have more prestige or executive power.
Another possibility why the top leaders use an autocratic leadership approach could be that they have experienced a more intense Bhutanese cultural influence in their personal and academic life journeys. Until the 1980s in Bhutan, there was limited access to newspapers, radio, television, road transport and airways. These facilities became more available and more efficient much later after Bhutan gradually opened its doors to the outside world in the 1970s. Thus, top leaders’ immersion in Bhutanese culture is likely to have resulted in the cultivation of values different from the values of the younger middle-level leaders who have had more exposure to media and the outside world, and are now generally seen to be open and relationship focussed.

An autocratic leadership approach is not preferred by the faculty members of the RUB Colleges. Some middle-level leaders and faculty members consider drakpo or autocratic leadership as a short-term leadership approach which, in the long-run, would prove ineffective and produce negative impacts. They see the autocratic leadership approach as inefficient and as discouraging for leaders and faculty members who believe in a democratic leadership approach.

The democratic leadership of middle-level leaders is comparable to the gyepa (enrichment) style of Buddhist leadership. Like in the gyepa style, democratic leaders, through their encouraging members to share their views, empower members to participate and develop themselves (Lewis, 2012), and thus groom them to be leaders.

8.4.4 Leadership theory absent at the RUB

This study reveals that not all the six leadership theories examined in this study are enacted at the RUB Colleges. Transformational and authentic leadership are almost absent. Most faculty members contend that leaders do not motivate and inspire them; rather leaders see leadership as power and opportunity. Additionally, one of the prominent findings of this study is
that RUB leaders do not generally lead by example – they do not appear walk the talk (Kerfoot, 2006; Northouse, 2013). In contrast to transformational and authentic leadership approaches, most leaders seem to lack genuine passion to serve through leadership; rather, some leaders tend to put their rights and benefits before the benefit of the Colleges.

However, there is a strong need for transformational leadership and authentic leadership at the RUB Colleges. Members look for leaders who can inspire and who are genuinely committed to lead members with clear direction and vision. These two leaderships are necessary as transformational leadership inspires and transforms members to the desired higher level of organisational performance through the leaders’ support (Brymer & Gray, 2006), and authentic leaders lead through leaders’ genuine desire to lead and consistency of their words with their deeds.

8.4.5 Leadership disparities at RUB Colleges

There are visible disparities in the leadership at the RUB Colleges in five distinct areas. First, there is a disparity in the leadership approaches of top leaders and middle level-leaders. Second, there is a disparity between the leadership approaches practised at the Colleges and the leadership approaches most leaders and faculty members look for. Third, there is an unequal gender representation with fewer female leaders and academic staff. Fourth, there is a lack of leadership development programmes despite participants’ expression of the need for it. Fifth, there is an apparent gap between what leaders preach and what they practise in the form of genuine desire to serve members (see Figure 8.5).
Leadership disparity at the RUB Colleges

Leadership of top leaders and middle-level leaders

According to the findings of this study, there is a difference in the leadership approaches of top leaders and middle-level leaders at the RUB Colleges. While top leaders’ leadership inclines towards an autocratic approach, as evident in a top-down process and a tendency to centralise power, most middle-level leaders are democratic in their leadership approach. This difference in their approaches is a challenge, especially when they cannot find a common ground. It poses a challenge especially for large institutes like RUB to bring quick changes to leadership approaches without some kind of resistance (Kezar, et al., 2006). On the other hand, middle-level leaders interact with members and are more open to members’ views and suggestions. Faculty members, most of whom are young, align with middle leaders’ democratic approach to leadership. Additionally, while there is a gap in the personal relationships of top leaders and faculty members, middle-level leaders’ close personal relations with fellow leaders and faculty members boost their leadership effectiveness at the Colleges.
Disparity in the leadership approaches at the Colleges

The findings suggest relational, Buddhist and behavioural leadership are practised at the RUB Colleges. However, the faculty members seek transformational and authentic leadership. Faculty members feel these two leaderships are more appropriate and necessary in the higher education context, where most members are mature and qualified. Moreover, the faculty members view transformational and authentic leadership as superior, as these leaderships cater to higher values such as motivation, inspiration, and sincerity of leaders’ beliefs and actions.

Gender disparity

The findings reveal that, as is the case globally (Acker, 2014; Aiston, 2014; Macfarlane, 2014), there exist gender disparities in leadership at RUB Colleges. Table 8.3 represents total leaders and faculty members of the three RUB Colleges. There are only three female leaders representing 14.3% of the 21 leadership positions and 37 female out of 159 faculty members at the three Colleges (see Table 8.3). All female leaders hold middle-level leadership positions: of the three, only one is a Dean, while the other two female leaders are Programme leaders. There was no female leader at the top leadership level at RUB Colleges.

Table 8.3

<table>
<thead>
<tr>
<th>Gender</th>
<th>Leaders</th>
<th>Faculty members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Number</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Percentage</td>
<td>14.30%</td>
<td>85.70%</td>
</tr>
</tbody>
</table>
The findings reflect this gender imbalance as only two of the 16 leaders were female. However, despite the underrepresentation, female leadership shows an important variance in comparison to male leadership at the Colleges. First, both the female leaders interviewed have a strong belief in the democratic leadership style. They believe in working as a team, avoid giving orders and prefer to be friendly, approachable and consensus seeking. This agrees with the literature that female leaders prefer interacting with members and have a natural sensitivity to members (DuBrin, et al., 2006). Second, the two female leaders at RUB Colleges shared that, besides leading and teaching at the college, they are responsible for their family. Studies on women in leadership use terms such as ‘double-day’ (Aiston, 2014; Luke, 2000) to discuss a situation where females are responsible for their family as well as their official job. It is possible that the double day is one of the reasons for the underrepresentation of women in the RUB Colleges’ leadership positions.

Table 8.4
Comparison of Academic Staff in Three RUB Colleges and Australia

<table>
<thead>
<tr>
<th>Countries</th>
<th>Academic staff</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Bhutan</td>
<td>77.8% (140)</td>
<td>22.2% (40)</td>
</tr>
<tr>
<td>Australia</td>
<td>56.1% (24,679)</td>
<td>43.9% (19,310)</td>
</tr>
</tbody>
</table>

RUB Colleges demonstrate some of the globally acknowledged trends in gender disparity. However, there is a more acute underrepresentation of women at RUB Colleges (see Table 8.4). Only 22.2% of academics at the three Colleges are female as compared to 77.8% men. In comparison, the percentage of females at RUB Colleges (22.2%) is much lower than the
percentage of female academics in Australia (43.9%) (Department of Education Australia, 2014). Fewer female faculty members subsequently results in fewer female leaders at the Colleges.

**Lack of leadership development programmes**

Most RUB College leaders share a general concern about the lack of leadership training opportunities, and express that they could lead more effectively if they were given some kind of leadership training. Currently, they fulfil their leadership roles either by observing or consulting other leaders, reading about leadership, and mostly through experience. However, leaving leaders to chance and personal experience presents unnecessary risks to the leaders and the organisation (Walseth, 2009). Moreover, leading through experience and personal initiative are hard ways of learning to lead (Inman, 2009).

While leaders talk of leadership training, the literature understands it as leadership development. Leadership development and leadership training have a different focus. Leadership development focuses on grooming or development of individual members as leaders, while leadership training emphasises training individual incumbent leaders (Day, 2001; Gonzalez, 2011; Walseth, 2009). A few RUB leaders suggested grooming of current faculty members as a good option for leadership development because after the University was separated from civil service, few external people responded to leadership vacancies announced for the RUB Colleges. Moreover, many of the top leaders at the RUB Colleges are approaching retirement age, and there is no proper succession plan.

**Lack of consistency between leaders’ words and practice**

The leaders and the faculty members consider consistency between leaders’ words and deeds one of the most important attributes of effective leadership. However, one of the
prominent gaps is an inconsistency between what leaders preach and what they practise. Most leaders and faculty members of the RUB Colleges state that leaders need to maintain consistency of their actions with their beliefs and words. When faculty members see leaders say one thing and do something different, it affects their trust in the leaders.

8.5 Comparison of leadership links

As shown in Figure 8.5 below, another way to understand the disparity in leadership at the RUB Colleges is to compare the elements that are present and absent in relation to the six leadership models discussed in Chapter 2 and illustrated in Figure 2.7. In Figure 8.5 the oblong boxes represent the leadership models and the ovals represent the elements that were identified by the literature. The lines represent the links that are present at the RUB Colleges. Compared to the links identified in the literature (see Figure 2.7), leadership at RUB shows fewer links. The links present include ‘directing,’ which is common to the Tannenbaum and Schmidt leadership continuum (in the ‘Boss-centered leadership’ end), the Hersey-Blanchard and the Full-range leadership models (see Antonakis, 2012). Similarly, ‘delegating’ is common to the Tannenbaum and Schmidt leadership continuum (in the ‘subordinate-centered’ leadership end), the Hersey-Blanchard and the relational models. full-range leadership, authentic leadership and Buddhist-influenced leadership models have ‘sense of security’ in common. Sense of security is heightened when members have strong transformational leaders (see Humphrey, 2014), and authentic leaders who know themselves well and are consistent in their words and deeds (George, 2003). Buddhist leaders also follow a line similar to authentic leaders. Relational and Buddhist-influenced leadership models have the ‘relational’ element in common.
However, other elements identified in the literature, such as ‘ethical and altruistic’, ‘inspirational’ and ‘genuine desire to lead’ are absent at the RUB Colleges. Thus, the nature of leadership at the Colleges can be deduced as ‘directing’ and ‘delegating’ with a provision of some degree of ‘sense of security’ on the part of members and leaders leading through relationships.

### 8.6 Strengths and opportunities for academic leadership at the RUB Colleges

Academic leadership at the RUB Colleges has strengths and opportunities that would play a significant role in achievement of their goals and contribution to academic leadership outside the University. The strengths and opportunities include combining Buddhist and Western...
approaches, taking advantage of autonomy, open and democratic middle-level leaders, and government’s emphasis on GNH.

The context of the University is set in a country which is a stronghold of Buddhism (Khyentse, 2014) and where most leaders and faculty members are Buddhists. This will enable the incorporation of Buddhist-influenced leadership. Fifteen of the sixteen leaders and five out of the eight faculty members in the study were Buddhist. Even those few non-Buddhists were heavily influenced by Buddhist culture. Therefore, leaders at the RUB Colleges would not have to put extra effort into educating members in Buddhist philosophies and culture as everybody has an orientation to Buddhist values and Bhutanese culture. This would greatly ease the implementation and practice of Buddhist leadership. Moreover, most leaders at the RUB Colleges have attended Mindfulness, Universal Human Values, and other related workshops in the recent past. The ground for Buddhist leadership is already prepared at the RUB Colleges.

On the other hand, all the leaders and faculty members are exposed to Western ideas through their education, training, interaction and media. This will enable them to understand and implement relevant Western leadership models and approaches or a combination of Buddhist and Western models and approaches.

Autonomy of the University is a big opportunity for the Colleges. University autonomy enables leaders and faculty members to work with less bureaucratic layers and with more academic freedom. The University can take this opportunity to enhance financial support through research and scholarship, human resources recruitment and management, and curriculum development and delivery. The University as a centre of knowledge creation can conduct studies and disseminate new-found knowledge with relevant agencies without fear of interference.
(Macintyre, 2010). With the democratisation of the country in 2008, RUB leaders can look forward to working with minimum constraints.

The strength of the RUB Colleges also lies in the current composition of leaders and faculty members. All the middle-level leaders and most faculty members are in the age range of 30 to 45 years. They share similar beliefs and values. They are democratic and have a high sense of integration and like to base their leadership on their relationships. Currently, despite being open, dynamic and approachable, they often come in conflict with the leadership of top leaders. The Colleges have an opportunity to advance if this group of leaders and faculty members are groomed and provided with leadership development programmes. They have great potential to learn and contribute to the University system.

One of the biggest opportunities is the Bhutanese government’s emphasis on GNH. Currently, the government encourages organisations to base their initiatives on GNH principles. Therefore, RUB has a big role to play in the realisation of GNH through effective leadership that fulfils this policy mandate to the society and the country. The new recommended leadership model for the RUB Colleges (introduced in section 8.8) is consistent with GNH. Both GNH and the recommended model are founded on Buddhist approaches to mind and mindfulness and achieving the goal of happiness. This will enable RUB to contribute towards the fulfilment of its own goals and to the aspirations of Bhutan.

8.7 Leadership challenges at the RUB Colleges

The challenges for academic leaders at the RUB Colleges come in the form of having to perform multiple tasks, being caught between top leaders and faculty members and a lack of
clarity in leadership. There are also challenges posed by a lack of leadership of teaching and research and the existence of the teacher-student lineage, as shown in Figure 8.6.

Figure 8.6. Leadership challenges facing the RUB Colleges

8.7.1 Competing demands

Most leaders at the RUB Colleges face competing demands as they perform tasks of leading and teaching, while some leaders are also engaged in researching. While performing a variety of leadership roles can have advantages, mixing the roles makes it challenging for the leaders to balance them (Rowley & Sherman, 2003). All leaders at the Colleges, except top leaders, have teaching commitments ranging from four to 12 hours in a week. A few leaders are also engaged in research activities. The leaders engaged in research share that it is difficult to find enough time for it.
In addition to the three roles of leading, teaching and researching, leaders are often required to attend meetings, which are often called at short notice. Three leaders stated that they have to attend meetings one after another, some of which do not actually require their presence, and having to spend extended time in meetings impinges upon their teaching, research, personal and family time. A few other leaders observed that domestic and family time is never reflected in the academic timetable; nevertheless, domestic and family affairs need to be taken care of. Having to carry out a multiplicity of roles often results in missing deadlines for scheduled tasks, missing meals, and the sacrifice of personal and family time. The multiplicity of roles is a common reason for prospective leaders not coming forward to take leadership roles (Blackmore, 2014; Noor, 2011; Pocock, 2011); they would rather remain as faculty members where tasks are much simpler.

Some leadership responsibilities continue even after office hours. For example, leadership roles that pertain to student welfare and boarding can call for leaders’ constant attention. Concerned RUB leaders contend that their role is 24/7, especially because the Bhutanese people have no habit of making appointments, and students often come to the leaders’ houses at odd hours seeking help or permission for various reasons. However, there is no alternative than to attend to them and help them at their times of need, although this is beyond their official leadership responsibility. In addition to the multiplicity of roles, leaders at the RUB Colleges often have to attend to ad hoc activities which disrupt academic and other planned activities and pose challenges to being able to focus on the roles and responsibilities delegated to them.
8.7.2 Sandwiching

Middle-level leaders at the RUB Colleges are often stuck in the middle or sandwiched between top leaders and other leaders or faculty members (Bryman & Lilley, 2009; Gmelch, 2004). This makes middle-level leaders comparable to Janus, the Roman god with two faces looking in two different directions (Middlehurst, 2012). By the nature of their leadership roles, middle-level leaders need to interact with top leaders on the one side, while they also need to consider other middle-level leaders and faculty members on the other side. Some middle-level leaders point out that they need to connect top leaders and faculty members. In most cases top leaders and faculty members do not have direct contact, but prefer to communicate through middle-level leaders, which results in additional responsibility for middle leaders. However, some leaders see it as an advantage, as it can be an opportunity to connect the two parties, especially if there is any difference in their opinions. This approach can bring the two parties closer and creates a conducive academic atmosphere at the college.

Yet another challenge is top leaders’ posing of restrictions on the responsibilities and initiatives that are within middle-level leaders’ jurisdictions. On the one hand, faculty members expect middle-level leaders to perform responsibilities that lie within their authority, and on the other hand, there often is interference by top leaders. Such situations suggest tension in the leadership of top leaders: on the one hand, they are obliged to work in a democratic setting, delegating power to other leaders, and on the other hand, they would like to hold on to their authority.

8.7.3 Ambiguity of leadership

Some leaders and faculty members observe that leadership at the Colleges is ambiguous and chaotic. They are confused, and cannot make out clearly what actually is happening at the
Colleges. However, the degree of confusion varies among the three Colleges and they see leadership ambiguity in different lights. The reasons for the ambiguity are discussed below.

Some leaders and faculty members argue that the Colleges, and the University as a whole, lack proper procedures, policies and guidelines. They contend that these documents and procedures should have been in place before granting the University autonomy. For the last two years, the University was busy developing Royal University of Bhutan Human resources Rules and Regulations (RUBHRRR); however, to date the RUBHRRR has not come into effect. In the meantime, the Colleges follow the Royal Civil Service Commission (RCSC) human resources policy, even after the University has been separated from the civil service, and most of the benefits and opportunities that pertain to civil servants withdrawn. One such example is that members of the Colleges can no longer compete for vacant posts announced by RCSC because they are no longer a part of RCSC, yet they are governed by RCSC policies. More confusion appears when the Colleges switch between different versions of RCSC human resources policies. The lack of proper guidelines and policies has led to a kind of a ‘trial and error’ leadership, where leaders try to do things in one way, and if that does not work, they try another method.

In some instances, there are no clear terms of reference in the job responsibilities for various leadership positions. This leads to confusion as to who should carry out certain leadership functions. Sometimes roles are duplicated, while at other times, roles are left unperformed, each leader assuming the other will do it.

Some leaders are not able to cope with the new changes required at the RUB Colleges. Members observe that leaders attend workshops and seminars on the implementation of new systems of functioning at the Colleges. However, sometimes these new systems confuse the
leaders because they are used to executing college affairs in different ways. And when the leaders themselves are not clear, this creates confusion in the members of the Colleges.

Ambiguity of leadership also arises from the lack of effective communication and transparency. When leaders do not effectively communicate their plan and procedures involved in making decisions, the members get confused. This leads to some members feeling there is a ‘sieving process’ involved in distributing training-related opportunities to the members. Sometimes, members have the feeling that there is no selection process involved in distributing training related opportunities to them, and there is no centralised way of knowing who has attended training, when they have attended training, and what the training has been.

8.7.4 Leadership of teaching and research

There is a challenge in delivering the two prime roles of leading teaching and research. Currently, not many leaders at the RUB Colleges appear to be aware of their roles of leading teaching and research. Rather, they consider teaching as their main role along with some management and administrative roles. While four leaders explained that teaching is their passion, only two out of sixteen leaders described how they lead teaching. Similarly, besides the three Deans of Research and Industrial Linkages (RIL), few leaders show awareness of leadership of research. Moreover, leadership of research is left exclusively to the Deans of RIL. One of the possible reasons for the limited attendance to the leadership of teaching and research seems to be due to the lack of leadership development opportunities for the leaders of RUB Colleges. Fourteen out of sixteen leaders have no leadership training of any kind, while the other two leaders have attended a short course and an online leadership course.
8.7.5 Teacher-student lineage

Leadership at the three Colleges exhibits some degree of teacher-student lineage. Teacher-student lineage is the situation where some middle-level leaders and faculty members have been students of top leaders, or faculty members have been students of middle-level leaders. Teacher-student relations differ from culture to culture in terms of approachability and interaction between teachers and students. Contrary to the North American and European culture, in which teachers, as leaders, are relatively open and approachable, students in power between students and teacher is low, students in Latin American and Asian cultures experience difficulty in opening up to their teachers/leaders (den Brok & Levy, 2005; Hofstede & Hofstede, 2004). In other words, the culture of students’ regard and veneration for their teachers hinders from sharing their views or deviating ideas, which in turn affects leading and leadership at the organisation.

At the three Colleges top leaders, whose leadership inclines towards an autocratic leadership approach, use a blend of behavioural leadership and the Buddhist enlightened activity of Drakpo. Most teacher-leaders (leaders who have been teachers of members of the Colleges) expect their members to agree and respect decisions they make. For instance, some members observe that most middle-level leaders are not able to negotiate decisions made by top leaders who were their teacher, and most Bhutanese faculty members cannot counter decisions of some middle-level leaders. However, middle-level leaders are comparatively more collegial than the top leaders.

The existence of teacher-student lineage has its origin in Buddhism. In Buddhism, teachers are respected and obeyed. The authority rests with teachers as they are considered more knowledgeable and spiritually realised than students (Urofsky, 2007). Of the three branches in
Buddhism, Vajrayana, the most prominent branch in Bhutan, emphasises veneration and devotion to teachers (Kraynak, 1995; Powers, 2013) and students pledges body, speech and mind to the teachers and strive to maintain the teacher-student Tha damtshig or vow (Kapstein, 2013). Similarly, some middle-level leaders and faculty members feel obliged to obey and respect their teacher-leaders. However, it is a challenge when leaders carry this cultural norm into a higher education setting where, generally, members expect leadership to be democratic and collegial (Kligyte & Barrie, 2014; Ramsden, 1998).

Views on teacher-student relationships at the Colleges, however, differ from how Buddhists generally understand it. The Buddhists look at teacher-student lineage more positively where students open up and submit themselves to teachers (Kraynak, 1995; Trungpa, 1995), and the teacher is seen as one who is aware of students’ needs and capacities (Kapstein, 2013). However, this outlook is not apparent among the RUB leaders and faculty members; rather, teacher-leaders tend to be autocratic, which is a challenge for members who believe in mutual support and consensus decision-making at higher education (Joyce & O'Boyle, 2013).

### 8.8 New model for academic leadership at the RUB Colleges

The findings of this study indicate that there is a need for a new leadership model for the RUB Colleges. RUB is now an autonomous institution where a civil service leadership model may no longer be relevant and effective. As an autonomous academic body, RUB needs to adopt a leadership model that will support RUB Colleges in enhancing leadership knowledge and skills that will prove useful for advancing their academic and corporate goals. I propose a new model that integrates appropriate Western leadership approaches into the three approaches of Buddhist-influenced leadership (see Figure 8.7). The integrated model acknowledges the leaders’ exposure to both Buddhist-influenced leadership and Western leadership. On the one hand, the College
leaders are influenced by Bhutanese culture, which basically is Buddhist in nature. Buddhist principles, beliefs and values have become a part of the Bhutanese people’s everyday life (Daehee, 2014; Prakke, 2005; Ura, 2013). On the other hand, most of the RUB leaders were educated on a Western model of education with English as a language of instruction in all the schools and higher education institutions. Moreover, they are exposed to and influenced by Western thoughts and ideas through their higher education in the West, exposure to media and interaction with Western cultures.

Figure 8.7: New recommended leadership model for the RUB Colleges

The model is based on the employment of varying levels of altruism and compassion of the three approaches of the King, Boatman and Shepherd leadership in order to achieve the vision of effective academic leadership, and to contribute to the vision of happiness expounded by the GNH philosophy. In the King leadership approach, leaders strive for their own welfare, after attainment of which they consider the welfare of members, while in the Boatman approach,
leaders work to achieve members’ welfare alongside achieving their own. In the Shepherd leadership approach, leaders prioritise members’ welfare over their own welfare (Rinpoche, 2009).

Various Western leadership approaches are incorporated under each of the Buddhist-influenced leadership approaches depending on their characteristics. King leadership could include Situational and Autocratic leadership approaches that involve power, and at times coercion, to make members perform their roles. Similarly, the Boatman approach could include Democratic and Relational approaches where leaders empower members and committees to make decisions, seek members’ views, and work through leaders’ personal relationship with the faculty members. Shepherd leadership could include idealised influence or charisma and inspiration of Transformational leadership along with the genuineness and passion of Authentic leadership. As seen in the Shepherd approach and spiritual leadership, especially Servant leadership, leaders are genuine and passionate in serving the members and the organisation through leadership. When the members see that leaders are genuine and passionate in their leadership, the members get inspired and take the leaders as role models (Juntrasook, 2014) to strive more than they think they are capable of in order to achieve the common goals (Brymer & Gray, 2006; Leong & Fischer, 2011).

In addition to the model, in order to enhance academic leadership at the Colleges, it is suggested that the leaders have vision and maintain attributes such as approachability and trustworthiness that they possess while they attempt to improve on the attributes that are partially seen or are absent in the leadership at the Colleges. The leaders could strive to improve the leadership attributes that are generally lacking at the Colleges, such as fairness, inspiration, sincerity and motivation, and guidance that align with the Boatman (Democratic and Relational)
and the Shepherd (charisma and inspiration of Transformational and genuineness and passion of Authentic leadership) leadership approaches. This is important because, while the findings suggest that leadership at the Colleges is democratic by way of empowering the members to share views and suggestions and decisions being made in the committees, there are occasions when leaders are biased in giving opportunities and taking unilateral decisions or overruling committee decisions. Moreover, most study participants pointed out that leadership at the Colleges do not inspire them. Similarly, as opposed to the Shepherd leadership approach, the leaders seem to lack willing to serve members through leadership; rather most leaders see leadership as power and opportunity, and consider teaching, rather than leadership, as their main role. Further, leaders’ sincerity appeared as one of the serious deficiencies in the study. The study indicated that members get inspired and motivated if the leaders exhibit greater sincerity and consistency in what they say or believe and what they actually do.

At the centre of the model is RUB Colleges’ vision of effective academic leadership. Effective leadership at the Colleges, besides enabling the achievement of the individual College’s vision, will contribute to realising RUB’s vision of becoming internationally recognised university steeped in GNH values (Royal University of Bhutan, 2010). As an autonomous higher education institution, RUB and the member colleges need to strive for academic excellence and financial sustainability.

8.9 Recommendations for academic leadership at the RUB Colleges

The findings of the study support the following three recommendations: 1. Institute a formal academic leadership development programme at RUB for continuing and new leaders; 2. Formally establish leadership of teaching and research as core academic leadership
responsibilities; 3. Frame and implement human resources policies and regulations for academic leadership at RUB; and 4. Leaders at RUB Colleges need to be more inspirational and authentic.

7.9.1 Institute leadership development programme at the RUB Colleges

The findings show that there is no leadership development provision at the RUB Colleges. Leaders are left to learn informally. Currently, they rely on the example of their senior leaders (who did not undergo leadership training), and on their individual reading on leadership, as well as their personal experiences of leadership. Most leaders expressed that they could lead more effectively if they were given leadership development programmes. By contrast, in the West, leadership development is generally considered an important and necessary part of higher education. For instance, the UK has many leadership institutions, such as Leadership Foundation for Higher Education, Public Service Leadership Alliance, Council for Excellence in Management and Leadership, and others aimed at providing and improving leadership in higher education (Middlehurst, et al., 2009).

As suggested by one of the leaders, grooming is one of the ways to develop leaders. However, a formal leadership development system at the central University level is necessary to ensure the nomination of prospective members by the Colleges and to ensure that leadership development programmes are a regular feature conducted in a professional manner. Leadership development programmes could include leadership aspects of both Buddhist and Western leadership as leaders and faculty members have exposure to the both.

8.9.2 Establish leadership of teaching and research as core leadership responsibilities

Leadership of teaching and leadership of research are the two primary roles of academic leaders in addition to other management duties. It is necessary for leaders to engage in these
tasks for two reasons. First, when leaders are aware of the responsibility to lead teaching and research, they are better able to provide the support necessary for the enhancement of academic programme delivery. Second, leadership of teaching and research enables an easy transition back to faculty membership after the tenure of the temporary leadership position (Middlehurst, 1993). This is particularly important for leaders who want to look for other leadership roles rather than transit back to a previous teaching position. The literature also suggests that the two roles are closely linked and complementary to each other (McInnis, et al., 2012). For instance, research informs leadership of teaching.

Academic leaders at the RUB Colleges need to be aware of the importance of leadership of teaching and leadership of research. For effective leadership of teaching, it is necessary that leaders make provision for members’ personal and professional development (Sathye, 2004), make resources available, acknowledge and value members’ teaching (Marshall, et al., 2011), be honest and collegial, inspire members (Ramsden, 1998), and engage in actual classroom teaching and research as role models (Sathye, 2004). Currently, despite leaders’ passion for teaching, they lack experience in leadership of teaching. Most leaders believe that it is the responsibility of the Dean of Academic Affairs to lead learning and teaching.

Leaders at the RUB Colleges also need to promote and extend leadership of research. Currently, RUB Colleges face an acute lack of research leadership as leadership, with the task left solely to the Deans of Research and External Linkages. Furthermore, most leaders do not engage in research or in leading research. They argue that research is an additional task and leadership of research is the responsibility of the Deans of RIL. Only the Deans of RIL appear to be aware of the importance of leading research activities and the contributions of research to
learning and teaching. A few leaders shun research on the grounds that they have no time, knowledge or skills.

The study proposes that it is the responsibility of all leaders to take a role in leading, teaching and research. While the role of top leaders and Deans of Academic Affairs is to facilitate leadership of learning and teaching, other middle-level leaders are responsible to lead teaching. Similarly, leaders need to engage in research to gain research knowledge and skills, update themselves, and to be role models to faculty members. Researching and leading research are the prime areas in higher education that impact the generation of funds, publication, creation of new knowledge and raising university ranking (Edgar & Geare, 2013). Shunning research could prove a major weakness of the Colleges and might hinder their development as knowledge centres.

8.9.3 Frame and implement RUB human resources policies and regulations

There is an urgent need for RUB to frame and implement its own human resources policies and regulations, especially for leadership roles. Currently, despite being an autonomous institution, the University has no human resources policies and regulations. RUB Colleges still follow the civil service human resources regulations, which do not guarantee a neat fit in an autonomous higher education context.

Currently, there are two major problems at the RUB Colleges associated with the lack of University human resource regulations. First, there is a very high faculty member turnover. Without human resources policies in place, faculty members of the RUB Colleges seem unable to see a clear future path for themselves. The lack of clear policies and separation of the RUB Colleges from the civil service has resulted in many faculty members going out of RUB to join
other institutions, which has further aggravated the shortage of faculty members at the Colleges. Second, the colleges are not able to recruit good faculty members and leaders. Despite repeated advertisement of vacancies at the RUB Colleges, there are not many takers. Not many qualified and efficient people apply for the vacant posts. Therefore, the University needs to frame and implement a HR policy that will attract and retain good faculty members and leaders, and implement it before more faculty members and leaders leave the University system.

8.10 Chapter summary

In discussing the study’s findings, this chapter has addressed the research question concerning the nature of academic leadership at the RUB Colleges. I have demonstrated that academic leadership at RUB is characterised by the combination of a Buddhist leadership approach with approaches identified in the Western leadership literature. Most middle-level leaders use a Democratic and Relational approach, while top leaders’ leadership inclines more towards an Autocratic approach. A few leaders observe that they prefer Situational leadership; however, there is no clear evidence of its use at the Colleges. Inspirational and Authentic leadership approaches are lacking at the Colleges, though members express their desire for them.

There is some evident disparity between the leadership that the RUB study participants seek and the ways in which leadership is presently practised at the Colleges, particularly in regard to what leaders say and what they do. Moreover, not all the links between the leadership elements common between and among the six leadership models identified in the literature are seen in the leadership at the RUB Colleges. Consequently, in this chapter I have presented a new leadership model and set of recommendations to enhance academic leadership at RUB colleges.
Chapter 9: Conclusion

9.1 Introduction

The research question for this study is ‘what is the nature of academic leadership at the Royal University of Bhutan Colleges’? The outcome of this study was an empirical model of leadership at RUB, demonstrating a fusion of Western and Buddhist-influenced leaderships. The study also offers a theoretical model of Buddhist-influenced leadership. This chapter summarises the study, discusses its contributions, and makes recommendations for future research.

9.2 The nature of leadership at the RUB Colleges

The nature of academic leadership at the RUB Colleges is a complex and emergent fusion of Western and Buddhist leadership. The influence of Western leadership is primarily due to the leaders’ and faculty members’ exposure to Western ideas. The use of English as the language of instruction in the Bhutanese school and higher education environment since the 1960s has helped leaders and faculty members to gain exposure to and adopt Western leadership models and approaches. Moreover, most leaders at the RUB Colleges have pursued their postgraduate studies in the West, in countries such as Australia, Canada and the UK. However, there are no Western leadership models and approaches that fit neatly in the RUB Colleges due to the strong Buddhist influence on Bhutanese culture.

The granting of University autonomy has put leadership at the RUB Colleges at a crossroads. As an autonomous institution, RUB has options to develop leadership models and approaches that will enable it to function as an effective academic institution and as a successful corporate institution. Therefore, I have recommended a leadership model that originates from Buddhist values, and that carefully incorporates relevant Western leadership theories.
9.3 Evidence of Buddhist-influenced leadership model in practice

Theoretical leadership and empirical findings

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<th>Theoretical model</th>
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**UPPERCASE**: Prominently used; **Bold**: occasionally used; **Normal font**: rarely used

Table 9.1: Theoretical and Empirical Findings on Buddhist-influenced Leadership

Comparison of the theoretical Buddhist-influenced leadership model and empirical findings of this study presents some similarities and differences (Table 9.1). With regard to internalised leadership qualities, both the model and the findings suggest that every person has innate leadership potential that can be uncovered by mindfulness training to result in a compassionate and altruistic mind. However, with regard to Bodhisattva leadership approaches, leaders at the Colleges prominently practise the King approach as shown in uppercase, while the Boatman approach is occasionally practised and the Shepherd approach is rarely practised. The study presents a similar trend in the leaders’ adoption of leadership styles. Most leaders adopt enrichment style, a few use pacification, and subjugation is ascribed to the Directors; however,
magnetisation completely absent. Among the externalised leadership behaviours listed in the model, kindness, compassion, equanimity, generosity and patience are apparent while study participants did not mention the remaining behaviours. Significantly, given the national GNH policy, the study suggests that leaders and the faculty members at the university are generally happy, but often not as happy as they would wish.

**9.4 Research contributions**

This study has contributed to the enhancement of understanding of leadership, development of a new leadership model, and understanding of leadership practices at the RUB Colleges. The first contribution of the study comes from the investigation into Buddhist-influenced leadership, thus bringing a non-Western perspective into academic leadership. Though Buddhism was practised by millions of people and has shaped the cultures of many countries in Asia (Conze, 1981; House, et al., 2004), it has rarely been studied in relation to leadership in general and academic leadership in particular. The review of literature on leadership reveals that Western leadership fails to consider the importance of understanding the mind and the role of compassion and altruism for effective leadership. Buddhism’s emphasis on the need to understand the nature of the mind and the need for leaders to be compassionate and altruistic in their leadership fills a gap identified in Western leadership. Generally, Western leadership theories consider leaders’ behaviours (Behavioural leadership theory), situations (Situational leadership theory) inspiration and change (Transformational leadership theory) and relationships (Relational leadership theory). However, Authentic leadership (Avolio & Gardner, 2005; George, 2003), which emphasises leaders being genuine and maintaining consistency of deeds with their words, comes closer in style to Buddhist-influenced leadership. In addition, Buddhist-influenced leadership aims to bring happiness to the members and in the work place,
which is more holistic than Western leadership’s ultimate objective of achieving organisational goals. The knowledge and practice of Buddhist-influenced leadership has thus enriched the corpus of leadership literature.

The second contribution of the study lies in the development of two leadership models: 1) a theoretical Buddhist-influenced leadership model derived from the literature review; and 2) a recommended leadership model for the RUB Colleges. In Chapter 2, a theoretical Buddhist-influenced leadership model is presented based on an analysis of Buddhist philosophy. The model explains the complete process of Buddhist-influenced leadership starting from the buddha nature and continuing to the fulfilment of the ultimate goal of happiness.

The main part of the theoretical model that relates to academic leadership is the motivation to help members as a result of training the mind. The motivation that arises from the altruistic and compassionate mind of leaders is accomplished through the approaches of King, Boatman and Shepherd leadership (Rinpoche, 2009). Further, these three approaches are executed through the Four Enlightened Activities of Zhiwa (pacification), Gyepa (enrichment), Wang (magnetisation) and Drakpo (subjugation).

The recommended leadership model combines Buddhist leadership’s focus on the purity of motivation to benefit others with Authentic leadership’s focus on authenticity and consistency in leaders’ words and deeds. The model further emphasises the importance of inspiring members and leading them democratically through relationships in order to bring happiness at the workplace and to achieve organisational goals.

The recommended model is intended to inform academic leadership development in Bhutanese higher education and contribute to the realisation of GNH philosophy. The model that
includes Buddhist-influenced leadership and other relevant leadership approaches is expected to contribute towards academic rigour through effective learning and research leadership.

The third contribution is in the understanding of leadership practices at RUB Colleges. There was a knowledge gap in understanding and practise of academic leadership at the RUB Colleges. This study enabled gaining insight into the nature of academic leadership at the RUB Colleges as a result of in-depth case study and empirical evidences collected through in-depth semi-structured interviews with the academic leaders and the faculty members. Further, leadership knowledge from this study will go a long way towards improving academic leadership at RUB Colleges and in carrying out future studies into academic leadership in the Bhutanese higher education system.

9.5 Future research directions for RUB

Suggestions for future research endeavours beyond this study could involve RUB specifically and the higher education sector in general. There is a need to conduct academic leadership studies involving leaders and faculty members at all the eight RUB Colleges so that the University and the Colleges get a more holistic picture of academic leadership. The current study used only interviews as a research tool; however, future research into academic leadership at RUB Colleges could consider more data collection methods, such as observations. A more holistic picture would enable comparative cross-case and individual case analysis. The findings from such research can be used as benchmarks for improvement in academic leadership and for the University’s and Colleges’ plans and policies to function effectively.

Future research could expand beyond the RUB colleges to include other Bhutanese higher education institutes, such as private higher education institutions and Buddhist monastic
colleges. As a corporate university, RUB needs to learn from private colleges in order to operate as a successful higher education institution in the ever-changing and competitive education system (Drew, 2010; McDaniel, 1996). Insights gained from these colleges and comparative results would prove invaluable for leadership at RUB Colleges. Insight into Buddhist leadership is particularly important considering the high degree of Buddhist influence on the Bhutanese people (Dae-hee, 2014; Prakke, 2005; Ura, 2013). Moreover, a deeper understanding and practice of Buddhist leadership would contribute to the corpus of world leadership literature and practices.

There is a need to enhance awareness of research culture and implementation of research recommendations in framing plans and policies. While the literature shows that research and leading research is one of the important activities of leaders at higher education, the study reveals that few leaders at RUB Colleges engage in researching and leading research. The findings also suggest that currently, plans and policies are arbitrarily framed and implemented and have no empirical evidence, and therefore no assurance for success. Moreover, generally, research findings and recommendations are neglected and undervalued at RUB Colleges. One of the study participants shared her hope on this study:

I hope it will again not lie as another research paper stacked up in the library, but our leaders will look into it, study it, and at least open up a dialogue.

9.6 Concluding reflections
I would like to include my reflections stating to what extent the results of the study conform to my own values and beliefs. Included here are also new insights I gained as a result of carrying out this study.
I have always believed that leadership is pivotal for the growth and prosperity of the organisation and, I drawn inspiration from the selfless monarchs whose leadership has a long way to go into making Bhutan’s successful history. However, it seems that divine-like leadership of our kings is rarely replicated at the organisational level. On reflection, I consider that leadership could be enhanced if leaders were to lead through genuine love, compassion, care and passion for the members and the organisation.

Previously, I held a belief that leaders could be effective if they had adequate leadership experience. However, this study established that experience alone is not enough; it must be supplemented with leadership training to be effective. Leadership training would also enable conscious development of leadership attributes that are essential for effective leadership in addition to leaders’ up-date on their leadership approaches and styles that are necessary for changing times.

When I commenced this study, I did not initially plan to specifically investigate Buddhist-influenced leadership. However, as this study of leadership led to cultural and religious influences, it revealed that Buddhism, like Christianity and other major religions, has distinct leadership principles and values. I realised that Buddhist leadership approaches and styles deserve further study for application to secular organisations such as RUB.

9.7 Conclusion

This study is one of the very few investigations into academic leadership in higher education in a Buddhist context. It has enriched the corpus of leadership knowledge and contributed to the development of effective academic leadership practices. This chapter summarised the nature of academic leadership at the RUB Colleges and discussed the research
contributions of this study. Furthermore, it provided concluding reflections on my values and beliefs in relation to the study’s findings and offered future research directions.

With a deep sense of achievement, hope and satisfaction, I share the following extract from one of my research participants:

I think your research has so much of value in revealing, not the weaknesses, but both the good practices and the gaps that we have in the current system. The findings of your research will provide us with the future directions in terms of leadership, not just at high level, but leadership in every faculty member across the Colleges of the University to give them a realisation that each and every one of us is a leader in our own selves (L4).
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Appendices
Appendix A: QUT Research Ethics Certificate

University Human Research Ethics Committee
HUMAN ETHICS APPROVAL CERTIFICATE
NHMRC Registered Committee Number EC00171

Dear Mr Tashi Gyeltshen

A UHREC should clearly communicate its decisions about a research proposal to the researcher and the final decision to approve or reject a proposal should be communicated to the researcher in writing. This Approval Certificate serves as your written notice that the proposal has met the requirements of the National Statement on Research involving Human Participation and has been approved on that basis. You are therefore authorised to commence activities as outlined in your proposal application, subject to any specific and standard conditions detailed in this document.

Within this Approval Certificate are:

- Project Details
- Participant Details
- Conditions of Approval (Specific and Standard)

Researchers should report to the UHREC, via the Research Ethics Coordinator, events that might affect continued ethical acceptability of the project, including, but not limited to:

(a) serious or unexpected adverse effects on participants; and
(b) proposed significant changes in the conduct, the participant profile or the risks of the proposed research.

Further information regarding your ongoing obligations regarding human based research can be found via the Research Ethics website http://huma.research.qut.edu.au/ethics/ or by contacting the Research Ethics Coordinator on 07 3138 2091 or ethicscontact@qut.edu.au

If any details within this Approval Certificate are incorrect please advise the Research Ethics Unit within 10 days of receipt of this certificate.

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<td>Other Staff/Students:</td>
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<td>Investigator Name</td>
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<tr>
<td>Dr Mandy Lupton</td>
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<td>Dr Hilary Hughes</td>
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Conditions of Approval

Specific Conditions of Approval:
No special conditions placed on approval by the UHREC. Standard conditions apply.

Standard Conditions of Approval:
The University’s standard conditions of approval require the research team to:

1. Conduct the project in accordance with University policy, NHMRC / AVCC guidelines and regulations, and the provisions of any relevant State / Territory or Commonwealth regulations or legislation;

2. Respond to the requests and instructions of the University Human Research Ethics Committee (UHREC);

3. Advise the Research Ethics Coordinator immediately if any complaints are made, or expressions of concern are raised, in relation to the project;

4. Suspend or modify the project if the risks to participants are found to be disproportionate to the benefits, and immediately advise the Research Ethics Coordinator of this action;

5. Stop any involvement of any participant if continuation of the research may be harmful to that person, and immediately advise the Research Ethics Coordinator of this action;

6. Advise the Research Ethics Coordinator of any unforeseen development or events that might affect the continued ethical acceptability of the project;

7. Report on the progress of the approved project at least annually, or at intervals determined by the Committee;

8. (Where the research is publicly or privately funded) publish the results of the project in such a way to permit scrutiny and contribute to public knowledge; and

9. Ensure that the results of the research are made available to the participants.

Modifying your Ethical Clearance:
Requests for variations must be made via submission of a Request for Variation to Existing Clearance Form (http://www.research.qut.edu.au/ethics/forms/hum/var/var.jsp) to the Research Ethics Coordinator. Minor changes will be assessed on a case by case basis.

It generally takes 7-14 days to process and notify the Chief Investigator of the outcome of a request for a variation.

Major changes, depending upon the nature of your request, may require submission of a new application.

Audits:
All active ethical clearances are subject to random audit by the UHREC, which will include the review of the signed consent forms for participants, whether any modifications / variations to the project have been approved, and the data storage arrangements.

End of Document
Appendix B:  RUB Research Approval Letter

The Royal University of Bhutan
Office of the Vice Chancellor
Lower Motithang : Thimphu : Bhutan

RUB/DRER/MA/2010/4006  13 December 2012

Mr. Tashi Gyeltshen
PhD Candidate (Queensland University of Technology, Australia)
Samtse College of Education
Royal University of Bhutan.

LETTER OF CONSENT

Dear Lopen Tashi Gyeltshen,

I am pleased to learn that your study 'Nature of Leadership at the Colleges of Royal University of Bhutan' has been approved by the Research Ethics Committee of the Queensland University of Technology. The Department of Research and External Relations (DRER) of the Royal University of Bhutan is pleased to grant you approval to conduct the proposed study in three colleges of RUB as you have proposed:

between November 2012 and April 2013. The area of your research sounds very interesting and of significance to leadership studies in higher education in Bhutan. On behalf of DRER, let me wish you the very best in accomplishing your project goals.

Sincerely,

Dorji Thinley, PhD
Director of Research and External Linkages

Copy to:

1. Directors,

Telephone: Vice Chancellor: + 975 2 336452 Facsimile + 975 2 336453 Director, (P&R): + 975 2 336459
Registrar: + 975 2 336457 Director (A&A): Tele-fax + 975 2 336455 Director (R&ER): +975 2 336455
General: (PA&X) + 975 2 336454
Appendix C: Sample Approach Letter to RUB

October 25, 2012

The Director,
Research and External Relations
Royal University of Bhutan
Thimphu, Bhutan

Subject: Letter of Consent for Thesis Research

Sir,

I am presently enrolled in a PhD study at the Queensland University of Technology in Brisbane, Australia. As a part of the study I need to carry out a research study and submit a thesis.

My research is on “Nature of leadership at the Colleges of the Royal University of Bhutan”. In particular, I am interested in answering the question: What is the nature of leadership at the Colleges of the Royal University of Bhutan?

The following broad questions will guide the study:

1. What are academic leaders’ perspectives on effective academic leadership?

2. What are faculty members’ perspectives on effective academic leadership at the Colleges?

This study requires the involvement of three Colleges under the RUB, namely: 1. XXX, 2. YYY, and 3. ZZZ. The study will not hamper day-to-day functioning of the Colleges. I will make arrangement with the Colleges and carry out interviews at the time that is convenient to the participants.

In this regard, kindly accord approval enabling me to conduct my study with the leaders and faculty members at the above mentioned Colleges from November 2012 to April 2013.

This study has been approved by Research Ethics Committee of Queensland University of Technology (approval number 1200000221 dated 2.5.2012)

If you have any questions concerning the study, please contact me at tgyeltshen.sce@rub.edu.bt or tashi.gyeltshen@srudent.qut.edu.au

You can also contact my supervisor Dr Mandy Lupton at mandy.lupton@qut.edu.au, Faculty of Education, QUT or at (+ 61 0434 861 063).

Yours faithfully,

(Tashi Gyeltshen)
Doctoral student
The Director,  
College XXX,  
College YYY,  
College ZZZ,  
Royal University of Bhutan.

Subject: Application Seeking Permission to Conduct Study at Your College

Sir,

I am a lecturer at Samtse College of Education undergoing doctoral programme at the Queensland University of Technology in Brisbane, Australia. As a part of the programme I need to carry out a research study and submit a thesis.

My research is on the nature of academic leadership at the Colleges of the Royal University of Bhutan (RUB). In particular, I am interested in explore academic leaders’ and faculty members’ perspectives on academic leadership at the Colleges under the RUB.

This study will involve leaders and faculty member at your college in interview that may last 40-60 minutes. The study will also require me to access the documents such as minutes of meeting, strategic plan, policy, memos and so on of your college to augment the views in the interviews.

The study will not hamper the activities of the college. I will find time that is convenient to you and your staff. Identity of the college, leaders and faculty members will not be disclosed and information and views shared in the interview will be accessible to me alone. It is hoped that the study will contribute greatly in understanding the nature of leadership at the Colleges of the RUB and enable to take necessary steps to leadership improvement if required.

This study has been approved by Queensland University of Technology (approval number 1200000221 dated 2.5.2012) and the Royal University of Bhutan (approval number RUB/DRER/MA/2010/4006 dated 13.12.2012)

In this regard, kindly accord a written approval enabling me to collect data for my study from your college. I will inform you of the date prior to my visit to your.

Thanking you Sir

Yours faithfully,

(Tashi Gyeltshen)  
Samtse College of Education
Appendix E: Sample Approach Letter to Interview Participants

**Subject Title:** Participation in a Research Study Investigating the Nature of Academic Leadership at the Royal University of Bhutan Colleges.

Dear Sir/Madam,

I am Tashi Gyelshen, lecturer at Samtse College of Education pursuing PhD at Queensland University of Technology, Brisbane, Australia. I’m doing a research study investigating the nature of academic leadership at the Colleges of the Royal University of Bhutan (RUB).

I would like to invite you to participate in the study. The time commitment will be 40-60 minutes. I will visit your college to conduct face-to-face interview whenever it is convenient for you.

The research will investigate the nature of academic leadership at the Royal University of Bhutan. Granting of autonomy of the RUB by the government in 2011 is likely to have affected the leadership at the university; and this research will investigate cross-cultural perspective of leadership at higher education. The findings from this study will be shared with the RUB after it is completed.

In case of any breach of research ethics or inconveniences caused due to the research, you may contact ethicscontact@qut.edu.au

Many thanks for your consideration of this request. Please confirm your participation in the research at the address given in the footer.

Mr. Tashi Gyelshen Dr. Mandy Lupton
Lecturer Principal Supervisor
Phone: 05-365274/17660387 mandy.lupton@qut.edu.au
Appendix F: Consent Form for QUT Research Project

CONSENT FORM FOR QUT RESEARCH PROJECT

The Nature of Academic Leadership at the Colleges of the Royal University of Bhutan.

RESEARCH TEAM CONTACTS

Tashi Gyeltshen, Lecturer
Samtse College of Education
Royal University of Bhutan
Phone: 05-365274/17660387
Email: tgyeltshen@live.com/tashi.gyeltshen@student.qut.edu.au

STATEMENT OF CONSENT

By signing below, you are indicating that you:

- Have read and understood the information document regarding this project
- Have had any questions answered to your satisfaction
- Understand that if you have any additional questions you can contact the researcher or the Research Committee
- Understand that you are free to withdraw at any time, without comment or penalty
- Understand that you can contact the Research Committee on 05-365274 about the ethical conduct of the project
- Understand that the project will include audio recording and agree to this
- Agree to participate in the project

Name

Signature

Date
Appendix G: Withdrawal of Consent for QUT Research Project

Please return this sheet to the investigator.

<table>
<thead>
<tr>
<th>WITHDRAWAL OF CONSENT FOR QUT RESEARCH PROJECT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Title of Project:</strong> The Nature of Academic Leadership at the Royal University of Bhutan Colleges</td>
</tr>
<tr>
<td><strong>QUT Ethics Approval number:</strong> 1200000221 dated 2/5/2012</td>
</tr>
</tbody>
</table>

**RESEARCH TEAM CONTACTS** Please list all members and organisations

- **Name – Position:** Tashi Gyeltshen, Researcher
- **School/Portfolio/Domain:** Lecturer
- **Faculty / Institute:** Samtse College of Education
- **Phone:** 00975-5365274/0097517660387
- **Email (use only QUT email):** tashi.gyeltshen@student.qut.edu.au

I hereby wish to WITHDRAW my consent to participate in the research project named above.

I understand that this withdrawal WILL NOT jeopardise my relationship with Samtse College of Education and the researcher or Queensland University of Technology.

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Signature</td>
</tr>
<tr>
<td>Date</td>
</tr>
</tbody>
</table>
Appendix H: Participant Information for QUT Research Project

PARTICIPANT INFORMATION FOR QUT RESEARCH PROJECT

The Nature of Academic Leadership at the Royal University of Bhutan Colleges.

RESEARCH TEAM

Principal Researcher: Mr. Tashi Gyeltshen, lecturer, Samtse College of Education, Royal University of Bhutan. PhD student at QUT

DESCRIPTION

The purpose of this project is to investigate the nature of academic leadership at the Royal University of Bhutan Colleges.

I would like to invite you to participate in this project because you are a leader/faculty member in your college.

PARTICIPATION

Your participation in this project is entirely voluntary. Moreover, you can withdraw from the project without comment or penalty. Your participation or non-participation will in no way impact your current or future relationship with Samtse College of Education or Queensland University of Technology.

Your participation will involve a face-to-face audio recorded interview that will take approximately 40-60 minutes of your time. Questions for the leaders will include:

1. What are some of the leadership roles you have held so far?
2. How would you describe your leadership approach at the college?
3. How has the corporatisation/granting of autonomy of the university by the government impacted your leadership approach at the college?
4. What kinds of leadership approaches are effective in your college setting?
5. How would you, as a leader, intend to influence the future of the college?
6. How would you describe your interpersonal skills with your faculty members?
7. What are the challenges of leadership in your college?
8. How does the philosophy of Gross National Happiness influence your leadership approach?
9. How do Buddhist beliefs and practices affect your leadership at the college?

Questions for faculty members will include:

1. What is your personal understanding of leadership?
2. What style of leadership do you feel comfortable working under?
3. What is your understanding of your ideal leadership in the Bhutanese higher education context?
4. What kind of impacts did you see on the leadership at the college as a result of the university’s autonomy/corporatisation?
5. Given an opportunity, how would you lead?
6. How has Gross National Happiness philosophy influenced leadership at the college?
7. What Buddhist beliefs and practices do the leaders at the college incorporate in their leadership?

EXPECTED BENEFITS
It is not anticipated that you will benefit directly from the research. However, it may help understand leadership practices at the RUB Colleges. More importantly, this project will discuss some dynamic and appropriate practices that the Colleges under the RUB may adopt as autonomous agencies. This research will also study cross-cultural leadership at higher education.

RISKS
There are no risks beyond normal day-to-day living associated with your participation in this project. You may experience inconvenience due to giving up your time for the interview. You may at times hesitate to share your views on your own leadership practices and beliefs. However, you will be de-identified in the study. You will be invited to comment on the preliminary project report and suggest amendments.

PRIVACY AND CONFIDENTIALITY
All comments and responses will be treated confidentially. The names of individual persons are not required in any of the responses. You or any individuals you mention and any identifying features will be omitted from the transcript. Codes or pseudonyms will be used in the project report and publications.

The audio recording will be destroyed after transcription.

CONSENT TO PARTICIPATE
You are asked to sign a written consent form (enclosed) to confirm your agreement to participate.

QUESTIONS / FURTHER INFORMATION ABOUT THE PROJECT
If you have any questions or require any further information please contact me.

Tashi Gyeltshen, Lecturer
Samtse College of Education
Royal University of Bhutan
Phone: 05-365274/17660387
Email: tgyeltshen@live.com.

CONCERNS / COMPLAINTS REGARDING THE CONDUCT OF THE PROJECT
Samtse College of Education is committed to research integrity and the ethical conduct of research projects. However, if you do have any concerns or complaints about the ethical conduct of the project you may contact the SCE Research committee at 05-365274 which can facilitate a resolution to your concern in an impartial manner.

Thank you for helping with this research project. Please keep this sheet for your information.
Appendix I: Pilot Study Interview Questions

Your participation will involve a face-to-face audio recorded interview that will take approximately 30-45 minutes of your time. Questions for the leaders will include:

1. Please share some information about responsibilities you shoulder at the college.
2. What are some of the leadership roles you have held so far?
3. What do you say about your leadership at the college?
4. How has autonomy of the university by the government impacted your leadership approach at the college?
5. What kinds of leadership approaches are effective in your college setting?
6. How would you, as a leader, intend to influence the future of the college?
7. Comment on your interpersonal skills with your faculty members?
8. What leadership challenges do you face at the college?
9. What role has Gross National Happiness played in your leadership at the college?
10. Please comment on the governance system at the college.
11. How do Buddhist beliefs and practices affect your leadership at the college?

If you have any questions or require any further information please contact me.

Tashi Gyeltshen, Lecturer
Samtse College of Education
Royal University of Bhutan
Phone: 05-365274/17660387
Email: tgyeltshen@live.com.
Appendix J: Written Consent of the Transcriber

Consent of the Transcriber

I hereby agree to abide by the terms laid down below while transcribing the interviews.

I will:

- Ensure that I transcribe to the best of my ability and accuracy,
- Not make deliberate attempt to find out the identity of the interviewee,
- Ensure confidentiality and anonymity of the interviewee,
- Not distribute the audio recordings to anybody,
- Not share the points in the interview with others in any circumstances, and
- Ensure to destroy the audio recording irretrievably following transcription.

Name:

Date:

Signature
Appendix K: Sample of Memos Issued for the Study

Memos

1. Whenever leaders and the faculty members were ask to share their view on the leadership at the Colleges, they tended to focus on the top or the overall executive leaders and share their view about the top leaders unless they were specifically asked to share their views on other levels of leadership. Reasons? Maybe that it is mostly the top leaders who take decision or are very frequently consulted by other leaders or that top leaders have executive powers.

2. There is a generation gap in leadership style between the leaders who were educated in 1960s-70s and leaders who were educated in 1980s and later

3. There are fewer women in the leadership roles in the Colleges as is the case in National Council and National Assembly.

4. Situational leadership as understood by the leaders differs from the literature. Leaders do not consider members ability, rather they consider members behaviour.

5. Very few leaders have had leadership training. Most of them lead through their own experience.

6. Directors remain ever busy with protocol, such as reception and see off of dignitaries and visitors, visit to HQ and other Colleges for meetings and related issues, ritual ceremonies, choeshed layrim, visit and talk by dignitaries etc. Two of the Directors could not participate in my interview despite their willingness.

7. Leaders spend lot of their time and energy on unscheduled activities or activities that are ad-hoc as a result of external factors such as visit of dignitaries, attendance at functions, ad-hoc meetings.

8. Research is not very much emphasized by the leaders by leaders other than Deans of RIL. Leaders consider research secondary to teaching and leadership.

9. Some leaders are sociable, approachable and they freely interact with faculty members whereas some are not readily available and do not interact frequently with the faculty members.
Appendix L: Sample Codebook Developed for the Research Project

Sample Descriptive codes and In Vivo codes for leaders

<table>
<thead>
<tr>
<th>Codes</th>
<th>Brief description</th>
<th>Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Extensive experience</td>
<td>The leader has worked in three or more different leadership roles at the college</td>
<td>L1, L2, L3, L4, L5, L8, L9, L11, L13, L14</td>
</tr>
<tr>
<td>2. Personal leadership</td>
<td>Leaders and FM believe that every individual is a leader in his/her own way. They perform leadership roles formally or informally</td>
<td>L4 (3)</td>
</tr>
<tr>
<td>3. Leadership at HE is different</td>
<td>Leadership at HE is different from that of school’s</td>
<td>L1, L2, L8</td>
</tr>
<tr>
<td>4. Matured and qualified FMs</td>
<td>FMs are qualified and matured, therefore requires different kind of leadership</td>
<td>L2, L8</td>
</tr>
<tr>
<td>5. “Inclusive” leadership</td>
<td>Open and taking into account/consideration of others views and opinions in making a decision</td>
<td>L4 (4)</td>
</tr>
<tr>
<td>6. “silent leadership”</td>
<td>Leaders do more of listening to others view than projecting their view first.</td>
<td>L12 (2)</td>
</tr>
<tr>
<td>7. “one to one interaction”</td>
<td>Leaders prefer to have one on one interaction with the FMs</td>
<td>L13</td>
</tr>
<tr>
<td>8. Consult higher leaders</td>
<td>If they are not able to solve a problem to provide necessary help, the middle-level leaders consult higher leaders at the college</td>
<td>L9, L10, L11, L12, L13</td>
</tr>
<tr>
<td>9. Senior FMs are advisors</td>
<td>Senior FMs act as advisors to the young leaders</td>
<td>L12</td>
</tr>
<tr>
<td>10. Project-based learning</td>
<td>Leaders vision that academic programmes need to be fused with industrial knowledge</td>
<td></td>
</tr>
<tr>
<td>11. Reduce dependency</td>
<td>Leaders think that over-dependency on expatriate FM is not a healthy practice</td>
<td>L12</td>
</tr>
<tr>
<td>12. Clear terms of reference</td>
<td>Clear guidelines, terms, job responsibilities, pathway etc</td>
<td>L4 (2)</td>
</tr>
<tr>
<td>13. Awareness</td>
<td>State of knowing or not knowing one’s own duties, roles, expectations due to some reasons</td>
<td>L4 (2)</td>
</tr>
<tr>
<td>14. Non-saleability of the programme</td>
<td>Observation that over the years students prefer other programmes over a particular programme</td>
<td>L12</td>
</tr>
<tr>
<td>15. Streamlining</td>
<td>Putting things and mechanisms in place for better functioning</td>
<td>L4</td>
</tr>
</tbody>
</table>

N.B.: In Vivo codes are in quotation marks
Sample Descriptive and In Vivo codes for faculty members

<table>
<thead>
<tr>
<th>Codes</th>
<th>Descriptions</th>
<th>N. B.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Extensive experience</td>
<td>FMs has experience of working as leaders as well as teaching over ten years at the college</td>
<td>FM3</td>
</tr>
<tr>
<td>2. Very young FM</td>
<td>FMs with one year or less teaching experience at HE</td>
<td>FM5</td>
</tr>
<tr>
<td>3. Democratic leadership</td>
<td>FMs think that leaders take FMs’ views and they do not directly influence the outcome</td>
<td>FM4</td>
</tr>
<tr>
<td>4. “Democratic approach”/leadership getting better</td>
<td>FMs view that college is moving towards democratic leadership and they feel happy about it. Leaders create avenues for discussion. Structurally it looks hierarchical though</td>
<td>FM1, FM3</td>
</tr>
<tr>
<td>5. Superficially democratic</td>
<td>View that leaders conduct meeting for namesake/formality. Decisions are already made by the leaders, esp., executive leaders and deans. They take suggestions but do not consider</td>
<td>FM7(4)</td>
</tr>
<tr>
<td>6. Relational leadership</td>
<td>A type of leadership that takes personal relationship to leverage professional/academic leadership</td>
<td>FM2, FM3</td>
</tr>
<tr>
<td>7. Preference for relational leadership</td>
<td>FM prefer to work with the leaders who adopts relational leadership</td>
<td>FM3</td>
</tr>
<tr>
<td>8. Leadership is power</td>
<td>FMs view that leaders equate their leadership position to power. They suppress FMs’ views and announce decisions</td>
<td>FM5 (2), FM7(2)</td>
</tr>
<tr>
<td>9. Degree of hesitation depends on the level of leadership</td>
<td>FM hesitates to approach the Director the most, and PLs the least. Bhutanese culture of power difference and respect</td>
<td>FM2, FM5</td>
</tr>
<tr>
<td>10. Leaders do not readily take young FMs’ suggestion</td>
<td>FMs feel that leaders take in young FMs’ suggestions, but more often than not suggestions are rejected</td>
<td>FM 5 (2)</td>
</tr>
<tr>
<td>11. Protect power territory</td>
<td>FMs feel that leaders fear/dislike FMs getting into their territory/interference</td>
<td>FM5 (2)</td>
</tr>
<tr>
<td>12. “own welfare”</td>
<td>As a leader one must not selfishly look after one’s own welfare. They should consider welfare of the members</td>
<td>FM5 (2)</td>
</tr>
<tr>
<td>13. Issues left unresolved</td>
<td>In meetings sometimes issues are left unresolved, and they reappear after six months</td>
<td>FM6</td>
</tr>
<tr>
<td>14. Outwardly open and available</td>
<td>FMs feel that leaders pretend to be open and available for suggestions, but in reality that are not</td>
<td>FM8</td>
</tr>
<tr>
<td>15. Leaders are open and approachable</td>
<td>FMs feel that leaders at any level are open and available</td>
<td>FM6</td>
</tr>
<tr>
<td>16. No outright rejection</td>
<td>Leaders do not reject the proposal straight away, but ask them to think/scrutinise more</td>
<td>FM6</td>
</tr>
</tbody>
</table>

N. B.: In Vivo codes are in quotation marks
Appendix M: Sample Theme Development for the Research Project
Appendix N: Pilot Study Questionnaire

Sir/Madam

I would like to invite your views on the type of leadership approaches that are prevalent at your college. My research topic is “The Nature of Academic Leadership and Governance at Samtse College”. The research aims to gain insight into perspectives of the faculty members and academic leaders on leadership approaches the leaders adopt at the college.

I assure that your identity will not be revealed under any circumstances, and the information you provide will be accessible only to me and will be used exclusively for the purpose of my research.

This study has been approved by the College Research Committee and the QUT Research Ethics Committee via approval number 1200000221 dated 14.5.2012.

Thank you, and welcome to the questionnaire.

Tashi Gyeltshen

N. B.: Please tick the appropriate box.

1. Your details:
   a. Gender
      Male □
      Female □

   b. Age in years
      25-30 □
      31-35 □
      36-40 □
      41-45 □
      46-50 □
      51-55 □
      Above 55 □

   c. Number of years as faculty member
      1-2 □
      3-5 □
      6-10 □
      11-15 □
      16-20 □
      21-25 □
      Above 25 □

   d. Your present position level
      Assistant lecturer □
      Associate lecturer □
      Lecturer □
      Senior Lecturer □
      Assistant Professor □
      Associate Professor □
**Instruction:**

*Rate your leaders (Director, Deans, Programme Leaders and HoDs) at the College appropriately by ticking the most relevant response. The responses are on the scale of seven ranging from strongly agree to strongly disagree.*

<table>
<thead>
<tr>
<th>Item no.</th>
<th>Items</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Somewhat Disagree</th>
<th>Not sure</th>
<th>Somewhat agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The leaders exhibit trust in me and in my work.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td>Leaders are transparent in their dealings with me.</td>
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<td></td>
<td></td>
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<tr>
<td>3</td>
<td>The leaders exhibit qualities of a good role model.</td>
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<td>4</td>
<td>The leaders have a clear vision for the College, Programmes or Departments.</td>
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<tr>
<td>5</td>
<td>The leaders initiate to inculcate a sense of belonging and oneness in the college.</td>
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<tr>
<td>6</td>
<td>The leaders always consult me before taking decision on issues that involve me.</td>
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<td></td>
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<tr>
<td>7</td>
<td>The leaders attempt to bring positive change in the college.</td>
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<td></td>
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<tr>
<td>8</td>
<td>The leaders have started to work more efficiently after the granting of autonomy of the university.</td>
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<td></td>
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<td></td>
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<tr>
<td>9</td>
<td>The leaders show concern in my professional development.</td>
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</tr>
<tr>
<td>10</td>
<td>The leaders show concern in my well-being.</td>
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<td></td>
<td></td>
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<tr>
<td>11</td>
<td>The leaders follow democratic in their dealings.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>The leader, through their charisma and realistic goals, inspire me to perform more than I thought I am capable of.</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>13</td>
<td>The leaders delegate jobs equitably.</td>
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</tr>
<tr>
<td>14</td>
<td>I am always motivated to work with the leaders.</td>
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</tr>
<tr>
<td>15</td>
<td>The leaders expect me to do as I am directed.</td>
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<td></td>
</tr>
<tr>
<td>16</td>
<td>The leaders define clearly the roles I am expected to perform, and I am rewarded or punished according to fulfilment or non-fulfilment of the tasks.</td>
<td></td>
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<tr>
<td>17</td>
<td>The leaders have acquired appropriate leadership trainings.</td>
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<td></td>
</tr>
<tr>
<td>18</td>
<td>The college has set of rules and procedures that enable smooth governance of the college.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

**Signature:**_______________        **Date:**_________
Appendix O: The College Research Approval for Pilot Test

Non-Invasive Procedures

THE COLLEGE RESEARCH ETHICS

This application form covers research dealing with non-invasive procedures such as interviews, focus groups and those questionnaires that contain sensitive information.

This form is available on SCE, Samtse Website at http://www.sce.edu.bt

Proposed Research Project

Responses to the following questions must be typed.

1. **Title of Project**: The nature of academic leadership and governance in the Colleges of the Royal University of Bhutan (RUB)

2. **Aims of Project**: The aim of the research is to investigate the leadership and governance practices at the RUB Colleges.

3. **Person responsible:**
   
   Name: Mr. Tashi Gyeltshen  
   Position: Lecturer  
   Contact details: Samtse college of Education  
   Address: Samtse, Bhutan  
   Phone/mobile/fax: 365274/17660387/356363

4. **Associates (including Students):**
Name(s): Dr Mandy Lupton and Dr Hilary Hughes

--- Pages containing items 5 to 24 are omitted in the interest of space ---

25. Signatures of responsible investigator and associates:

Researcher: ____________________   Date____________________

Co-researcher(s):

i) ____________________   Date ___________________

ii) ____________________   Date____________________

Dean, RIL/Supervisor:_______________ Date____________________

Director, SCE: _________________Date____________________

Comments, if thought necessary.

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