The Influence of Chinese Culture, Gender and Ethnicity on School Headteachers’ Leadership in Taiwan

Chia-Wen Chang*


ABSTRACT

In Taiwan, people’s beliefs and behaviours are deeply influenced by Chinese philosophies and religions such as Confucianism, Buddhism and Taoism. These cultural elements inevitably have significant impacts on the shaping of school leadership. It could be argued that leadership used to be an ethnocentric and male-dominated concept. However, it has been suggested that issues such as gender, ethnicity and diversity should be taken into account in rethinking the nature of leadership (Coleman 2002; Fitzgerald 2002). Taiwan, with its distinctive and diverse cultural history, provides an interesting context for exploring this idea. The main aim of this article, therefore, is to suggest how headteachers’ leadership is affected by gender and ethnicity within the overall cultural context of Taiwan. Having discussed definitions, forms and conceptualizations of leadership, the paper further explores how the elements of Confucianism, Buddhism, Taoism, gender and ethnicity shape Taiwanese headteachers’ leadership. This article ends by arguing that it is necessary to understand the effects of Chinese philosophies and religions, of gender and of ethnicity in order to discuss and understand leadership in the Taiwanese context.

Keywords: Taiwan; leadership; Chinese; culture; gender; ethnicity

1. Introduction

Leadership used to be an ethnocentric and male-dominated concept; it, however, is suggested to take gender, ethnicity and diversity into account and rethink the nature of leadership (Coleman 2002; Fitzgerald 2002). This article addresses the definition and forms of leadership in the first part. Culture is another important factor influencing the

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nature and development of school leadership so the dimension of culture cannot be neglected. School leadership in Taiwan is deeply affected by the western culture as well as Chinese culture. People on this island are combined with a majority of Chinese people and a minor of indigenous people. This article then moves on to identify the linkage between Chinese culture, gender and ethnicity with school leadership. In the final part, this article pays more attention to discuss school leadership in terms of Taiwanese contexts.

1.1 Social and cultural context
Taiwan, approximately 400 km long and 145 km wide, is an island situated to the east of Mainland China; its population is about 22.8 million. Taiwanese society is strongly influenced by Chinese philosophy (Confucianism in particular) although it has been colonized by Portuguese, Dutch, Spanish, and ruled by Japanese for about fifty years. History of Taiwan is relatively linked with history of China because Dr. Sun Yat-Sen overthrew Ching Dynasty and founded the Republic of China (ROC) in 1911 in Mainland China. However, the Chinese Civil War occurred after WW II and the government of the ROC moved to Taiwan Island in 1949. Meanwhile, a new government was established in Mainland China and it was named as the People’s Republic of China (PRC). It was the event which leaded to controversy and complexity of political issues between the ROC and the PRC. The ROC government accelerated social developments in all aspects after it moved from Mainland to Taiwan. On the one hand, it was necessary to reconstruct the whole government system; on the other, the entire society had to be rebuilt after the aftermath of wars and the post-war Taiwan was transforming into an industrialised and democratic country.

Three significant historical events, however, incurred negative impacts on Taiwanese society. Firstly, the Martial Law was imposed in 1949. The main aim of this law was to strengthen the centralisation of the government’s governing power and people did not have entire freedom in many aspects such as speech and organizing parties. Secondly, the United Nations General Assembly admitted the PRC government and expelled the ROC in 1971. It was the event that the relationship between the ROC and the PRC officially stepped into a deadlock. The question of whether Taiwan is a country was arisen from this starting point. Thirdly, in 1979, the United States (US) government terminated its relationship with the ROC and turned to build the relationship with the PRC. Although the ROC is not an official diplomatic country of the US, their economic and trading relationship is maintained. It was until 1987 that the Martial Law was rescinded and people in this island began to enjoy freedom. The
industrial and economic development in the 1970s, however, was particularly noteworthy of mentioning because the government’s national major construction projects were started within the entire island. The economic status of the whole society was positively improved.

1.2 Education system in Taiwan

1.2.1 The education administration system
Taiwan’s educational administrative system is consisted of three levels: the Ministry of Education (MOE) at the central government level, two Municipal Bureaus of Education (MBE) at the municipal level and various Bureaus of Education (BOE) at the city and county levels (MOE 2006). The function of BOE is similar to local educational authorities (LEAs) in the United Kingdom. The major tasks of MOE are formulating national education policy as well as overseeing operations of national schools/universities/colleges and some private universities/colleges. It also supervises the local BOEs. The two MBEs and various BOEs are responsible of supervising and overseeing their own public and private schools and social education organisations.

1.2.2 General education
Elaborating a full picture of education system in Taiwan is not easy; very briefly, education is highly valued in Taiwan. However, this may not be applied to education with disabilities. The education system is affected by meritocratic ideology and this influence can be attributed to the impact of the imperial examination system in ancient Chinese culture. On the other hand, education is also profoundly affected by the US because Taiwan cannot cut its umbilical cord with this post-cold-war superpower. In other words, education system in Taiwan is mixed with both eastern and western educational philosophies. In 1979, the Compulsory Education Act is promulgated. It is stated clearly that every student who is aged six to fourteen has to enter schools and receive compulsory schooling; in addition, the compulsory education is divided into two phrases: the 6-year primary education and the 3-year junior high school education.

2. What Is Leadership?

2.1 Definition of leadership
It is suggested that pinning and narrowing the definition of leadership is difficult; however, providing direction and exercising influence are always the core of most definitions of leadership (Leithwood and Riel 2003). Yolk (2002: 4) further points out that ‘the definition of leadership is arbitrary and very subjective. Some definitions are
more useful than others, but there is no “correct” definition’. As such, having an agreed definition of the concept of leadership is not easy to achieve (Leithwood et al 1999). Richmond and Allison (2003: 34) review a myriad of literature about leadership and highlight that:

Across theories, leadership can be (and has been) understood as a process of exercising influence, a way of inducing compliance, a measure of personality, a form of persuasion, an effect of interaction, an instrument of goal achievement, a mean of initiating structure, a negotiation of power relationships or a way of behaving.

Values, influence and vision are highlighted as important components of leadership (Bush and Glover 2003). It is argued that ‘outstanding leaders have a vision of their schools—a mental picture of a preferred future—which is shared with all in the school community’ (Bearer et al. 1989: 99). Bush and Glover (Ibid: 8) also provide a working definition of school leadership:

Leadership is a process of influence leading to the achievement of desired purposes. Successful leaders develop a vision for their schools based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures and activities of the school are geared towards the achievement of this shared vision.

Williams (2002), however, indicates that ‘Leadership is not a single operation, carried out in one particular way or in one particular style.’ (p21). In spite of differences in definition of leadership, outstanding leadership is often a key component of outstanding schools.

2.2 Forms and styles of leadership
It is pointed by O’Brien et al (2003) that ‘Historically, the perception was that leaders were born not made.’ (p18). This perception, however, has been changed now. Sousa (2003: 8) argues that leaders now are made not born. He also summarizes some prominent theories of leadership style and indicates that there are five leadership styles. From the late 1800s to 1950s, the autocratic/bureaucratic style was prevalent. This leadership style valued rules, regulations and rank. In 1960s, demands for democratic/participative leadership had risen. Members’ involvement in the process and making decisions with them were encouraged. In 1970s, situational leadership came to light. Sousa indicates that ‘The leader and members of the decision-making group are selected depending on the particular situation and time frame in which the
decision must be made’ (p13). There are three major research approaches to understand theories of leadership; they are the trait approach, the behavioural approach and the contingency models (Tirmizi 2002). The trait and behavioural approaches focus on understanding characteristics of leadership and effective leaders’ behaviours; the contingency models, however, pays attention on ‘situational factors alter the effectiveness of particular leader behaviours and styles of leadership’ (Tirmizi Ibid: 270; Gorton et al 2007: 9).

Leadership style, however, is often affected by variables such as the leader himself, the task, the team and the environment (Williams 2003: 22). There are various forms of leadership, they are: authoritarian, charismatic, collaborative, contingent, cultural, ethical, moral, participative, servant, situational, transactional, transformational and visionary leadership (O’Brien et al 2003). Transactional leadership refers to redefine leadership as a skill in bargaining and exchange. By skillful trading of interests, the organization can function more effectively (O’Brien ibid: 20). Transformational leadership focuses on involving the exercise of individualized consideration towards subordinates and of intellectual stimulation (Littrell 2000); also, it is concerned with ‘the commitments and capacities of organizational members’ (Leithwood and Duke 1999: 48). It is suggested that followers ‘feel trust, admiration, loyalty, and respect toward the leader and they are motivated to do more than they originally expected to do’ (Tirmizi op cit: 270). Ball (1987) specifically focuses on headteachers’ leadership and suggests that there are three main styles of school heads: the interpersonal heads, the managerial heads and the political heads. The political heads can be further divided into adversarial and authoritarian heads. Interpersonal heads emphasises their face-to-face communication, negotiation and closeness to staff. They can be regarded as senior professionals at school. Managerial heads pay attention to their management techniques and can e regarded as chief executive at school. They stress the importance of positions at school and these positions, to a certain extent, are used as a way to exercise organisational control. Adversarial heads can be seen as active politician and strategists who relish confrontation and argument to maintain control. Ball describes the authoritarian heads as high-Mac scorers and suggests that they avoid and stifle argument but like to dictate and assert. Adversarial and authoritarian heads have different interpretation on political process at school: the former regards it as legitimate while the latter see it illegitimate. However, they have one thing in common: they both exercise these political processes covertly.

3. Chinese Culture and School Leadership
3.1 Chinese culture and school leadership

School leadership is influenced by various factors and culture plays one significant role. Although western culture has been largely imported into Chinese society, Chinese culture tradition still remains its enormous effect on the development of school leadership. Hence, it is necessary to discuss Chinese culture when discussing school leadership in Chinese society. Wang and Mao (1996) identify four features in Chinese culture in their article. Firstly, Chinese worships the traditions such as Confucianism; for instance, Chinese young children mostly are expected to learn and recite the Confucian classics. Secondly, Chinese adores authority. Chinese children are expected to be filial to their parents and the principle of obedience to adults naturally from parents to teachers. This hierarchical structure, hence, has deep impact on Chinese culture. Thirdly, Chinese stresses collectivism. Regions high on collectivism include Taiwan and China. As indicated by Littrell (2002), ‘a leader has broad and unquestioned authority’ in collectivist system (p21). Chinese would emphasize collective benefits rather than individual needs. Bush and Haiyan (2002: 179), therefore, comment that ‘the collectivist assumptions that whole-class teaching should predominate’ may limit the provision of special education and influence it nature. Littrell (2002) did a survey on Chinese managers and supervisors in two hotels and tried to identify desirable leadership. He gave more detailed description about collectivistic characteristics in his research, these characteristics included:

(1) Large families, close working relationships, and confined spaces shared with other people, requiring regard for others and harmony, and conflict is minimized.
(2) People who deviate from the norm are considered to have bad or weak character.
(3) Collectivist cultures regulate behaviours through shame or loss of “face”.
(4) Education diplomas provide entry into high status groups.
(5) Relationship prevails over work.
(6) Management is management of groups.

(Littrell Ibid: 17)

Fourthly, Chinese emphasizes ethical and moral self-cultivation. In addition, modesty, friendly cooperation and people’s relations are important. This feature is linked with the feature of collectivism. Besides the four features, avoiding open confrontation and assertiveness is another Chinese culture. With the effect of this culture, headteachers tend to ‘avoid situations that risk conflict and instead to rely on authoritarian decision-making modes’ (Dimmock 2002: 40).

3.2 Chinese philosophy of education, religion and school leadership
3.2.1 Confucianism
Chinese philosophy of education is strongly influenced by Confucianism, Taoism and Buddhism (Wong 2001a & 2001b; Shenzhen and Dan 2004). Before discussing Confucianism, it is necessary to know Confucius (551-478 BC). He was born in China and his teaching focuses on human activities and can be found in *The Analects of Confucius*. In Chinese society, extracts from the Analects are often used as teaching materials in subjects such as Chinese and citizenship for students at secondary school level. It is not difficult, therefore, to understand how Chinese people are influenced by Confucianism. He suggested that education should be provided for people regardless their abilities. Teaching, as he suggested, should be delivered differently based on his/her different potentials and abilities; based on this Confucius’ idea about education seems to be contradicted with collectivism which is one of the features of Chinese culture to a certain extent. Shenzhen and Dan (2004: 576) further indicate that ‘Goodness and benevolence are the core idea of Confucianism’. Morality is important in Confucianism and moral practice is crucial in moral education (Stanford Encyclopedia of Philosophy 2006; Shenzhen and Dan 2004). It is also highlighted by Shenzhen and Dan (Ibid: 576) that: for Confucianism, ‘education is regarded as guidance in the pursuit and realization of universal harmony and peace, including human harmony with nature, society, others and oneself and the harmony between nations and cultures’. Other values such as conformity, submission and respect for one’s parents and elders are emphasized in Confucianism (Littrell op cit: 20). Chinese have carried these values of Confucianism into their managerial practices so the Chinese leadership pattern is distinctly different from western style of leadership.

3.2.2 Religions and other Chinese philosophies
Taoism is another Chinese philosophy which has significant influence on Chinese people. Laozi (571 BC) was the founder of philosophical Taoism and he was known for ‘synthetic and dialectical thinking’ (Wong 2001a: 310). Wong (op cit) further argues, ‘Being able to appreciate opposing poles as a driving force, or seeing opportunities in contradiction, is considered as an example of Taoism wisdom in a mature mind.’

Taoism was not a religion when it was formed in China; however, it was institutionalized as a religion at the end of Han Dynasty. After the Han Dynasty, China entered a period of chaos and the country was divided into north and south; at that time, Confucianism was not highly valued and scholars turned to the Taoism of Laozi (Wong 2001a & 2001b). Because Chinese philosophical traditions such as Confucianism tend not to include religious beliefs, Taoism does not a high status.
among Chinese scholars (Wong 2001a: 310 & 2001b: 39). Throughout centuries of Chinese history, people exhibit ‘superstitious beliefs and magic cults’ (Wong 2001a: 310). In Chinese society now, both philosophical Taoism and religious Taoism have tremendous impact on Chinese thinking. The concept of Yin-Yang was introduced by Taoism and it was a way of how ancient Chinese see this world of nature. Yin-yang may refer to sky-earth, sun-moon, day-night, man-woman and up-down. The concept of Taichi (see Appendix 1) was developed from Taoism in Song Dynasty (960-1279 AD) and its impact is so profound that this concept remains affecting Chinese philosophy, architecture, medical studies, calendar and calligraphy.

Chinese culture, on the other hand, is also strongly influenced by Buddhism which is a more theoretically complex religion and philosophy than Taoism (Wong 2001a: 310 & 2001b: 39). Confucianism, Taoism and Buddhism have similarities (such as their emphasis on the consciousness of mind, life and subjectivity) (Wong 2001b: 40) but there are differences among them. Confucianism suggests that human nature is good and it tries to build a moral society. Taoism believes life is void and it suggests people to seek a true self and live harmoniously with nature. In Tang Dynasty (618-907 AD), the influence of Buddhism was at its highest. Buddhism also believes life is empty; it, however, regards life is filled with pain and misery (Wong 2001b: 41). One strand of Buddhism which affects Chinese philosophy is Zen Buddhism. Zen Buddhism was founded by Bodhidharma (also known as Da Mo). This strand was best known for its ‘appeal directly to the human mind and seeing one’s nature to become a Buddha’ (Wong 2001a: 310 & 2001b: 40). Mediation is one feature of Zen Buddhism and it aims to ‘broaden a person’s vision, sharpen their imagination and sensitize their mind to enable tem to see and grasp truth instantly at any time and any place’ (Wong 2001b: 40). Table 1 is a brief comparison of Confucianism, Taoism and Buddhism.

<table>
<thead>
<tr>
<th>Philosophy/Religion</th>
<th>Main founder</th>
<th>Classics</th>
<th>Features/Central ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confucianism</td>
<td>Confucius</td>
<td>The Analects</td>
<td>Goodness; benevolence; morality; conformity, submission and respect for one’s parents and elders</td>
</tr>
<tr>
<td>Religious Buddhism</td>
<td>Gautama Buddha</td>
<td>--</td>
<td>Life is empty; life is filled with pain and misery; no killing</td>
</tr>
<tr>
<td>Zen Buddhism</td>
<td>Bodhidharma (Da Mo)</td>
<td>--</td>
<td>Meditation</td>
</tr>
<tr>
<td>Philosophical Taoism</td>
<td>Laozi</td>
<td>Tao Te Ching</td>
<td>Yin and yang; contradictory phrases; nature</td>
</tr>
<tr>
<td>Religious Taoism</td>
<td>Daoling Zhang</td>
<td>--</td>
<td>Life is void; seek a true self; superstitious beliefs and magic cults</td>
</tr>
</tbody>
</table>

Source: The author
4. Gender, Ethnicity and School Leadership

4.1 Male and female headteachers
Gender is another serious issue when referring to school leadership. As Coleman (2002 & 2003) argues, however, leadership continues to be identified with the male and men are likely to be leaders in education in most countries. Coleman (2003) comments on the research of Richmond and Allison (2003) and indicates that their conceptual framework of leadership lacks of taking gender into consideration.

There are stereotypes about female and male leadership. Female leaders tend to be caring, tolerant, emotional, intuitive, gentle, and predisposed towards collaboration. Male leaders, by contrast, are thought to be aggressive, assertive, analytical, decisive and more inclined to act independently (Gray 1993; also see Table 2). Coleman (1996) researched on female headteachers’ management style by using Gray’s gender paradigm. These male headteachers in her study exhibited both feminine and masculine characteristics as Gray (Ibid) defined in the gender paradigms. Her study, to a certain extent, does map out a brief outline of female headteachers’ management style and does challenge stereotypes about female and male leadership. Further research, however, should also be conducted to investigate male headteachers’ management style to see whether male leaders exhibit both feminine and masculine qualities as female leaders do. This may help to gain more insights into leadership.

Table 2 Gender paradigms

<table>
<thead>
<tr>
<th>The nurturing/feminine paradigm</th>
<th>The defensive/aggressive masculine paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caring</td>
<td>Highly regulated</td>
</tr>
<tr>
<td>Creative</td>
<td>Conformist</td>
</tr>
<tr>
<td>Intuitive</td>
<td>Normative</td>
</tr>
<tr>
<td>Aware of individual differences</td>
<td>Competitive</td>
</tr>
<tr>
<td>Non-competitive</td>
<td>Evaluative</td>
</tr>
<tr>
<td>Tolerant</td>
<td>Disciplined</td>
</tr>
<tr>
<td>Subjective</td>
<td>Objective</td>
</tr>
<tr>
<td>Informal</td>
<td>Formal</td>
</tr>
</tbody>
</table>

Source: Gray (1993: 111)

4.2 Ethnicity difference and school leadership
In addition to gender issue, voices from female educational leaders of different ethnicities are yelled out and a new look on the western ethnocentric notions of leadership is expected (Fitzgerald 2002). Fitzgerald (op cit: 20) contends that ‘it is impossible to create conceptualisations of leading and managing without taking into
account issues of gender and ethnicity’. Also, most studies regarding to leadership are ethnocentric so it is identified by that Tirmizi (op cit: 271) ‘Given the general lack of indigenous research on leadership and availability of new models relevant in other regions of the world, development and testing of new models is important.’

5. School Leadership in Taiwan

5.1 Being a headteacher in Taiwan

According to Article 9 of National Education Act (Taiwan Ministry of Education (TMOE) 2007a), primary and junior high school headteachers are selected by the City/County Bureau of Education Committees and the first tenure for them is four years. The selection committee is basically composed of (1) educational scholars, (2) governors of City/County Bureau of Education, (3) representatives of parent association, (4) teacher representatives and (5) other headheaters (Wen 2007). Selection methods such as qualifications and personal portfolio assessment, paper examinations, verbal examinations, or situational tests can be applied for these headteachers candidates (Wen 2007). A headteacher in Taiwan has very high social status so the selection process is rigorous and extremely competitive. Fwu and Wang (2002) conduct a study to investigate teachers’ status in Taiwan. In their study, it is interesting to find that the social status of school headteacher is comparatively higher than other occupations (see Appendix 2).

In addition to high social status, a headteacher is also engaged with the whole school and has prominent power. As Appendix 3 shows, a headteacher normally has to work with directors of four different divisions. Each division has three or four sections, and each section has one coordinator. The management style at school is basically worked in a hierarchical way. Furthermore, how many divisions and sections does a school have is depended on the school size. In a large-sized school, these directors and coordinators are specifically administrative, which means they can have lesser teaching sessions. In a small-sized school, however, a teacher may have to play a dual role at school. These teachers have to be responsible of teaching as well as doing administrative tasks. It is also stated clearly in Article 10 of National Education Act (TMOE 2007a) that the headteacher has the responsibility to hold the school meeting. Teachers and representatives form the parent association are invited in the meeting and important decisions are made in the school meeting by negotiating and obtaining the consensus of the majority. A headteacher in Taiwan not only has to lead the school staff but also has to maintain an excellent relation with the parent association and the local educational authority.
5.2 Chinese culture, religions and school leadership in Taiwan

As discussed previously, Taoism and Buddhism are religions and have effects on Chinese society. It is, therefore, necessary to highlight the influence of religions on Taiwanese society. According to Taiwan Ministry of Interior (2007), Taoism, Protestantism and Buddhism are major religions for citizens in Taiwan; and the number of temples and believers of Taoism is comparatively higher than other religions (see Table 4). Although Confucianism is not a religious belief, it is common to find Confucius temples in Taiwan. Students and those who will attend national exams visit Confucius temples and pray for good luck. This reflects how important the role of religion is and how a figure can be easily idolized in Chinese society.

Table 4 Major religions in Taiwan: some statistics (End of 2003)

<table>
<thead>
<tr>
<th>Religions</th>
<th>Temples and churches</th>
<th>No. of believers</th>
<th>Culture and education institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taoism</td>
<td>8973</td>
<td>804417</td>
<td>281</td>
</tr>
<tr>
<td>Protestantism</td>
<td>2518</td>
<td>386420</td>
<td>242</td>
</tr>
<tr>
<td>Buddhism</td>
<td>2283</td>
<td>157557</td>
<td>243</td>
</tr>
<tr>
<td>Catholicism</td>
<td>734</td>
<td>181202</td>
<td>220</td>
</tr>
</tbody>
</table>

Source: Taiwan Ministry of Interior (2007)

Although school leadership is strongly influenced by the west, Taiwanese headteachers still tend to approach the Chinese collectivist hierarchical leadership style at school rather than emphasizing individualization. There is little literature in relation with religion and school leadership; it is plausible, however, to link these two elements in Taiwan’s contexts and in Chinese society. It may be interesting to understand whether religious belief and philosophy has effect on a headteacher’s leadership and to what extend the leadership is influenced by the religious belief and philosophy.

5.3 Female headteachers and ethnicity issue

5.3.1 Female headteachers at mainstream and special schools

According to the statistical data of TMOE (2007b), it is evident that the percentage of female headteachers is comparatively lower than of male headteachers (see Table 5). It is also found that female headteachers at senior high and vocational schools are fewer than those at primary and junior high schools levels. By analyzing the statistical data, it is apparent to see that school leadership in Taiwan is still very male-dominated. It then is worthy of examining the process of how a headteacher is selected and its impact on education in Taiwan. Several questions may come up as follows: (1) Will gender be taken into account when selecting a headteacher in Taiwan? (2) Is a
headteacher’s gender an influential factor contributed to effective schooling for students and inclusive culture and ethos? Although literature or statistics about female headteachers at special schools are few, it can be found that the ratio of female headteachers at special schools is higher than the ratio of female headteachers at mainstream schools by visiting websites of all Taiwanese public special schools (also see Table 5).

<table>
<thead>
<tr>
<th>Type of school</th>
<th>Level of school</th>
<th>Year 2005-2006</th>
<th>Year 2006-2007</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mainstream</td>
<td>Primary (aged 6-11)</td>
<td>25.31%</td>
<td>26.10%</td>
</tr>
<tr>
<td></td>
<td>Junior high (aged 12-14)</td>
<td>26.09%</td>
<td>26.09%</td>
</tr>
<tr>
<td></td>
<td>Senior high (aged 15-17)</td>
<td>14.12%</td>
<td>15.73%</td>
</tr>
<tr>
<td></td>
<td>Senior vocational (aged 15-17)</td>
<td>7.53%</td>
<td>7.61%</td>
</tr>
<tr>
<td>Special</td>
<td>Primary and secondary (aged 6-17)</td>
<td>--</td>
<td>39.13%</td>
</tr>
</tbody>
</table>

Source: TMOE (2007b)

When linked these statistics with Gray’s gender paradigms discussed previously, it is not difficult to find that feminine leadership style is more prevailing in special schools than in mainstream schools. The phenomenon, of course, cannot be generalized in this simple way and more research has to be conducted. This also implies that whether Gray’s gender paradigms in 1993 can be fitted in today’s world is a question. Whether issues such as culture and ethnicity should be taken into account to rebuild a new gender paradigm has to be examined as well.

5.3.2 Headteachers of ethnic minority
As the indigenous group is a minority, it is important to pay more attention to this group of people; however, literature regarding to indigenous educational leadership is not only insufficient in international contexts but also in Taiwan. Kuo (2003) conducts a qualitative study on four primary school headteachers by using the method of life-story telling to understand their career progress. In her study, it is identified that personality, the motivation to succeed and positive self-identification are key factors contributed to these headteachers’ career development. Also, these four headteachers have strong sense of mission to develop their traditional culture. This study also highlights the influence of past study experiences and life experiences on these indigenous headteachers’; to a certain extent, it also raise the concern about the effect on leadership styles and practice. In other words, more research in relation to Taiwanese indigenous headteachers should be done to gain more insights into indigenous leadership. Moreover, ethnicity is another serious issue needed to be taken serious consideration when discussing the concept of school leadership.
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Appendices

Appendix 1 A comparison of international and Taiwanese teachers’ status

<table>
<thead>
<tr>
<th>Occupation</th>
<th>International (from Treiman’s study)</th>
<th>Taiwan (from Lin’s study)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Scale score</td>
<td>Rank</td>
</tr>
<tr>
<td>Legislator</td>
<td>85</td>
<td>1</td>
</tr>
<tr>
<td>Government minister</td>
<td>79</td>
<td>2</td>
</tr>
<tr>
<td>Judge</td>
<td>78</td>
<td>3</td>
</tr>
<tr>
<td>Physician</td>
<td>78</td>
<td>3</td>
</tr>
<tr>
<td>University professor</td>
<td>78</td>
<td>3</td>
</tr>
<tr>
<td>Architect</td>
<td>72</td>
<td>6</td>
</tr>
<tr>
<td>Secondary school principal</td>
<td>72</td>
<td>7</td>
</tr>
<tr>
<td>Lawyer</td>
<td>71</td>
<td>8</td>
</tr>
<tr>
<td>Dentist</td>
<td>70</td>
<td>9</td>
</tr>
<tr>
<td>Accountant (CPA)</td>
<td>68</td>
<td>10</td>
</tr>
<tr>
<td>Primary school principal</td>
<td>66</td>
<td>11</td>
</tr>
<tr>
<td>Airline pilot</td>
<td>66</td>
<td>11</td>
</tr>
<tr>
<td>Middle-rank civil servant</td>
<td>66</td>
<td>11</td>
</tr>
<tr>
<td>Electrical engineer</td>
<td>65</td>
<td>14</td>
</tr>
<tr>
<td>Secondary school teacher</td>
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<tr>
<td>Minister of religion</td>
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<td>16</td>
</tr>
<tr>
<td>Primary school teacher</td>
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<td>17</td>
</tr>
<tr>
<td>Journalist</td>
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<td>18</td>
</tr>
<tr>
<td>Nurse</td>
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<td>19</td>
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<td>20</td>
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<td>Farmer</td>
<td>47</td>
<td>21</td>
</tr>
<tr>
<td>Skilled worker</td>
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<td>22</td>
</tr>
<tr>
<td>Policeman</td>
<td>40</td>
<td>23</td>
</tr>
<tr>
<td>Sales clerk</td>
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<td>24</td>
</tr>
<tr>
<td>Driver</td>
<td>31</td>
<td>25</td>
</tr>
<tr>
<td>Barber</td>
<td>30</td>
<td>26</td>
</tr>
</tbody>
</table>


Appendix 2 A conceptual figure of Taichi

![Taichi Symbol]
Appendix 3 The administration structure of primary and secondary schools in Taiwan

City/County Bureaus of Education

Head teacher (Principal)

Parent Association President

Directors

Educational & Student Affairs Division

Director of Student Affairs Division

Director of Counseling Divisions

Director of General Affairs Divisions

Coordinators

Information Management Section

Disciplinary Section

Guidance & Counseling Section

General Affairs Section

Documentation (academic records) Section

Student Activities Section

Special Education Section

Cashier Section

Curriculum Section

Hygiene Section

Data Section (counseling records)

Facilities Section

Registration Section

Physical Education Section

Teaching Assistant

Janitor

Classes

Coordinator of Grade 1

Class 1  Class 2  Class 3  Class 4  Class 5------

Coordinator of Grade 2

Class 1  Class 2  Class 3  Class 4  Class 5------

Coordinator of Grade 3

Class 1  Class 2  Class 3  Class 4  Class 5------

Parallel management

Vertical management