ETHICS OF TEACHERS IN NEPALI PUBLIC SCHOOLS

Prakash Chandra Bhattarai

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ABSTRACT OF THE DISSERTATION OF

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Title: ETHICS OF TEACHERS IN NEPALI PUBLIC SCHOOLS

Abstract Approved: _____   _____

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Prof. Tanka Nath Sharma, PhD   Prof. Hridaya Ratna Bajracharya, PhD

Dissertation Guide   Dissertation Guide

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Professional ethics is important aspects in perceiving teacher identity, and therefore, in

setting teacher behavior pattern as well as overall development of institutional culture.

However, in institutional as well as professional development approaches, professional ethics

do not come as a focal priority mainly because there is a lack of adequate understanding

regarding how to incorporate and functionalize ethics in development programs.   Professional

ethics are largely considered to be culminating mainly from within the conscience of the

teachers. They are inculcated better in the environment where the concerned actors are aware

of and give due consideration to this aspect and where there are appropriate policies and

provisions that value and safeguard the aspect.   This study was undertaken with the purpose

of identifying how teachers' ethics is perceived and practiced in public secondary schools in

Nepal. The study attempted to examine related policy documents, identify perceptions of

head-teachers, teachers and students, and identify important practices as well as the

issues/challenges. Review of related literature and documents, in-depth interviews and group

discussions and critical analyses using qualitative methods constituted the main research approach.

The study found that there are two policy documents that provide guidelines to maintain teachers' professional code of conduct, one formulated by the government and the other developed by the Teachers' Union. The focus of the government document is to bring professional code within the framework of state authority whereas the document developed by the Teachers' Union focused more on professional integrity and service security of the teachers. Both the documents outlined national level code covering the whole country with uniform ethical codes, the documents failed to address local meaning of ethics.

This study also identified some major issues and challenges and drawbacks in the development and implementation of the policies. One aspect of the issues relates to the difficulties in putting the documents into practice. I felt that the issue has arisen because there was a lack of efforts to contextualize the ethics and code to the local milieu. One way to do this is to bring together the representatives from all stakeholders of schools to develop and adopt the ethical codes.   There is also a need for sensitive and participatory approach in the development and adoption of the ethical rules so that the stakeholders including the teachers have a 'feeling of ownership', responsibility and commitment. At present there are no such provisions to ensure participation of all the stakeholders in the formation of ethical codes of schools.

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Prakash Chandra Bhattarai

DEDICATION

My loving and caring granny deserves first and for most dedication for the completion of my study. My parents not only brought me to this adventurous world but also encouraged me to bring out my creation, a study that I did for about a year. And of course, my wife, a true friend and a soul mate shares my success in the completion of this study, without whom, this study would never have been completed.

I would be prejudice enough if I forgot to mention the real joy of being the father of my daughter, Nancy and son, Rubin who were always there to provide me with the joyous breaks whenever I got exhausted. Their giggling and nagging to tell them what I was up to and what I would do next were worked as an alarm to remind me of my study.

DECLARATION

I hereby declare that this thesis has not been submitted for candidature for any other degree.

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Prakash Chandra Bhattarai, Degree Candidate   Date: February 5, 2010

A dissertation of *Master of Philosophy in Education* has been submitted by Prakash Chandra Bhattarai and presented on February 5, 2010.

APPROVED:

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Prof. Tanka Nath Sharma, PhD   Date: February 5, 2010

Dissertation Guide

_____

Prof. Hridaya Ratna Bajracharya, PhD   Date: February 5, 2010

Dissertation Guide

_____

Prof. Shreeram Lamichhane, PhD   Date: February 5, 2010

Member of Research Committee

_____

Lekha Nath Poudel, PhD   Date: February 5, 2010

External Examiner

_____

Prof. Mana Prasad Wagley, PhD   Date: February 5, 2010

Dean, School of Education

        I understand that my dissertation will become a part of the permanent collection of

Kathmandu University Library. My signature below authorizes release of my dissertation to

any reader upon request for any scholarly purposes.

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Prakash Chandra Bhattarai, Degree Candidate   Date: February 5, 2010

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ABBRIVIATIONS

CA	Constituent Assembly
CBO	Community Based Organization
DDC	District Development Committee
DEO	District Education Office
DOE	Department of Education
EFA	Education for All
FGD	Focus Group Discussion
GO	Governmental organization
GON	Government of Nepal
HT	Head teacher
INGO	International Non-governmental Organization
MOES	Ministry of Education and Sports
NGO	Non-governmental organization
SMC	School Management Committee
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
VDC	Village Development Committee

CHAPTER I

INTRODUCING JOURNEY

This chapter explains the importance of the study in the Nepalese context, statement of the problem and my interest in the study. The statement of the problem is further specified in terms of a set of five major research questions. The chapter ends with the listing of significance, limitations and delimitations of the study.

Nature of Enquiry

It is widely accepted that education is a key to rapid social, economic and political development of a nation. The teacher is the pivot on which the educational process rests. No educational system can be imagined without efficient teachers. Teaching, the most important part of a teacher's career, is a process of generating knowledge to facilitate the learners. The teacher is a crucial facilitator of knowledge acquisition and hence the teacher takes a lot of impressions from behavior in terms of dressing, characteristic in speech, attitude, and private and social life patterns to other necessary aspects of life. These aspects, in long run, become ethics and have been proved important for the development of teachers' code of ethics. The teacher's code of ethics are devoted to guide teaches' behavior and job performance that, in long run, works for fulfilling the tasks of education. The task of education is mainly to guide the total growth and development of young people so that they will be functional, competent, well- adjusted and sociable citizens of their communities.

The moral code of conduct among professionals becomes professional ethics (Cogan, 1953, p. 33). The professional ethics guides behavior of an individual within a given setting of work structure and function. Wesley & Buyesse, (2006) as cited in Fiedler & Haren (2008)

hold that "professional ethics involve core values and beliefs designed to provide guidance to the behavior of a group of professionals in relation to their interactions with clients, consumers, and colleagues" (p. 1). As the professional ethics guide behavior patterns of teachers, it is regarded one of the important parts in teaching and learning process.

Teaching is often argued as a fundamental moral enterprise in which adults plead and impose children to change the directions chosen by the adults. Regarding this, several unset questions often surround the mind of teachers on what could be right paths to direct the students for their secure future. As Wesley & Buyesse (2006) stated:

> Understanding teaching in this light confronts a teacher with potentially unsettling questions: By what authority do I push for changes in the lives of these children? At what costs to their freedom and autonomy? Where does my responsibility for these young lives begin and end? How should I deal with true moral dilemmas in which it is simply not possible to realize two goods or avoid two evils? How much pain and discomfort am I willing to endure on behalf of my students? How are my own character flaws affecting the lives of others? (p. 264).

Consequently, the current post modern debate has generated several arguments for teachers to recognize ethical and unethical behaviors within teaching professional practices.

In fact, ethical guidelines of the students often become the duty of parents; however, teachers cannot be set apart from the obligation of instructing values of the society. "Parents hold the primary responsibility for their children's moral education; however, schools also bear the responsibility to teach values important to democracy and good citizenship" (Coombs-Richardson, 2005, p. 264). Moreover, the ethics of the teachers are not only limited to the sphere of the school compound but also gone beyond the ground of school. In the

school setting, teachers are expected to demonstrate sound professional knowledge and pedagogical skills. They also are expected to exhibit character traits adequate to justify the parents' and professional colleagues' trust upon them. In their private lives, too, teachers are expected to hold to appropriate moral values that make them, in the eyes of the community, fit and proper persons to teach children. This phenomenon is not considered important in other professions than that of teaching profession. Kienzle (2004) believes that "the codes of ethics remind us {teachers} that as educators, we {teachers} are held to a higher ethical standard than are many other workers" (p. 298).

Today's educational professionals particularly those in the leading positions are expected to be ethical themselves. They are also supposed to create an ethically healthy climate in their surroundings. Similarly, "principals must be trustworthy in their actions; they must demonstrate an unfailing ethic of care, as well as integrity of the highest degree, in all their dealings" (Bryk & Schneider, 2002, as cited in Tschannen-Moran, 2009, p. 242). Principals are anticipated to address against dishonest practices in school. "Principals would also do well to address, in a proactive but respectful manner, instances of unprofessional or untrustworthy behavior on the part of teachers, to foster strong collegial relationships between teachers" (Tschannen-Moran, 2009, p. 243). If school leaders adopt a professional orientation towards ethics, teachers will inclined toward higher degree of professionalism, including a stronger commitment to their students, greater cooperation with colleagues, more engagement with the teaching task, and the demonstration of greater expertise that situation swiftly enhances school towards its development (Tschannen-Moran, ibid, p. 244).

When we observe the real situation of school, teachers are found confused on ethical and unethical behaviors (Herlihy & Theodore, 1995, p. 131). For that reason, many written

and unwritten codes are developed to avoid confusions and to maintain ethical climate in school. However, the outcomes cannot be found towards the right ethical environments. For instance, the schools' head teachers and teachers are criticized for unethical practices.

We cannot ignore the role of state in terms of the teachers' ethics. The state develops education acts and codes of conducts to boost the ethical practices in school. For example, ethical regulation provides a way to maintain ethics in school. Contradictorily, ethics remains a dream in many schools. Thus, it is necessary to research, analyze and understand various issues of the teachers' ethics in an attempt to promote healthy ethical practices in school.

A question may be raised here why I chose this topic for the study. It was not only the issue I raised as a requirement of my M Phil dissertation. The issue of ethics and corruption always used to strike me during my stay in schools and colleges. And, this inspired me to work on it for further exploration of facts on ethics of teachers. I, therefore, was encouraged to carry out a research on Socio-cultural Factors Associated with Corruption as a part of my MA degree in Sociology. Even after completion of MA dissertation, I continued meditating on the ways to uproot the corruption deeply rooted in Nepali society. Fortunately, my initiation of anticorruption radio program was supported by Partnership of Transparency Fund; USA .I devoted in implementing the program for a year in 2006. In course of my career development , I faced a lot of issues and also had interaction which claimed 'ethics' to be more responsible factor for generating hindrances in the course of all areas of development, especially in the field of Education. I, as a lecturer and a development worker, also came across a lot of events in a journey to my teaching-learning career where ethical considerations were weakened to fulfill personal interests which further reinforced me to think and rethink about the harms produced due to ethical violation in the field of education.

Since I decided to devote myself in the field of education, I must be well equipped with the knowledge, skills, attitudes etc. I also should have had the depth knowledge of the educational philosophies and practices. Hence, to quench the thrust of knowledge for educational philosophies I joined M Phil Program in Education in KU.

Education is the key to all successes. Teachers indeed have crucial role in disseminating education to the learners for the wellbeing of the society. Education can serve the society and the nation in the predetermined form only if the teachers play their assigned roles being unbiased and also being free from all prejudices. So far, education system of the nation has not been able to cope with the problems that were expected to be solved.

There are many factors responsible for weakening of the education system in Nepal. Teachers are in the front line. Next is the worsening condition education system in Nepal. I as a research student found it an interesting area to research on linking the worsening condition of school education with the ethics of the teachers. I attempt was to observe critically the interrelationship between the quality of education and the teachers' ethics in the public school of Nepal. Hence, I, as a student of M Phil in Education determined to carry out M.Phil. degree research on the issue related to teachers' ethics in public schools of Kavre district.

Finally, I was all hopeful that the outcome of the study would help the policy makers to understand the real circumstances on which the teachers' ethics in public school has been affecting the quality of education and that could make contribution to formulate ethical school policies or modify the existing ones in an effort to build New Nepal.

Statement of Problem

Several stakeholders including teachers, students and administrators are engaged in school activities. Many cooks spoil the food; the participation of relatively larger mass produces several ideas and values. Thus, it is quite difficult for them to trace out the real effectiveness of educational values and principles on education sector and of course in public schools. "As schools seek to structure the joint work of large numbers of people in terms of a shared goal, they have to face a perennial challenge of adopting the most productive levels of formalization, centralization, and standardization" (Tschannen-Moran, 2009, p. 219). In opposition, ethical practices are a necessary part of organizational life. Schools adopt rules, procedures, and other formal mechanisms to guide the behavior of organizational participants. "School districts must find ways to balance (a) the extension of trust to employees at various levels of the organization with (b) the creation of safeguards against self-serving, dishonest, and abusive behavior" (Tschannen-Moran, ibid., p. 218). Gartin & Murdick, 2000; Howe & Miramontes, 1992 (as cited in Fiedler & Haren, 2008) hold a similar view that **"**given that the field of special education is rife with ethical problems and dilemmas, it is urgent that well intentioned special education professionals learn and apply the relevant ethical practices"(p.2).

In a school, the ethical principle of maintaining integrity in professional relationships focuses on honesty in forming trustworthy and respectable relationships (Tschannen-Moran, 2009, p. 243) between colleagues and students that contribute for the real development of school and its stakeholders. Therefore, in present context, it is important to focus on the studies on phenomenon of ethics in school. However, the policy makers have not cared about the phenomenon of ethics within school. In order to understand phenomena of ethics within

school setting, some issues are to be considered such as teachers' understanding of ethics, teachers' understanding on what elements make teachers' unethical, teachers' reflections about Nepalese ethical practices in school, priorities for ethical concern, contribution of ethics to education and the gaps between policy and implementation practices. These are only some of the leading issues that the intellectuals, who are interested in ethics, may raise questions to understand teachers' perception on Nepalese ethical practices in school. The most important question, which is not studied yet in-depth, is: how are teachers' ethics perceived and practiced in school?

In order to understand perceptions and phenomena of ethics within school setting, we have to seek the answers of different questions. Such questions may be: how do teachers/ head teachers see what is ethics for them? Are teachers aware on the need of being ethical? Do teachers have any idea that they are expected of being ethical? Do the students have the expectations that teachers should be ethical or more ethical than others? Are there any conflicts between teachers' understanding of ethics and students' understanding? Are there any gaps between ethical policies and their implementation practices in school? These are, some of the crucial questions that should be addressed in understanding the teachers' perceptions on ethics.

Purpose of the Study

The general purpose of the study was to identify how teachers' ethics was perceived and practiced in public secondary school. The specific purpose of this study was to examine the perception of students, teachers, head teachers and SMC members of school to explore desired and actual level of teachers' ethics in school.

Research Question

The main research question of this study was: how were teachers' ethics perceived and practiced in school? For the convenience of my study, I expanded the main question into the following research questions.

a.   What were the teachers' ethical codes outlined in the policy documents?

b.   What were the ethical practices for teachers as perceived by students, head teachers and teachers themselves?

c.   What influenced the adopted ethical practices of teachers in school?

d.   How was teachers' ethics implemented in practice, as perceived by teachers, head teachers and students?

e.   What are the major issues and challenges in the implementation of teachers' ethics in school?

Rationale of the Study

The ethics in school is regarded extremely important for quality education. However, as already discussed, the meaning of ethics is contextual. Every actor of education may define it differently. In order to make the school activities successful, the policy makers should be informed about the local teachers'/ head teachers' understandings of ethics, their priorities and their reflections on existing local ethical practices and the issues that are connected to the teachers' ethics. In addition, "in view of the community perceptions of teachers as exemplars, education authorities need to be proactive in developing, implementing, and overseeing policies and procedures designed to ensure that "fit and proper persons" are employed in their schools" (Stewart, 2006, p. 356). The understanding on ethics in local context helps to adapt

them in the community with full support of people. The support of the community does not only boost up education practices but also help to get true partnership in school activities.

School leaders including head teachers often face several challenges of ethics in school practices. "In the changing and challenging operational environment in which schools now operate, it is not surprising that educational leaders are often faced with ethical dilemmas in the course of their daily work as they endeavor to make complex decisions in the best interests of both staff and students" (Cranston, Ehrich & Kimber, 2006, p. 106).

Therefore, ethical understanding of school professional is very much necessary to address the ethical dilemma in school. Their understanding on moral issues helps to judge right ethical practices within them and the situation boosts up their ethical responsibility. "If teachers are to take their responsibility seriously as moral agents, they must be able to reason about moral issues and dilemmas at the principled level and have an awareness of their own moral and ethical responsibilities (Cummings, Dyas, Maddux & Kochman, 2001, p. 145).

There are several reasons why, educational professional encounter several challenges of schools. One of the reasons might be they are not well aware about practices, perceptions and norms of ethics in school. The research focusing to ethics contributes them to reduce their dilemma in ethics and generates a sense of responsibility in school activities which in turn, fosters ethical decision making. "Knowledge of ethics and professional practices and the ability to articulate ethical principles serve as the rationale to support education professionals' ethical decision making" (Fiedler & Haren, 2008, P. 3). Such information helps the policy makers to formulate new policies and modify the existing ones. Cribb (2005) says that "now, more than ever, ethical concerns need to be aired and debated if we are to take the education in education policy seriously" (p. 127). Though, it is a micro level study, yet, it provides some

feedbacks to the policy makers about the teachers' understanding and their reflections of ethics.

Delimitations

The scope of the study was to explore the teachers' perception on ethics, and their reflections on ethical practices. For this purpose, this study was conducted in the schools of Kavre district. As teachers' ethics has a wider meaning, it includes every behavioral and personal aspect of the teachers too. Some of these behaviors and practices may include more than the activities within school. However, this study was limited to working hours of the teachers. When the activities within school are considered, three groups of people come in light: teachers, students and head teachers. These groups of people are actively engaged in teaching and learning activities. Therefore, the informants of this study were confined to teachers, head teachers and students only.

Limitations

For relevance of the study, I have set the following limitations.

a. The quality of this research is limited to the extent to which the individuals participated in the interview represented their respective categories of head teachers, teachers and students.

b. The quality of the research is limited to the extent to which the research environment remained stable during the collection of data and information. This was because the research environment was beyond the control of researcher.

c. The finding of this study is limited to the experience and perspectives of the teachers, head teachers and students working in targeted schools. The findings neither represent the experience of other stakeholders of school except teachers, head teachers, students

and SMC member nor the experience of any people who are involved in policy framing and implementation practices of the school but are not directly day-to-day activities of the school.

Assumptions of the Study

A number of assumptions related to the study are as follows:

a. The main assumption of this research study is that the informants selected are a representative sample in the schools and they understand the ethical issues clearly.

b. It is assumed that the respondents are cooperative and unbiased in reporting their opinion regarding the qualities of effective schools and other issues and they do not feel any difficulty to express them fully.

c. The informants participate willingly and happily in this study. They provide accurate data as required. Therefore, the findings of the study could be utilized in improving the ethical environment of school.

d. The research environment is beyond the control of the researcher. It is assumed that the national politics and administrative condition of the country would remain stable during data collection.

Operational Definition

These are the definitions of the terms used in this study.

Profession – teachers' vocation requiring advanced education and claiming service to the community that has sought to codify its values.

Professional ethics – the practices adopted formally by a group of persons practicing the people of teaching profession.

Autonomy – Having the freedom of teachers to make their own choices; in a teaching profession, the ability to work with little or no supervision is granted by the community in exchange for high levels of professional expertise and integrity.

Ethical practices of teachers- The normative practices and behaviors of the teachers in school.

<div align="center">**Organization of the Dissertation**</div>

This thesis is divided into five chapters. The first chapter describes the introductory part of the report and the second reviews the literature. Chapter three describes the methodology in detail and chapter four, five, six, seven and eight are the main parts of the report, contains the data presentation. Chapter nine summarizes the findings, draws conclusions and provides recommendations. The final part of this report includes references cited in this study and a series of appendices. The flow chart of the study goes like this:
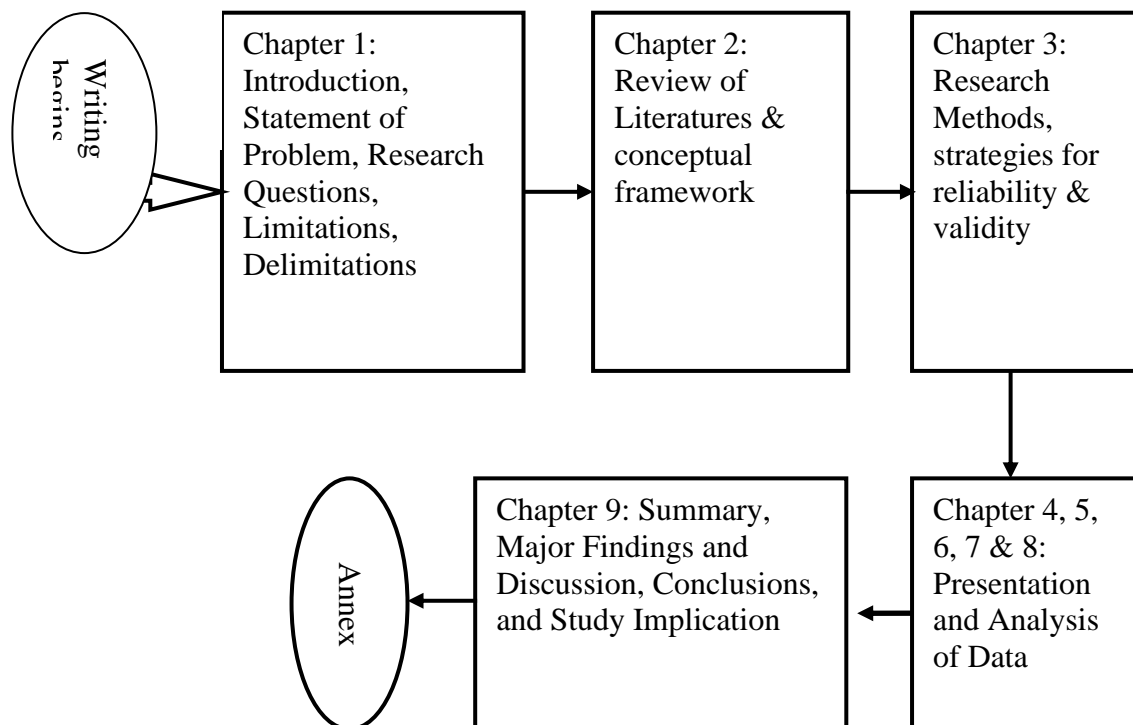
Chapter Summary

This chapter began with its introductory part justifying the importance of study in the Nepalese context. A statement of the problem was devised to facilitate the research study. The statement of the problem was diffused into a set of five major research questions. In addition, I also discussed the significance followed by assumptions, limitations and delimitations of the study. The chapter concluded with the organization of the dissertation. The next chapter accounts the selected literature review related to teacher ethics.

CHAPTER II

REVIEWING EARLIER JOURNEYS

Introduction

This chapter deals with the relevant literature related to ethics and ethical issues regarding teachers. It discusses the various studies carried out by the various scholars including ongoing dialogue concerning the ethics of the teachers. This chapter also includes conceptual framework adopted for the study. A researcher develops his/her ideas about the research through literature review. The main objective of literature review is to gain familiarity with the subject matter, to get enough knowledge to develop conceptual framework, to validate the concepts, and to adopt appropriate research methods. After reviewing, I have developed a theoretical framework of study.

Introducing Ethics

Ethics refers to practices of conduct that indicate how people ought to behave based on specific values and principles that define rights. Ethics deals with the standardized ability to distinguish right from wrong, and the commitment to do what is right. For Cranston, Ehrich, & Kimber (2006), ethics is be considered to be about how we ought to live and behave (p. 107). Some scholars even consider ethics as the study of moral values. "Ethics has been considered as the study of moral values; how best to think about moral values and how best to clarify, prioritize, and integrate them" (Weston , 2006, as cited in Fiedler & Haren, 2008, p. 3). Barry (1985) has related with his concept of ethics with morality as "ethics is the study of what constitutes good and bad conduct, including related action and values. The term ethics is sometimes used synonymously with morals. It would be more accurate, though, to

use the terms morals and moral to refer to the conduct itself, and terms ethics and ethical to refer to the study of moral conduct or to the code one follows" (p. 5). However, there is a subtle difference between morality and ethics: "Morality usually refers to the rules we follow which give evidence of the values we hold. Ethics, on the other hand, are theories about these moral rules" (Gartin and Murdick, 2000, p. 2, as cited in Fiedler & Haren, 2008, p. 17).

"Ethics is derived from the Greek word ethos – which refers to the conventional customs and norms of a given culture – the term ethics can be understood in two ways: (1) as a traditional field of philosophical inquiry dating back to ancient Greece, which is concerned with values as they relate to human conduct; and (2) as the systematic study of norms and values that guide how people should live their lives" (Desjardins, 2006, p. G3, as cited in Duarte, 2008, p. 121).

Whether it is ethics or morals, the term is related to the broad question of bad conducts that are not expected in the particular situation or culture since the thinking is based on the social horizons where the persons confront. "When answering questions about morality and other potentially personal perceptions, individuals may answer in a manner they see as socially acceptable, or in a manner that projects a favorable description of themselves" (Godwin, 2008, p. 94). Thus, it is hard and even impossible to define ethics without relating to culture and context. However, confusion still exists in every depth of learning. Greene (1986) notes, the more we study ethics, the more "the questions keep multiplying" (p. 498).

Theoretical Development of Ethics

The ethical ideas were like hummingbirds in the past. Now, these curiosities have proved their flourishing and migrating steadily to almost every part of the world. Brady (1990) has explained that "more than 2000 years ago, Aristotle gave an account of ethics that

consisted of an analysis of the virtues. For 1800 years or so, scholarly ethical inquiry (apart from religious doctrine) consisted of an examination of the virtues and their application to human living". Therefore, there are several theories in the present context; however, no any theory is adequate to explain all the circumstances. Kienzler (2004) says "What I find in my studies is that even the ethics experts say no ethics theory works for all situations" (p. 295).

The functionalists such as Radcliffe-Brown, and Robert Merton, conceptualize society as a system of interrelated and interdependent social structures that function in the achievement of the cultural goals which provide for an ongoing society. "The functionalist is primarily concerned with the inter-relatedness of specific parts of the system resulting from a change or changes in any of the other parts of the system" (Haralambos & Heald, 2004). Functionalists built the whole system of society around the social cement of ethics that is created by religion or any factors. Emile Durkheim built his whole system of society around the social cement of religious faith. Although he was an atheist, he held religion as a universal quality of human societies.

Bowden and Smythe (2008) hold a view that there are three major ethical theories-consequently, Kant's categorical imperatives and virtue ethics dominate. The problem with using any of these three is that they can give either conflicting or inadequate answers. They have also found Beauchamp and Childress' four principles: (i) Respect for the autonomy of others (ii) Non-maleficence (Do no harm), (iii) Beneficence (prevent the occasion for harm) and (iv) Ensure justice (fair treatment for all). Or William Frankena's listing, in priority order, to: (i) not inflict evil or harm; (ii) prevent evil or harm; (iii) remove evil or harm; and finally (iv) promote good. The harm could be assessed in all its variations, including the potential for harm, or even the requirement to balance severe harm against a lesser harm.

Brady (1990) says that "ethical theory traditionally consists of a classical dualism represented by utilitarianism and formalism, both claiming to be decision procedures in ethics" (p. 17-21). Mackie (1978) believes that "the basis of utilitarianism is the idea that brings about the best overall results. Moreover, the simple idea that is kept into complex practice"(p. 137). Formalism, by contrast, is found much harder concept to define by many scholars. Brady (ibid.) holds a view that "formalism consists of selecting the right course of action closely conforming to impartial rules or principles of action" (p. 20).

Although there are several arguments, the historical study of the development of ethical theories dates back two thousand years, from ancient Greece to the postmodern theory. Starting with the influential ideas of Socrates, Plato, and Aristotle, several thinkers have contributed for the growth of various views on ethics. Traditionally, these scholars discusses the main topics of ethics, including: the human good, human nature, justice, friendship, and morality; the methods of moral inquiry; the virtues and their connections; will, freedom, and responsibility; reason and emotion; relativism, subjectivism, and realism; the theological aspect of morality etc.

Socrates (469-399 B.C.) had some moral beliefs. Like most Greeks, he took human beings as manufactured objects having a purpose or function (sometimes called the teleological view). "Although, moral knowledge is reachable through debate and discussion, Socrates stresses on morality that is not the sort of knowledge that you can actually be taught. The Real knowledge is about 'essence' of things; like 'right behavior' or 'justice' that has to be discovered yourself" (Robinson & Garratt, 2003, p. 33). Socrates tends to envisage morality as a king of self-discovery, but it is not more than our relationship with other people and then taking responsibility for our actions. Socrates most famous student was a young

aristocrat called Plato (428-354 B.C.). Plato was a rationalist-a philosopher who believed that real knowledge had to come from reason. Plato thought all knowledge could be as permanent and unchanging as mathematics. "Plato was a moral absolutists who thought that moral knowledge was coded in the universe, as some mathematicians think that numbers are coded…Ethical absolutism like this assumes a bureaucratic model of what morality should be like – a special knowledge known only by experts" (Robinson & Garratt, 2003, p. 39). Plato assumes the morality of the individual and morality of the State is the same thing.

Aristotle (384-322 B.C.) was Plato's student and came from Northern Greece. Aristotle became the tutor of Alexander in Lyceum University. Aristotle agreed with Plato that human beings are essentially social beings, best organized in city states. "But as far as morality is concerned, he is more pragmatic" (Robinson & Garratt, 2003, p. 40). Aristotle was also quite clear about moral responsibility. He emphasized on the moral responsibility of every individual laying a claim that if one chose to do something wrong, then one should be punished for it. In the Nichomachean Ethics, he was not interested in remote abstractions, like 'goodness itself', but ordinarily, everyday goodness was chosen most of the time. The influence of Greek thought on moral philosophy was profound, and lasted long after the City States collapsed and were exchanged for the new military empires of Alexander the Great (356-323 B.C.) and then Rome. Hellenistic moral philosophy was mostly a series of additions to Aristotle's views on human fulfillment and happiness.

By the end of 4th Century A.D., Christianity was the official religion of the Roman Empire. In 529, the church finally closed Plato's Academy in Athens and moral philosophy became a part of Christian theology, although the influence of Plato and Aristotle kept surfacing in the works of the Church fathers. Virtually, all medieval philosophers were also

churchmen and they accepted that Christianity as a real religion. There has always been a debate on whether Christianity is theological and technical or moral. Eventually science and philosophy started to break away from the influence and teachings of the Church. The way Greek philosophy kept mythology and superstition on the front line two thousand years earlier, Renaissance humanism placed greater emphasis on human achievement and less on the role of God in human affairs.

Thomas Hobbes (1588-1679) believed in nasty nature in human being accounted for psychological egoism and social contract. When there was not any society, human beings lived in a state of nature where everyone's life was solitary, poor, nasty, brutish and short.

The empirical idea on ethics was proposed by Karl Marx (1818-1883. Even though Marx himself wrote nothing directly on problems of moral philosophy, his writings provided the basis for a coherent science of ethics divorced from its traditional normative confusions. He could not critically analyze the meaning of moral terms and the criteria that distinguished ethical demands from non-ethical ones. Yet, his ethical vision was not only utopian, but also had an implicit empirical content that could not be ignored by ethical theory as it laid the path for positive ethical science. Robinson and Garratt (2003) argued that "the economic base of society determines its superstructure or its beliefs about everything like family life, religion and ethics" (p. 64). Another critical argument was established in the course of the feminist approach. Robinson and Garratt (ibid.) held a view that "some feminist philosophers, like Martha Nussbaum believe that it is men who like to invent elaborate abstract formal systems which they then try to impose on the messier world of human beings and their moral problems" (p. 134).

Another radically different way of looking 'objectivity' at morality was utilitarianism, founded by Jeremy Bentham (1748-1832 and J.S. Mill (1806-1873). These two scholars had a view that knowledge had to come from the senses and not just was invented by the mind. Bentham had a view that instead of relying on vague ideas about feelings or consciousness one should classify and measure any action in terms of how many units of pain or pleasure it would produce. Mill did not agree with everything Bentham said. He thought that utilitarian morality could be made less materialistic by prioritizing cultural and spiritual kinds of happiness over coarser and more physical pleasures. Immanuel Kant (1724-1804) didn't agree with what he had heard of utilitarianism and thought that morality rarely had anything to do with happiness. Kant started by asking what it was that distinguished a moral action from a non-moral one. He concluded that a moral action was one which was done from a sense of duty, rather than following inclinations or doing what we wanted. This is why Kant was often known as a deontologist or believed in duties.

David Hume (1711-1776), a Scottish philosopher, argued on Subjectivism and had an opinion that morality was no more than individuals telling us their feelings. There was no such thing as moral knowledge-feelings weren't facts. One modern English philosopher, A. J. Ayer (1910-1989) came up with an idea of Emotivism, which was sometimes called the hurrah-boo theory because for him someone saying murder was wrong was merely saying murder boo or making a kind of primitive emotional noise. A more recent philosopher analyst, Richard Hare (b. 1919) was often known as a prescriptivist. He claimed that a moral statement like murder was wrong was not just an expression of feelings, but more like a recommendation or an order, like not to murder.

A more romantic and individualist philosopher, the Existentialist Jean Paul Sartre (1905-1980) believed that every individual was unique and so no one can generalize about human nature. This means that moral philosophy could not be derived from a definition of human nature whether having a purpose (Aristotle), or being rational (Kant), or existence of a pain pleasure organism (Bentham) (Robinson & Garratt, 2004, p. 98).

The humble aims of moral philosophy in postmodernist age might concentrate on more modest suggestions. These theories lied in the middle ground of subjectivism and objectivism. "These is middle ground between these two extremes, one which sees moral values as inter-subjective, which is a position that often is overlooked" (Hinman, 1994, p. 73). Five theories that took this kind of approach were contractarian, communitarian, conventionalism, relational, communicative.

John Rawls (b. 1921) was a philosopher less interested in grand moral narratives and more in what social and legal agreements were necessary to produce a just society. "The essence of contractarian ethics is the claim that moral values are legitimized through some kind of (largely implicit) social contract, an agreement to which all members give their voluntary consent to be governed by certain laws" (Robinson & Garratt, 2004, p. 73). Rawls presented theory of justice and Gauthier highlighted morals by agreement in order to highlight theory for contractarian ethics. "Contractarianism/ right based, has coexisted uneasily with utilitarianism since the late eighteenth century, and had been given a new invigoration in recent decades by the work of John Rawls" (Jennings, 2003, p. 167). He believes:

> "Any moral claim must be reasonably acceptable to a group of free and equal
> individuals deliberating on the basis of certain norms of reason and open discourse.
> Respect for the freedom and equal moral worth of each individual may be expressed in

a slightly different way by an enumeration of fundamental political, social, and human rights that are shared by all persons; not on the basis of the (good) consequences of recognizing those rights, but on the basis of their intrinsic value and rightness (Jennings, 2003, 168).

For several years now, the philosopher Alasdair MacIntyre (b. 1929) had been suggesting that ethics should concentrate less on individuals and their private moral decisions and more on the community and its moral health and welfare. New Aristotelians, like MacIntyre , suggested that ethics should be concentrating more on the people we should be, rather than the things we did. This kind of moral philosophy was usually known as virtue theory (Robinson & Garratt, 2004, p. 128). Bersselaar (2005) believed that

Aristotle, our most important spokesman on virtue ethics, argued that morals have to do with the actualization of human potential. People are not born as ready- made pieces of work, but as unfinished raw material with an open destination. Aristotle thought about this destination as an entelecheia, meaning that the substance and the destination of things, including man, lies in the things themselves, although in the beginning it is only a potential, waiting to be actualised. The general destination of man is thought to be the good. The actualisation of the good leads to eudaimonia, happiness. But apparently we cannot actualise ourselves as good and happy as such (p. 4).

The virtue theorist described various virtue of an individual. "Robert Solomon provides almost thirty in total: honesty, loyalty, sincerity, courage, reliability, trustworthiness, benevolence, sensitivity, helpfulness, cooperativeness, civility, decency, modesty, openness, cheerfulness, amiability, tolerance, reasonableness, tactfulness, wittiness, gracefulness,

liveliness, magnanimity, persistence, prudence, resourcefulness, cool-headedness, warmth, hospitality. Many of these virtues were related to Aristotle's original list"(Bowden, 2005, p. 8).

Among several philosophers, Thomas Hobbes was one who had defended some version of conventionalism and claimed that moral values were simply those values which we as a society had agreed to accept. "It is also a position that occurs with some degree of frequency in everyday morality among people believe that moral values are whatever a society agrees to accept" (Hinman, 1994, p. 73).

One of the most influential ways of understanding the moral life had been in terms of relationships. Gilligan presented a view of ethics; one she found was predominately among women, in which the moral life was essentially about caring and relationships. This theory links ethics with gender, ethnicity and cultural diversity. Reed (1979) had written about education and ethnicity, anticipated the increasing racial and ethnic diversity that would come to characterize not just urban schools. He implored school administrators and teachers to change their attitudes and behaviors toward ethnic minority students and their parents: "The entire staff (from building principal to custodian) of all schools (from kindergarten through the university) should develop an understanding of, and an appreciation and a respect for, all students, regardless of ethnicity and socioeconomic circumstances." (Reed, 1979, p. 146 as cited in Greenfield, 2004, p. 178). "The core elements of relational ethics are identified as engagement, mutual respect, embodied knowledge, and attention to an interdependent environment. These elements were informed by the concepts of interdependency, relational personhood, authentic dialogue, and the importance of community. Relational ethics, while it

encompassed traditional approaches to ethics that focused on moral reasoning (e.g., principlism), shifts attention to relationship as the source of ethical action (Austin, 2006, 136).

Another most influencing ethical theory that was communicative proposed by German philosopher, Jurgen Habermas. He believed that moral values gain their legitimacy through some kind of social contract, but one which involves dialogue. Hinman (1994) explained Habermas ideas as "the best guarantee of arriving at a good and just social order is to follow certain procedures in constructing a dialogue about fundamental moral values" (p. 74).

Based on the above discussion of the theoretical development of ethics, I have designed the following table to summarize all ideas.

Table 1   Summary of Ethical Theories

Approach	Notion	Advocator	Argument
Objective			Ethics is non arbitrary
• Naturalist	Human Flourishing	Aristotle	Human nature is to be found
	Natural Law	Aquinas	Ethics is true to its origin
	Pleasure	Bentham	Act in such a way that maximize pleasure and minimize pain
• Non-naturalist	Happiness	Mill	Higher standard than pleasure
	Ideas	Plato	Good as an idea, we seek to know
	Divine Revelation	Augustine	Judges the goodness of exact actions
	Good Will	Kant	Ethics is in good will
	Object of Intuition	Moore	Good as the object of intuition
Subjective	Simple Subjectivism	Early Sartre	
• Existentialism			Human beings are free to decide what is good

	• Relativism		Morality is relative to culture
	Emotivism	Ayer	Ethics are the expressions of negative or positive emotions
	Prescriptivism	Hare	Ethics are the ideas to prescribe
Intersubjective	Conventionalism	Hobbes	Moral values are whatever a society agrees to accept
	Relational	Gilligan	Moral value is essentially about caring and relationships
	Contractarian	Rawls	Moral values are legitimized through some kind of implicit social contract
	Communicative	Habermas	Moral values are legitimized through contract but need dialogue
	Communitarian	Gadamer, MacIntyre	Moral values are embedded in particular context of community

Eastern and Western Approaches to an Ethical Life

Eastern and western approaches of ethical life contrast from each other. For example, in the western society, individual moral life is considered relating with human rights and social justice principle, whereas in the eastern society particularly in Buddhism, character internal to the individual that are sought, learned, and practiced throughout life. White & Taft (2004) have explained the concept in the following table.

Table 2   Eastern and Western Ethical Approaches

Approaches	What Matters
Western approaches Teleological (Utilitarianism, egoism, ethic of care, light of day)	Consequences to self, others, or society
Deontological (human rights, justice, virtue, ethic of care)	Intrinsically good (or bad) universal laws; individual character
Eastern approaches Confucianism Buddhism	A moral life: qualities, disposition, and character internal to the individual that are sought, learned, and practiced throughout life
Native American	Moral virtues: generosity, kindness, caring, compassion, understanding, restraint, honesty, mindfulness, nonharming, equanimity, forgiveness Concern for continuity of relationships and strength of community Preference for harmony over truth, peace over justice Justice through cooperation Connection and interdependence with all living things; consequences to self, others, community.

Ethics of the Teachers in Religion

(White & Taft, 2004, p. 471)

Religions are created in history by communities and their members. They arise out of a particular culture at some moment in time and are carried forward in traditions that preserve and perpetuate them. They establish means to express their faith that may include rituals, stories about God or the gods, myths of origin and destiny, sacred writings, creeds, celebrations, institutions, holy places, a priesthood, places of worship, and material symbols of sacred things (Hinman, 1994, p. 113). Most religions have an ethical component, often

derived from purported supernatural revelation or guidance (Wines and Napier, 1992, p. 832). Teacher ethics is more or less guided by these ethical components.

Ethical Roles of Teachers in Hindu religion

Hindu philosophy has placed *guru* or teachers in a very prominent place, saying "*Gurubrahma, gurubishnu, Gurudevo Maheshower"*. Thus, Hinduism has regarded them highly selfless and dedicated. It has focused that their service should be the guiding principle of human beings .Guru is an emblem of truth, source of knowledge, ideal figure, trailblazer, guide of the society, form and representative of God and director of religion. In this way, Hindu philosophy has made the role of teacher vast and limitless (Wagley & Karki, 2000, p. 66; Dhakal & Koirala, 2005, p. 89).

Teacher has to contribute a lot to get the norms of fourfold stages of life implemented in practice. As Bramacharya stage is the period to acquire education and the preparation for life, teacher should guide his students properly in this period. He or she has to labour hard so as to instill genuine interest and reverence of students towards him and the subject matters and also should satisfy the curiosity of his students.

Vedic Rishis viewes teacher as the intellectual and spiritual father of the students. Guru is the symbol of truth. He or she can do no wrong. He or she has to strive hard to be the real epitome of truth. In this way, Hindu philosophy expects a greater role to be played by a teacher. The teachings and ideals of Hindu philosophers have been guiding the lives of millions for centuries and they are still relevant and worth- emulating in the contemporary education system too. However, absolute role of a teacher can not be fully accepted in contemporary education system (Wagley & Karki, 2000, p. 66).

Ethical Roles of Teachers in Buddhism

In Buddhist philosophy a person leading the life of preacher is called teacher .In fact, teachers dedicate their life to the spread of Buddhist religion .The person who is responsible for implementing the eight fold paths directed by Buddhism which ultimately leads to Nirvana are teachers. There are two types of teachers: *Acharya* and *Upadhaya*. The former is recognized as the teacher for preliminary education and the later is for the education at higher level. *Acharya* needs to possess basic education of six years and *Upadhaya* is expected to own special education (Dhakal & Koirala, 2005, p. 89).

As per the Buddhist philosophy, teachers are expected to follow the eightfold path and assist others to follow them for extinction of suffering and attainment of *Nirvana*. A teacher should try their best to enhance mental, behavioral, and spiritual development in the students. Neither teachers nor students should present themselves as omniscient since possessing the quality of omniscient is quite impossible. Teachers should always remain ideal and worth-emulating figure. They should take care of the student's basic needs along with entertainment and interests (Wagley & Karki, 2000, p. 70).

Ethics within Educational Professional

There are many areas where ethics are considered. Tanaka (2001) identified possible areas of ethical concerns at school as

1. Establishment of school: approval of establishment, employment of teachers and administrative staff

2. Educational activities: curriculum development, text books, library, uniform

3.Students: examinations for entrance, promotion and graduation of students report card, commendation and disciplinary actions

4. Health safety and meals: health check, health equipment and medicines, safety equipment, meals

5. Scholarship, guidance counseling: loan/ grant amount, interest rates, career rates, career advice, reference letters

6. Teachers and staffs: task allocation, personal matters, recruitment, retirement, commendation and disciplinary action for students/ staff, in-service training program, performance evaluation, salary, certification and license of teachers

7. Building, facilities and equipment: procurement standard, procurement procedure, subsidies of procurement from upper/ other organization, utilization of facilities and equipment, repair and maintenance

8. Financial administration: financial administration, cost sharing schemes, tax remedy

9. Classroom management: exploitation of students, sexual abuse.

In the present context, there is growing trend that teachers give important diversity based issues that are related to students. Piquemal (2004) argues that, "in order to ensure ethical and respectful intercultural classroom interactions, ways in which we relate to others ought to be at the forefront of teachers' concerns" (p.2).

Teachers are expected to show high ethical conducts in their day-to-day practices within school. Benninga (2003 as cited in Wynne,1995) stated that teachers with that sense of obligation demonstrate their moral professionalism by coming to work regularly and on time, being well informed about their student-matter, planning and conducting classes with care, regularly reviewing and updating instructional practices, cooperating with, or if necessary, confronting parents of underachieving students, cooperating with colleagues and observing school policies so the whole institution works effectively, tactfully, bur firmly criticizing

unsatisfactory school policies and proposing constructive improvement. In addition, "the teachers should become more conscious of the power of their utterances or the implications of their actions would seem a laudable, if common-sense assertion. In consciousness, many questions have been posed concerning the factors-psychological, social, linguistic, and physical-which bear upon how this awareness develops and is exercised" (Arril, 2007, 191).

However, teachers are often criticized for unethical practices. Tooley (2004) has similar Indian public school experience and identified some ethical problems in public school such as "teacher absenteeism, low level of teaching activity, immoral acts of teachers including drinking habit. A head-teacher may ask the children to do domestic chores, including looking after the baby" (p.6). Tooley (ibid.) recognizes some of very common characteristics of state-funded schools as- "teachers sleeping at school, head-teacher coming to school once a week, teachers disobeying minimum working hours and administrators showing unaccountable behavior, and so forth" (pp. 5-7). The Nepalese experience in this context is almost same. Van-Nuland, Khandelwal , Biswal, Dewan, & Bajracharya (2006) points out 'one of the most frequent cases of unethical behavior [in Nepalese public school] is negligence of the teachers, such as irregularity in classroom presence and becoming absent from the school without prior notice and even without taking leave" (p. 129).

In the present context, the focus is given to develop certain notion of ethical concerns of teachers based on its various aspects. Piquemal, N. (2004) has a view that "teacher ethics has four aspects: a commitment to difference or to the relational other, a respect for person, a commitment to reciprocity and a sense of care (p.3)".

Importance of Teacher Ethics

The importance of ethics in teaching profession is often highlighted. The teachers with full ethics are often called the good teachers. "We also need to make teachers aware of the tradition of their practice broadly conceived to include the virtues of teaching embedded in our professional heritage through which we share a tacit understanding of what a good teacher is" (Soltis, 1986, p.4). Ethics of the teachers often encourage the teachers to be highly committed in their profession and when teachers are committed to their profession, they spare no pain to fulfill the organizational commitment of the school. Somech and Bogler (2002) conducted a research on teachers in school and argued the teachers of having less commitment to organizations are the withdrawal teachers. They came to a conclusion that "these withdrawal teachers are the real concern to schools. To foster organizational commitment, our findings emphasize the importance of shaping organizational conditions under which teachers work in order to enhance professional and organizational commitment" (p. 572). Although their concern was for organizational conditions, they highlighted the importance of commitment of the teachers in a school. It is a fact that the commitment subsists as a part of wider ethics.

The teachers of poor ethics are not often considered good teacher because of the immediate or potential effect they might have on the students in their classrooms. There might be several reasons behind avoiding those teachers. One of the reasons is of their involvement in drastic deficiencies (e.g., a child abuser, a murderer, a child-pornography addict, etc.). Another reason might be their irresponsible behaviors such as prejudice, bias, unjust & insensible attitude that they may negatively affect the overall development of the students. Therefore, teachers with good virtues are preferred. Osguthorpe (2008) holds a view that

Presumably, we want teachers to be virtuous for reasons that extend beyond reading, writing, and arithmetic-we want them to be of virtuous disposition because they inescapably influence the moral development of the children in their charge. In other words, a purported reason for wanting teachers of good disposition and moral character in the classroom is that teachers act as moral exemplars and models, which in turn is believed to have a direct effect on the moral development of students (p. 289).

Fenstermacher (2001) had a similar opinion that "if teachers were to contribute to the moral and intellectual development of their students, the teachers themselves had to possess and exhibit the moral and intellectual traits they sought for their students" (p. 632). This might be a reason why teachers/educators often emphasize on ethics for a prospective teacher. "A good prospective teacher's preparation must begin with the personal ethical and moral development" (Weber, 1998, p. 87), primarily because these prospective teachers "will themselves need to be moral, caring, and socially skilled so that they can demonstrate important skills and understandings in words and deeds" (Watson, 1998, p. 65).

However, there is another argument that ethically perfect behavior is impossible. Some believe that it is hard to find totally fair, just, or beneficent to all students, peers, and administrators; and there is no magic bullet or silver sword to say the ethical and unethical behaviours. Therefore, ethical awareness is very necessary for teachers. This awareness always inspires teachers to be a better educator. "The process of continually incorporating ethics into teachers' teaching keeps us working to meet the needs of more students"(Kienzle, 2004, p. 299).

Teacher Code of Conducts

The ethics consists of code and conformity in school. Codes and conformities are the most common constituents which focus on regulating the behavior of individuals and have a contribution to manage the individuals in society. "Codes of ethics play a certain role in the relationship between groups of professionals and society" (Heymans, Arend & Gastmans, 2007, p. 157). The formal documents of ethics which is often called 'ethical code of conduct' specify employee behavior in detail and are often developed and written to manage ethical issues in the school. The ethical standards for teachers are developed everywhere to define knowledge, skills and abilities of the teachers to apply in education sector. "The standards celebrate, articulate and support the complex and varied nature of a teacher's work" (Bernstein & Hartsell, 2000, p. 3). Such codes govern ethics of school including conflict of interest, accepting gifts, entertaining concerns and so on. Such codes may consist of ethical principles and these ethical principles often direct the accepted conducts of the professionals. "General ethical principles might serve as comprehensive guide for social or professional conduct" (Bernstein & Hartsell, 2000, p. 3).

The government addresses with various laws time to time to promote ethical environment to foster ethical practices. However, a school consists of a number of ethical questions. Some of them are very much related to very much personal behaviors and thinking of the teachers. Stewart (2006) has a view that

> Teacher (mis)behavior could be grouped into the following six categories: character
> related (including alcohol and drug abuse, insubordination, dishonesty), sex related
> (including pedophilia, sexual abuse of children, sexual relationships outside of
> marriage, sexual harassment, and sexual lewdness), unauthorized teaching activities

(unauthorized teaching of controversial subjects, ideological teaching, use of unauthorized materials or strategies), contentious conduct as citizens (including free expression, affiliation to particular political parties or unions, public activities), criminal behavior, and denominational cause (offending the religious tenets of the religion of the school) (p. 350).

Furthermore, in Nepalese context, we often find there are many ethical norms relating to teaching profession. These acceptable (social) norms are of two categories. First, moral ethics such as honesty, loyalty, discipline viz. not smoking in presence of students and in public places, not drinking alcohol in the presence of students and in public places, dressing neatly and decently in school, proper sexual comportment, punctuality, etc. and secondly, work ethics such as continuous learning, regular preparation of lesson plans, regular assessment of students, reporting on students' being cooperative with other teachers at work and obedience to administrator. These are norms within school and it is often believed that these norms are to be transmitted from generation to generation and the teacher being a facilitator of learning must not send a wrong signal.

This behavior pattern is based on context; however, there are still some codes that may be applicable for most of the situation and context of the world. In Australian context, when any allegations are found to be well based, the teacher loses his or her teaching registration and is thus is unable to be employed in any school in the state. "What is more, the various state authorities recently agreed that a national register be established under which any teacher who fails to meet appropriate standards of behavior (e.g., is convicted of a drug offense or sexual impropriety against a minor) would forfeit their registration and right to teach in any Australian school" (Stewart, 2006, 357).

Teachers' Code of Conducts in Nepal

In Nepalese socio-political context, teachers are usually considered to be civil servants and have to comply with the various provisions set down in the legislation governing the public service. This includes the provision that, as public servants, teachers are bound by the guidelines set out in the Codes of Conduct established for their service. The Code of Conduct contains provisions dealing with ethical conduct including personal behavior both in and out of the workplace. Such guidelines are typically underpinned by ethical principles that teachers are expected to follow, including respect for law and system of governance, respect for persons, integrity, diligence and efficient & economical behavior.

There is, however, the additional authority carried out by Teacher Service Commission in the time of teachers' enrollment in public sector. The commission was established under specific legislation for the purpose of overseeing all matters related to employing teachers, which includes ensuring only fit and proper candidate of good character, are employed as teachers. For those teachers who violet the legal norms, there is another authority named Commission of Investigation of Abuse of Authority (CIAA) whose powers extend up to expelling a teacher from his/her job that is to say the removal of the right to teach in any of the nation's schools for unacceptable behavior. The CIAA has statutory authority to carry out investigations where allegations against a teacher's behavior or good character are made. The reports of CIAA provide some indication of behavior that has been penalized by suspension, reprimand, or loss of salary and other benefits.

Government often outlines various codes of conducts in order to manage the norms of the teachers. The seventh amendments of the Education Act and the following education regulation have outlined the code of conduct for teachers. The code outline is based on the

general feeling that the teacher should be an ideal person so that he/ she can shape the

thinking and character of his/ her pupils in positive way. The codes provide quite a clear

message that teacher should perform designed task. The provision 133 (1) states the list of

guiding codes of teacher conducts that should be abided by teachers (GON, 2002, pp. 120-

122). The codes are presented in appendix a.

Barriers of Teachers' Ethics

"One frequently used framework for outlining the research on individual-level ethical

decision making and behavior is James Rest's four-component analysis, which distinguishes

among moral awareness, moral judgment, moral motivation, and moral behavior" (Rest, 1986;

Rest, Narvaez, Bebeau, & Thoma, 1999 as cited in Treviño, Weaver & Reynolds 2006, p.

953). They follow that general approach and consider recent theory and empirical research

that addresses individual and contextual influences on those processes (see the following

figure for a general overview of their approach). Some of the researches they address have

been conducted in the field of moral psychology, rather than the organizational sciences.

However, their account mixes research oriented toward traditional organizational behavior

topics with more general psychological research relevant to further developing research on

behavioral ethics in organizational contexts and it gives complete idea on why teachers

develop to be unethical.

Figure 1   Category of Influences on Behavioral Ethics Outcomes

Individual
Cognitive, such as
  ➢ Moral awareness
  ➢ Moral judgment
  ➢ Moral disengagement
  ➢ Other cognitive biases
Affective
Identity-based

Awareness   Aspects of ethical
                 behavior

Judgment

Motivation/intention

Ethical/unethical
behavior

Contextual--organizational,
such as
  ➢ Reward/punishment
  ➢ Ethical infrastructure
  ➢ Ethical climate/culture
  ➢ Leadership
Contextual--issue related,
such as
  ➢ Work-related/not
     work-related
  ➢ Magnitude of
     consequences

(Trevino, Weaver & Reynolds 2006, p. 953)

Theoretical Framework

Several approaches can be used to identify a theoretical framework. One way of doing

it could be to reach a comprehensive understanding of the origins and the other way can be to

compile all the theoretical concepts in order to move our own way of reality. This framework

has been developed through brain storming with the help of some books (Hinman, 1994;

Robinson & Garratt, 2004).

Figure 2   Theoretical Framework
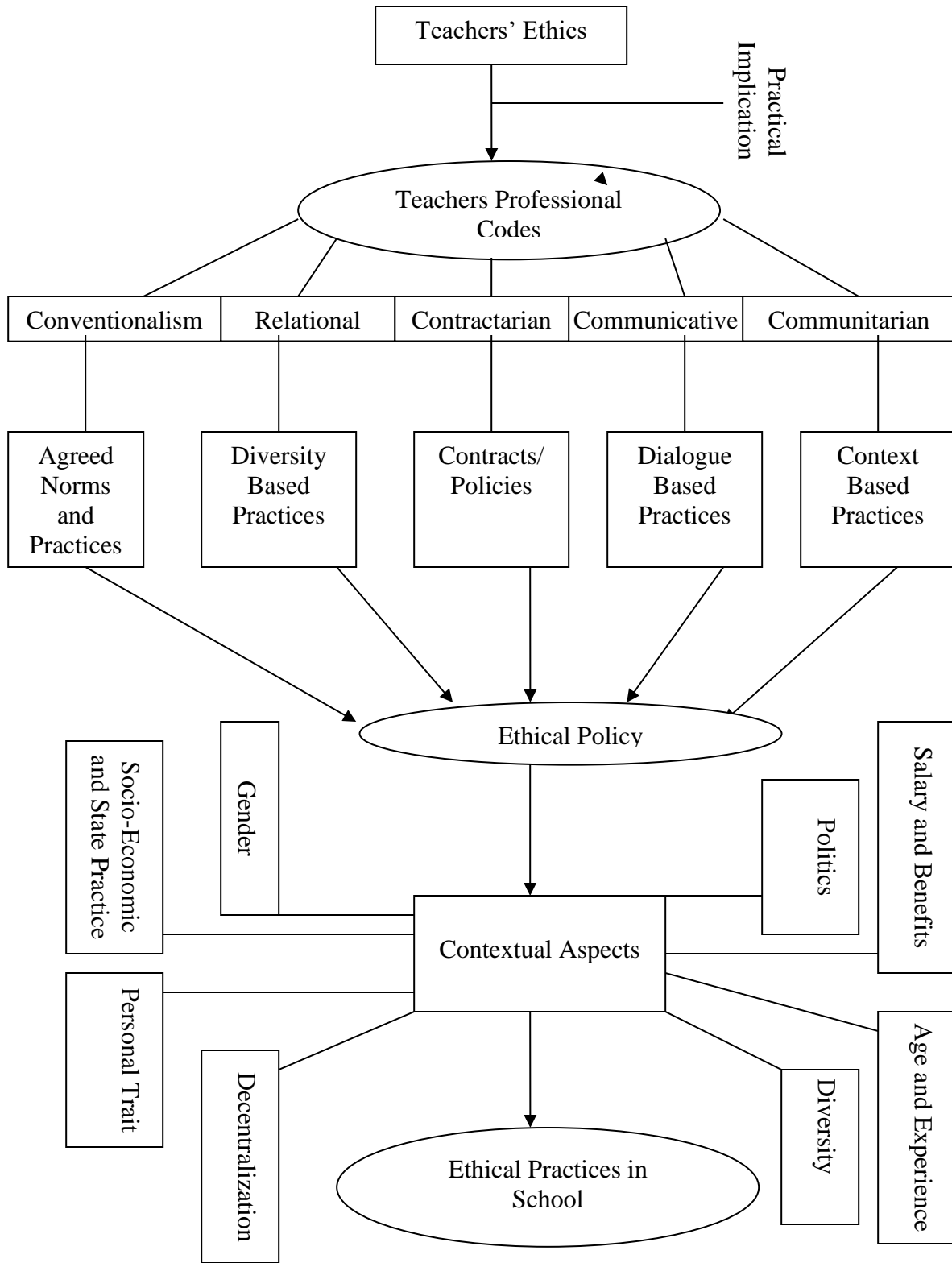
Idea derived from Hinman, 1994; Robinson & Garratt, 2004, Trevino, Weaver & Reynolds, 2006.

Summary

The literature review in a research study shares with the reader the results of other studies that are closely related to the study being reported. Thus, relevant literatures were reviewed to present this chapter. In the course of discussion in the chapter, various studies were presented that were carried out by the various scholars including ongoing dialogue and theories relating to ethics of the teachers. A conceptual framework of the study was also presented at the end of the chapter. Based on existing theories and concepts, the next chapter explains about entire research methods.

CHAPTER THREE

DIGGING OUT THE ROUTE OF JOURNEY

Introduction

This chapter details the data generation and analysis procedure that was used in this study. It has also lists the research design and sampling procedure in brief as well as the validity procedure that was employed for the consistency of data and information.

Conceptualizing Journey

The selection of topic for the research was just a beginning. There were a lot of things to be taken into account before to work on the topic. I prepared a research outline and discussed it with my colleagues and professors in the university. Based on their feedbacks, I developed a roadmap; however, the road-map got formed and reformed several times. Road-map was framed after receiving encouragement and positive feedback. And after challenges and doubts were thrown across, I changed my road-map again. Within this effort of framing and reframing, I kept modifying the concept and my various stages of journey. For example, when I selected school ethics as my research topic and shared my concept that I had visualized, I had got several contrasting opinions. Some of them greeted with positive feedbacks as it would be right topic for study while the others expressed surprise at my choice of topic and asked me why of all topics I chose school ethics although we have several researchable topics.

After my class presentation, I got several feedbacks from the friends and the professor. It was the day when I felt the topic that I selected was researchable and would contribute a lot in the academic sector. Based on the comments and feedbacks, I developed the full concept

and submitted to the research committee. It took around a week to get my presentation date that was scheduled in April. I used that week to revise the concept in accordance to the advice of class fellows and professors. This continuity in revision helped me to move further into the development of concrete design of journey.

Designing Research

This study is field-based research. It attempts to find out teachers', head teachers' and students' perspectives on professional ethics, therefore, it is exploratory. Moreover, it is also a descriptive since some attempts are made to explain various issues of teachers' ethics. Furthermore, as the attempts are made to analyze data and information, this study is analytical.

Whether social reality is external to individual or it is something created in our mind, forces us to be clear about the ontological assumptions. For me, there is no universal meaning of teachers' ethics. It is contextual. Each individual perceives and explains it differently. By positioning me on this ground, I preceded the research study.

The positivists and humanists debate on whether knowledge is hard, objective and tangible or it is personal, subjective and unique. It also forces us to be clear about the epistemological assumption. The positivists claim that knowledge is hard, objective and tangible. Thus, positivist research approach advocates for the methods of natural sciences to understand the reality of the world. However, for humanists, the social world can only be understood from the stand point of the individuals who are the part of the ongoing action being investigated; and that their model of a person is an autonomous one, not the plastic version favored by positivist research (Cohen, Manion & Morrison, 2000, p. 19). Each individual perceives ethics according to her/ his experience, knowledge and the context.

Therefore, in order to understand their perceptions, we have to apply humanist way to understand reality. Based on above ontological and epistemological belief, I developed methodological design of my study.

Since in research design; ontological assumption is considered a path that paves the path of data collection and analysis. "Ontological assumptions give rise to epistemological assumptions; these in turn, give rise to methodological considerations; and these in turn, give rise to issues of instrumentation and data collection "(Hitchcock & Hughes as cited in Cohen, Manion & Morrison, 2000, p. 4). Carter and Little (2007) presented a figure to represent this idea (p. 1317).
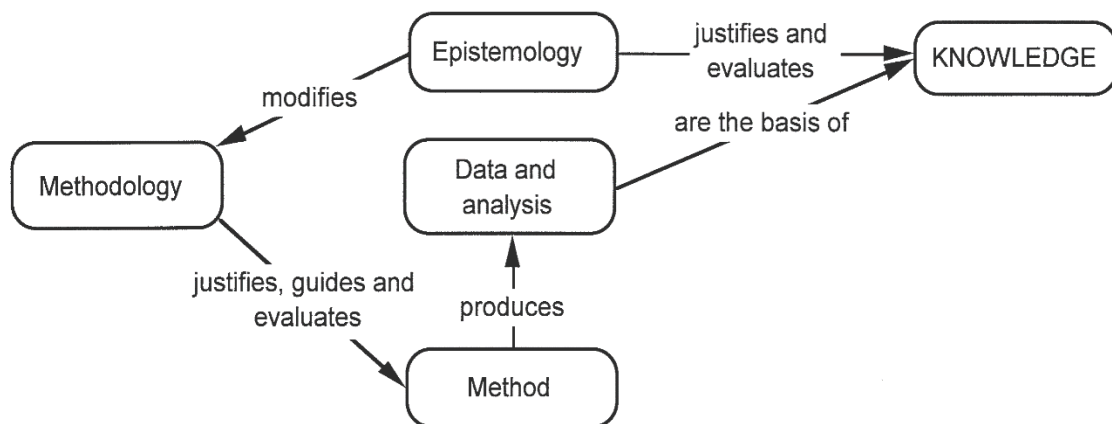
(Carter & Little, 2007, p. 1317)

Based on the above discussion, I designed philosophical design as follow.

Figure 3   Philosophical Design
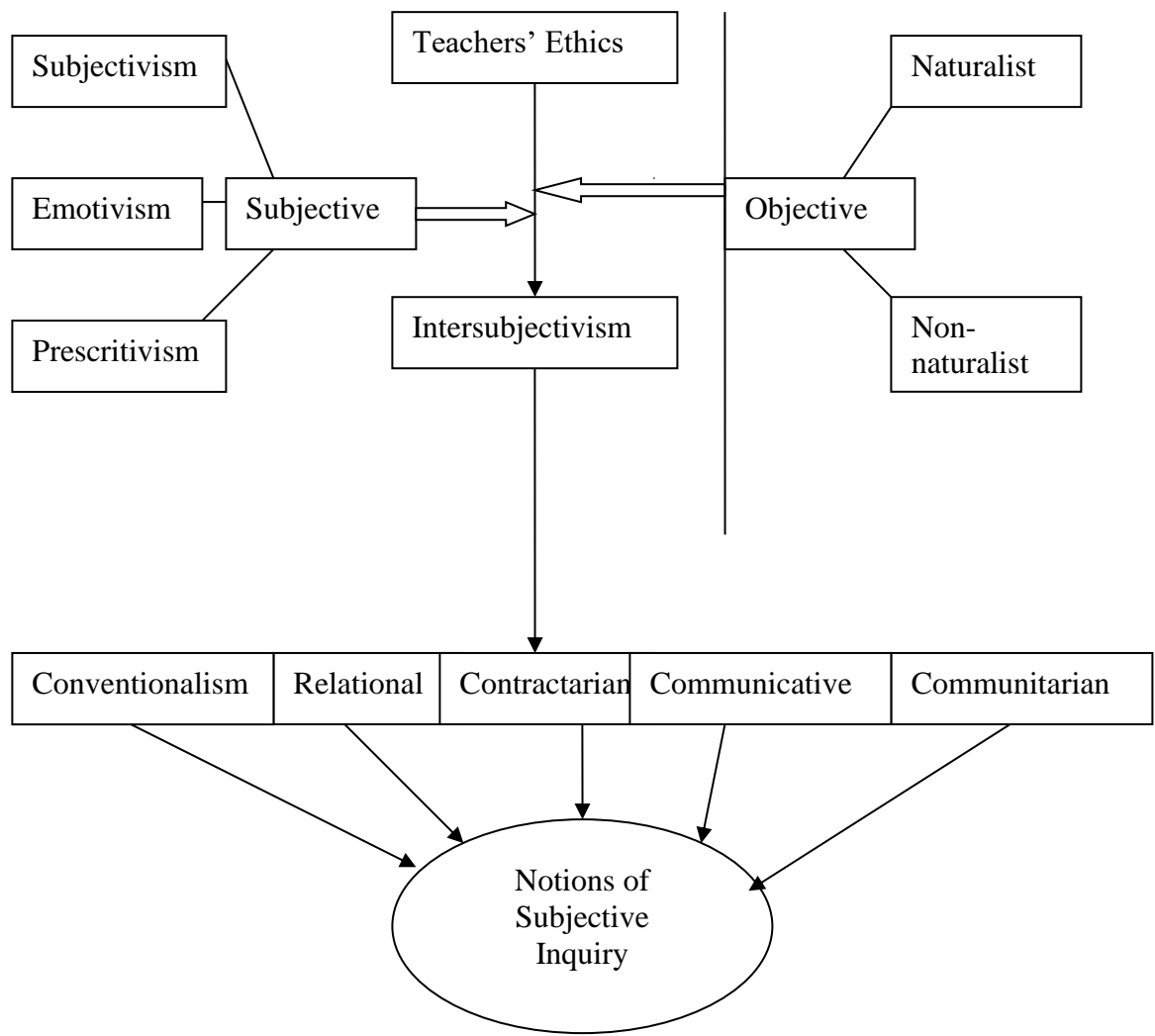
(Idea derived from Hinman, 1994, Robinson & Garratt, 2004)

I have already explained trend of development of ethical philosophy in earlier chapter.

There was no any consensus among scholars on their idea on epistemology. The earlier trend

of learning ethics was objectivism which was challenged by subjectivism. The objectivism

and subjectivism were later combined by recent scholars and was coined as the term

'intersubjectivism' (Hinman, 1994, 73). The 'intersubjectivism' was coined with the

foundation of conventionalism, relational, contractarian, and communitarian theories.

However, I opine that these theories could be better explained by subjectivism since ethics is

the notion for subjective enquiry. This is the only reason why I chose this approach of

subjectivism in this study. The following figure directed my study.

Figure 4   **Direction of Study**
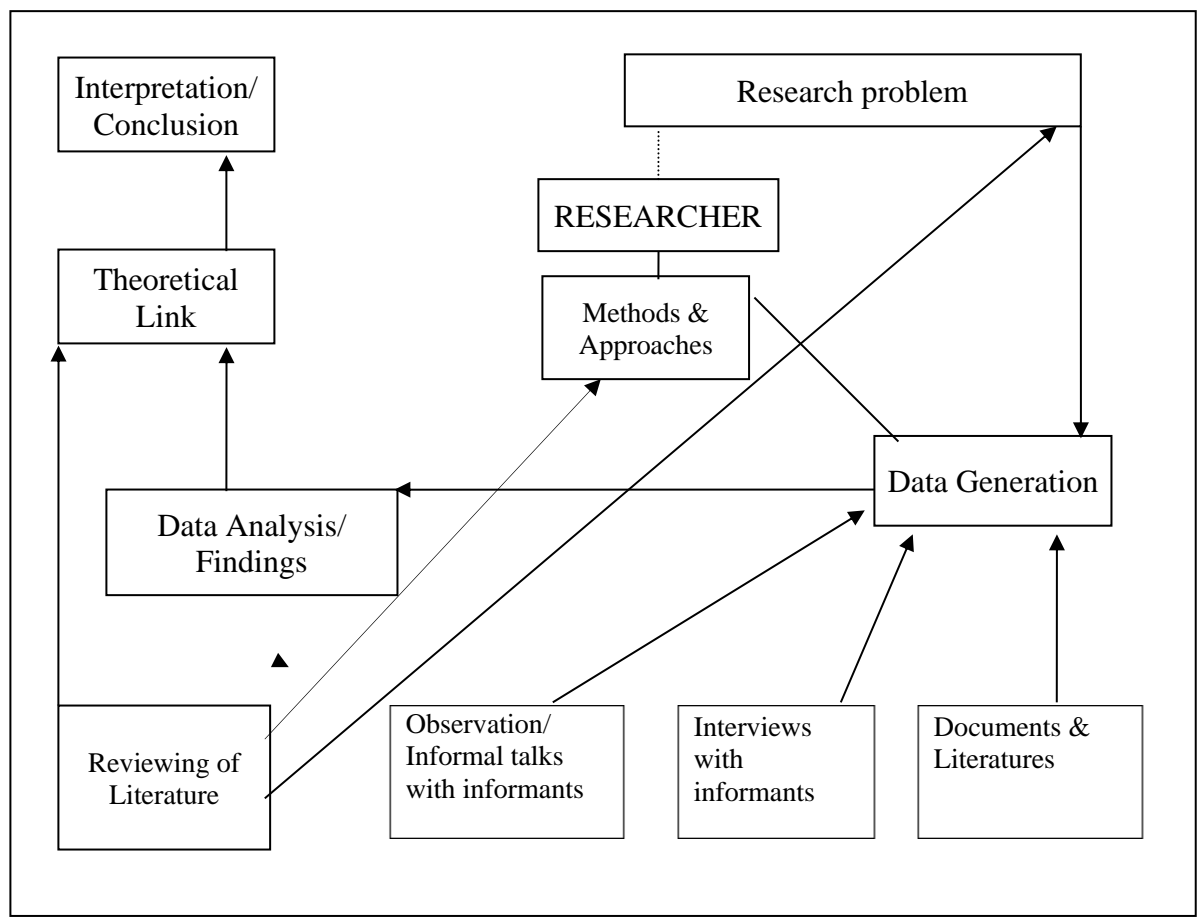
Journey to Proposal Preparation

As I explained earlier, my preparation was to present the concept in the class to use mixed methodology, I chose qualitative approach to understand the reality of teacher ethics as most suitable one. It was very difficult to manage the philosophical trend of ethics since the recent trend of ethics were related to inter-subjectivism. The approach could be better analyzed from mixed methodology. However, I came to know that there is another trend to understand from subjective knowledge which paved my path to move ahead. Another challenge I had after choosing qualitative approach was on credibility concern.

As qualitative approach is often blamed by several scholars that it cannot well address the validity issue, I reviewed several journals from Sage and the other databases but did not find the right approach that I could follow. Although I did not find the right approach, I did not leave my hope and reviewed several other journals. In the course of review, I came across with Cho & Trent model of validity which convinced me to get the validity of the qualitative research.

In order to be clear on the concept and research methods, I reviewed some books. Among some books in the library, two books were found highly useful. These books helped to shape my journey ahead. The first was 'Ethics: An Introduction to Philosophy and Practices' and this book was written by Stephen J. Freeman. The book was a great help for me to acquaint with relevant ethical theory and to provide exposure to real-life ethical issues that are often messy, complex and with multifaceted dilemmas defying simple solutions. The next book written by Lawrence M. Hinman from the University of San Diego is 'Ethics: A Pluralistic Approach to Moral Theory' was also a great help for me to understand the concept of ethics. Covering the basic moral theories, both ancient and contemporary, Hinman brought

a pluralist view to the study of ethics. The book concentrated on different types of theories, including religious morality, egoism, utilitarianism, theories of duty, theories of right, views of justice, virtue ethics, the ethics of diversity, and peace.

Another book of interest that I found was the international best seller book named 'Introducing Ethics'. The book was written by Dave Robinson and Chris Garratt. The authors explained ethical dilemmas, tracing the arguments of the great moral thinkers; including Socrates, Plato, Aristotle, Hobbes and Kant and brought me up to date with postmodern critics. In addition to these major texts, I was truly benefited by the offer of Sage Publication where I got several journals of teacher ethics. The offer was given for the month of April 2009 and I utilized the month to access the journals from Sage database. In the data base, I found very important journals written by several scholars.

I adopted many approaches of the journal articles while presenting my concept to the research committee. I was extremely happy when I got positive feedbacks and comments from evaluators. This was the day when I got concrete concept of the research road map. I was quite confused before that day on my research paradigm and credibility concerns. However, in the course of hearing the comments from the research committee, I got quite clear that it would be better to use qualitative method for my study. Based on the comments from research committee, I reframed the research questions. Then I met the Dean to know whom I was assigned to administer my research work. When I came to learn Professor Tanka Nath Sharma as my research guide, I met him at once and I was suggested to work out on introduction, literature review and research method of my study before my departure to the field. By the time, I had to revise the proposal too. Therefore, I tried to find several books in the library. It was in the same time that Sage Publication offered free journals to every one. I

extremely used this opportunity to find several journals that were related to my study. In addition, Emerald's data base was extremely used in the course of accessing related document of teacher ethics.

After gathering all relevant information, I wrote three chapters of my study. However, the chapters were constantly revised even in the course of drafting final part of dissertation. After writing three chapters, I approached Professor Hridaya Ratna Bajracharya of UGC and my other dissertation guide who once had carried out a study on teachers' ethics. His massive feedbacks and suggestions enriched my study.

Besides this, I went through the existing government policy on teachers' ethics to accumulate relevant information for this research. I also found professional code of conducts that is prepared by teachers' union. I reviewed both of these documents and incorporated the theme in my study. Then, I revised the proposal and submitted it to research committee.

Reviewing Previous Efforts

After getting feedbacks on the three chapters, I kept on reviewing literatures based on the preliminarily themes that I developed. I was encouraged by many people having personal contacts or professionals both in Nepal and abroad. Among them, Dr. Lindsey Nicole Godwin was one of the professionals whose idea influenced my study. Once, she came to Kathmandu University to present her own work. During her presentation, she explained that she did her Ph D with thesis on Moral Imagination. I found that the issue is very much related and later communicated her to get a copy of the dissertation. She sent me a copy of her dissertation with a long email of encouragement to my work. Moreover, her comments and reactions provided me the energy to continue my journey and to face the challenges to complete the study.

In addition, I got a couple of dissertation on ethics. Among them, Notions of the Self and Ethics in Education is a Ph D thesis by Robert J. Arril that was submitted to Department of Curriculum and Instruction, University of Victoria. Another Ph D thesis on ethics that gave me some ideas was Ethics in the Sikiisamuccaya: A Study in Mahayana Morality. It was prepared by Barbara R. Clayton to submit to Faculty of Religious Studies in McGill University, Canada. The dissertation examines the ethics of Santideva, an Indian Mahayana Buddhist thinker of the seventh century CE, particularly helped address a significant imbalance in the scholarship on Buddhist ethics. The dissertation incorporated both descriptive and metaethical analyses to answer three questions: What was Santideva's moral theory, and how did it compare with other characterizations of Buddhist ethics? Could one moral theory adequately describe Buddhist moral traditions?

Thus far in the journey, I tried to follow both Nepali popular literatures as well as academic and scholarly articles in Nepali professional journals. To my surprise, however, I could not find any specific book on teacher's ethics in any Nepali literature. I found some articles related to ethics in *Shikhsyak* magazine.

I also found a bulletin prepared by Teachers' Union, Nepal. It was about the professional code of conduct and it was prepared by various scholars after consultation of stakeholders of school. Another closest document that I found was UNESCO IIEP publication. Van-Nuland, S., Khandelwal, B.P., Biswal, K., Dewan, E.A. & Bajracharya, H.R. have prepared this research based document named 'Ethics in education: the role of teachers' codes in Canada and South Asia.' In this study, Professor Hridaya Ratna Bajracharya was counterpart to write the policies and facts of Nepal. It is a comparative study undertaken by the IIEP in Bangladesh, India and Nepal and it revealed that all the actors in the educational

sector see codes as useful instruments. Although the surveys suffered from several limitations (sampling, small size, perception), the study suggested that codes have a positive and significant impact in attempts to improve the commitment, professional behavior and performance of teachers and staff, and really contributed to the reduction of teacher absenteeism.

I also visited the websites of some foreign universities and their departments such as Griffith University, Key Centre for Ethics, Law, Justice & Governance; Yale University, Department of Ethics; University of Groningen, Faculty of Philosophy; Clark University, Department of Philosophy. In some cases, I emailed a few faculty members for suggestions and advice. I was successful in getting helpful responses in a few cases. Overall, I was able to find a substantial number of articles by visiting libraries and resource centers as well as through the internet searches.

After collecting adequate resources and their reviews, I revisited themes from these literatures. While developing themes, I considered my research questions. Based on the themes that I reviewed, I developed sub headings of the literature review. Then I rewrote the chapter of Literature Review with the sub headings of Introducing Ethics, Theoretical Development of Ethics, Ethics within Educational Professionals, Importance of Teacher Ethics, Teachers' Code of Conducts, Teachers' Code of Conducts in Nepal, Barriers of Teachers' Ethics. Then, I arranged all ideas of the literature in every sub-heading. Moreover, I revisited the literature reviews several times and added some ideas even in the stage of drafting and revising my dissertation.

A preliminary study I conducted showed that the issue of ethics of the teachers had neither been researched nor investigated in the Nepali context. Even though, my study was

of teacher's ethics, the study of teachers alone was not enough to explore the reality. I,
therefore, considered the perceptions of students too. Furthermore, I emphasized on group
discussion among the students themselves for varied views on the same context. Regarding
parents' view, I carried out a depth study of a SMC member. Particularly I wanted to find
out how teachers and children would feel while discussing on this issue. As the issue was
case sensitive, I was wondering whether I could get the insight view of my research
participants or not.

The Study Area and Development of the Study Tool

Dr. Mahesh Nath Parajuli, Associate Professor of Kathmandu University, School of
Education was in the process of conducting a detail study on Education while I was working
for my research paper. He enquired whether I was interested to work as the field researcher or
not. How could I deny such proposal as I was the only one to get most benefit from it.
Moreover, I wanted to be familiar with the district and the people over there. The study was
conducted with the teachers of two secondary school of Kavre district. To select these two
districts, we consulted the District Education Officer and resource persons. I also decided to
conduct my study in these two schools.

Within this research process of Education for Work, I could develop some sense how
ethical concerns are perceived in the school. It is not difficult for me to know that the issue of
ethics had not been given adequate attention by teachers themselves. Therefore, soon after I
returned from the field, I began to develop a tool for my study. With the help of theoretical
development of the issue, I developed a table that consisted Research Question, Theory/
Guiding Philosophy, Theme, Performance Question, Source of Information. The table guided
me to find the probing questions that could guide the in-depth interview of my research

participants. Being a qualitative researcher, I was aware that these questions were the guidelines and many questions would come during the process of real interview. It is worth mention over here that after three interviews, I revised my probing questions.

Study Group

The logic and power of purposeful sampling lie in selecting information from the rich cases for in-depth study. "Information rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research. The Purposeful Sampling is used in the selection of the information rich cases under the study illuminating the questions" (Patton, 1990, p. 159). I had the knowledge of my study of Education for Work research; therefore, it was not difficult for me to select who could provide me in-depth information. However, there is again a question to decide the number of respondents. Starks & Trinidad (2007) suggests that "typical sample sizes for phenomenological studies range from one to ten" (p. 1375) but it still does not give the answer of the appropriate sample size. The question is answered by "theoretical saturation" (Strauss & Corbin, 1998). "Theoretical saturation occurs when: (a) no new or relevant data seem to emerge regarding a category, (b) the category is well developed in terms of its properties and dimensions demonstrating variation, and (c) the relationships among categories are well established and validated" (Strauss & Corbin, 1998, p. 212). I continued expanding the sample size until data collection (e.g. interviews) revealed no new data. So continuing with the example, I continued interviewing respondents until the data they gathered from the interviews becomes repetitive i.e. No new data emerges. In order to get saturation stage in terms of getting information, two head teachers and eight teachers were interviewed. In the context of this study, in order to capture the diverse opinion, among the eight teachers, I selected five female teachers.

Besides the teachers and head teachers, two focus group discussions (one from each school) with students were conducted. Each focus group consisted of 5 members. In order to make the focused group inclusive, I tried to represent diverse group. In one focus group discussion, among five participants, there were females; two were from ethnic group and the one from *Dalit* community. In the next group of the other school, among five participants, three were females, two *Dalits* and one *Janajati*. In order to get the view of outsider, I interviewed a member of SMC.

Tools and Techniques of Data Generation

The data was generated through interviews, field notes, observations, personal journals, memos, or other varieties of written and audio material, which was then analyzed by a coding procedure to illuminate patterns or "concepts that are the building blocks of theory" (Strauss and Corbin, 1998, p. 13)

As this research was qualitative and in accordance to its objectives, it needed various tools as explained earlier, such as a set of open-ended interview schedules and field notes. Secondary data/ information were collected through the review of the secondary sources available. Several rounds of interviews were conducted with teachers in order to get required data and information.

The phenomenological approach guided throughout study. As the phenomenological researcher is "committed to understanding social phenomena from the actor's own perspective and examining how the world is experienced" (Taylor & Bogdan, 1998, p. 3), the researcher found this method very suitable to understand teachers' ethics. "Understanding the live experiences marks phenomenology as a philosophy as well as a method and the procedure involves studying a small number of subjects through extensive and prolonged engagement to

develop patterns and relationships of meaning" (Moustakas, 1994 as cited in Creswell, 2003, p. 15). Taylor and Bogdan (ibid) says that "the phenomenologist seeks understanding through qualitative methods, such as, participant observation, in-depth interviewing and others, that yield descriptive data (p. 4)". This was the reason why I tried to seek the data and information through in-depth interview. Although I went to the field to conduct the study from phenomenological view, I did not limit on it to get inside into the situation. Thus, I used ethnographic and grounded theory as well; however, phenomenological approach was my major guideline.

Being a phenomenological researcher, it was necessary to avoid my own view and thus I followed the practical approach of Häggman-Laitila (1999, p. 20) for overcoming my own views in data gathering. My way-out based on the approach is as below:

a. I designed the themes and the key questions beforehand of the interviews. Planning the questions in advance would enable me to see his or her view and help to support the participants in question to express themselves in an individual manner.

b. The interviews were discussion-like. The participants were given time to describe their own views. It was essential that the interviews should proceed on the participants' terms.

c. The researcher checked his or her own interpretations of what the participants said by asking further questions. The participants were allowed to make additions and corrections.

d. I was able to identify the difference between dialogue and monologue, and was accustomed to interviewing so that rhetorical or leading questions could be avoided.

e. I kept a diary to enable further analysis and identification of the meaning of his or her

own-views in the data gathering/ generation.

Data Collection Procedure

It is a fact that prior experience and knowledge might represent a hindrance to the

researcher. "Researchers may be influenced by their prior knowledge and thus miss or put

aside valuable insights from participants" (Strauss & Corbin, 1998, p. 201). Nevertheless,

"early concepts often provide a departure point from which to begin data collection" (Strauss

& Corbin, 1998, p. 205). By considering the fact, as soon as new data begin to emerge, I left

the early concepts that I had.

In order to initiate interview, I employed first informal conversation with the

participants. The research participants were given background information about my research.

They were also encouraged to ask me questions about their participation and were assured of

the ethical norms I would stick. For the purpose of the interview, I took the participants in

quite area in the vacant room of the school. During the interviews, the research participants

were asked to share their experiences in my subject area. I gave adequate opportunity for my

research participants to express their opinions. During each interview, I made attempts to be

an empathic listener and occasionally probed in order to delve more deeply into particular

lines of thought or descriptions. At the end of each interview, I asked the research participant

if he or she wanted to add any further comment. I also asked them how they had experienced

the interview itself as a way to be guided during subsequent interactions.

As soon as getting back from field, I used to jot down the expressions of the

participants that I failed during interactions with them in the field. I used to code their remarks

when I felt difficult to note them down on the spot. I also used to reflect my field experience in the note and summarize them in the end.

Data Analysis & Interpretation

Both descriptive and analytical methods are used in presenting the collected data. Codification, classification and tabulation of the data were done and significant findings were analyzed with the help of own reflection and interpreted as well. Before proceeding further, I transcribed all the data that I generated from my participants. The transcribed data was edited with original record and the data was coded. The coded data was categorized to develop themes and to seek themes. The meaning thus obtained was finally interpreted with theories.

Figure 5   Data Analysis Steps
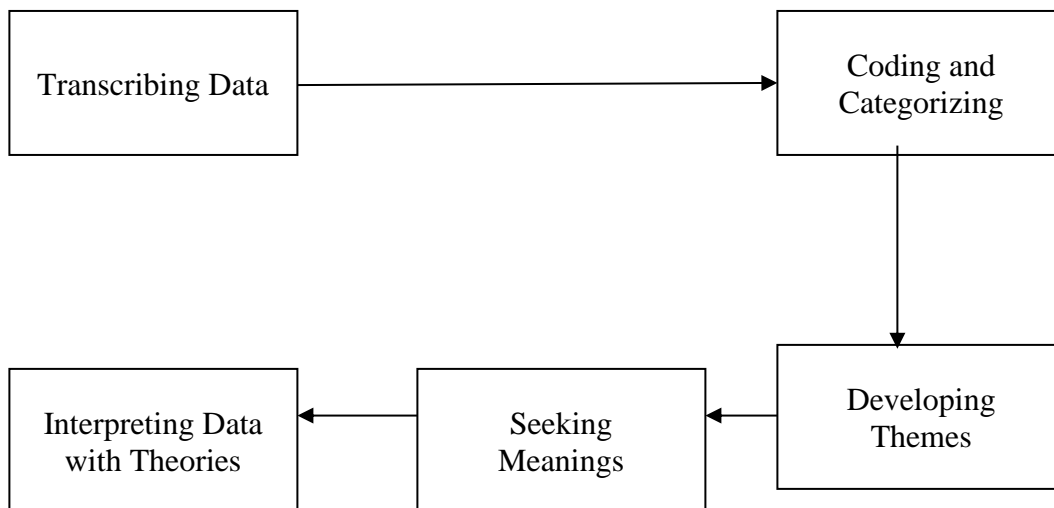
In course of data analysis, I followed Haggman-Laitila model of the practical aspects in overcoming the researcher's own views in data analysis in my phenomenological research (Häggman-Laitila, 1999, p. 20). My way-out based on the above model has been discussed as below.

a. I searched for answers to the questions that the generated data raised. My research questions were always linked to the data which was hidden in the text.

b. I wrote down the questions that my participants formulated while reading the text. My own view was revealed through my research participants presented questions.

c. I pointed out the differences between my participants' views as well as the areas of agreement and disagreement within them.

d. Re-examining the experiences by obtaining further material and using different ways of analysis freed me from the view adopted originally and enabled moving beyond that view towards a new and deeper understanding.

e. When new understanding emerged, the results of the study was presented in such a way that the reader can make sure that they are possible on the basis of the views expressed in the subjects. Direct quotations of interviews were an absolute requirement and thus direct quotations were presented.

Ethical Consideration

Some of the questions could make the respondents feel uneasy. To receive the answers, informal dialogue and discussion was held with the informants. Murphy and

Dingwill (2001 as cited in Flick, 2006, p. 46) speak of "ethical theory in this context, which they see linked to four issues:

a. Non-maleficence- researchers should avoid harming participants

b. Beneficence-research on human subjects should produce some positive and identifiable benefit rather than simply by carried out for its own sake.

c. Autonomy of self-determination-research participants' values and decisions should be respected.

d. Justice-all people should be treated equally (Murphy and Dingwill, 2001, p. 339 as cited in Flick, 2006, p. 46)

Based on the above model, I developed my way out in the context of ethical consideration. The following table summarizes how I followed the Murphy and Dingwill model for the ethical consideration.

Table 3   Ethical Consideration

SN	Murphy & Dingwill (2001) model on ethical consideration	Researcher's way out based on Model of Murphy & Dingwill (2001)
a.	Non-maleficence	I was very much conscious for not making the informants feel uneasy. Even for receiving the answers of those questions that could make informants feel inconvenience, informal dialogue and discussion were held.
b.	Beneficence	I had a belief that this research would have positive contributions in regard to uplift ethical practices in school.
c.	Autonomy of self-determination	Inform-consent was made with the participants and I agreed not to reveal the individuality of the participant by any means.

d.	Justice	I never showed prejudice and bias behavior to any group or even for those people who were in extreme unethical practices in school. I handled this issue with extreme care. In addition, while talking on caste, gender and ethnicity, I was extremely careful for not harming the sentiments of my research participants.

Validity Concern

Validity is the important aspect of research. If the research is not reliable and valid, it is worthless. The most important instrument in a qualitative research is the researcher, rather than the research tools (Cohen, Manion & Morrison, 2000, p. 106). Keeping this point in mind, as a researcher, I made the best efforts to maintain reliability and validity at every stage of this research. I took care on the validity and reliability right from developing the study. In order to determine the validity of the research process, I shared probing questions with the team of advisors in the School of Education, Kathmandu University. The constructive comments and suggestions of my research guides and instructors were taken of great value and incorporated in every step of research process.

Since the true instrument is not available, Creswell (2003) recommends for research proposal is "to identify and discuss one or more strategies available to check the accuracy of the findings (p. 196). Neuman (2006) has a similar opinion as "it is better to look at something from several angles than to look at in only one way" (p. 149).

Recent trends have shown the emergence of two quite different approaches to the validity question 'transactional' validity and 'transformational' validity since "neither approach is sufficient to meet the current needs of the field and it needs a recursive, process-oriented view of validity as an alternative framework" (Cho & Trent, 2006, p. 334). This

model presents a diagram in order to address validity based issue. Based on the above approach, I developed my way-out in order to get validity in my study. The table (as presented in Annex G) shows the concerns of validity based on Cho & Trent Model and my way-out based on the same model. The table is composed of three headings namely Issues of Validity Based on Cho & Trent Model, Concern of Validity and My Way-out. Out of which, Issues of Validity Based on Cho & Trent Model mentions the themes of validity check developed by Cho and Trent, Concern of Validity deals with the meaning of the themes and My Way-out deals how I have used the tool to meet the validity in my study.

Summary of the Chapter

This chapter detailed the data generation and analysis procedure that was used in this study. In the beginning of the chapter, I wrote how this journey of research was conceptualized. Then I explained my study area and the study tools and techniques that were used in my study. The chapter also explained data generation, analysis and ethical concerns adopted during my study. The chapter concluded with details about the validity check that was employed for the consistency of data and information.

CHAPTER IV

TEACHERS' ETHICS AS OUTLINED IN POLICY DOCUMENTS

Introduction

This chapter deals with various policies formulated for ethical code of conducts of teachers and head teachers. The policy documents of teacher ethics are of two types. In state level, state has formulated teacher ethics in the seventh amendments of the education Act. The ethical codes are also outlined in professional organizational level in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007. The document has been prepared by the regional and national level conference of stake holders that was organized by Social Dialogue Coordination Committee of Teacher Union, Nepal (TUN) and MOE. The detail analyses of the two documents are explained in the following subheadings: Teacher Ethics as Outlined in Accordance Education to Act 2002 and Teachers' Code of Conduct as Outlined by MOE and TUN.

Teacher Ethics as Outlined in Education Act, 2002

In the state level, the seventh amendments of the Education Act and the following education regulation have outlined the code of conduct for teachers. The codes are based on the general feelings that the teachers should be ideal persons so that he/ she can shape the thinking and character of his/ her pupils in positive way. The codes provide quite a clear message that teachers should perform for designed task. The provision 133 (1) states the list of guiding codes of teacher conducts that should be abided by teachers (GON, 2002, pp. 120-122). The teachers' codes that are outlined in this policy document are: to carry out prescribed tasks at the place where he/she is assigned; to be present in school regularly in

the prescribed time and sign on attendance register mentioning time of coming in and going out, and shall not be absent in school without getting prior permission for leave; not to influence or attempt to influence any body politically with the intention of fulfilling vested interest in connection to his/her service; not to publish any article in his/her real or nick name or give any information, statement or speech to communication media like press or radio or television or any other media jeopardizing the harmonious relation between Nepal Government and the people and the relation of Nepal with any foreign country

In addition, the other teachers' codes that are outlined in this policy document are to regard teaching and study as his/her main with the objective of making students good citizen; to encourage obedience, discipline, good faith, co-operation, morality, sympathy, patience and good conduct; not to spread feelings of hatred against any language, religion or amongst teachers or students; teacher working in a community school shall not work out side the school where he/she has been appointed without taking permission from Management Committee and District Education Officer, to work for bringing emotional unity in the country having raised national spirit through the medium of school or educational institution; not to hold demonstration Gherao, strike, lock-up, so as to undermining the sovereignty and integrity of the Nepal or disturbing public peace and security, foreign relation, public decency or resulting in contempt of court, or causing obstruction to any government authority or officer in performing his/her duties as provided by law.

These ethical codes remain under contractarian subject area. Contractarian ethics consists of legitimized through an agreement to which all members give their voluntary consent to be governed by certain laws (Robinson & Garratt, 2004, p. 73). The ethical codes,

such as prescribing tasks at the place where he/she is assigned; presenting in school regularly in the prescribed time and sign on attendance register mentioning time of coming in and going out, and not being absent in school without getting prior permission for leave, are no more than contractarian ethics since they are legitimized through social contracts. The fact has also been described through Conventionalism. Conventionalism claims that moral values are simply those values which we as a society have agreed to accept (Hinman, 1994, p. 73). The ethical codes that are developed in this context are also related to everyday morality practices of people.

Among these explanations, some ethical codes can be better explained through relational theory since it is often described as one of the most influential ways of understanding the moral lives. This theory links ethics with gender, ethnicity and cultural diversity. Reed (1979) has written about education and ethnicity, anticipated the increasing racial and ethnic diversity. In fact, the present ethical codes of the teachers link these issues in some context. The provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' is an example of relational ethics. However, the provision fails to cover the issues of third sex and certain inclusive issues which are often discussed in the present context of society.

The teacher codes discussed above also apply to head teachers. Education Regulation 2002 lists the rules and responsibilities of a head teacher in provision 94 (GON, 2002, p 88-92). The codes that are outlined are: to maintain academic environment, academic quality and discipline; to create an environment of mutual co-operation having coordinated with teachers, other employees, among teachers and other working staff, students and guardians, schools; to carryout necessary functions for maintaining discipline, good moral character,

politeness etc., to prepare programs for running class in the school in consultation with teachers, and supervise whether or not the classes have been run as per the program, to prepare programs for running class in the school in consultation with teachers, and supervise whether or not the classes have been run as per the program, to make or cause to make provision for sanitary and other extra curricular activities in the school; to operate administrative functions of the school; to admit students in school and cause to conduct examination; to give transference and other certificates to the students; to keep records of significant works and activities of the school.

In fact, these ethical codes are nothing more than conventional duties of head teachers. In addition, there are other codes of conduct of head teachers. The codes are: to recover losses incurred to school property from salary if any teacher causes such loss knowingly or negligently; to take departmental actions including dismissal from the service on the recommendation of the Management Committee, against any teacher or employee appointed on the school on its own resources who do not perform their official duties, to maintain records of the punishment given to teachers and other employees and to show such records to District Education Officer and Supervisor when they want to see, to submit reports relating conduct, behavior and work performance of teachers and other employees to District Education Office and Management Committee; to make recommendation to Management Committee and District Education Office for reward and punishment to teachers; to hold teachers meeting at least once a month, have discussion on the school related subjects and to maintain record of such meeting and discussions; to submit salary reports of the teachers and other employees appointed on own resources of the school to the Management Committee for endorsement; to restrain any mischievous activity in the

premises of school and hostel; to prepare annual programs of the school and to implement it having got it approved by the Management Committee.

In addition to the above, there are other codes of conduct of head teachers too. The codes are to prepare monthly, half yearly and annual programs relating to teaching and learning activities in the school and to implement such programs; to send teachers to District Education Office for training having got it approved by Management Committee; to expel any student violating discipline from the school; to implement the curriculum and textbooks prescribed by Nepal Government in the school; to spend budget according to direction and powers entrusted to him/her and to maintain or cause to maintain accounts of income and expenditure; to conduct or cause to conduct periodical examinations to be held in school in regular, fair and well-regulated manner; if more than fifteen percent of students fail in any subject taught by any teacher for a consecutive period of three years or if any teacher commits any act with negligence or against discipline, to suspend the grade of such teacher for a period of two years; to take or cause to take classes in the school daily as prescribed by the Ministry; to send salary report of the teachers working in the school under the posts approved by His Majesty's Government to District Education Office for approval; to prescribe functions and duties of the teachers and other employees working under him/her; to abide or cause to abide by the directives given by Management Committee and the District Education Office; to send details and statistics relating to academic progress of the school having it certified by the inspector in the format and within the time prescribed by the Ministry; to fill in the work performance evaluation forms of teachers appointed on the school's own resources and to submit them to the Management Committee.

These all ethical codes of teachers and head teachers in policy documents mostly focus the day to day task that are practiced though a long past. In contrast, the ethical codes are often developed in the course of interaction that should be implemented. "Jurgen Habermas believes that moral values gain their legitimacy through some kind of social contract, but one which involves dialogue" (Hinman, 1994, p. 74). In this context, I did not find any policy provision to include those ethical codes that are often developed through interaction. In addition, Alasdair MacIntyre (b. 1929) suggested that "ethics should concentrate less on individuals and their private moral decisions and more on the community and its moral health and welfare" (Robinson & Garratt, 2004, p. 128). In this context, the ethical codes of conduct need to focus the context and situation of the community. The present policy documents have not talked anything on local context and situation of community but try to impose the same ethical code throughout country. The meaning of the ethical code within sophisticated teaching community of Kathmandu may differ from that of remote village of Dolpa. The provisions of Education Rule do not cover this meaning of local ethical codes.

While studying these ethical codes, it is not difficult to get a meaning that the focus of the ethical codes are developed by the state and have given less preference to the relational aspects of the teachers and head teachers. The provision 'not to hold demonstration Gherao, strike, lock-up…. causing obstruction to any government authority or officer in performing his/her duties as provided by law' shows that the focus of the ethical codes are to impose state authority.

Teachers' Code of Conduct as Outlined by MOE and TUN

As explained earlier, the policy documents of teacher code of conducts are of two types. In state level, state has formulated the details ethical codes of teachers in the seventh amendments of the Education Act. The ethical codes are also outlined in professional organizational level in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007. The document has been prepared by the regional and national level conference of stake holders that was organized MOE and TUN Social Dialogue Coordination Committee. "The codes are developed after five regional level stakeholders conferences with representation from all 75 districts. There were 395 participants of senior officers of MOE, DEOs, representation of political parties, students, civil society, TUN, NGO officials" (MOE & TUN SDCC, 2007, p. 17).

The above document is more detail to describe various commitments of the teachers. In accordance of the codes of conduct as outlined in the document, teachers' ethical code of conduct has been divided into eight categories: commitment towards profession, commitment to teaching learning, commitment towards schools, commitment towards SMC, commitments towards parents, commitment towards teacher union and commitment towards social justice. In order to explain them well, I has merged them in four categories as follows.

Commitment towards profession. In the category of commitment towards profession, the document has described the codes the detail codes of the teachers regarding

their profession. The codes that are explained within this category are: teachers shall keep themselves well informed and equipped with updated knowledge and skills, involved in small researches, studies, trainings and abreast to the multicultural contexts and abide with the following in order to ensuring professional commitment and responsive to stakeholders' concerns, keep entirely dedicated and faithful towards the concerns, development and good for their profession; gear continuous efforts towards professional efficiency, dedication, regularity and responsiveness; strive continuously to enhancing professional status and morals of teachers; secure support of entire profession and education efforts towards democracy, human right and social justice.

Each teacher has to undertake demonstration lesson once a week with provision to integrity; strive to political, social, economic, and cultural promotion and development of the nation by ensuring relevant and quality education to all; secure entire stakeholders' individual as well as collective effort, influence and capacity for enhancing educational and professional development; be critical as well as creative in the use of relevant knowledge, information and their promotion while representing professional communities and groups; establish culture of transforming teaching and subject matters of teaching relevant to multicultural contest and documenting knowledge, skill and experiences, engage in continue dialogue, interaction, research and study with students, teachers and parents for establishing effective methodology to securing mutual benefit from the knowledge, information and skills learnt; discharge entire professional, class as well as educational roles in accepted and responsive manner; involving in training and sharing knowledge and skills acquired with fellow teachers in view to promoting professional status.

This view of teachers' code should concentrate less on individuals and their private moral decisions and more on teaching community and its moral health and welfare. "New Aristotelians, like MacIntyre , suggest that ethics should be concentrating more on the people we should be, rather than the things we do. This kind of moral philosophy is usually known as virtue theory" (Robinson & Garratt, 2004, p. 128). The virtue theorist describes various virtue of an individual. "Robert Solomon provides almost thirty in total: honesty, loyalty, sincerity, courage, reliability, trustworthiness, benevolence, sensitivity, helpfulness, cooperativeness, civility, decency, modesty, openness, cheerfulness, amiability, tolerance, reasonableness, tactfulness, wittiness, gracefulness, liveliness, magnanimity, persistence, prudence, resourcefulness, cool-headedness, warmth, hospitality. Many of these virtues are related to Aristotle's original list" (Bowden, 2005, p. 8). In fact, these provisions of the documents were the virtues of the teachers.

Commitment to teaching learning and school. The commitment of the teacher learning is another category that is described in Teachers' Code as outlined by TUN and MOE. The document states "Teachers shall abide with the following along with keeping involved in preparing time relevant educational plans, learn and help others to learn, utilizing available circumstances and practice in teaching-learning in consideration with the knowledge, skills and experiences of students and their parents in order to expressing commitments for teaching learning" (p. 5).

The document lists the codes for the teaching learning as: prepare, implement, coordinate, supervise and manage instructional plan considering student centered approach to learning and curricular anticipations to subject matter; undertake continuous educational as well as social monitoring, supervision and evolution of students' progress and proficiency in

learning; devise and implement group activities, social and community works with a view to fostering students' socialization, inclusiveness and collective personality; provide effective social response to student diversity through teaching learning; integrate teaching subject with Information Technology and incorporate it in teaching learning, classroom management and documentations of students' progress as well as teachers' own professional development; develop capacity and efficiency to make clear presentations, verbal as ell as written, in questions of teachers own profession and educational responsibilities in public discussions, interactions, seminars, as well as medias; observe teaching practices of fellow teachers and exchanging feedback in order to upgrading teaching skills; refrain from influencing teaching learning on the basis of political belief; pay attention to making the classroom attractive, conducive and accessible for all; collect varieties of instructional material in the classroom and make their best use in the classroom practices.

In addition, the document has also listed teacher's commitment towards school as: cooperate to protect and promote schools assets of all kinds; refrain from indulging in any kind of affairs damaging to the reputation of schools; help declaring schools office a peace zone and contribute to maintain it; contribute to inculcating cordial relationships among teachers and the local communities; launch school activities in coordination with stakeholders and other organization; encourage involving stakeholders of education during the preparation of school improvement plans.

These codes can be better explained with contractarian theory of ethics. As explained by Rawls, utilitarian account of justice is not able to take the differences among individuals, or the unique moral value of each individual, seriously. Therefore, "any moral claim must be reasonably acceptable to a group of free and equal individuals deliberating on the basis of

certain norms of reason and open discourse. Respect for the freedom and equal moral worth of each individual may be expressed in a slightly different way by an enumeration of fundamental political, social, and human rights that are shared by all persons; not on the basis of the (good) consequences of recognizing those rights, but on the basis of their intrinsic value and rightness" (Jennings, 2003, 168). This might be the reasons why these contractarian claimed were put in the policy document.

     Commitments towards students, coworkers, parents, SMC and own union. The policy document that is outlined by MOE and TUN clearly speaks on teachers' commitments towards students. The provisions are: teachers should demonstrate dedication and respect to the provision of child right as reflected in the UN Convention and Endeavor to facilitate the children to benefit from the provisions and express their own adherence in areas of their work; teachers should acknowledge individual specialties and specific as well as separate needs of their children, potentialities and capacity development to the fullest extent; teachers should respecting good and welfare of students in or respect protect children against corporal as well as mental punishment and other forms of misbehaviors; teachers should demonstrate high level of respect, affection and sympathy of all children; teachers should refrain from disclosing student related specific information to anybody except students' parents and teachers

     In addition, teachers should keep alert in respect to distorting, inflating and aggregating information on students giving rise to any kind of misunderstanding; they should keep detached from cheap and loose comments in respect to lacking, family background and socio-economic background of students; they should identify and reinforce strength and positive aspect inherent in students, adopt culture of easy acceptance of own

weakness and realization of mistakes; they should identify each child's learning achievement and provide remedial treatment as and when necessary; they should not take any intoxicating things, disclose bad habits and associations with ill elements; they should not recognize potentialities and weakness of students and encourage and provide encouragement for their development.

The policy document also explains the commitment of teachers towards colleagues and coworkers as: keep refrain from denouncing unnecessarily criticizing and indulge in harming fellow workers during professional as well as union activities; refrain from threatening and strength show up against fellow teachers and help protecting them against psychological, physical as well as sexual exploitation; coordinate relation in such a way that associated political faith of any one is not affecting professional as well as personal relationship and human rights of others is well protected; encourage mutual collaboration in educational activities including planning, implementing and evaluating.

Teachers are also expected to commit towards SMC. The provisions in the document are acknowledge and respect the legal as well as managerial roles and responsibilities of persons involved in school managing committees and furnish continuous cooperation in implementing the understanding and agreements reach between teacher and the committee; abide with decisions and suggestions of school managing committee. Similarly, raise questions on individuals as well as collective basis, express disagreement, build public opinions, and develop organized pressure including legal and administrative actions against such decisions in accept procedures in case the decisions happened to go against professionalism, interests and securities of teaching profession; prepare and maintain environment in which the provision of Education Act and Regulations are observed.

The policy document has also a provision on commitments towards parents. The provisions are: provide information to concerned parents or guardians relating their children's achievement status adhering their rights to aspire and know about educational, emotional and psychological progress of their children; Initiate continuous decisions, interactions and dialogues with concerned parents relating to psychological, emotional and educational progress; adhering parents concerns and responsibilities and considering teachers professional ethics provide suggestions to the concerned parents in regard to their children; endeavor to established and encouraged roles of parents and guardians as an important and compulsory elements of teaching progress; be alert in maintaining neutral behavior with students in respect to political, social, cultural and other backgrounds of their parents; establish culture of regular meeting with parents and sending their children's progress report.

The document of TUN and MOE has also explained about teachers' commitment towards teacher union. The provisions are: draw attention of teacher unions towards the interests and concerns of overall teaching communities, keep union members always alert towards this end and build effective pressure if felt necessarily; provide continuous support and cooperation to the union in respect to achieving its objectives; keep union membership always intact and updated and extends all kind of supports and assistance for strengthening the union organizationally, morally and financially; demonstrate commitment towards teachers union, work for it in different capacities and respect result and associated mandates of election; build participation in all programs and activities of teacher union; expressing full dedication towards union perception and represent them in social activities.

One of the most influential ways of understanding of the above concept has been in terms of relationships. Gilligan presents a view of ethics; one she finds is predominately among women, in which the moral life is essentially about caring and relationships. This theory links ethics with gender, ethnicity and cultural diversity. Reed (1979, as cited in Greenfield, 2004, p. 178) has implored school administrators and teachers to change their attitudes and behaviors toward ethnic minority students and their parents: "The entire staff (from building principal to custodian) of all schools (from kindergarten through the university) should develop an understanding of, and an appreciation and a respect for, all students, regardless of ethnicity and socioeconomic circumstances." (Reed, 1979, p. 146 as cited in Greenfield, 2004, p. 178). It is necessary to show the feeling of respect and a sense of responsibility to each stakeholders of the school. There are many core elements of relational ethics. "The core elements of relational ethics are identified as engagement, mutual respect, embodied knowledge, and attention to an interdependent environment. These elements are informed by the concepts of interdependency, relational personhood, authentic dialogue, and the importance of community"(Austin, 2006, p. 136). Most of these elements can be seen in the document as explained above. The provisions of commitment towards the professional organization can be explained in terms of devotion of teachers towards their professional organization.

Commitment towards social justice and environmental protection. Teachers are also expected to show a commitment towards social justice and environmental protection. These provisions are listed in the policy documents. The provisions of social justice are: building public opinion against social discrimination like caste, untouchables and gender including regional disparities and contribute organizing and launching social campaigns

abolishing such disparities; initiate interaction against caste discrimination within and outside classrooms; invite guest speakers to deliver talk program on caste discrimination and social justice; organize special education program targeting students with different abilities (students with disabilities); coordinate and collaborate organizing program for women empowerment.

The hidden notion behind these provisions can be explained through communicative theory. Jurgen Habermas believes that "moral values gain their legitimacy through some kind of social contract, but one which involves dialogue" (Hinman, 1994, p. 74). During the interaction, knowledge is developed. The idea of guest speakers and guest lectures on the issues caste and gender issue are very much helpful to generate new knowledge on them in order to avoid those ill practices of society.

In addition, the document has also a provision of commitment of teachers towards natural, environmental protection and sustainable development. The provisions are: express behavioral as well as ideological respect and dedication towards the values and notions of natural as well as environmental conservation; be active in areas of natural and environmental conservation and extend co-operation and collaboration in implementing "Johannesburg Plan of Action" and education for sustainable development and social mobilization activities for increased awareness; building effective participation in democratic, scientific, moral and behavioral, public decision and programs relating to sustainable development at all levels etc. As the teachers are the exemplifiers of a society, their commitment towards environmental protection and sustainable development pave a path for their community.

Summary

The policy documents of teacher ethics are of two types. In state level, state has formulated teacher ethics in the seventh amendments of the education Act and its Educational Regulation. The ethical codes are also outlined in professional organizational level in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007. The document has been prepared by the regional and national level conference of stake holders that is organized by Social Dialogue Coordination Committee of Teacher Union, Nepal (TUN) and the MOE. Among these two documents, the later describes much on every aspect of ethics of teachers. The focus of the earlier document is to impose state level authority and later is to emphasize on professional organization. However, both of these documents try to impose the same ethical codes throughout the country and fail to cover local meaning of ethics.

CHAPTER V

ETHICS OF THE TEACHERS

Introduction

In the previous chapter, I explained the analysis on the policies related to teacher

ethics. This chapter mainly focuses on a detailed analysis of the perceptions and experiences

of my research participants on teacher ethics. In the earlier section of the chapter, I have

begun by drawing the picture of my field milieu and research participants. Although teacher

ethics within the school setting is related to three parties, namely, the students, the head

teacher and teacher themselves, I have based my discussion on the experiences of the teachers

and head teachers of two secondary schools. However, I was quite sure that main concerned

persons of the teacher ethics were students and thus I conducted two focus group discussions

with the students of each school.

I did not consider the guardians and SMC members as the main parts of the school

activities within school hour; however, their idea directly and indirectly influences the school

activities. Keeping this thing in mind, I discussed with a SMC president. In accordance to

present provision of Education rule, SMC president has key role to play. Using the accounts

and perspectives as expressed during those interactions, I have delineated some primary

themes related to the experience from a phenomenological analysis of the transcribed

interviews. This process helped me to present my data through the revelation of some

textures of the experience. Before taking into account of themes that were generated in the

process of getting answer of the research question 'what are the ethics of teachers as

perceived by students, head teachers and teachers themselves?', I would like to present my research milieu.

Field Milieu and Research Participants

As explained earlier, I have selected two schools for the study. The two schools are: Pashupati Secondary School and Lali Gurans Secondary School. Some of the information of the school had to be altered slightly for the sake of maintaining coherence and in order to protect identities. The real names of the schools and my research participants were changed for the same reason. Out of these two schools, Lali Gurans Secondary School in city area and Pashupati Secondary School were located around 12 kilometers from Dhulikhel, Kabhre. Let me introduce my research milleu of city area i.e. Lali Gurans Scondary School and my research participants of the school.

As I was quite familiar to both research milieus in the course of my earlier research work of Kathmandu University, I had no difficulty to reach to the field. However, before going to school, I called the head teachers to inform my arrival of the school. When I reached to Lali Gurans Secondary School, I found head teacher of the same school was discussing with fellow teachers in the office room. As soon as I reached, I introduced myself. Although it was my second meeting with him and I had already informed about my visit, he did not recognize me at first. After my introduction, he seemed quite happy and welcomed me. I set the days and time for the discussion with him.

Then I began to find other participants of my study for intense interview for entire period of my study. During my study, I got an opportunity to talk with a female teacher named Hari Maya Shrestha, Subhadra Shrestha and Usha Kiran Manandhar of Lali Gurans School. Among them, Usha was quite younger. She did inter-caste marriage and had many

things to share for the relational ethics. My other research participant Subhadra had been

teaching economics and account for 21 year. Among the male teachers, Raju Shrestha was

born in 1945 and had been in teaching profession in the school for the last four decades.

Initially he was appointed as the lower secondary teacher in a proposed secondary school.

Later, he was offered as a science teacher in Lali Gurans School. He became permanent in

1980. I also talked with Hari Sharan Thapa, a ten 10 year experience teacher who was quite

confident to express his view.

　　　　With the view that the idea of the students on teacher ethics could be worthwhile, I got

the help of my research participants (teachers) to select the participants from the students

group for a focus group discussion. The participants from the students' side were Nishant

Adhikari, Nawa Krishna Shrestha, Seeta Nepali, Karishana Manandhar and Seelu Giri. I tried

to make the group inclusive as three of them were girls and two were from Dalit groups. As

soon as they stayed together, I made a discussion to set the rules of FGD. The rules were also

set, however, I must accept that the set rules were not implemented to some extent and in

order to get the real view of response, I also could not remain in strict norms.

　　　　I also got an opportunity to talk with SMC president of the same school. He is Nawa

Nanda Baidhya, a business person of the town. During the discussion with head teacher, I

could sense that he did not like to visit much in the school. Mr. Baidhya also revealed that

because of his business, it was difficult for him to manage the time for the school.

　　　　After the study in Lali Gurans for six days, I went to Pashupati Secondary School

which was around 12 kilometer from the city. As there was in Lali Gurans School, I called the

head teacher before my visit. As soon as I reached to the school, the Head teacher named

Govinda Sharma warmly welcomed me and took me in his office. He was appointed in

temporary contract but had been working for 10 year. I discussed with him to arrange the interview with teachers and students of the school. As I was quite conscious about the regular class hours, it was quite hard for me to arrange discussion for the research participants. However, the co-operation of the Head teacher and the teachers of the school helped me to arrange all interviews and FGD without much difficulty.

Within the period of my study in Pashupati School, I got an opportunity to discuss with Nirtara Kharel, a three year experience female teacher and Ramesh Hari Acharya, a 19 year experience male teacher together. During the discussion, I came to know that Nirtara was quite serious about her family. She revealed that she could not stay relatively for a long time in school because of her family. Despite of her propensity to work for the long time in school, she can not perform it because her father- in- law and other family members expect her to arrive home soon. Another research participant named Kunesh Kumar Acharya was quite talkative and used to provide adequate explanation. Among all these research participants, Binod Nath Pathak was the oldest one. He was about to get retirement from his service. During discussion, I sensed his tiredness of long service.

Since I was interested to accumulate the information from the students, I sought help from teachers to select students' participants in the focus group discussion. Dinesh Neupane, Rinod Bishwakarma, Minuska Danuwar, Urunsha Danuwar and Sradha Ghimire were as the students' participants. As the family name suggests, I tried to make the group inclusive. As soon as they stayed together for the FGD, I set the rules for the discussion. The discussion was remarkable to me since the students revealed their confidential information.

I was keen to prolong the conversations with them which would allow me to capture glimpses of their perceptions. Moreover, when I asked my research participants to recount

their experiences, I did not suggest them to limit their expression to the particular case and context. Thus, they were left quite liberal and free to explain their entire experiences related to ethical practices in school. As a result, there were many variations in their descriptions of the experience and in the contextual circumstances which helped me to generate the ideas to enrich the study. Most of the experiences revealed by the students' participants focused common theme which were worthy of satisfying the requirement of the research questions. The primary and most fundamental themes appeared through discussion with the participants in the school were identified, analyzed and are presented as below. The themes that were identified are: teachers as a follower of age long practices, teacher as the follower of contract, teachers as a follower of diversity-based ethics, teachers as a follower of dialogue-based ethics, teachers as the follower of context based ethics, teachers as motivator and teachers as exemplifier. These themes are described as follows.

Teacher as the Follower of Age-Long Practices

There are some set of age-long norms that are agreed and practiced in every society of the world. Teachers are expected to follow these rules of the society. Shiva Manandhar, head teacher of the Lali Gurans states that we should respect norms and values that are worthwhile for a place where we are working. He further adds that we should appreciate those norms from the past although they do not have direct benefits to the students.

Some of research participants argue that it is hard for us to give up what we have learnt from our old generations and from our traditions. In this connection, Hari Sharan Thapa, a teacher of Lali Gurans School states, "Although I know new methods and technology, I use the same method and technology which I learnt from my teachers. It is really hard to forget what we have practiced in our life." Therefore, the traditions often guide

the behaviors and practices of the teachers too and to be an ethical teacher, these ideas are to be practiced. However, some of my research participants state that these agreed-practices should not be practiced in all aspect of life. Students want more than the existing conventional practices from the teachers. Seeta Nepali, a student of Lali Gurans School hold:

> We may find many superstitious beliefs in our society. Teachers know these beliefs and their effects in the society. Teachers must inform negative aspect of these superstitious beliefs to their students. Students spread such ideas of the teachers in their locality too. People follow the advice of the teachers even they think the advices are wrong. The people would be very glad to believe and practice such ideas of the teachers.

> Some research participant spoke against the practice of the teachers who delivered their presentation from the place of the students who were ranked as intelligent in class. The opinion was also against the practice from the long period of time. She explained, "Teachers stand in front those students securing the first and second position. Teachers' answers are also different in terms of students' individual capability. Teachers always provide detail information to the talented and competent and ignore to the rest". In contrast, there is still argument that one should not commit against the norms and values that are believed 'right' from the long period of time. They might have some significance for a society. Teachers need to analyze those practices which are benefited for a society.

Teacher as the Follower of Contract

When we talk on the teachers' ethics, teachers should show particular behaviors in accordance to their contract to the government and society as well. The contract may include their norms, values, beliefs and some aspects of practices within their profession. Subhadra Shrestha, a teacher of Lali Gurnas School believes that an ethical teacher should be honest in classroom activities, to fulfill own duty, to be punctual, to involve in job activities, to check homework, to facilitate learning of students etc. Raju Shrestha, a teacher of the same school state that an ethical teacher should have certain ethics to follow. The ethics are entering classroom in time, teaching students by maintaining discipline, giving students impressive ideas. He also advises to attend school in time and to leave school compound after final bell rings. The idea is further supported by Dinesh Neupane, student of Pashupati School. He holds:

> Teachers must maintain professional code of conducts. They should arrive to school at 10 AM and ought to be fully devoted to their profession in school. They should not carry the issues of their community while teaching in school and should not leave the school before 4 PM.

However, there is still controversy that whether a teacher should work full time in the school or not. Is it ethical to go outside during lunch time or any leisure period? Shiva Manandhar, head teacher of Lali Gurans School explains:

> A teacher should remain at school from ten to four, does not mean that teachers even do not get the time of lunch. It is not necessary that teachers should discuss with parents to manage the lunch hour. However, it is necessary to develop an option/ rule

to look after the students during that lunch hour. The ethics of the teachers includes taking care of the students even they are outside from the classroom.

In addition, taking tuition class is another controversy when the issue of teachers' ethics is considered. It is often believed that taking tuition class does not come under the meaning of ethics. However, Seeta Nepali, a student of Lali Gurans school believes that some students cannot learn fast as others. Their capacity of learning/ thinking is quite poor. When teachers take tuition classes for them, we cannot blame it as unethical practices of the teachers. However, Karishana Manandhar, a student from the same school identifies another side of taking tuition class. She believes that one should not ignore the reality that it is better to treat the patients in hospitals rather than inviting in private clinics. In the same way, teachers should teach their students when they are in school.

There is another controversy whether teachers ought to involve in other professions in addition to their profession of teaching or not. Many arguments are observed in the issue. Among them, Raju Shrestha, teacher of Lali Gurans school argues that it is not good to involve in teaching and other activities outside the school. If we hamper the school activities where we work, we may personally raise our economic status but it has negative effects on the learning process of the students. In this connection, Nawa Nanda Baidhya, SMC president of Lali Gurans School stated

> Teachers ought not to give much priority to the jobs of outside from school. For example, the acts of teachers of doing their own business without caring their profession of teaching, the acts of female teachers of weaving by leaving their teaching learning activities, the acts of male teachers of playing chess within school

hours and the acts of teachers of caring the students much in tuition classes rather in school hours can not be regarded as the teacher ethics.

All the perceptions reveal that teachers need to perform all the assigned tasks in time. In some cases, teachers do not complete the tasks or do not complete within time limit. The behaviors of the teachers in which they ignore timely completion of their jobs might influence students as well as parents for many ways.

Teacher as the Follower of Diversity-Based Care

Moral life is related to caring and relationships and teachers are expected to care all groups of people in society. In this connection, Hari Sharan Thapa, a teacher of Lali Gurans believes that morality is more related/ linked in the issues of race, sex, complexion, classes etc. Subhadra Shrestha**,** a teacher of Lali Gurans also has similar opinion as discrimination does not go out from religion, gender, language, culture and ethnicity. If any teacher thinks on the basis of these issues, believes on them or discriminate by these issues, s/ he will be surely immoral. All teachers have a similar version that, in the present context of society, the feeling of untouchability and discrimination should not get entered in class. If it is disclosed even by parents, students and teachers should strongly oppose it. However, teachers do feel that there are some discrimination practices. Hari Sharan Thapa, a teacher of Lali Gurans has heard in the news channel that those teachers do not drink water touched by Dalit students. Those students are even forbidden to visit public tap.

Shiva Manandhar, head teacher of Lali Gurans observes similar experiences. He holds a view that:

There are very few incidents of discrimination in the present context.

In my experience, I have experienced some issues of discrimination on the basis of touchability and untouchability particularly in some social gatherings like picnic. Unlike the explanation of the teachers, students have observed the discrimination by the teachers. Seelu Giri, a student of Lali Gurans observes that teachers often say they never practice discrimination but show a sense of such discrimination. Teachers have caste based discrimination in their mind and they ignore some students of lower caste. Nawa Nanda Baidhya, SMC president of Lali Gurans School have similar experience. He holds:

> I remember my childhood when Dalits were seen differently. This practice is still in effect in some extent. Dalits are taken differently since they live in slum and are mostly poor. We cannot see the food what Dalit students take but we can see the clothes what those students wear. Even Dalit students who are in dress are discriminated for not being their dress tidy.

Likewise, Seelu Giri, a student of Lali Gurans observes that teachers often give attention to the talent students and ignore those who do not learn fast. But a teacher should not keep the biased attitude to the later-learner students. Teachers should not be far from those students who do not keep good relations with them or who have their family tussle or who don't attend the classes regularly etc. By keeping all the things in mind, teachers should not give less mark to the students than what they deserve. It is immoral if a teacher should not understand the ground reality. In fact, a teacher should avoid such attitudes of being bias.

Teachers should respect multicultural system. Right and wrong should be decided on the basis of actual performance of the students. The evaluation of the students shouldn't be done on the basis of individual or social view. The prejudice based on race, physical and cultural matter should be avoided from the every aspect of lives of the teachers.

Teacher as the Follower of Dialogue-Based Ethics

Some values are developed through dialogue. When there is direct or symbolic interaction among individuals, some set norms are developed and teachers are expected to follow those norms. In the context of the school too, my research participants state that it is better to organize meetings at school to discuss on teachers' code of conduct. The discussion gives an idea to the teachers on professional code of conducts. Govinda Timilsina, head teacher of Pashupati School often organizes such meetings to frame code of conducts. Subhadra Shrestha, a teacher of Lali Gurans has a belief that when teachers, students and parents stay together to develop ethical guidelines, it may contribute for the betterment of school environment. This will enhance the study of students too. Similar idea is proposed by Hari Sharan Thapa, a teacher of Lali Gurnas School.

> All rules and regulations that are formed by the head teacher may not be correct. To formulate rules, there must be staff meeting and we should invite the views of the parents. In this way, after preparing and following the internal policy, the performance would be better.

Time is changeable and the improvement is necessary in every aspect of life. When all stakeholders stay together to develop new rules and regulations and to revisit earlier rules, it can contribute for the development of school. Usha Maya Tuladhar, a teacher of Lali Gurans thinks that it is very easy to decide through brain storming.

Seeta Nepali, a student of Lali Gurans emphasizes the representation of all stakeholders including student in the process of this dialogue. If teachers, parents, management committee members, teachers' union, student representative stay together to

develop the ethical codes of the teachers, it helps to develop ethics of the teachers. Those teachers who do not care the rules at present are also obliged to follow the ethical codes by then. In addition, it will develop their (teachers) own feeling of ownership when all come together and reach to common agreement.

Teacher as the Follower of Context-Based Ethics

Teachers are expected to behave in accordance to context and situation of a society. In this connection, Minuska Danuwar, a student of the Pashupati School stated that teachers should behave to their students according to the condition/ situation of the community. Usha Maya Tuladhar, a teacher of Lali Gurans School also argued that some rules, worthwhile for a place might not be needed in some other places. She added that code of conduct varies from society to society. However, teachers should follow the particular norms of the community.

When asked my research participants to provide the particular example of context based ethics, Sradha Ghimire, a student of Pashupati School stated:

It might be ethical that teachers drink alcohol in a restaurant nearby school in city area. However, teachers should not drink alcohol in the context of my village. My parents do not think those students teach me right things. If such many incidences come in practices, my parents might ignore to send me in school.

In this connection, some of my research participants stated that such ethical/ unethical practices of the society are changeable in nature. Hari Sharan Thapa, a teacher of Lali Gurnas School revealed:

I used to hear several cases of discrimination in the name of race, caste and creed in the past. Such discriminations were under morality in the past but now it is not considered so. It is not a typical example of Nepal too. In some European countries,

the black people/ children were dominated and didn't get opportunity to study, it was

there under morality in the past but now it is not considered morality. Therefore, the

conclusion on morality and immorality should not be based on certain time and

situation of the particular school.

Subhadra Shrestha, a teacher of Lali Gurans School, provided another example how ethics are

changeable in Nepalese context. She also stated that teachers should continuously work for

the change of those unethical practices. She holds:

Why to talk about others even myself felt uncomfortable when I was in picnic with

Dalit students few years before, particularly when they served food to us. But the

situation is being changed nowadays. Discrimination and untouchability are developed

when there is lack of awareness and education. When people are well educated, the

situation gets improved. We can observe a change in the situation if we compare with

past….Teachers should themselves aware at first….

The above example explains that "ethics should be concentrating more on the people

whom we should behave, rather than the things we do" (Bowden, 2005, p. 8). This kind of

moral philosophy is usually known as virtue theory. The virtue theorist describes "various

virtue of an individual honesty, loyalty, sincerity, courage, reliability, trustworthiness,

benevolence, sensitivity, helpfulness, cooperativeness, civility, decency, modesty, openness,

cheerfulness, amiability, tolerance, reasonableness, tactfulness, wittiness, gracefulness,

liveliness, magnanimity, persistence, prudence, resourcefulness, cool-headedness, warmth,

hospitality" (Bowden, 2005, p. 8). In this connection, all of my research participants stated

that a teacher should be full of virtues which are fit in the every context and situation. Sradha

Ghimire, a student of Pashupati School identifies some virtues of the teachers as 'not to talk

with students in loud voice', to teach good things to the students, do not perform such jobs that affect to the mentality of the students, and do not make big issue for the minor fault of the students, to be honest and friendly.

Teacher as the Motivator

In accordance to overall perception of the teachers, head teachers and students, the question of morality is connected to teacher ethics. Those who follow morality are the ethical teachers. Being an ethical teacher, one needs to concentrate on the profession of teaching so that s/he can motivate the students. Those teachers should even share their experiences outside of their work-setting and thus the teachers should behave well to their students even they find their students outside form the school compound. Students are happy to learn from those teachers and thus teaching learning activities become effective. In this context, an ethical teacher should be very friendly to the students. They should love and care the students. They should not teach by fear and they should motivate the students to learn. In fact, these ethical teachers should motivate the students by their activities. Therefore, motivation is believed as an important characteristics of an ethical teacher. Nawa Krishna Shrestha, a student of Lali Gurans sensed the similar idea. He stated, "Teacher is that person who plays vital role to build up the future of a student. A teacher is responsible for the career of a student and students should feel easy with the teachers. Therefore, it would be better if teachers motivated us in study so that we enjoy our learning activities." Nawa Krishna further highlighted the importance of learning pedagogy to motivate students. "If the teachers teach the students well, students get motivated towards their study and if the teachers do not teach well, students do not like to study."

The importance of motivation for an ethical teacher is also highlighted by teachers themselves. An ethical teacher must consult with his/ her fellow teachers to know the background of students. If a teacher knows the family and social background of the students, the way of teaching of the teachers might be enhanced and this helps to boost the teaching learning activities. This phenomenon is expressed by Raju Shrestha**,** a teacher of Lali Gurans School. He said:

> Teachers should know the background of the students and they must know the parents too. It would be better if teachers inform to the parents about the progress and the attention of students towards their study. This process helps to enhance parents-teachers relationships. If there is a good relationship between teachers and parents, parents may ask the teachers about the study of their children. It influences the motivation of students towards their study.

Therefore, even though a teacher is regular, punctual and attends the classes regularly, in some cases, s/ he may fails to develop interest to the students. We cannot say them ethical unless s/ he arises the interest of the students in their study.

Teacher as the Exemplifier

There has always been widespread acceptance that education is essential to the continuation of an orderly society. Through the processes associated with schooling, students acquire knowledge about their world and expectations concerning their attitudes from the teachers. Therefore, teachers are expected to socialize students in certain ways and are believed as the exemplars to shape the knowledge and attitudes of the students. In this connection, all of my participants of the study stated that a teacher should be the role model in

every aspect of his/ her life. The best example of the role model was expressed by Govinda Timilsina, head teacher of Pashupati School.

> If teachers speak politely to their students, the students also perform the same act in
> their home. For example, if the teacher addresses students as you (*timi*), he follows the
> same way of addressing to the others in home. The way of speech, hair style,
> activities, personality and behavior of the teachers directly affect the students for many
> ways.

All of my research participants stated that teachers are open to make scrutiny in both professional and private lives of the students. In the school setting, teachers are expected to demonstrate sound professional knowledge and pedagogical skills. They also are expected to exhibit character traits adequate to justify parents' and professional colleagues' trust to them. In their private lives, too, teachers are expected to adhere to appropriate moral values that make them, in the eyes of the community, fit and proper persons to teach children. Seeta Nepali, a student of Lali Gurans School says:

> Teachers teach us to be neat and clean. If teachers try to be neat and clean then others
> also follow the same act. In addition, teachers should not smoke and drink in public
> places. If they want to smoke or drink, they have to do it in separate places, not in
> public places. The act of teachers should not affect to others.

Seeta Nepali provided of a few relevant examples. She revealed that teachers often advice students to protect natural resources, however, some of them extract herbs from the jungle. In addition, she also talked on the domestic child labour that the teachers employ in their home. "Some teachers often talk about children' education, however, some of them keep children for their domestic work and do not let them study."

The views of the participants revealed that teachers should practice what they say. It is not better to say what they cannot fulfill. A teacher should be an ideal in front of his/ her students and society. Discriminating others, drinking and smoking are not suitable for the teachers. Students learn more from teachers rather than those of family members. The duty of a teacher is not only to teach but to change the society. Teachers need to be exemplifiers in every aspect.

Summary of the Chapter

In the earlier section of the chapter, I have begun by drawing the picture of my field milieu and research participants. Using the accounts and perspectives of my research participants, I have delineated some primary themes related to the experience from a phenomenological analysis of the transcribed interviews. Then I presented my study findings through the revelation of some textures of the experience under the themes of teachers as a follower of contracts, teachers as a follower of diverse-based ethics, teachers as a follower of dialogue-based ethics, teachers as the follower of context-based ethics, teachers as motivator and teachers as exemplifier.

After reviewing the contextual backgrounds of my research participants and presenting the findings based on an analysis of the primary theme related to the experience on ethics, I proceed to the next chapter where I continue the process of analyzing subordinate themes for the influencing elements of ethics in school in order to present further findings through a textural description of the phenomenon under study.

CHAPTER VI

INFLUENCING ADOPTING ETHICAL PRACTICES IN SCHOOL

Introduction

In the earlier chapter, I drew the picture of my field milieu and research participants and also using the accounts and perspectives of my research participants, I delineated some primary themes on ethics of teachers related to the experience from an analysis of the transcribed interviews. In this chapter, I preceded the process of analyzing subordinate themes to seek the answer of my research question 'what influences the adopted ethical practices of teachers?' in order to present findings through a textural description of the phenomenon under study. The themes that are identified through an analysis of the transcribed interviews are: conventional guidelines, and Guidelines of Individual Thought and Professional Union, and policy guidelines.

Guidelines of Agreed Ideas

All of my research participants revealed whatsoever ethical practices are there in school, they are governed by traditions to some extent and when ethics is maintained through traditions and religion, it is almost successful in school. Among the informants, Nawa Nanda Baidhya, SMC president of Lali Gurans school believes that there are adequate ethical policies of government but these policies are not functioning well as the traditions function in school. In addition, traditions are hard to break down and people do not like to oppose even if they are not worthwhile. Usha Maya Tuladhar, a teacher of Lali Gurans with intercaste marriage and thus hasvery strong view on how tradition is successful to guide the society. She explains:

It is very difficult to break the tradition. The practice of untouchability has come from the time immemorial and it is hard to give up it once. I do not believe on untouchability but is very hard to convince them who are in old age and have been practicing it from a long period of time. I often argue against caste system, however, I often feel difficulty in my practical life to convince my kins.

The same teacher Usha Maya Tuladhar shares her experiences she has from a responsible person of the country. When she went to Nepalgunj after her inter-caste marriage, a responsible person of the present constituent assembly of Nepal named Krishna Subedi, asked them (their pair) whether they were eloped there. Usha reveals, "Such reputed person or leader has this type of concept then what will the others think?"

Being a member of a community, a teacher needs to accept the community conventional practices. Being a part of the community where these conventions are accepted, a teacher is not in position to reject those conventions directly. Govinda Timilsina, head teacher of the Pashupati Secondary school, has a unique experience on corporal punishment. Although he does not want it to practice in his school, he is not also in the position to oppose it directly. He reveals:

We have a narrow community and it is very hard for us to implement what ethical practices we learn in the text. For example, we would like to follow the child psychology that we study and the child psychology says we need to keep our students happy and should not punish since the punishment may develop frustration to the students. However, our community people ask us to punish the students in some extent and we do not want to oppose the fact directly.

Usha Maya Tuladhar, a teacher of Lali Gurans School observes similar situation of the community where her school is. She said "Here if a student is punished, the parents tolerate the situation and they do not like to come for complain. In some cases, they want us to punish their children." While saying so, I found the teachers are explaining against the concept of child rights. Therefore, these agreed ideas are stronger than universal concept of child rights.

My research participants reveals that teachers are given due respect. Nepalese tradition maintains teachers are creator, preserver and are, in fact, 'real god' *(guru brahma guru bishnu, guru devo maheshwara)*. They are not even complained if the teachers do not follow the duties in school. In some cases, teachers neglect their job responsibilities but the community people do not consider it as the big issues. Nawa Nanda Baidhya, SMC president of the Lali Gurans School knows a head teacher who is working in one of the schools of Kavre district. The teacher is also involved in business of seeds and chemical fertilizers in his local area. During the peak season of his business, he hires a person to work in school for him and pays minimum wage to that hired person to perform his duty. He is not only absent but commits another mistake by hiring another person to work for him. Such serious case is also being tolerated by everybody of his community.

It is a human reality that we follow the practices of old generation. When the fact is connected to teacher ethics, new teachers follow the same act what old teachers practice. Shiva Manandhar, a head teacher of Lali Gurans School, says, "As there is in government bureaucratic system, most new teachers in a school do not like to work honestly for more than one or two months. After this certain duration, the performance of them is turned to the same as there are other teachers working for many years.

Guidelines of Individual Thought and Professional Union

The values and norms of an individual are the guide to be themselves ethical. If teachers feel their responsibility themselves, there is no need of an intervention from external agency. Nawa Nanda Baidhya, SMC president believes that **"**teachers are right persons to put the school activities in a track." However, there are certain circumstances that always play a role to develop unethical teachers. Nawa Nanda Baidhya, SMC president further explains**,** **"**Most teachers often try to surmount the school activities but finally they feel that they are quite alone to put their ideas ahead. This situation develops these teachers to be frustrated." Baying saying so, these my research participants were indicating the traditions which are always difficult to change.

In addition to the teachers of a school, head teacher is also believed as a main part to manage ethics related issues. Nirtara Kharel, a teacher of Pashupati School believes that "it is the head teacher who plays a major role to maintain teacher ethics. S/he is the person to implement the school activities." All the participants of my study focuses that it is quite normal to give or get advices from the head teachers as s/he is a guardian of school. Some participants even say that head teacher should do those jobs which are hard for other teachers. Recognizing the role of head teacher, Nirtara Kharel, a teacher of Pashupati School further highlights,

> Teachers can never be ethical when they are badly impressed by head teacher. When a
> head teacher is ethical, all other teachers of the school do not think for unethical
> practices and perform their jobs well. In fact, a head teacher should encourage the
> teachers for their better jobs and should not give any sense of bad impression if we
> really want good impression of a school.

However, the head teachers of the school are quite tired to manage all the related practices of the ethics in school. For example, in some cases, the politics stands as a major obstacle to hinder the responsibility of the head teachers. One should visit the political leaders to get the job of a teacher and if one visits of the political leader for the job, s/he works for them who bless the jobs and s/he concerns less in school. Shiva Manandhar, the head teacher of Lali Gurans School has similar opinion. He reveals:

> Even one fulfills all criteria for the job, it is difficult to get job without bless of powerful political leaders. If I have to flatter the powerful people to get job, why shall I work? Flattering is enough. By leaving my work in school, I should visit to them who have given the job.

Shiva Manandhar further explains that it is hard to maintain ethics within school in the present context. He believes if one gets salary without teaching, why he works much in school and even he wants to change the situation, it is impossible without changing the present system of education of the country. He reveals:

> I have been working as the head teacher in this school for 24/25 years. It was before five years that I used to practice a lot by using my individual idea. But now I feel bore because most of the teachers go out from school by leaving their classes for individual work and students get leisure period. In such condition, I am helpless and I need to ask my fellow teachers. But other teachers do not like to accept the ideas of the head teacher. It is difficult to maintain the discipline of the teachers. Now, I feel why I should impose my thoughts to the other teachers. There is difficult to get a single teacher who accepts my thought.

There are several factors why head teacher is so weak to implement the school activities. As explained above, politics is the major concern in this connection. However, some teachers believe that professional organizations/ unions of the teachers are also responsible for these unethical practices. Raju Shrestha, a teacher of Lali Gurans School reveals:

> Union should teach the teachers to be ethical. However, the role is controversy. The officials of union often invite teachers to cooperate in the time of election. To make election campaign successful, they want our official leaves from school so that we could help in their campaign. Head teachers cannot control the teachers who are in union movement since unions are powerful in the present democratic context.

In addition, professional organizations are connected to some political parties and thus leaders of these professional organizations are accountable to the leaders of the political parties. Therefore, professional organizations are controlled and used by political parties. In some cases, teachers are unknown by the decisions made by those professional organizations. Hari Sharan Thapa, a teacher of Lali Gurans School reveals:

> Union is often misused to work for political parties rather than our rights. Sometimes these unions have aroused with demands. However, we don't know the decision that they have made. Where is the return that we should get after helping these political leaders? It is just a waste of our valuable time to contribute for students.

All participants of my study revealed that teacher's union is formed for the rights and welfares of our profession. So, it can't be said unnecessary. It is necessary for the professional welfare however, the practices, in which teachers who are leading the union activities do not teach school, should be discouraged. Teachers' union should work for the welfare and justice of teachers. The union needs to provide the justice for those teachers who face injustice. Some

student participants also highlighted the importance of union to learn rights, duties and justices. Seelu Giri, a student of Lali Gurans School said that a teacher learns many things from his/ her union. S/he learns his rights, duties, justices from the union. However, she further highlighted the union activities should not affect the teaching and learning activities. She reveals that teachers should follow the principles of their union. However, they need to keep their demands and follow the duties together. In this connection, a participant from the student side named Seeta Nepali raises the question on the agitation of teachers' union. She reveals:

> Teacher should not make *gherao* to DEO. Teachers are the role models for us and they are also the people to spread the knowledge in our community. When teachers involve in gherao, other people may follow the act for their own demand. The government of Nepal overlooks the demands until it can dominate the situation. The learning activities of the students affects when the teachers involve in *gherao* and agitation. This action also disturbs the learning of the students too.

Some of my research participants appreciate the recent work of teachers' union to develop professional code of conducts. However, they have raised the question for its effective implementation. For example, Hari Maya Shrestha, a teacher of Lali Gurans School said**,** "Teachers, students and parents have declared that the union's work of maintaining school's environment is praiseworthy. It would be better if it is implemented."

Policy Guidelines

Policy guidelines give a detail idea on the various ethical issues in the school. It plays a road map for the implementation of ethical practices in school. However, these guidelines need to be developed in the well participation of all stakeholders. Hari Maya Shrestha recognizes:

Teachers' ethics is related to educational policy of a country. The educational policy of the country is designed by high status individuals. In the course of implementation, it seems beaten rice of iron for them. We have seen how the policy of the government to distribute free book is in effect.

Thus, Hari Maya was blaming the policy formulation process in Nepalese education system. She was also indicating how implementation is not in effect since implementation is the most to come into these policies to function. Hari Sharan Thapa, a teacher of Lali Gurans School had similar opinion as:

Now, the government policy is enough but should be implemented. To implement the policy of government, management committee, teachers' committee and parents' committee should be formulated according to the educational rules. The works, rights and duties of those committees should work in accordance to the educational rules. Fineness and smoothness of the black board in the class is not enough, the teachers should write properly there. Likewise, we should not let the rules and regulation but should be more careful on the implantation of those rules and regulations.

In addition to the effective implementation of those policies, there should be an effective monitoring system. Without monitoring system, the implementation might not get in effect. Usha Maya Tuladhar, a teacher of Lali Gurans School has similar opinion. She states:

Teachers are often called immoral since we have ineffective policy implementation and its monitoring mechanism. The state has prepared the code of conduct but there is no sector to check whether the implementation of it has been made properly or not. Implementation must be followed by monitoring mechanism.

To bring the policy in practice, the key role goes to the government but government also needs support from the political parties. However, political parties often show the critical roles to government. Only supporting by ruling party is not enough. On the other hand, the ruling party, too, is not honest to effect implementation of state's policy. They often appoint their followers in various positions, who are unqualified to handle the effective implementation of state's policy. They work for the sake of those political parties and their leaders. Hari Sharan Thapa, a teacher of Lali Gurans school stated, "If somebody is employed because of the political influence of the leader, s/ he works for them who blessed her/ him the job. This matter should be thought by the government while developing plan."

For effective functions of policies and implementation practice on ethics in school, there should be change in policy. The present way of developing the policy from the top level authority and its implementation to the school level cannot function well. The policies that are developed in the central level have been meant differently in the local level. The excellent example of this practice has been provided by Raju Shrestha, a teacher of Lali Gurans School. He reveals, "To remain in the school from 10 AM to 4 PM is a rule developed by the state but now I can come to school for my particular period." By saying so, he was providing the excellent example how some teachers use the present school system for the sake of their own benefits. He believes that by remaining for very limited hours, he even fulfills the duty of government. It seems that he has no role to the development of school and his students.

Therefore**,** all of my research participants state that to develop the education sector, education policy should be changed. Government should provide authority to school level. Shiva Manandhar, head teacher of Lali Gurans school wants the strong policy provision to school level authority. In his long service, he observes that government intervention is responsible for the ineffectiveness of public school in the present context. He believes that government should provide authority to collect fees from the students who can pay in order to provide the benefits to the teachers. He further explains:

> In the beginning of my carrier, I intended to bring some changes and did hard work too. Now I am tired since I have experienced the condition of no change. Because the government has declared the free education, the quality of the education has been reduced. Now, what is the difference between success and unsuccessful teacher in public school? In fact, the benefits of the free education were taken by private schools. Despite having qualified teachers, our teachers are not working well to achieve the result as there is in the private schools.

In this connection, some of research participants state that the government intervention has also developed confusion among people since policies are not quite clear. People are not well aware about the policies too. Shiva Manandhar, the head teacher of Lali Gurans School states:

> In accordance to the present educational provision of our country, education up to secondary level is provided free to everyone. This means that a student can get the education in a school without paying. However, some guardians think that the students need to be provided free everything what they want. Is it possible?

As there are several controversies and confusions in policy implementation of the school, all of my research participants explain that it is necessary to provide every authority to

school level so that all stake holders of the school stay together to develop the policy what they really want.

Summary of the Chapter

In this chapter, I preceded analyzing subordinate themes to seek the answer of my research question 'what influenced the adopted ethical practices of teachers in school?' in order to present findings through a textural description of the phenomenon under study. The themes that are identified through a phenomenological analysis of the transcribed interviews are: Guidelines of Agreed Ideas, and Guidelines of Individual Thought and Professional Union, and guidelines of policy. Findings from both transcribed interview and field notes indicated that existing ethics of the teachers is influenced by conventional guidelines. In addition, policy guidelines and guidelines of individual thought and professional union also influence existing ethics in school. The next chapter focuses on how far ethics of teachers implemented in practice in school.

CHAPTER VII

ETHICS OF TEACHERS IMPLEMENTED IN PRACTICE

Introduction

In this chapter, I have preceded the process of analyzing subordinate themes to seek the answer of my research question 'how are teachers' ethics implemented in practice, as perceived by teachers, head teachers and students?' to present findings through a textural description of the phenomenon under study.

The ethical practice describes "what teachers need to know and do to provide relevant and worthwhile learning experiences for individuals and equip young people for the future to enable them to contribute to a socially, economically and culturally vibrant society (Bernstein & Hartsell, 2000, p. 3). In the course of my study, it came to know that my research participants (teachers) passed the exam of teachers' license and thus they are quite clear on the notion of the ethical teachers. However, these ethical codes are not emphasized in practice. Raju Shrestha**,** a teacher of Lali Gurans School reveals, 'Everybody of the school knows ethical codes, however, it is not practiced. Rules are enough but they are to be implemented. If somebody develops the codes and leaves without implementation, it has no use.' During my discussion with my research participants, many accounts and perspectives on ethical practices of teachers implemented in practice were expressed. I have delineated some primary themes related to the experience from all these analysis of the transcribed interviews. The themes that are generated in this connection are: Implementation of Duty and Responsibility, Implementation of Dialogue-Based Ethics, Implementation of Context Based Ethics, Implementation of the Roles of Teachers, Head Teachers, SMC, DEO, Students and

Teachers' Professional Organization. I have examined these themes obtained from the perceptions of my teachers, head teachers and students in order to find the answer of above research question.

Implementation of Duty and Responsibility

Duty and responsibility are major concerns for the teachers. My all research participants have a view that the time allocated by teachers for their school is to be provided for the school. However, some teachers do not care their jobs. Usha Maya Tuladhar, a teacher of Lali Gurans School reveals that the teachers remain absent for a long time or don't stay at school even in school hour (10 AM-4 PM). Nawa Nanda Baidhya, SMC president of Lali Gurans School has also similar opinion. He said, "It is observed that teachers often engage in other economic activities. By their effort, they care less in their main jobs of teaching and engage much in other economic activities."

Shiva Manandhar, head teacher of Lali Gurans school seems to be tired of the job of head teacher because of the unethical teachers in school. He reveals that being a head teacher of this school, he observes teachers do not care professional ethics. Teachers think the profession is for their survival. In some cases, teachers just think to cross the days of the month by any means. He further explains that teachers are not dutiful and responsible to the students. He reveals:

> We, teachers, have our responsibility towards the future of the students and the responsibility needs to be fulfilled. However, this has not been fulfilled yet. For example, some of us go outside for tea in half time and some of us do not return to school for our personal reason after the half time. At this moment, some students

might be wounded within the school compound and there are no persons to bring to them hospital. The reason might work for the death of the students.

When asked to the same questions to students, Dinesh Neupane, a student of Pashupati School says, "For some teachers, duty is major concern. At the same time for others it is no more than government duty to pass the time and cross a month." Nishant Adhikari, a student of Lali Gurans School observes, "Teachers think that schools are the places for their jobs (*jagir khane thalo*)." Karishana Manandhar, a student of Lali Gurans School also reveals similar experience. She reveals:

> All teachers are not ethical. Some of them are irregular and not punctual in class. They often come late in class and ask us to turn the page of the book and begin to teach. They often advise us to ask the questions if we have not understood. But when we raise the questions of those things what we have not understood, they become angry and scold us saying that we do not understand anything.

Seeta Nepali, a student of a student of Lali Gurans School argues that teachers should check the homework of students. She reveals:

> Teachers often give us homework but they never check it. Students neglect to do homework if the teachers do not ask them to submit. Therefore, it is necessary to check homework regularly. If it is not possible to check regularly, they may even check randomly without informing students.

Implementation of Diversity-Based Practices

Ethical norms of the teachers reveal that teacher should behave equally to all the students. No teacher should discriminate students on the basis of caste, class, gender, religion, language etc. Feeling of equality should be developed to avoid discrimination. These ethical norms are often appreciated. In order to know the practices of these ethics, I ask my research participants how these diversity based ethical practices are implemented school. The themes that are observed from transcribed interview are: gender, caste/ ethnicity and religion.

Gender

Teachers are supposed to practise equality in terms of gender based role. However, some of my research participants (students) argue that teachers punish male students and leave females without punishment. In this connection, Seeta Nepali, a girl student of Lali Gurans School reveals:

> Teachers should respect both male and female students. Teachers often punish male students but they do not want to punish female students. This is wrong act. As females are physically weak, teachers might not have punished them. But it is necessary to make a rule to develop a common ethics for both of them whether in a punishment or in a reward.

In Nepalese context, males are privileged in comparison to females. Female teachers often to be involved and for the same reason, they cannot give much time to school activities. For this reason, some men do not like to appoint female teachers in their school. In this connection, Usha Maya Tuladhar, a teacher of Lali Gurans School reveals:

Male are believed as the high morals. Males can simply order their wives to bring rice (*bhat*) for them. We (females) do not only cook but wash the dishes before we go to school. This always hinders our performance of work in school. This might be a reason why a quota of female was replaced by male teacher in a school.

My research participants (students) even blame their teachers for not showing an equal behaviour to male and female students. Dinesh Neupane, a student of Pashupati School observes that male teachers often disparage female students and behave as females do not perform jobs well as the male students do. Teachers even enquire female students for their minor activities too. In this connection, Minuska Danuwar, a student of Pashupati School reveals

Teachers often see us negatively when female and male students walk together. In some cases, teachers ask us to explain them why we talk together and what matter of discussion was about.

Sradha Ghimire, a student of the same school states that teachers have to know about students' personal matter so that they can know the students and use the right pedagogy to educate the children. However, those teachers should not misuse or take the matter in a negative way. Rinod Bishwakarma, a student of the same school has a terrible experience in this regard. He states:

Once my two female friends came from Chuchepati to meet me in our school, I met them in break time of our school. When I entered the class after the break time, our teacher enquired me about them. Although I explained each of the questions that the teacher raised, my friends looked at me in a different way.

Caste and Ethnicity

Caste and Ethnicity are considered the ways of stratification in Nepalese society. It is most prevalent in every part of the country. Although discrimination based on caste and ethnicity are not considered positively, my research participants believe that it is observed in every school to some extent. In this connection, Hari Sharan Thapa, a teacher of Lali Gurans School says, "The discrimination isn't done at school and should not be done too. But it is prevailed in whole country and every school. Only extent of which may be different."

Seeta Nepali, a student of Lali Gurans School heard of discrimination in a school of Kailali in which lower caste students suffered a lot in school. She reveals:

> The school was built for all people over there. However, teachers said that they would not teach for the lower caste students. A female teacher opposed the situation and she was asked to resign. Later it became the issue of public debate. Because of the debate the lower caste students could participate in the exam, however, they did not get high marks. The reason was simple since examiners were the teachers who did not give very good marks to the students of lower caste.

In this connection, my research participants (teachers) says that discrimination based on caste, ethnicity and gender do not prevalent in their own school. Ramesh Hari Acharya, a teacher of Pashupati School argues, "Teacher never discriminates people on the basis of religion, language and culture. Culture is necessary to be studied but learning culture from the others is not discrimination. I have never experienced such discriminations in our school." However, my participants (students) observed discriminating practices in school. Rinod Bishwakarma, a

student of Pashupati School says, "Some teachers often show discrimination in their behavior. When I ask the permission to go inside the office to drink water, some of them say, '*no come in'***.** They do not say **'***no come in'* for Brahmin and Chhetri students." Similar experience was revealed by my research participant, Urunsha Danuwar, a student of Pashupati School. She reveals:

> My pronunciation of Nepali language isn't same as the pronunciation of Brahmin and Chhetri students. In such situation, teacher scold us and start to copy how we mispronunciate the words. These are some bitter experiences which we face in the school. These situations also encourage to our friends and they look us differently.

One of my research participants, Minuska Danuwar, a student of Pashupati School has similar experience of discrimination within their friend circle too. She believes this situation is caused by teachers. She reveals:

> No upper caste friends prefer to stay on the same bench with us because we are from lower class. Teachers also behave in a discriminating way. They point toward us and say that we are the lower caste students.

Some research participants (students) even do not like when they are addressed through family names. Rinod Bishwakarma, a student of Pashupati School says, "It is better to address us with given name and not good to address with family name or name of ethnic group".

For the questions I asked to my research participants whether they have any idea on how we can overcome the situation, the head teacher of Pashupati School, Govinda Timilsina highlights the importance of participation of every group of people in each activity within or outside from the school**.** He blames the old generations for not being able to engross all people of society in various activities. He reveals:

If we try to seek the participation of all groups of people, society does not take much

time to get progress. For example, when a Danuwar is the president of the school

management committee and if we all address him/ her as Mr/ Mrs President

(*adhakkhshyajyu*), this provides a sense of equality. This will help to form a

harmonized society.

Seelu Giri, a student of Lali Gurans School proposes another idea to promote discrimination

free school. She reveals, "Teachers need to be transformed from one district to another. This

attempt makes teachers to respect diversity."

Implementation of Dialogue-Based Ethics

All of my research participants state that if teachers, parents, management committee

members, teachers' union, student representative stay together and discuss, they can develop

ethics of the teachers. Those teachers who do not care the rules at present are also obliged to

follow the ethical practices by then. Dinesh Neupane, a student of Pashupati School thinks

that this process in which all come together and reach to common agreement ensures a feeling

of ownership for those ethical norms. In addition, if some do not follow the common

agreement, they should be reminded and asked to follow. Hari Sharan Thapa, a teacher of Lali

Gurans School reveals similar opinion:

All rules and regulations that are formed by the head teacher may not be correct. To

formulate rules, there must be staff meeting and we should invite the views of the

parents. In this way, after preparing and following the internal policy, the performance

would be better.

But in present situation, there is no such provision to involve all stakeholders in the formation

of teachers' ethics of school. Hari Sharan Thapa, a teacher of Lali Gurans School thinks it is

necessary to develop policy to ensure participation of all stakeholders to develop ethics of teachers. He further adds that it is impossible to formulate rules and implement them by single mechanism at present. The policy formulation must ensure participation of all stakeholders.

Moreover, it is the human mind which does not want to be bound in rules and regulations. Govinda Timilsina, the head teacher of Pashupati School reveals similar experience in which he failed to implement the ethical norms developed by teachers, students and parents.

> We once developed code of conducts for the teachers, students and parents. However, it does not sustain for a long. The code of conduct creates boundaries and it is the human being who does not want to stay in boundary. Students want to come outside form the class especially in leisure period. To maintain the ethics of school, teachers also have their role. However, teachers feel hard to maintain ethical code of conduct and they think that it is the duty of head teacher. They do not want to bind in the rules and regulations.

In some cases, maximum duty given to certain individuals is also responsible for the ineffective implementation of ethical codes. Hari Maya Shrestha has a similar experience. She reveals:

> We often have meeting in our school. Based on the decision of meeting, we fix some dates for our certain functions and duties. However, we become weak in implementation. For example, we decide to conduct certain activities even after our working hours but no teachers stay after working hours of school.

In some cases, there is no follow up for the implementation of ethical norms even they are developed after the meeting of stakeholders. Therefore, the participants of the meeting often

forget what they have decided in the meeting. Subhadra Shrestha**,** a teacher of Lali Gurans School said**,** "When meeting is conducted in school, the decision of the meeting comes in practice for few days or weeks and slowly we begin to forget the minute of the meeting."

Implementation of Context-Based Ethics

State develops the same policy to every school. However, it is hard to implement same policy to each school of Nepal and therefore it is necessary to develop the specific rules based on the context of community. There are several reasons why there is need to separate ethical norms in each school. Hari Maya Shrestha, a teacher of Lali Gurans School identifies every community has its own context. She reveals:

> The people who are living in the east may not know the language about the center. Books are written in Nepali language. Nepali language needs to be studied for everyone. In fact, Nepali language is spoken by the people of centre people and they write the book. The context and language of the text do not well fit to everywhere of the country. Let me share an example of Indrajatra. The subject matter of Indrajatra has limited or no use for the people outside Kathmandu although such matters are informative to study. In the same way, it is a fact that the poor students feel hard to write article on rich culture since it is out of context for those students.

Shiva Manandhar, the head teacher of Lali Gurans School also identifies a necessity of ethical rules in each school but it is hard in the present political condition. He argues:

> Being a head teacher of a school, I believe that it is necessary to develop the code of conduct in each school. However, the present situation of the country is very much different. No body even likes to follow the rules of government. Then who follows the

code of conduct that is developed in a school? This is main problem within a teaching profession.

However, Shiva Manandhar questions on its practical implication as it is out from the policy document. He says **,** "We can't develop our own rule at school in the present context. If we would like to extend the lunch hour for an hour, the government won't accept it. But we can advise not to smoke since these are agreed ideas of the community."

Some of my research participants identifies the ethics of the teachers vary from time to time. Nawa Nanda Baidhya, the SMC president of Lali Gurans School reveals:

Professional codes of conducts get change after the passage of time. When I was in school, teachers used to check our nails whether they are properly cut or not and they used to remind us to wash our hands with soap. In the present context of society, people get conscious on these advices and it is not necessary to advise those suggestions to our students.

He explains that cutting nails and washing hands in order to relate ethical norms has a quality to change in accordance to time.

Roles of Teachers, Head Teachers, SMC, DEO, Students and Teachers' Professional Organization/ Individual in Practicing Ethics

Every stakeholder of the school has certain roles in order to boost ethical practices in school. When I asked my research participants what roles they see for themselves for practicing ethics in school, they provided me the answers within the categories of teachers, head teacher, SMC, DEO, students and teacher professional organization. Let me present the perceptions of my research participants in their own category of individuals or organizations.

Teacher

Teaching is regarded as the profession of high moral conduct. Sradha Ghimire, a student of Pashupati Secondary school says that it is not well to compare teaching with other professions. Teaching is the much responsible profession for the well being of the students. Therefore, it is necessary that teachers should be ethical themselves. Hari Maya Shrestha, a teacher of Lali Gurans School has similar opinion. She reveals that teachers are the exemplifiers of society and it is better to be ethical themselves without suggesting them from external agencies/ persons. However, teachers are often found unethical practices. Teachers are involved in many places and many jobs so that they are less concerned to their school. Hari Sharan Thapa, a teacher of Lali Gurans School believes that teachers' involvements in many places boost them to be unethical. In addition, teachers do not care their jobs well. Shiva Manandhar, the head teacher of Lali Gurans School reveals:

> Teachers do not feel their responsibility towards their students and they just overcome their 10 AM to 4 PM duty. Thus teachers from government school reveal their job as there is in a proverb 'it is the job of government and pass the time till the sun sets *(sarkari kam kahile jala gham).*

When there are unethical practices in school, it needs an external agency to check the situation. There are certain individuals and agencies in our context too. Among them, all research participants believe that the most important agency to watch the situation is no more than school's head teacher.

Head Teacher

In fact, the main roles concerning teachers are to be handled by head teacher. In this connection, Hari Maya Shrestha, a teacher of Lali Gurans School reveals:

I often remember a day when I worked as a teacher in Suryakot, Janakpur soon after my SLC. The head teacher of the school was Mr. R. P. Dahal. I have not seen such a personality in my whole teaching career. As soon as he came outside from the office, all the teachers and students used to rush towards their class. Teachers and students had keen respect toward him. All the teachers were very disciplined and punctual and they used to perceive the actions of the head teacher positively and there was a good system of work.

This shows that the role of the head teacher guides for the ethics of the teachers. However, this role was taken as an exception. My research participants believe that head teachers in the school do not discharge their duties properly. If they are not themselves punctual, how they can make the others punctual. Hari Maya Shrestha, a teacher of Lali Gurans School reveals:

Head teachers are not commonly punctual. Of course, they provide the duty to some students and staffs to keep the record of teachers who are late. However, it does not function well in school. If they (head teachers) are not punctual to their own duty it is really hard to manage absentees and malpractices of the teachers in school.

Dinesh Neupane, a student of Pashupati School also has a similar opinion. He says, "Head

      teacher is the main to be responsible for teacher ethics. If the head teacher seems

      highly responsible for school, other teachers also be aware and begin to perform their

      job well."

      There is still a controversy whether head teacher is given wholesome authority to

manage all ethical issues within a school or not. In this connection, Usha Maya Tuladhar, a

teacher of Lali Gurans School says:

      …for so, it is easy to formulate the plan in one's favor. If whole authority is given to

      the head teacher, s/he can employ the person s/he likes and dismisses the one s/he does

      not like or he can keep/ include the persons who are in his/ her favor. If it is done so,

      the teacher may lose their confidence and their performance can't be effective.

However, being a head teacher of a school, s/he has several challenges to manage ethical

issues. Nawa Nanda Baidhya, SMC president of Lali Gurans School says:

      Being a head teacher, he or she has several challenges for maintaining ethics of

      school. The teachers are his friends and they may have also the similar status with the

      head teacher. Therefore, the head teacher does not want any risk to be enemy of any

      teacher by pointing out teachers' unethical habits and practices. This might be a reason

      why some public schools that used to achieve 100% result are satisfied with 20%

      result at present.

SMC

In addition, my research participants recognized the role of School Management Committee and Parents Teacher Association as well to manage ethics related issues. Nirtara Kharel, a teacher of Pashupati School believes that community plays a major role for teacher ethics. If community people monitor the situation, teachers also work for the betterment. However, my research participants believe that SMC and PTA do not function well in the present context. Shiva Manandhar, a head teacher of Lali Gurans School reveals:

> Some members of the Management Committee and Parents Association do not attend the school. Some of them cannot leave shops and some of them have their own family matters. For same reason, we reformulated our committee to construct toilet. Although we were in great need of toilet, the committee members did not provide us the time even to release money. In such situation, what can we expect to get cooperation on ethics related issues?

DEO and State Authority

Some of my research participants recognize the role of DEO and government authority to maintain teacher ethics. In accordance to the education rules, MOE and its line government authorities have rights to manage ethical issues in school. Politics plays major role in order to degrade the situation. In this connection, Hari Sharan Thapa, a teacher of Lali Gurans school explains:

> In our country, the responsibilities of the government and offices of the concerned ministry are not responsible to discharge their duties. By the result of this, immorality

is found to be increasing. On the other side, there is a huge pressure of political force

of the government that is responsible to make the teachers immoral.

In addition, the authority does not function well. For example, Ramesh Hari Acharya, a

teacher of Pashupati School remarks that no one from DEO has come in school's inspection

from the last September (for a year). Similar idea was expressed by Govinda Timilsina, the

head teacher of Pashupati School. He reveals:

> Education rules have some provisions but that are not commonly followed by many
>
> authorities. For example, if a teacher wants to transfer from our school, my (head
>
> teacher's) consent is very much necessary. However, DEO did not care this provision
>
> when one of our teachers was transferred to the other school.

> It is not only teachers, head teachers, SMC/ PTA and state authority but also students
>
> were also identified to be responsible for teacher ethics.

Students

In this context, some of my research participants from teachers' side even highlight

students participation in politics are responsible for unethical practices in school. Usha Maya

Tuladhar, a teacher of Lali Gurans School remarked that students are involved in their own

association and the association is connected to some political parties and that might be fact

that students are compelled to follow the orders of those political parties. Some of those

orders do not regard ethical practices within school. However, school needs to follow since

there is a pressure from the student side.

During my study, I raised a question to my research participants for their effective role

in ethical practices within their school. All of them reveal that students are not given

opportunity to participate in the course of formation of any rules of the school. They claim

that teachers do not consider them to involve in the process of formation of rules since they have a fear that the rules formed by students are not in their (teachers') favor. In this connection, Rinod Bishwakarma, a student of Pashupati School states, "It is necessary to develop the rules in the participation of the students if we really want our teachers to be ethical."

Even the students identified their own role in some extent. For example, Dinesh Neupane, a student of Pashupati School said, "Student's agitation for making teachers ethical may not get value unless students don't follow ethics properly themselves." In this connection, Karishana Manandhar, a student of Lali Gurans School, also observed the role of students. She states, "Teachers often do hard labor. They stand in front of 52 students of a class and students must note what the teacher explains. Students should not make noise to disturb the teachers. If students disturb them, how they can be ethical."

Teachers' Professional Organization

Teachers' professional organization is also regarded as a responsible organization in order to implement ethical practices in school. However, when these organizations are politicized, it hinders the situation of ethics in school rather improving the existing unethical situations. Govinda Timilsina, the head teacher of Pahshupati School states, "Teachers are also politically affected by union. Therefore, the union should act for the professional development of the teachers and should not act for the politicized the activities within school."

All of my research participants observes that professional union of the teachers have hindered the ethical situation of school. After seeing the negligence of teachers in school to

involve in the political movement, Ramesh Hari Acharya, a teacher of Pashupati School

suggests:

> I am also in union movement of All Nepal National Teachers' Association (ANNTA).
>
> I believe that all the programs of the union should be managed after 2 PM on Friday
>
> and other holidays. We must understand the importance of union for our professional
>
> life. However, some of our friends are engaged in union movement and become
>
> careless to our schools.

He further highlights, "Union should work for the professional benefits. Union is helpful

when we want to put common professional agenda. When we carry the bag of politics, it

affects teachers' ethics."

During informal discussion with my research participants, some of them even

identified the participation of all stakeholders to form ethical codes of conduct. Nawa Nanda

Baidhya, SMC president of Lali Gurans School reveals:

> It is hard to say who is not responsible for degrading trend of teacher ethics. It is team
>
> work. An element or a factor in a system may have an effect to the other elements of
>
> the system. The well functioning of the District Education Office may not contribute if
>
> school management committee does not perform well. In some cases, parents do not
>
> work well. Some drink alcohol and walk in the street. Some teachers are influenced by
>
> politics. Therefore, we need a participation of all stakeholders to develop ethical codes
>
> in school.

While talking on the authority to be given to head teachers, Usha Maya Tuladhar expresses

similar opinion. She also identifies the participation of all people of the community. She

reveals:

It isn't correct to hand over 100 per cent authority to head teacher to handle ethics related issues. Power tends to corrupt. The distribution of authority should be made on the basis of discussion among the people in the community, students and management committee as well. When all of them discuss together, they find a right way-out.

Most of my research participants agreed on the view of Usha.

Summary

The ethical practice describes what teachers need to know and do to provide relevant and worthwhile learning experiences for individuals and equip young people for the future to enable them to contribute for the society. The ethical rules are often framed and reframed and teachers know the ethics too, however, these rules are not often implemented. During my discussion with my research participants, such many accounts and perspectives on ethics of teachers implemented in practice were expressed.

I delineated some primary themes related to the experience from all these analysis of the transcribed interviews and presented into the headings of: Implementation of Duty and Responsibility, Implementation of Dialogue-Based Ethics, Implementation of Context Based Ethics, Implementation of the Roles of Teachers, Head Teachers, SMC, DEO, Students and Teachers' Professional Organization. Findings from both transcribed interview and field notes indicated that the implementation of these practices are given very less concern at present and it is necessary to give priority in the implementation of dialogue-based and context based ethics in our effort of effective implementation of ethics in school. The next chapter shed on light on the major issues and challenges in the implementation of ethical considerations.

CHAPTER VIII

MAJOR ISSUES AND CHALLENGES IN THE IMPLEMENTATION OF ETHICS OF

THE TEACHERS

Introduction

In this chapter, I preceded the process of analyzing subordinate themes to seek the answer to my research question 'what are the major issues and challenges in the implementation of teaches' ethics in school? ' I also made an attempt to present findings, through a textural description of the phenomenon under study.

During my analysis of the transcribed interview, some major issues and challenges came in light. I delineated some primary themes related to all these analysis of the transcribed interviews and presented into the headings of: Salary and Benefits, Politics, Age and Experience, Diverse-Based Issues, Gender, Decentralization, Existing Social, Economic and Bureaucratic Practices, and Personal Traits of the Teachers. These all are discussed as below.

Salary and Benefits

Salary and economic benefits are regarded important for the implementation of ethics in school. My research participants (teachers) states that the government needs to provide the salary that fulfills their general basic needs and survival. In the condition when basic need is not fulfilled, one begins to seek alternative sources of income. In this connection, Shiva Manandhar**,** the head teacher of Lali Gurans School further adds teachers should be paid well in order to make their better contribution for the country. He reveals:

If the government appoints a teacher by providing salary, it has the responsibility to make them contribute for society and make them work for school as well. The facilities which are provided for the teachers make difference on the personal development of the students. A teacher becomes unable to provide proper education to his students and cannot fulfill the wishes of the parents if they aren't paid well.

In this connection, some of my research participants explain how low salary can be the cause of low functioning of the teachers. Among them, Usha Maya Tuladhar, a teacher of Lali Gurans School states, "Relationship between salary and ethics is direct. For example, if a teacher can't fulfill the family requirement from his/ her salary, s/he will be in tension. A teacher who is full of tension cannot function well in class."

When asked to the performance of the teachers in some private school even without paying much salary, Hari Sharan Thapa, a teacher of Lali Gurans School argued:

The teachers of some private schools should work more than they are paid. They have to fulfill the wishes and needs of the parents and students both. The teachers have to improve and modify themselves according to that need. They are the machines to yield output in certificates of the students. However, no body checks the real performance of the students. The real performance of the student lies in their life skill achievement and not in the grades of certificates.

In the same context, some teachers highlight teachers should consider the profession rather benefits and salary. Govinda Timilsina, the head teacher of Pashupati School reveal that teaching should be taken as the service and not only of the place of survival. He further adds, "We should not only try to seek the output what we have achieved but we need to find what we have given to students." He highlights in the importance of professionalism in the

teachers' lives. In addition, some of my research participants argue to establish competition in school so that teachers would devote to their profession and in the mean time, ethics of the school is encouraged. In this connection, Hari Maya Shrestha, a teacher of Lali Gurans School reveals:

There is no difference on the teachers which are able to make 100 per cent students successful and for those teachers who cannot make success their students. For this kind of situation of without competition, deterioration in school began…. Prize, punishment, monitoring and supervision are very much necessary to encourage competition and to boost ethical environment of school.

Politics

School activities are not out of touch from politics. My all research participants reveal that the politics have encouraged the participation of all groups of people in school activities. In contrast, most of my research participants perceive that due to unfavorable circumstances of the country, politics has dominated the educational sector. Referring the situation, Shiva Manandhar, the head teacher of Lali Gurans School reveals:

In fact, there is unintentional entrance of politics in academic sector.
Now we have a belief that any one who does not involve in political party and remain inactive in political activities is backward. Those who are able to please the political leaders will step forward.

Hari Maya Shrestha, a teacher of Lali Gurans School argues even head teacher's activity is politicized and the situation has degraded educational environment. She reveals.

In some cases, school administration or head teacher does not show the same behaviors to every teachers of the school. Politics is the cause for it. For the same

reason, teachers do not co-operate to promote teaching learning activities. If a new teacher from the same political background of head teacher joins in the school, the head teacher welcomes him or her. If the new comer teacher, even sound academic knowledge, comes from another political background than that of the head teacher, the new comer does not get the place in the school.

All of my research participants strongly argue against those teachers who carry the political flag and do not care their profession of teaching. In this connection, the idea of Hari Sharan Thapa, a teacher of Lali Gurans School, was remarkable. He reveales:

I know some teachers of my locality who attend the school for two month in a year and draw the salary of thirteen months. My dislikes go to these teachers who carry the bags of politicians and are involved in politics. Better to work by understanding the reality of education rather than involving in politics. By such teachers, whole education sector is questioned.

Some of my research participants raise the questions for the role of local political parties and their followers for the degradation of ethical practices in school. In this connection, Usha Maya Tuladhar, a teacher of Lali Gurans says:

…the selection (appointment) of teacher is made on the pressure of local political parties, obviously s/ he (the new teacher) will be moral, responsible and alert to his/ her party rather than the school and the students. In addition, students are used to fulfill their (political party's) work or duty. During the time of war, we have heard the excessive use of students in war activities. So, to boost the unethical practices both who follows the flag and who makes follow the flag are guilty.

The head teacher Govinda Timilsina agrees with the fact that school activities are largely dominated by local political parties and the situation has degraded ethical environment of school. He reveales:

> It is because of the local politics that we are compelled to do though we think it is ethically incorrect. We know that some works do not contribute for the development of school; however, we cannot ignore the collective pressure of local committees of many political parties. We also need to stay in community and we cannot ignore their advices. When they have such a power, it is natural that teachers get involved in the activities of political parties. When teachers are involved in political activities, they ignore the other activities of school.

In this connection, my research participants (students) believe teaching should be made out from politics. Rinod Bishwakarma, a student of Pashupati School reveals, if school gets victimized by politics, I do not think involvement of teachers in politics is good.

Dinesh Neupane, a student of the same school further adds, "Teaching is a free profession. It is not good for a teacher to involve in politics or give speech on it. Of course teachers are of different parties and there is equal possibility of conflict among of them. Therefore, it is better to keep teachings away from politics."

Sradha Ghimire, a student of Pashupati School does not even agree in the way of agitation of Teachers for their increment of salary. She says:

> …..teachers often raise their demands and announce agitation for the increment of their salary and other facilities. At the name of agitation, they close the school which affects the future of the students. Of course, teachers have their rights of demand but it is not fair to close the school for the sake of their personal benefits. Instead of closing

the school, they can send a representative from each school if there is a need of such agitation.

Age and Experience

Age and experience are often related to teacher ethics. In the process of intensive interview, my research participants (teachers) have two different opinions in this connection. The new teachers often blame old teachers that they do not update themselves and they fail to give new ideas to students. On the other hand, the experienced teachers blame the new comers that they are not well informed about practical pedagogy and practices and they are not effective in terms of teaching-learning activities. However, some of my research participants argue that in the older age, teachers are quite mature in every aspect and thus their degree of ethics is high. In the same connection, Nawa Nanda Baidhya, SMC president of Lali Gurans School has similar opinion. He says:

> As the age grows of a person, I believe that the person becomes more ethical than the earlier. In the youth, one cannot decide what behaviors are right and what are wrong. However, in the old age, one can identify right and wrong behaviors. Therefore, the persons become more ethical.

In this connection, some experienced teachers even argue that they cannot be ethical in old age for their health and frustration. Raju Shrestha, a forty year experience teacher of Lali Gurans School reveales:

> When the age grows, the ethics within an individual also grows. However, old persons do not implement these practices in their real life situation. The barriers might be health and their frustration on social life. Therefore, it is better to get their retirement when they cross the age of 50. In terms of teaching activities too, old teachers have

their age old methods. The new teachers follow updated method of teaching which is
well suitable for the students.

When I asked same question to the head teacher, he reveals the similar experience in which it
is hard to maintain good service in school in the old age in the lack of health and physical
ability. Govinda Timilsina, the head teacher explains:

When we are physically not that strong during our old age, a great pain remains in our
heart. I cannot work for twenty year with the same speed. When I joined teaching
profession, I never thought to stay in office even for a minute. I used to think that it
could be better for me to teach from morning to evening… Teaching is not only a
mental job but also consists of physical labor. One can contribute his/ her physical
labor in younger age but it is hard in old age. However, teachers are more ethical in
older age.

In this connection, Subhadra Shrestha, a female teacher of the same school felt tired after her
21 year of experience. She says:

In a long teaching profession, teachers become lazy. Now, I want to be retired. I am
quite tired of teaching. In fact, age makes people different and mind becomes dull. On
the other hand, when administration does not show equal behaviors to every
individual, some teachers become dissatisfied. Those unhappy teachers get angry.
Even though the anger is caused by administration, the effect goes to the students.

However, some of my research participants hold that teachers should not develop such
thinking of tiredness even they are in old age. Hari Sharan Thapa, a teacher of Lali Gurans
reveals:

Old teachers develop a thinking that they are old and they cannot do worthwhile jobs and their performance goes down. But the teachers shouldn't develop such feelings. They should think that they continue their service before their retirement and they need to contribute as possible as they can.

When the similar question was asked to my research participants (students), some of them believe that teachers in old age are careless in their job. Seeta Nepali, a student of Lali Gurans School says, "We often observe that those teachers who are in old age often careless in their job. They seem to be tired". In this connection, Urunsha Danuwar, a student of Pashupati School reveals, "After their age-long teaching, teachers are quite tired. They often expresses that how much they do even there is no difference (*jati gare pani tyahi ho)"*.

Some of my research participants (students) are not even satisfied for the age-old method of teaching of those experienced teachers. Minuska Danuwar, a student of Pashupati School says, "The teachers of young age apply the method which they learnt in school and college. Such methods are not relevant in this context." By saying so, she is indicating to some old teachers who are not well updated with new pedagogy and practices.

Diversity-Based Issues

The issues such as race, religion, gender, class and caste are considered in every activity in school. In this connection, Hari Maya Shrestha, a teacher of Lali Gurans Shool explains an importance of including minority (dalits) in every school activity. She reveals, "In order to promote discrimination free environment, teachers should mix up Dalit students to the others and teachers indirectly should motivate Dalit students to move ahead." Some of my research participants believe that teachers should work as the role model when the issues of evil social practices come in front. In this connection, Hari Sharan Thapa, a teacher of Lali Gurans school reveals, "If there is a practice of untouchablity, teachers should show an example by drinking water from them whom are considered untouchable and water and food are not accepted from them in the society."

These example shows that teachers should consider diverse based issues in every activity of school. However, there are some teachers who do not still consider diverse based issues. Usha Maya Tuladhar, a teacher of Lali Gurans School faced similar problem when a teacher went to her home and commented on her inter caste marriage to her father in law and mother in law. She reveals.

> I did inter-caste marriage in a Brahmin's family. One of my friends, a teacher of a public school, came to my house once and talked beyond my expectation with my father in law and mother in law. He argued favoring on the caste system and claimed that the human and swine can never be kept in the same category even though we all are the creation of Bramha. He created problem at my home. I do not believe the teacher who talks in this way can treat Newar and Brahmin children equally in classroom.

In this connection, Subhadra Shrestha, a teacher of the same school says, "It is necessary to aware teachers in order to eradicate discrimination practices. We have diverse society and a feeling of respect of diversity is most necessary."

Gender

During the intensive interview with my research participants, the issue of gender often became the matter of discussion. Some of my research participants reveal that male teachers are considered unethical for their involvement in alternate occupation and in additional responsibility. For Hari Sharan Thapa, a teacher of Lali Gurans School, "…the male teachers have to fulfill their family's demand and they may seek alternative income in addition to their regular salary from teaching profession. When they seek the alternative income, they cannot consider school activities much."

In contrast, some of research participants reveal that females are less ethical for their involvement in household activities. Female teachers come at school with pressure of their household activities and perform less in work. In this context, Raju Shrestha, a teacher of Lali Gurans School reveal:

> Female teachers have their additional duties at home. Therefore, they are always late comers in school. Some lady teachers even physically punish their children in home and they even punish students in school. I think that female teachers perform less in the school since they have social and family pressure. They cannot concentrate on their teaching activities and cannot perform well.

When the question of less performance of female teachers came in light, I raised the same question to my research participants (students). All of them say that female teachers are not dutiful as male teachers are. They also provided the reasons behind it. Seeta Nepali, a girl

student of Lali Gurans School states, **"**Till now, females have a feeling to stay back in every activities of the school and male teachers seem to be active. This might be a reason why females are blamed as an unethical." By saying so, she is indicating the role of tradition for forming habits of males and females.

Another reason for staying back of the female teachers is provided by Seelu Giri, a student of Lali Gurans. She says, "Female teachers need to care their own babies. They might feel bore by the babies of their own home and their school". The opinion is further clarified by Seeta Nepali, a student of the same school**,** "Female teacher should care their household activities. They might feel tired. Males have not much duty in their home. They just have the food prepared by their wives."

When the same question is raised with the female teachers who are my research participants, they agree what the students say. Hari Maya Shrestha, a teacher of Lali Gurans states, "Being a female teacher, I have many challenges. Before going to school, my mind is filled up the activities of the home and it is hard to forget any activities of home at school." The idea of Hari Maya is supported with additional evidences by Nirtara Kharel, a teacher of Pashupati School. She says:

> We (female teachers) intend to take part in the various roles of the school but it is our obligation that we cannot participate or play the role in many activities of the school. Firstly females are not given a role and if it is given, we (female teachers) think that the role would be hard for us….Our residence is generally close to our school. Our family members such as brother in law, mother in law, father in law stay at home. We do not feel comfortable to participate in additional activities of school by leaving the household works. We often get afraid with the situation that our family members

would not be happy with such activities….Female teachers are relatively less in number. We do not feel comfortable to work with all male teachers… In fact, opportunity, fear and obligation are not provided to female teachers and thus female teachers are always backward.

The idea of Hari Maya is supported by Govinda Timilsina, the head teacher of Pashupati School and reveals he would not be happy if female teachers joined in his school. He says:

Females need to involve in household activities. They need to provide grass for their cattle and food for their children. Therefore, we do not expect much from the female teachers. Although they like to fulfill many duties, they cannot perform well. This is the reason why I am not happy when female teachers join our school.

Decentralization

In the process of intensive interview with my research participants, an idea 'the authority should be provided to the local level', is often highlighted by my many research participants. If the authority is provided to local level, the policy can be formulated in the local level and the decision can be made in accordance to the context of society. In this connection, Hari Maya Shrestha, a teacher of Lali Gurans School reveals:

School should be provided decision making rights. Then school can design the policies based on the environment within school which is best suitable for it. The present practice is to develop policies at the centre level which is not necessary to fit in every situation of west, east, north and south within the country.

Hari Sharan Thapa, a teacher of the same school has similar opinion to provide all authority to local level in order to facilitate cooperation between government and school. He says:

….to evaluate from the central level is too difficult. So, the government should provide total authority to formulate the rules at local level. If the rights are given to local level, it can be an example of a mutual co-operation of government and local level. Even the role of implementation of these rules is of SMC, the key role goes to the head teacher. S/ he should lead in every activity and all staffs should co-operate him/ her.

Regarding this, Shiva Manandhar, the head teacher of the Lali Gurans School is not satisfied to the present context in which authority is not provided fully to local level. He reveals:

In an educational system, proper authority might be given to school authority that might be the head teacher, the management committee or so on. It is not enough to provide salary to staffs, head teacher and teachers; they should also be empowered with responsibility and authority…..head teacher is supposed to check whether the system is functioning according to norms. However, s/he is helpless without proper authority. This situation can be compared with the police force when people's war was likely to end. The police were given old and outdated weapons which did not function. In the same way, head teacher is appointed to care the activities of the school without equipping him with necessary authority.

In contrast, some of my research participants are not in favour of giving wholesome authority to head teacher since there can be a misuse of authority. Instead, there should be check and balance mechanism. Usha Maya Tuladhar, a teacher of Lali Gurans says:

The authority should be taken up to ground level. However, in case, authority is misused, other teachers should have their rights to defend the action of head teacher.

The mechanism for rectifying the incorrectness, dismissing the person who misuse the power and resources and preventing the misuses should be managed for the right ethical practices.

Some of my research participants advocate the importance of student participation in policy formation of the school. Shiva Manandhar, the head teacher of the Lali Gurans School says, "It would be better to encourage the students to participate in formulation of the rules and regulation". When asked to the same question to my research participants (students), all were interested to participate in the formulation of the school policy. In this connection, Dinesh Neupane, a student of Pashupati School says that they (students) are interested to participate in every school activities but the school management thinks they are not able to contribute.

<h3 style="text-align:center">Existing Social, Economic and Bureaucratic Practices</h3>

The existing socio-economic and bureaucratic practices play the role against the implementation of ethics in school. Among these practices, consumerism makes immoral in some extent. For luxury one seeks more income. Teachers are not beyond it. In this connection, Usha Maya Tuladhar, a teacher of Lali Gurans School says, "For our necessities in the present context, we need to seek alternate income and when we concentrate on the other activities, we cannot be extremely ethical to our teaching profession". In addition, some of my research participants explained that tradition maintains for the unethical practices in school. Raju Shrestha, a teacher of Lali Gurans School says, "We are traditionally grown in such a society where wealth is considered the most important means to upgrade our prestige. Teachers can't be beyond this notion."

Some of my research participants (teachers) reveal that negative thinking is one which has dominated Nepalese contemporary society. Hari Sharan Thapa, a teacher of Lali Gurans School has a bitter experience in this connection. He reveals:

I am an English teacher and being an English teacher it is natural that I often use English words while speaking Nepali language. However, my friend who teaches Nepali subject believes that I use English to prove my knowledge of English upon him. For such opinion and leg-pulling attitudes, ethics is declining within teachers.

In addition, some of my research participants argue that the rampant bureaucratic corruption is more responsible for the degradation of ethics (Bhattarai, 2002). Shiva Manandhar, the head teacher of Lali Gurans School said, "Corruption is prevalent everywhere. The judges are accused of corruption scandals. If justice is not fair then what can we expect from the teacher alone?"

Some of my research participants even questioned the role of our state for not being able to give priority in teaching as there is in bureaucracy. Govinda Timilsina, the head teacher of Pashupati School reveals:

…a non-graduate officer (*khardar*) can build his/ her own house in Kathmandu. He can participate in seminar and workshop in various countries and earn prestige as well as money. Teachers do not get such opportunities of personal development…..No teachers choose teaching as the profession if they have any other opportunity to choose a job between bureaucrat and teaching….Being a secondary teacher of this school, I even choose non-graduate government job (*khardar*) if I get to choose teacher or government bureaucrat.

In this connection, some of my research participants believe that ethics can only be implemented in school when teachers are given due prioritized by the state.

Personal Trait of the Teachers

There are certain qualities of human beings. These qualities promote themselves, however, these personal qualities, in some extent, be the challenges for the implementation of ethical norms. During interview with my research participants, I explored certain personal traits. The traits are as follows.

Physical Relation and Marriage with Student

We often see the unethical behavior of teachers. Some such offences are even published in the newspaper. My research participant, Usha Maya Tuladhar knew similar offense of a teacher. She reveals:

> I know similar offence in a school. A teacher in a school had close/ physical relation with a student. The teacher was of old age and had the grandchildren. He had the physical relation with the young girl of the age of his grand daughter. The offence was not made public and later the teacher was transferred to other school.

Nawa Nanda Baidhya, SMC president experienced the same. He says:

> I have experienced a teacher had negative eye to young girls of school. Although the head teacher knew it, he did not take the action and it is the parents who made agitation and school has compelled to kick the teachers off from school.

Therefore, physical relation of the teachers with their students becomes the negative issue in school.

While asked my research participants about marriage with the students, I got two contrasting answers. Some of my research participants are in favour of this in the condition

when there is no any disturbance in their family and social life. Anushka Kharel, a teacher of Pashupati School states, "If female students are happy and their life style gets promotion and if there is no problem in their family, they can marry with the teachers."

The idea of Anushka is supported by all of my research participants (students). In contrast, the opinion is strongly opposed by some teachers. Among the teachers, Binod Nath Pathak, a teacher of Pashupati School strongly opines that it is not ethical to marry with the students. He stated, "Students are like our own children. Therefore, it is not better to marry with the students since it disturbs the learning activities and hinders the social sentiment." Nawa Nanda Baidhya, SMC president of Lali Gurans School has similar opinion, however, he stands in the middle path. He says:

> When the question of teacher- student relationship comes, it is often controversial.
> Teachers should not hold their eyes to students. When the relationships get
> established, the matters may not be well accepted by parents. However, in the
> condition when there is no difficulty, a teacher can marry his/ her own student.
> The focus of the Nawa Nanda referred towards the situation and particular context of
> society.

Smoking and Drinking Habit

Smoking and drinking habits of the teachers often become one of the critical issues and the matters are taken negatively as well. Hari Maya Shrestha, a teacher of Lali Gurans School has an interesting example in this context. She reveals:

> Once I found a teacher smoking under a hoarding board where a message of 'No
> Smoking' was written. At the mean time I saw some students were passing nearby him
> and talking rudely about his unpleasant behavior.

Most of my research participants (students) hold that teachers often provide right suggestions to the students; nevertheless, the teachers not follow the same. Nishant Adhikari, a student of Lali Gurans says, "They (teachers) advise us not to smoke though they smoke themselves." In addition, some of my research participants argued the habit negatively influences the students and hinders their discipline too. In this connection, Nawa Nanda Baidhya, SMC president of Lali Gurans school says:

The habits of teachers such as drinking alcohol and smoking may influence their students in terms of their thinking on drinking and smoking. When the teachers are well disciplined, students also get afraid with them that a positive contribution for the well being of the students. When teachers are not disciplined, students do not care them and students do not agree their order.

Some of my research participants respect the individual life of the teachers and say teachers should drink or smoke in the private place so that students are not influenced by the habit. However, some of my research participants (students) argue that the habit would even notice if teachers come the class after smoking. In this connection, Dinesh Neupane, a student of Pashupati School says, "It is not ethical that teachers come to the class after smoking. Teachers should not smoke inside or outside of the school where the students notice their act." Rinod Bishwakarma, a student of the same school further adds, "If a teacher comes inside the school after smoking cigarette, we can feel the odor."

Nepotism

In nepotism, relatives are favored. Nepotism in a school occurs when decisions are made with little to no regard for anything but kinship. All of my research participants revealed that nepotism always became the factor to affect the morality of the teachers for several

reasons. It is because of the nepotism that people are ready to forgive any mistakes of their relatives and thus it is against the concept of moral practices. This nepotism often becomes an issue in the time of appointment of the teachers. In this connection, Shiva Manandhar, the head teacher of Lali Gurans School says:

> In the time of appointment of teacher, we often observe nepotism and favoritism. When there is nepotism, there is an unethical practice. To promote morality, we should give up nepotism. Head teacher should stop thinking to recruit their relatives in the vacant seats of the teachers.

> Some of my research participants argue that some schools are not functioning well for nepotism in school. In this connection, Subhadra Shrestha, a teacher of Lali Gurans School reveals:

> Nepotism negatively affects the teacher ethics. Head teacher might excuse his/ her relatives/ *aaphno manchhe.* It is very normal that head teacher cries to their relatives who are also the teachers of the same school to frighten the rest teachers. In such a situation, the rest teachers might be dissatisfied and they might change their mood to involve less in teaching activities. In addition, human beings ignore the fault committed by kins. This might be a reason why some schools are not functioning well.

> When asked my research participants about the ways to reduce nepotism, most of them were pessimistic. Kunesh Kumar Acharya, a teacher of Pashupati School says, "When relatives are teachers, they feel hard to accept ethical rules of school.
Nepotism is not only a local issue but it is an issue of national level. I do not know whether law will be able to reduce or remove it." In this context, Binod Nath Pathak, a teacher of the same school argues that competition should be encouraged in every level to reduce nepotism.

He further adds that it is necessary to reform policy in the favour of school to boost up competition in school.

Summary of the Chapter

During my analysis of the transcribed interview, some major issues and challenges in the implementation of ethics in school came in light. I delineated some primary themes related to all these analysis of the transcribed interviews and presented into the headings of: Salary and Benefits, Politics, Age and Experience, Diverse Based Issues, Gender, Decentralization, Existing Social, Economic and Bureaucratic Practices, and Personal Traits of the Teachers. Findings from both transcribed interview and field notes indicated that these issues and challenges need to be addressed in order to implement ethics in school effectively. The next chapter consists of the summary, major findings, conclusion and study implications.

CHAPTER IX

RECAPITULATING AND SEARCHING THE MEANING OF JOURNEY

Introduction

In my earlier chapters four, five, six, seven and eight I presented findings from the data and developed a textural description of the feelings and emotions of my research participants. This chapter begins with a recapitulation of my study journey. Thereafter, I scaffold the research findings and link some components of the phenomenon and show their connections and inter-connections with the themes found in literatures, theories and with my personal reflections. The discussion presented in findings derives a conclusion which leads to the implications of this study. I present the implication of the study before ending up my journey.

Recapitulating the Journey

No educational system can rise beyond the quality of its teachers. Teaching, the most important part of a teacher's career, is a process of transferring knowledge from the teacher to the learner for the sake of changing behavior and skill acquisition. The teacher's code of ethics are devoted to guide teachers' behavior and job performance that, in long run, works for fulfilling the tasks of education. The moral code of conduct within proficient becomes professional ethics. As the professional ethics guide behavior patterns of teachers, it is regarded one of the important parts in teaching and learning activities.

Moreover, the ethics of the teachers are not only limited to the school premises but it also stretches beyond it. However, when we observe the ethical practices in school, ethical considerations are found to be much fragile. In some cases, teachers are criticized for

unethical practices. I as a research student prefer to link such worsening condition of school education with the ethics of the teachers.

In a school, the ethical principle of maintaining integrity in professional relationships focuses on honesty in forming, trusting and respecting relationships within colleagues and students that contribute for the real development of school and its stakeholders. Therefore, in present context, it is important to focus on the studies on phenomenon of ethics in school. However, the phenomenon of ethics within school has not been seen to receive greater attention from the policy makers. There are some issues which must be considered essential to understand phenomena of ethics within school settings. The factors such as teachers' understanding of ethics, teachers' understanding on what elements make teachers' unethical, teachers' reflections about Nepalese ethical practices in school, priorities for ethical concern, contribution of ethics to education and the gaps between policy and implementation practices must receive greater concerned to address consequences of unethical practices in schools. These are only some of the leading issues that the intellectuals, who are interested in teachers' ethics, may raise questions to understand perception of ethical practices in school.

Considering the things above, I have framed a single statement problem- 'how is ethics of the teachers perceived and practiced in school?'. This statement problem consists of five different types of research questions. They are: what are the teachers' ethics outlined in the policy documents? What are the ethical practices of teachers as perceived by students, head teachers and teachers themselves? What influences the ethics of the teachers? How are ethics of the teachers implemented in practice, as perceived by teachers, head teachers and students? What are the major issues and challenges in the implementation of ethics in school?

Ethical understanding of school professional is very much necessary to address the ethical dilemma in school. Their understanding on moral issues helps to judge right ethical practices within them and the situation boosts up their ethical responsibility. In fact, there are several reasons why educational professional encounter several challenges in delivering quality education through the school's activities. One of the reasons might be that they are not well aware about practices and perceptions on teacher ethics in school. The research focusing to ethics contributes them to reduce their dilemma in ethical practices and generates a sense of responsibility in school activities which in turn, fosters ethical decision making. Such information also helps the policy makers to formulate new policies and modify the existing ones. Cribb (2005) says that "now, more than ever, ethical concerns need to be aired and debated if we are to take the education in education policy seriously" (p. 127). Hence, the present study provides some feedbacks to the policy makers about the teachers' understanding and their reflections of ethics.

The formal documents of ethics which is often called 'ethical code of conduct' specify employee behavior in detail and are often developed and written to manage ethical issues in school. Such codes govern ethics of school including conflict of interest, accepting gifts, entertaining concerns and so on. Such codes may consist of ethical principles and these ethical principles often direct the accepted conducts of the professionals. "General ethical principles might serve as comprehensive guide for social or professional conduct"(Bernstein & Hartsell, 2000, p. 3).

In the course of reviewing previous efforts of scholars, it came to know that there is no any consensus among scholars on their idea on explaining these ethical principles. The earlier trend of learning ethics was objectivism which was challenged by subjectivism. The

objectivism and subjectivism were later combined by recent scholars and was coined as the term 'intersubjectivism'. The 'intersubjectivism' was coined with the foundation of conventionalism, relational, contractarian, and communitarian theories. During my entire journey, I had the lens of these five theories in general to look at the ethics of the teachers in Nepalese public school. In addition, the theory of interactionism also guided me while carrying out this study.

This study was carried out by using qualitative paradigm that included data generation. The study was conducted with a series of in-depth interviews and group discussion based on research questions with the 8 teachers, 2 head teachers 1 SMC member and 10 students of the two schools.

The research participants were given background information about my research. Then, for the purpose of the interview, I invited them to participate in generating data for the research. They were also encouraged to ask me questions about their participation and were assured of the ethical norms I would stick. During the interviews, the research participants were asked to share their experiences in my subject area. I gave adequate opportunity for my research participants to express their opinions. During each interview, I made attempts to be an empathic listener and occasionally probed in order to delve more deeply into particular lines of thought or descriptions. My research assistant carefully wrote what and how they have expressed their view. At the end of each interview, I asked the research participant if he or she wanted to add any further comment. I also asked them how they had experienced the interview itself as a way to be guided during subsequent interactions.

Everyday when I got back from field, my research assistant used to fill the places where he was not able to write what was expressed by the participants. The assistant used to

write in code when he was not well able to follow the participants in terms of writing. I used to write my reflection of the filed. While writing field note, I used to summarize the field notes in my words. For the purpose of data analysis, I transcribed all the data that I generated from my participants. The transcribed data was edited with original record and the data was used to create themes and to code. The codes were categorized to seek meanings. Thereafter, I drew the research finding and linked some components of the phenomenon and show their connections and inter-connections with the themes found in literatures, theories and with my personal reflections.

Findings and Discussion

After I drew the findings from the perspectives of the teachers, I linked the components of the phenomenon and showed their interrelation with the themes found in literatures, theories and with my personal reflections. I have organized the discussions into the sub-headings: teachers' ethics as outlined in policy documents, ethics of teachers, adopted practices to influence ethics in school, ethics of teachers implemented in practice and issues and challenges in the implementation of ethics of teachers.

Teachers' Ethics as Outlined in Policy Document

The policy documents of teacher ethics are of two types. In state level, state has formulated teacher ethics in the seventh amendments of the education Act. The ethical codes are also outlined in professional organizational level in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007.

Teacher ethics as outlined in Education Act, 2002. The codes provide quite a clear message that teachers should perform for designed task. The provision 133 (1) states the list of guiding codes of teacher conducts (attached in Annex-1) that should be abided by

teachers (GON, 2002, pp. 120-122). These ethical codes remain under contractarian subject area. Contractarian ethics consists of legitimized through an agreement to which all members give their voluntary consent to be governed by certain laws (Robinson & Garratt, 2004, p. 73). The fact can also been described through Conventionalism. Conventionalism claims that moral values are simply those values which we as a society have agreed to accept (Hinman, 1994, p. 73).

Among these explanations, some ethical codes can be better explained through relational theory. Reed (1979) has written about education and ethnicity, anticipated the increasing racial and ethnic diversity. The provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' is an example of relational ethics. However, the provision fails to cover the issues of third sex and certain inclusive issues which are often discussed in the present context of society.

These all ethical codes of teachers in policy documents mostly focus the day to day task that are practiced though a long past. In contrast, the ethical codes are often developed in the course of interaction that should be implemented. In this context, I did not find any policy provision to include those ethical codes that are often developed through interaction. In addition, ethical codes of conduct need to focus the context and situation of the community (Robinson & Garratt, 2004, p. 128). The present policy documents have not talked anything on local context and situation of community but try to impose the same ethical code throughout country.

While studying these ethical codes, it is not difficult to get a meaning that the focus of the ethical codes are developed by the state has given less preference to the relational aspects of the teachers. The provision 'not to hold demonstration Gherao, strike, lock-up….

causing obstruction to any government authority or officer in performing his/her duties as provided by law' shows that the focus of the ethical codes are to impose state authority.

Teachers' Code of Conduct as Outlined by MOE and TUN. The ethical codes are also outlined in professional organizational level in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007. The document is more detail to describe various commitments of the teachers. In accordance of the codes of conduct as outlined in the document, teachers' ethical code of conduct has been divided into eight categories: commitment towards profession, commitment to teaching learning, commitment towards schools, commitment towards SMC, commitments towards parents, commitment towards teacher union and commitment towards social justice (as in Annex 2). The commitments are explained under the following subheadings.

Commitment towards profession. This view of teachers' code should concentrate less on individuals and their private moral decisions and more on teaching community and its moral health and welfare (Robinson & Garratt, 2004, p. 128). This kind of moral philosophy is usually known as virtue theory. The virtue theorist describes various virtue of an individual. "Robert Solomon provides almost thirty in total: honesty, loyalty, sincerity, courage, reliability, trustworthiness, benevolence, sensitivity, helpfulness, cooperativeness, civility, decency, modesty, openness, cheerfulness, amiability, tolerance, reasonableness, tactfulness, wittiness, gracefulness, liveliness, magnanimity, persistence, prudence, resourcefulness, cool-headedness, warmth, hospitality.

Commitment to teaching learning and school. The commitment of the teaching learning is another category that is described in Teachers' Code as outlined by TUN and MOE. These codes can be better explained with contractarian theory of ethics. As explained

by Rawls, utilitarian account of justice is not able to take the differences among individuals, or the unique moral value of each individual, seriously (Jennings, 2003, 168). Therefore, "any moral claim must be reasonably acceptable to a group of free and equal individuals deliberating on the basis of certain norms of reason and open discourse. Respect for the freedom and equal moral worth of each individual may be expressed in a slightly different way by an enumeration of fundamental political, social, and human rights that are shared by all persons; not on the basis of the (good) consequences of recognizing those rights, but on the basis of their intrinsic value and rightness" (Jennings, 2003, 168).

Commitments towards students, coworkers, parents, SMC and own union. The policy document that is outlined by MOE and TUN clearly speaks on teachers' commitments towards students, coworkers, parents, SMC and their own union. One of the most influential ways of understanding of the above concept has been in terms of relationships. This theory links ethics with gender, ethnicity and cultural diversity. Reed (1979, as cited in Greenfield, 2004, p. 178) has implored school administrators and teachers to change their attitudes and behaviors toward ethnic minority students and their parents: "The entire staff (from building principal to custodian) of all schools (from kindergarten through the university) should develop an understanding of, and an appreciation and a respect for, all students, regardless of ethnicity and socioeconomic circumstances." (Reed, 1979, p. 146 as cited in Greenfield, 2004, p. 178). It is necessary to show the feeling of respect and a sense of responsibility to each stakeholders of the school. There are many core elements of relational ethics. "The core elements of relational ethics are identified as engagement, mutual respect, embodied knowledge, and attention to an interdependent environment. These elements are informed by the concepts of interdependency, relational

personhood, authentic dialogue, and the importance of community"(Austin, 2006, p. 136).
The provisions of commitment towards the professional organization can be explained in
terms of devotion of teachers towards their professional organization.

Commitment towards social justice and environmental protection. Teachers are also
expected to show a commitment towards social justice and environmental protection. The
hidden notion behind these provisions is explained through communicative theory. Jurgen
Habermas believes that "moral values gain their legitimacy through some kind of social
contract, but one which involves dialogue" (Hinman, 1994, p. 74). During the interaction,
knowledge is developed. The idea of guest speakers and guest lectures on the issues caste and
gender issue are very much helpful to generate new knowledge on them in order to avoid
those ill practices of society. As the teachers are the exemplifiers of a society, their
commitment towards environmental protection and sustainable development pave a path for
their community.

Of these two documents, the later describes much on every aspect of ethics of
teachers. The focus of the earlier document is to impose state level authority and later is to
emphasize on professional organization. However, both of these documents try to impose the
same ethical codes throughout the country and fail to cover local meaning and context of
teacher ethics.

Ethics of Teachers

The ethics of the teachers are practices that guide the behaviors and practices of the teachers. These ethics are as follow.

Teacher as the Follower of Age-Long Practices

There are some set of age-long norms that are agreed and practiced in every society of the world. Teachers are expected to consider these rules of the society since "moral values are relative to the conventions of the society" (Hinman, 1994, p. 73). Teachers should respect norms and values that are worthwhile for a place where they are working. It is hard for us to give up what we have learnt from our old generations and from the traditions. However, these agreed-practices should not be practiced in all aspect of life. Teachers must inform negative aspect of these superstitious beliefs to their students.

Teacher as the Follower of Contract

When we talk on the teachers' ethics, teachers should show particular behaviors in accordance to their contract to the government and society as well. The contract may include their norms, values, beliefs and some aspects of practices within their profession. The contract legitimized all these norms, values, beliefs and practices. Robinson & Garratt (2004) suggest that "moral values are legitimized through some kind of (largely implicit) agreement to which all members give their voluntary consent to be governed by certain laws" (p. 73). In this regard, an ethical teacher should work in accordance to contract. S/he is expected to be honest in classroom activities, to fulfill own duty, to be punctual, to involve in job activities, to check homework, to facilitate learning of students etc. The ethics of the teachers includes taking care of the students even they are outside from the classroom. Teachers ought not to give

much priority to the jobs of outside from school and teachers need to perform all the assigned tasks in time.

Teacher as the Follower of Diversity-Based Care

"Relational theory links ethics with gender, ethnicity and cultural diversity"(Reed, 1979, p. 146 as cited in Greenfield, 2004, p. 1). If any teacher thinks on the basis of these issues, believes on them or discriminate by these issues, s/ he will be surely immoral. Therefore, teachers should respect multicultural system. The evaluation of the students shouldn't be done on the basis of individual or social view. The prejudice based on race, physical and cultural matter should be avoided from the every aspect of lives of the teachers (Reed, 1979, p. 146 as cited in Greenfield, 2004, p. 178).

Teacher as the Follower of Dialogue-Based Ethics

"The best guarantee of arriving at a good and just social order is to follow certain procedures in constructing a dialogue about fundamental moral values" (Hinman,1994, p. 74). This gives an idea that when there is direct or symbolic interaction among individuals, some set norms are developed and teachers are expected to follow those norms. If teachers, parents, management committee members, teachers' union and student representative stay together to develop ethics of the teachers, it helps to develop professional code of conducts. Those teachers who do not care the rules at present are also obliged to follow the ethics by then. In addition, it generates 'feeling of ownership' to the newly formed ethical codes.

Teacher as the Follower of Context-Based Ethics

Teachers are expected to behave in accordance to context and situation of a society. Code of conduct varies from society to society. However, teachers should follow the particular norms of the community and "should concentrate more on people they should

behave, rather than the things they do" (Bowden, 2005, p. 8). This kind of moral philosophy is usually known as virtue theory. Some virtues of the teachers are 'not to talk with students in loud voice', to teach good things to the students, do not perform such jobs that affect to the mentality of the students**,** and do not make big issue for the minor fault of the students, to be honest and friendly. The virtue theorist describes "various virtue of an individual honesty, loyalty, sincerity, courage, reliability, trustworthiness, benevolence, sensitivity, helpfulness, cooperativeness, civility, decency, modesty, openness, cheerfulness, amiability, tolerance, reasonableness, tactfulness, wittiness, gracefulness, liveliness, magnanimity, persistence, prudence, resourcefulness, cool-headedness, warmth, hospitality" (Bowden, 2005, p. 8).

Teacher as the Motivator

Being an ethical teacher, one needs to concentrate on the profession of teaching so that s/he can motivate the students. Teachers should even share their experiences outside of their work-setting in order to motivate the students. Even though a teacher is regular, punctual and attends the classes regularly, in some cases, s/ he may fails to develop interest to the students. We cannot say them ethical unless s/ he arises the interest of the students in their study. Kolcab (2009) also argues that ethical commitment plays an essential role to motivate students.

Teacher as the Exemplifier

Teachers are expected to socialize students in certain ways and are believed as the exemplars to shape the knowledge and attitudes of the students. In the school setting, teachers are expected to demonstrate sound professional knowledge and pedagogical skills. They also are expected to exhibit character traits adequate to justify parents' and professional colleagues' trust to them. In their private lives, too, teachers are expected to adhere to

appropriate moral values that make them, in the eyes of the community, fit and proper persons to teach children. The duty of a teacher is not only to teach but to change the society. The ethical teachers need to be exemplifiers in every aspect (Werner, 2002, p.2).

Influencing Adopted Ethical Practices in School

The adopted ethical practices that influence practices in school are: guidelines of agreed ideas, guidelines of individual thought and professional union, and guidelines of policy.

Guidelines from Agreed Ideas

Whatever ethical practices may be in the school, they are to some extent governed by traditions. When ethics is maintained through traditions and religion, it is almost successful in school. Being a member of a community, a teacher needs to accept the community agreed practices from the long period of time. Therefore, these agreed ideas always pave the path for the ethical practices.

Guidelines of Individual Thought and Professional Union

If teachers feel their responsibility themselves, there is no need of an intervention from external agency. In addition to the teachers of a school, head teacher is also believed as a main part to manage ethics related issues. When a head teacher is ethical or tries to be ethical, all other teachers of the school feel hard to involve in unethical practices. Professional organizations/ unions of the teachers are also responsible for managing ethical practices. They have developed ethical codes of teachers but it is necessary to come in practice.

Policy Guidelines

Policy guidelines give a detail idea on the various ethical issues in the school. It plays a road map for the implementation of ethical practices in school. The policies that are

developed by government have worked in school since teachers' code of conduct is expected in accordance to code of conduct. However, the policy still needs effective implementation, monitoring and evaluation.

Ethics of Teachers Implemented In Practice

The themes that were generated in the course of literature review and field study are implementation of duty and responsibility, implementation of dialogue-based ethics, implementation of context-based ethics, implementation of the roles of teachers, head teachers, SMC, DEO, students and teachers' professional organization.

Implementation of Duty and Responsibility

Duty and responsibility are major concerns for the teachers. A teacher of Lali Gurans School reveal that the teachers remain absent for a long time or don't stay at school even in school hour (10 AM-4 PM). It is often observed that teachers often engage in other economic activities. By their effort, they care less in their main jobs of teaching and engage much in other economic activities. Teachers think the profession is for their survival. In some cases, teachers just think to cross the days of the month by any means.

For some teachers, duty is major concern. At the same time for others it is no more than government duty to pass the time and cross a month. Teachers think that schools are the places for their jobs (*jagir khane thalo*).

Implementation of Diversity-Based Practices

Ethical norms of the teachers reveal that teacher should behave equally to all the students. These phenomenons of ethics are described in relational ethics too. "The core elements of relational ethics are identified as engagement, mutual respect, embodied knowledge, and attention to an interdependent environment"(Austin, 2006, p. 136). Hence,

no teacher should discriminate students on the basis of caste, class, gender, religion, language etc.

Although discrimination based on caste and ethnicity are not considered positively, it is observed in every school in some extent. The discrimination isn't done at school and should not be done too. But it is prevailed in every school. Only extent of which may be different. Although teachers argued there is less practices of such discriminating behaviors, students from dalits group claim that teachers show many unethical practices in school in terms of untouchability, pronunciation of the words, school activities and way of addressing.

Implementation of Dialogue-Based Ethics

If teachers, parents, management committee members, teachers' union, student representative stay together to develop ethics of the teachers, it helps to develop ethics of the teachers. Those teachers who do not care the rules at present are also obliged to follow the ethics by them. But in the present situation, there is no such provision to participate all stakeholders in the formation of ethics of school. Without such policy, if the rules are even developed, the implementation of them is not effective. The decision of the meeting comes in practice for few days or weeks and slowly teachers forget the minute of the meeting.

Implementation of Context-Based Ethics

People should concentrate less on individuals and their private moral decisions and more on the community and its moral health and welfare (Robinson & Garratt, 2004, p. 128). Without considering community and social life of a community, ethical codes cannot function. In fact, state has developed the uniform policy to every school. However, it is hard to implement uniform policy to each school of Nepal. Teachers can't initiate to develop their own policy at school in the present context. If they would like to extend the lunch hour for an

hour, the government won't accept it. Although ethics are context-based, these context based practices are not functioning for the policy of government.

Roles of Teachers, HT, SMC, DEO, Students and Professional Organization

The findings of the roles of teachers, head teachers, SMC, DEO, students and teachers' professional organization in practice are explained as under.

Teacher. Teaching is regarded as the profession of high moral conduct. Teaching is the much responsible profession for the well being of the students. Therefore, it is necessary to be ethical themselves. Teachers are the exemplifiers of society (Werner, 2002) and it is better to be ethical themselves without suggesting them from external agencies/ persons. However, teachers are often found unethical practices. Teachers are involved in many places and many jobs so that they concern to their school. Teachers do not feel their responsibility towards their students and they just overcome their 10 AM to 4 PM duty. Thus teachers from government school reveal their job as there is in a proverb 'it is the job of government and pass the time till the sun sets *(sarkari kam kahile jala gham)*.

Head Teacher. In fact, the main roles concerning teachers are to be handled by head teacher. However, all head teachers in the school do not discharge their duties properly. If they are not themselves punctual, how they can make the others punctual.

SMC. School Management Committee and Parents Teacher Association are expected to manage ethics related issues. If community people monitor the situation, teachers also work for the betterment. However, my research participants believe that SMC and PTA do not function well in the present context. Some members of the Management Committee and Parents Association do not attend the school.

DEO and state authority. Some of my research participants recognized the role of DEO and government authority to maintain teacher ethics. In accordance to the education rules, MOE and its line government authorities have rights to manage ethical issues in school. Education rules have some provisions but that are not commonly followed by these organizations.

Students. Students are also identified to be responsible for teacher ethics. However, students are not given opportunity to participate in the course of formation of rules. Teachers and authority do not want the participation of the students in the process of formation of rules since they have a fear that the rules formed by students are not in their (teachers') favor.

Teachers' Professional Union. Teachers' professional union is also regarded as a responsible organization in order to implement ethical practices in school. However, in the present context, these organizations are politicized; it has hindered the situation of ethics in school rather improving the existing unethical situations.

Major Issues and Challenges in the Implementation of Teachers Ethics

The major issues and challenges identified in the implementation of ethics of the teachers are salary and benefits, politics, age and experience, diverse-based issues, gender, decentralization, existing social, economic and bureaucratic Practices, and personal traits of the teachers.

Salary and Benefits

Relationship between salary and ethics is direct (Policy Analysis Council, 2000, p.11; Treviño, Weaver & Reynolds, 2006, p. 965). If a teacher can't fulfill the family requirement from his/ her salary, s/he will be frustrated. By this, his/ her performance might degrade day by day and s/he starts thinking about alternatives. There is another argument that there should

be difference on the teachers which are able to make 100 per cent students successful and for those teachers who cannot make any students successful. For this kind of situation of without competition, deterioration in school began. Therefore, prize, punishment, monitoring and supervision are very much necessary to encourage competition and to boost ethical environment of school. Treviño, Weaver & Reynolds (2006) also argue that rewards and punishments have an impact on ethically relevant behavior (p. 965).

Politics

School activities are not beyond politics. Politics have encouraged the participation of all groups of people in school activities. However, in the present unfavorable circumstances of the country, politics has dominated the educational sector. If a new teacher from the same political background of head teacher join in the school, the head teacher welcomes him or her, otherwise the head teacher is not happy with the situation. In addition, at the name of agitation, teachers close the school which affects the future of the students. These are not the expected ethical behaviors of the teachers.

Age and Experience

Age and experience are often related to teacher ethics. The new teachers often blamed old teachers that they did not update themselves and they failed to give new ideas to students. On the other hand, the experience teachers blamed the new comers that they were not well informed about practical pedagogy and practices and they are not effective in terms of teaching-learning activities. There is another argument that in the older age, teachers are quite mature in every aspect and thus their degree of ethics is high. However, when they do not work physically in their old age, a great pain remains in their heart. A teacher cannot even

work for twenty year in the same speed since teaching is not only a mental job but also consists of physical labor. However, the fact is looked from the lens of ethics.

Diversity-Based Issues

The issues such as race, religion, gender, class and caste are considered in every activity in school. In order to promote discrimination free environment, teachers should mix up Dalit students to the others and teachers indirectly should motivate dalit and diverse-group of students to move ahead. In such a situation, it is necessary to aware teachers in order to eradicate discrimination practices. We have diverse society and a feeling of respect of diversity is most necessary.

Gender

Male teachers are considered for their involvement in alternate occupation and they care their less to their own profession of teaching. Females are less ethical for their involvement in household activities. In addition, till now, by traditions females have a feeling to stay back in every activities of the school and male teachers seem to be active. This might be a reason why male teachers seem active and females are considered to be unethical. Moreover, female teachers often get afraid with the situation that their family members would not be happy with them when they work relatively longer hours in school.

Decentralization

If the authority is provided to local level, the policy can be formulated in the local level and the decision can be made in accordance to the context of society. Therefore, every decision making rights to school should be provided. Then school can design the policies based on the environment within school which is best suitable for it. The present practice is to develop policies in the centre level which is not necessary to fit in every situation of west,

east, north and south within the country. However, in case, authority is misused in local level, mechanism for rectifying the incorrectness, dismissing the person who misuse the power and resources and preventing the misuses should be managed for the right ethical practices.

Existing social, economic and bureaucratic Practices

The existing socio-economic and bureaucratic practices play the role against the implementation of ethics in school. Among these practices, consumerism makes immoral in some extent. For luxury one seeks more income. We are traditionally grown in such a society where wealth is considered the most important means to upgrade our prestige. Teachers can't be beyond this notion. In addition, the rampant bureaucratic corruption is more responsible for the degradation of ethics in school. Corruption is prevalent everywhere. If justice is not fair then what can we expect from the teacher alone? Can teachers alone be ethical?

Personal trait of the teachers

There are certain qualities of human beings. Some of these qualities and traits often become the matter of controversy. Physical relation and marriage with students, smoking and drinking habits, and nepotism are some such controversies. Among these, physical relation of the teachers with their students becomes the negative issue in school. However, while talking in marriage with the students, there are two contrasting opinions. Some are in favor of this in the condition when there is no any disturbance in their family and social life. In contrast, the opinion was strongly opposed as it disturbs the learning activities and hinders the social sentiment.

In addition, smoking and drinking habits of the teachers often become one of the critical issues and the matters are taken negatively as well. Students opine that teachers advise them not to smoke though they smoke themselves, students do not care them and students do

not agree their order. Some of them even argued that if a teacher comes inside the school after smoking cigarette, they can feel the odor. Therefore, it is necessary to develop the codes in their own school after their own discussion.

Nepotism in a school occurs when decisions are made with little to no regard for anything but kinship. All of my research participants revealed that nepotism always became the factor to affect the morality of the teachers for several reasons. It is because of the nepotism that people are ready to forgive any mistakes of their relatives (*aaphno manchhe*) and thus it is against the concept of moral practices. This nepotism often becomes an issue in the time of appointment of the teachers. Therefore, a reform policy in the favour of school is necessary to boost up competition in every level in school if we really want ethical teachers.

Conclusion

The teacher occupies crucial positions in the system of school education. The teachers, doubtlessly, are considered a vital source of inspiration for the learners and even for the society as a whole. In this sense the outlook, their professional and social life, activities and practices that the teachers follow are taken as a role model among the learners. The learners follow what their teachers perform which in the long run become habits and culture. Consequently, these behaviors are appeared in the form of ethics. It is, therefore, much essential to consider which practices and behavior a teacher should follow to ensure quality education in school. In this sense the professional codes of conduct for teachers in school must be well-defined and well-versed so that no dilemma could takes its root to mystify the education system as a whole.

However, the phenomenon of ethics within school has not been seen to receive greater attention from the policy makers. In fact, there are two policy documents which maintain

teachers' professional code of conduct. One has been formulated by the state and the other has been developed by the Teachers' Union. The State has formulated teacher ethics in the seventh amendments of the education Act. The ethical codes outlined by the Teachers' Union named as the Code of Conduct for Teachers and Other People Involved in Education, 2007. Of these two documents, the later describes much on every aspect of ethics of teachers. The focus of the former document is to impose state level authority upon teacher and the later is to emphasize on professional security and freedom. However, both of these documents try to impose the uniform ethical codes throughout the country and fail to cover local meaning of ethics.

The drawbacks of the above policy document can be found in practices too. The stakeholders of the school perceive that teachers' professional conducts include agreed practices, contractual norms, diverse-based ideas, dialogue-based ethics, context-based ethics, motivating norms and exemplifiers. However, the present policy and strategy of the government is devoted to provide a format that includes professional code of conducts and it should be in effect in every part of the country. When it does not cover in all aspects of life of local community, it cannot function well. Instead, if teachers, parents, management committee members, teachers' union, student representative stay together to develop ethics of the teachers in each school, it helps to develop ethics of the teachers. Those teachers who do not care the rules at present are also obliged to follow the ethics by then. In addition, it generates 'feeling of ownership' to the norms. Furthermore, context based ethics of the particular community can be put into provisions. But in the present situation, there is no such provision to participate all stakeholders in the formation of ethics of school. Without such policy, if the rules are even developed, the implementation of them is not effective. The decision of the

meeting comes in practice for few days or weeks and slowly teachers forget the minute of the meeting.

In addition, the drawbacks of the present policy document can be found in management of the school. In addition to policy document, conventional guidelines and individual thought influences the implementation of ethics in school, however, it has not been considered in the present policy provisions. Likewise, there are many issues and challenges in the implementation of ethics in every school. The extent and characteristics of the issues and challenges, such as salary and benefits, politics, age and experience, diverse-based issues, gender, decentralization, existing social-economic and bureaucratic practices, and personal traits of the teachers etc, differ from school to school.

As described in interactionism, to understand the act, it is necessary to discover the meaning held by the actors (Bhattarai, 2009, p. 95). Meanings are not fixed entities. They are shaped and depend in part on the contest of the interaction. "Meanings are also created, developed, modified and changed within the actual process of interaction" (Haralambous and Heald, 2004, p. 16). The ethical notions are also developed in a particular social setting in the course of interaction. Moral values gain their legitimacy through some kind of social contract that involves interaction (Robinson & Garratt, 2004, p. 73). Through interaction, meanings of the ethics get modified and become the agenda of discussion. As the interaction is based on particular social setting, the meaning that is shaped in a particular social setting has its uniqueness and may not be generalized in the other social settings. Therefore, present way of finding solution through uniform teachers' ethical codes is revisited. Instead, local practices and context of shaping the meanings should be observed since as discussed in communitarian, moral thinking is embedded in the cost of particular context. Therefore,

educationists needs to leave current way of thinking to find a single silver bullet macro model to boost ethics in all socio-economic settings and need to choose paradigms to find own micro model in every school that gives importance to understand social interaction which contribute to understanding unethical behaviors in the particular social settings.

Implications of the Study

The entire journey can't be fruitful if the essence of the findings of the study is not considered for implications. I, therefore, would like to discuss some potential ways out to implement the findings mentioned above. These implications are presented under the subheadings of implication for policy, professional life and research.

Implication for Policy

So far I have mentioned two documents. The one developed by the government and the other by the Teachers' Union. The two documents talk about teachers professional codes of conducts. The former emphasizes that the teachers should follow the codes developed by the state and the later insists on securing their job and promoting their professional organization. However, both of these documents try to impose the uniform ethical codes throughout the country. Since the findings of the research says that ethics is always connected to local reality and local context, the uniformity in codes of conducts of teachers regardless of their context can't work much. Before formulating any policy, local context from which major ethical problems emerge need to explored. Without considering the day to day interaction, we cannot find the root cause from which such ethical problems are emerged in local society and without finding the root cause; it is nearly hard to achieve the solution. Therefore, in order to find the solution, the stakeholders should stay together and discuss. The thorough discussion among them causes to emerge the right solution. The

policy document needs to cover the reality in order to achieve the real ethical practices in school. In this context, there can be the need of a manual and to develop the manual, this study can be a helpful hint.

While formulating policy, many aspects of the reality are considered. In the formation of effective policy on teachers' ethics too, it is necessary to study what influences the ethics s adopted ethics of teachers and what major issues and challenges in the implementation of the ethics in school are. In this connection, the exploration of the research questions such as 'what influences the adopted ethical practices in school and what are the major issues and challenges in the implementation of the ethics in school?' could be very worthwhile. Therefore, learning more about ethics and raising awareness about it can help policy makers, educational planners and school heads to recognize it, to formulate policy and to take necessary action for it.

Implication for Professional Life

Teaching is often argued as a fundamental moral enterprise in which adults plead and oblige children to change the directions chosen by the adults. Moreover, the ethics of the teachers are not only limited to the sphere of the school compound but also it stretches beyond the school ground. In the school setting, teachers are expected to demonstrate sound professional knowledge and pedagogical skills. They also are expected to exhibit the trustful character and traits to justify their ethical belief. In their private lives, too, teachers are expected to adhere appropriate moral values that make them, in the eyes of the community, fit and proper persons to teach children. Several such unset questions often surround the mind of teachers. In this connection, my research question 'what are the ethical practices of teachers as perceived by students, head teachers and teachers themselves?' and my generation of a

unified description of the experience and idea of teachers, head teachers, SMC member and students could be a path so that teachers can perform accordingly to be ethical teachers.

Implication in Future Study

In addition to generating interest in ethical practices of teachers through my research, there are other important implications in terms of viewing this phenomenon through organizational development lenses. There seem to be possibilities in initiating concerns about aspects and forms in the level of any organization including PO, NGO, INGO and GO. Overall the nature of ethics in every organization may have similar characteristics and thus any study on one sector can pave the paths in the other sectors too. In addition, it can generate some sociological concerns on diverse-based learning and understanding. Therefore, this research could be a guide by arousing interest in conducting further research in the same or related areas. Some relevant issues which could be addressed at the educational policy, school and pedagogical levels could be:

a) What are the right ways to address ethics in school setting?

b) What are the socio-cultural factors associated with ethics of the teachers?

c) What could be the right policy to formulate ethics in school?

d) What could be right practices and activities of the teachers to manage diverse-based class?

e) What could be considered in ethical classroom?

f) How should caste, class, ethnicity and gender be managed in classroom?

Summarizing Chapter and Concluding the Journey

This chapter began with a recapitulation of my study where I summarized my study journey. Thereafter, I scaffold the research finding and linked some components of the phenomenon and showed their interconnections with the themes found in literatures, theories and with my personal reflections. At the end of journey, it pointed the way forward in terms of drawing implications of the study. Now I have come to the end of this journey. At this point, I remember a quotation of Omar Bradley. He stated,

> "*Ours is a world of nuclear giants and ethical infants*".

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APPENDICES

Appendix A

Teachers' code of conducts as outlined in the seventh amendments of the Education Act and the following regulation, Article 133

The seventh amendments of the Education Act and the following education regulation have outlined the code of conduct for teachers. The provision 133 (1) states the list of guiding codes of teacher conducts that should be abided by teachers (GON, 2002, pp. 120-122). The codes are:

a) To carry out prescribed tasks at the place where he/she is assigned

b) To be present in school regularly in the prescribed time and sign on attendance register mentioning time of coming in and going out, and shall not be absent in school without getting prior permission for leave,

c) Not to influence or attempt to influence any body politically with the intention of fulfilling vested interest in connection his/her service.

d) Not to publish any article in his/her real or nick name or give any information, statement or speech to communication media like press or radio or television or any other media jeopardizing the harmonious relation between His Majesty's Government and the people and the relation of Nepal with any foreign country,

e) To regard teaching and study as his/her main with the objective of making students good citizen,

f) To encourage obedience, discipline, good faith, co-operation, morality, sympathy, patience and good conduct,

g) Not to spread feelings of hatred against any language, religion or amongst teachers or students,

h) Teacher working in a community school shall not work out side the school where he/she has been appointed without taking permission from Management Committee and District Education Officer,

i) To work for bringing emotional unity in the country having raised national spirit through the medium of school or educational institution,

j) Not to hold demonstration Gherao, strike, lock-up, so as to undermining the sovereignty and integrity of the Kingdom of Nepal or disturbing public peace and security, foreign relation, public decency or resulting in contempt of court, or causing obstruction to any government authority or officer in performing his/her duties as provided by law,

Appendix B

Head Teachers' code of conducts as outlined in the seventh amendments of the Education Act and the following regulation, 2002

Education Regulation 2002 lists the rules and responsibilities of a head teacher in provision 94 (GON, 2002, p 88-92) as follows:

a) To maintain academic environment, academic quality and discipline,

b) To create an environment of mutual co-operation having coordinated with teachers, other employees, among teachers and other working staff, students and guardians, schools

c) To carryout necessary functions for maintaining discipline, good moral character, politeness etc. in the To prepare programs for running class in the school in consultation with teachers, and supervise whether or not the classes have been run as per the program,

d) To prepare programs for running class in the school in consultation with teachers, and supervise whether or not the classes have been run as per the program,

e) To make or cause to make provision for sanitary and other extra curricular activities in the school,

f) To operate administrative functions of the school,

g) To admit students in school and cause to conduct examination,

h) To give transference and other certificates to the students,

i) To keep records of significant works and activities of the school,

j) To recover losses incurred to school property from salary if any teacher causes such loss knowingly or negligently,

k) To take departmental actions including dismissal from the service on the recommendation of the Management Committee, against any teacher or employee appointed on the school on its own resources who do not perform their official duties,

l) To maintain records of the punishment given to teachers and other employees and to show such records to District Education Officer and Supervisor when they want to see,

m) To submit reports relating conduct, behavior and work performance of teachers and other employees to District Education Office and Management Committee,

n) To make recommendation to Management Committee and District Education Office for reward and punishment to teachers,

o) To hold teachers meeting at least once a month, have discussion on the school related subjects and to maintain record of such meeting and discussions,

p) To submit salary reports of the teachers and other employees appointed on own resources of the school to the Management Committee for endorsement,

q) To restrain any mischievous activity in the premises of school and

hostel,

r) To prepare annual programs of the school and to implement it having got it approved by the Management Committee,

s) To prepare monthly, half yearly and annual programs relating to teaching and learning activities in the school and to implement such programs,

t) To send teachers to District Education Office for training having got it approved by Management Committee,

u) To expel any student violating discipline from the school,

v) To implement the curriculum and textbooks prescribed by His Majesty's Government in the school,

w) To spend budget according to direction and powers entrusted to him/her and to maintain or cause to maintain accounts of income and expenditure,

x) To conduct or cause to conduct periodical examinations to be held in school in regular, fair and well-regulated manner,

y) If more than fifteen percent of students fail in any subject taught by any teacher for a consecutive period of three years or if any teacher commits any act with negligence or against discipline, to suspend the grade of such teacher for a period of two years,

z) To take or cause to take classes in the school daily as prescribed by the Ministry,

aa) To send salary report of the teachers working in the school under the posts approved by His Majesty's Government to District Education Office for approval,

bb) To prescribe functions and duties of the teachers and other employees working under him/her,

cc) To abide or cause to abide by the directives given by Management Committee and the District Education Office,

dd) To send details and statistics relating to academic progress of the school having it certified by the Inspector in the format and within the time prescribed by the Ministry;

ee) To fill in the work performance evaluation forms of teachers appointed on the school's own resources and to submit them to the Management Committee.

Appendix C

Students' code of conducts as outlined in the seventh amendments of the Education Act and the following regulation, 2002

The provision 134 of the education rule mentions the provision of students' code of conducts. The codes of conduct that should be abided by the students (GON, 2002, p 122) are as follows:

a) To be obedient to and to respect teachers,

b) To follow discipline both inside school and everywhere outside,

c) To be always effortful for promotion of nationalism, language and culture,

d) To actively take part in programs organized by the school,

e) To behave in polite manner with all,

f) To abide by other codes of conduct prescribed by the Management Committee,

Appendix D

Teachers' Code of Conduct as Outlined by MOE and TUN

The ethical codes are also outlined in a document named the Code of Conduct for Teachers and Other People involved in Education, 2007. The document has been prepared by the regional and national level conference of stake holders that is organized by Social Dialogue Coordination Committee of Teacher Union, Nepal (TUN) and the MOE.

Teachers shall be committed to do the following continuously:

A. Commitment towards profession:

Teachers shall keep themselves well informed and equipped with updated knowledge and skills, involved in small researches, studies, trainings and abreast to the multicultural contexts and abide with the following in order to ensuring professional commitment and responsive to stakeholders' concerns.

a. Keep entirely dedicated and faithful towards the concerns, development and good for their profession;

b. Gear continuous efforts towards professional efficiency, dedication, regularity and responsiveness;

c. Strive continuously to enhancing professional status and morals of teachers;

d. Secure support of entire profession and education efforts towards democracy, human right and social justice. Each teachers to undertake demonstration lesion once a week with provision to integrity;

e. Strive to political, social, economic, and cultural promotion and development of the nation by ensuring relevant and quality education to all;

f. Secure entire stakeholders' individual as well as collective effort, influence and capacity for enhancing educational and professional development;

g. Be critical as well as creative in the use of relevant knowledge, information and their promotion while representing professional communities and groups;

h. Establish culture of transforming teaching and subject matters of teaching relevant to multicultural contest and documenting knowledge, skill and experiences.

i. Engage in continue dialogue, interaction, research and study with students, teachers and parents for establishing effective methodology to securing mutual benefit from the knowledge, information and skills learnt;

j. Discharge entire professional, class as well as educational roles in accepted and responsive manner;

k. Involving in training and sharing knowledge and skills acquired with fellow teachers in view to promoting professional status.

B. Commitment to teaching learning

Teachers shall abide with the following along with keeping involved in preparing time relevant educational plans, learn and help others to learn, utilizing available circumstances and practice in teaching-learning in consideration with the knowledge, skills and experiences of students and their parents in order to expressing commitments for teaching learning:

a. Prepare, implement, coordinate, supervise and manage instructional plan considering student centered approach to learning and curricular anticipations to subject matter;

b. Undertake continuous educational as well as social monitoring, supervision and evolution of students' progress and proficiency in learning;

c. Devise and implement group activities, social and community works with a view to fostering students' socialization, inclusiveness and collective personality;

d. Provide effective social response to student diversity through teaching learning;

e. Integrate teaching subject with Information Technology and incorporate it in teaching learning, classroom management and documentations of students' progress as well as teachers' own professional development;

f. Develop capacity and efficiency to make clear presentations, verbal as ell as written, in questions of teachers own profession and educational responsibilities in public discussions, interactions, seminars, as well as medias;

g. Observe teaching practices of fellow teachers and exchanging feedback in order to upgrading teaching skills;

h. Refrain from influencing teaching learning on the basis of political belief;

i. Pay attention to making the classroom attractive, conducive and accessible for all;

j. Collect varieties of instructional material in the classroom and make their best use in the classroom practices

C. Commitments towards students

Teachers shall fulfil their commitments towards students in the following manner:

a. Teachers shall demonstrate dedication and respect to the provision of child right as reflected in the UN Convention and Endeavour to facilitate the children to benefit from the provisions and express their own adherence in areas of their work;

b. Acknowledging individual specialties and specific as well as separate needs of their children, potentialities and capacity development to the fullest extent;

c. Respecting good and welfare of students in or respect protect children against corporal as well as mental punishment and other forms of misbehaviours;

d. Demonstrate high level of respect, affection and sympathy of all children;

e. Refrain from disclosing student related specific information to anybody except students' parents and teachers;

f. Keep alert in respect to distorting, inflating and aggregating information on students giving rise to any kind of misunderstanding;

g. Keep detached from cheap and loose comments in respect to lacking, family background and socio-economic background of students;

h. Identify and reinforce strength and positive aspect inherent in students, adopt culture of easy acceptance of own weakness and realization of mistakes;

i. Identify each child's learning achievement and provide remedial treatment as and when necessary;

j. Do not take any intoxicating things, disclose bad habits and associations with ill elements;

k. Recognize potentialities and weakness of students and encourage and provide encouragement for their development.

D. Towards schools

Teacher's commitment towards school shall be expressed as follows:

a. Cooperate to protect and promote schools assets of all kinds;

b. Refrain from indulging in any kind of affairs damaging to the reputation of schools;

c. Help declaring schools office a peace zone and contribute to maintain it;

d. Contribute to inculcating cordial relationships among teachers and the local communities;

e. Launch school activities in coordination with stakeholders and other organization;

f. Encourage involving stakeholders of education during the preparation of school improvement plans

E. Commitment towards colleagues and co-workers

Teacher commitments towards their co-workers shall be as follows:

a. Keep refrain from denouncing unnecessarily criticizing and indulge in harming fellow workers during professional as well as union activities;

b. Refrain from threatening and strength show up against fellow teachers and help protecting them against psychological, physical as well as sexual exploitation;

c. Coordinate relation in such a way that associated political faith of any one is not affecting professional as well as personal relationship and human rights of others is well protected;

d. Encourage mutual collaboration in educational activities including planning, implementating and evaluating.

F. Commitment towards school managing committee

Teachers Commitment towards school managing committee shall be as follows:

a. Fully acknowledge and respect the legal as well as managerial roles and reponsiblities of persons involved in school managing committees and furnish continous cooperation in implementing the understanding and agreements reach between teacher and the committee;

b. Abide with decisions and suggestions of school managing committee. Similarly, raise questions on individuals as well as collective basis, express disagreement, build public opinions, and develop organized pressure including legal and administrative actions against such decisions in accept procedures in case the decisions happened to go against professionalism, interests and securities of teaching profession;

c. Prepare and maintain environment in which the provision of Education Act and Regulations are observed.

G. Commitments towards parents

Commitments of teachers towards parents shall be expressed as follows:

a. Provide information to concerned parents or guardians relating their children's achievement status adhering their rights to aspire and know about educational, emotional and psychological progress of their children;

b. Initiate continuous decisions, interactions and dialogues with concerned parents relating to psychological, emotional and educational progress;

c. Adhering parents concerns and responsibilities and considering teachers professional ethics provide suggestions to the concerned parents in regard to their children;

d. Endeavour to established and encouraged roles of parents and guardians as an important and compulsory elements of teaching progress;

e. Be alert in maintaining neutral behavior with students in respect to political, social, cultural and other backgrounds of their parents;

f. Establish culture of regular meeting with parents and sending their children's progress report.

H. Commitment towards teacher unions

Teacher commitment towards teacher unions shall be as follows:

a. Draw attention of teacher unions towards the interests and concerns of overall teaching communities, keep union members always alert towards this end and build effective pressure if felt necessarily;

b. Provide continuous support and cooperation to the union in respect to achieving its objectives;

c. Keep union membership always intact and updated and extends all kind of supports and assistance for strengthening the union organizationally, morally and financially;

d. Demonstrate commitment towards teachers union, work for it in different capacities and respect result and associated mandates of election;

e. Built participation in all programs and activities of teacher union;

f. Expressing full dedication towards union perception and represent them in social activities.

I. Commitments towards social justice

Teacher commitments towards social justice shall be expressed as follows:

a. Building public opinion against social discrimination like caste, untouchables and gender including regional disparities and contribute organizing and launching social campaigns abolishing such disparities;

b. Initiate interaction against caste discrimination within and outside classrooms;

c. Invite guest speakers to deliver talk program on caste discrimination and social justice;

d. Organize special education program targeting students with different abilities(students with disabilities);

e. Coordinate and collaborate organizing program for women empowerment.

J. Commitment towards natural, environmental protection and sustainable development

Teachers commencement towards natural, environmental protection and sustainable development shall be expressed as follow:

a. Express behavioral as well as ideological respect and dedication towards the values and notions of natural as well as environmental conservation;

b. Be active in areas of natural and environmental conservation and extend co-operation and collaboration in implementing "Johannesburg Plan of Action" and education for sustainable development and social mobilization activities for increased awareness;

c.   Building effective participation in democratic, scientific, moral and behavioral, public decision and programs relating to sustainable development at all levels;

d. Strive for integrating the concepts of sustainable development and life values with national endeavors of quality education;

e. Be active in establishing social and environmental balance by demonstrating high regard to all organic, natural and cultural diversities

Appendix E

Probing Questions in Teachers' Ethics in School

Research Question	Theory/ Guiding Philosophy	Theme	Performance Question	Source of Information
RQ 1: What are teachers' ethics as outlined in the policy documents?	Conventionalism (school has agreed to accept)	Practices that are agreed and accepted	What are the ethical practices that are agreed and accepted in policy documents?	Education Rules

Teachers' Union's Code of Conduct

School's Own Policy if any |
| | Relational (Caring and relationship) | Diversity based such as individuality, gender, ethnicity, caste, class, culture, personality, politics, region, third sex | How far do the policy documents speak on these diverse based issues? | |
| | Contractarian (An agreement to which all members gives voluntary consent to be | Rights Entitlements *(to act, to exist, to enjoy, to demand)* Claims | o What are the provision to protect the rights of students? o How have rights, entitlements, | |

governed by certain laws)	*(What right holder is entitled)* Duties *(Obligation)* Responsibilities Utilitarianism *(What produces greater amount of utility or greater positive consequences)*	claims, duties and responsibilities incorporated in the policy documents? o How does current policy focus the highest utility, positive consequences or certain group or stakeholder?
Communicative *(Moral values gain their legitimacy through some kind of social contract that involves dialogue)*	Defining ethics through dialogue	What are the provisions to define the ethics through dialogue in policy documents?
Communitarian (*Moral thinking is embedded in the context of particular school*)	Culturally dependent ethics	How do the policy documents speak on the culturally independent ethics?

	Individuality or universality	Focus of policy documents	What is the main focuses of policy documents: individual ethics, group's code of conducts or homogeneity in teachers' ethics?	
RQ 2: What are the ethics of the teachers as perceived by students, head teachers and teachers themselves?	Conventionalism *(school has agreed to accept)*	Practices that are agreed and accepted	What are the ethical practices that are agreed and accepted?	Teachers Head teachers Students
	Relational *(Caring and relationship)*	Diversity based such as individuality, gender, ethnicity, caste, class, culture, personality, politics, region, third sex	o In what ways do teachers need to follow ethical standards of diverse based issues? If so, what can be such practices? o How do the current provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' explain ethical standards?	Students

	Contractarian (An agreement to which all members gives voluntary consent to be governed by certain laws)	Rights Entitlements *(to act, to exist, to enjoy, to demand)* Claims *(What right holder is entitled)* Duties *(Obligation)* Responsibilities Utilitarianism *(What produces greater amount of utility or greater positive consequences)*	o In what ways do provisions in codes explain ethics? o What should be other ethical standards in relation to duties and responsibilities? o What can be the ethical standards of teachers for highest utility or positive consequences?	
	Communicative *(Moral values gain their legitimacy through some kind of social contract that involves dialogue)*	Defining ethics through dialogue	Do schools have any practices to define the ethics through dialogue? If so, what are they? How will these ethical codes be managed when policy is not clear on those provisions?	

	Communitarian (*Moral thinking is embedded in the context of particular school*)	Culturally dependent ethics	Do schools have any practices to define the ethics through local context? If so, what are they? How will these ethical codes be managed when policy is not clear on those provisions?	
	Individual, group and homogeneous ethical standards	Individual and group code of conducts	What could be the main ethical standards in relation to individual ethics, group's code of conducts or homogeneity in teachers' ethics?	
RQ 3: What are the adopted practices that influence ethics of teachers?	Standards adopted in respect to conventionalism, relational, Contractarian, communicative and communitarian	Policy guidelines if any of school	o If yes, how far do the standards covers all aspects of conventionalism, relational, Contractarian, communicative and communitaria?	Teacher Head Teacher Students

			o If no, what guides ethics in school: convention, relation, communicative or communicative or combination of all?	
	Individuality or universality		o How do the individual ethics of the head teacher influences? o How far does the group's ethical code influence ethics in school? o How far does government ethical code influence ethics in school?	
RQ 4: How are teachers' ethics, as perceived by teachers, head teachers and	Conventionalism *(school has agreed to accept)*	Practices that are agreed and accepted	Who is more responsible for practice at present: head teacher, SMC, DEO, community,	Teacher Head Teacher Students

students, implemented in practice?			students? What are their roles? How are these ethical codes practiced? In which extent they are practiced?	
	Relational *(Caring and relationship)*	Diversity based such as individuality, gender, ethnicity, caste, class, culture, personality, politics, region, third sex	o How far do the teachers follow ethical standards of diverse based issues? If so, what can be such practices? o How is current provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' practiced in school?	
	Contractarian (An agreement to which all members gives	Rights Entitlements	How are the following provisions	

| | voluntary consent to be governed by certain laws) | *(to act, to exist, to enjoy, to demand)* Claims *(What right holder is entitled)* Duties *(Obligation)* Responsibilities

Utilitarianism *(What produces greater amount of utility or greater positive consequences)* | practiced in school?
o Carry out prescribe tasks
o Present in regular activities
o Not to make anybody politically influence
o Not to publish any article that disturbs unity sentiment
o Regard teaching as main to make students good citizens
o Encourage obedience, discipline, good faith etc.
o Not to work outside in the school without permission
o Bring emotional unity of country
o Not to hold demonstration, gherao etc for | |

			destroying international relation or disturbing public officer to work What are other ethical standards in relation to duties and responsibilities that are not practiced? What ethical standards of teachers for highest utility or positive consequences are practiced in school?	
	Communicative *(Moral values gain their legitimacy through some kind of social contract that involves dialogue)*	Defining ethics through dialogue	How far ethical codes are developed through dialogue in school? Are they practiced?	

	Communitarian (*Moral thinking is embedded in the context of particular school*)	Culturally dependent ethics	How far are the context based ethical codes given importance in school? Are they practiced?	
	Individual, group and homogeneous ethical standards	Individual and group code of conducts	o What do the informants know the policy: organizational and state? o What dominates for implementation of ethics in school: individual ethics of head teachers/ teachers, organizational ethical code and state's policy? o In what ways does the implementation practice satisfactory? Who is not playing the role? o How is the role of local politics?	

RQ 5: What are the major issues, challenges for the implementation of the teachers' ethics in school? How can it be resolved?	Conventionalism *(school has agreed to accept)*	Current practices	o Why cannot ethics be maintained in school? What are the limitations with teachers, head teachers, parents, students? o What are barriers that work teachers to be unethical? o Why cannot conventionalism function in school?	Teacher Head Teacher Students
	Relational *(Caring and relationship)*	Diversity based such as individuality, gender, ethnicity, caste, class, culture, personality, politics, region, third sex	What are the major issues and challenges to implement diverse based issues?	
	Contractarian (An agreement to which all members gives	Rights Entitlements	To practice the following provisions, what are the particular	

	voluntary consent to be governed by certain laws)	*(to act, to exist, to enjoy, to demand)* Claims *(What right holder is entitled)* Duties *(Obligation)* Responsibilities Utilitarianism *(What produces greater amount of utility or greater positive consequences)*	issues and challenges? ○Carry out prescribe tasks ○Present in regular activities ○Not to make anybody politically influence ○Not to publish any article that disturbs unity sentiment ○Regard teaching as main to make students good citizens ○Encourage obedience, discipline, good faith etc. ○Not to work outside in the school without permission ○Bring emotional unity of country ○Not to hold demonstration, *gherao* etc for	

		destroying international relation or disturbing public officer to work	
	Communicative (*Moral values gain their legitimacy through some kind of social contract that involves dialogue*)	Defining ethics through dialogue	What are the issues and challenges when ethics is defined through dialogue?
	Communitarian (*Moral thinking is embedded in the context of particular school*)	Culturally dependent ethics	What are the issues and challenges to define ethics through local context?
	Individual, group and homogeneous ethical standards	Individual and group code of conducts o *Age* o *Gender* o *Heredity* o *Nepotism* o *Work-Pressure* o *Salary*	What are the issues and challenges in relation to individual ethics, group's code of conducts or homogeneity in teachers' ethics?

		o *Consumeris m*		
		o *Rigid Policy*		

Appendix E

Thematic Questions

Research Question	Thematic Questions
RQ 2: What are the ethics of teachers as perceived by students, head teachers and teachers themselves?	2.1. What do you define ethics of teachers?
	2.2. What could be the ethical codes of the teachers of a school?
	Education Regulation
	Carry out prescribe tasks
	Present in regular activities
	Not to make anybody politically influence
	Not to publish any article that disturbs unity sentiment
	Regard teaching as main to make students good citizens
	Encourage obedience, discipline, good faith etc.
	Not to work outside in the school without permission
	Bring emotional unity of country
	Not to hold demonstration, gherao etc for destroying international relation or disturbing public officer to work
	Codes of Teacher as explained by MOE and TUN
	Commitment towards profession:
	Commitment to teaching learning
	Commitments towards students
	Commitments towards schools
	Commitment towards colleagues and co-workers
	Commitment towards school managing committee
	Commitments towards parents
	Commitment towards teacher unions

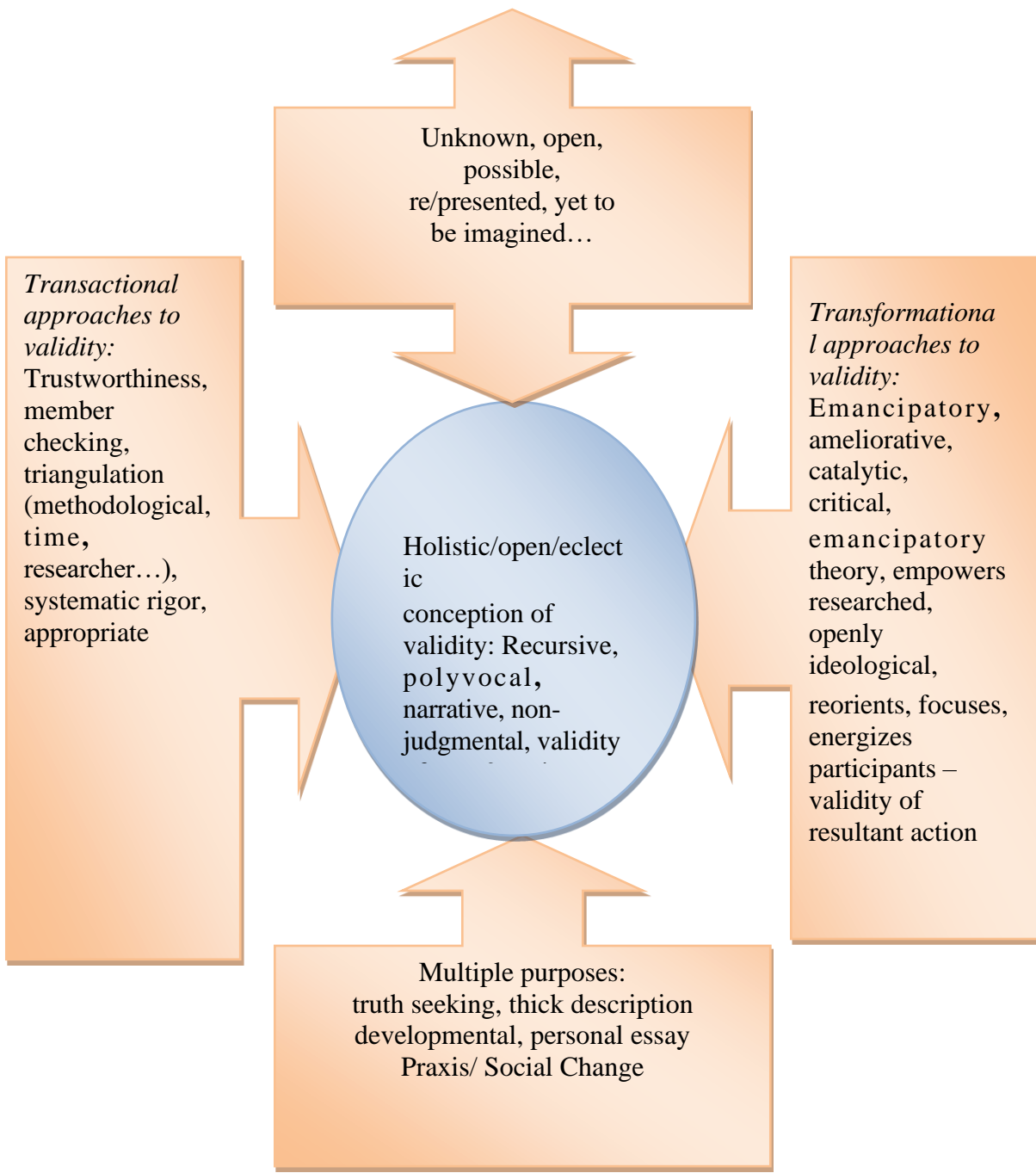|	
	Commitments towards social justice
	Commitment towards natural, environmental protection and sustainable development
	2.3 What can be other ethical codes of the teachers in addition to above?
	2.5. What should be ethical standards in relation to duties and responsibilities?
	2.6. What can be the ethical standards of teachers for highest utility or positive consequences?
	2.2. Are the diverse based issues considered as the ethical codes?
	2.3. Do we consider the current provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' the ethical standards? What can be other standards?
	2.7. How do you perceive the practices to define the ethics through dialogue?
	2.8. How do you perceive to define the ethics through local context?
	2.9. What are the main ethical standards of an individual teacher and group i.e. teacher union?
RQ 3: What are the adopted practices that influence ethics of teachers in school?	3.1 What are the adopted ethical standards for operational management of teachers and head teachers in school?
	3.2 How do the individual ethics of the head teacher and influence operational management?
	3.3 How far do the group's ethical code/ professional code influence ethics in school?
	3.4 How far does government ethical code influence ethics in school?

RQ 4: How are teacher ethics, as perceived by teachers, head teachers and students, implemented in practice?	4.1 Who is more responsible for practice at present: head teacher, SMC, DEO, community, students? What are their roles? 4.2 How are the ethical codes practiced? In which extent they are practiced? 4.3 How far do the teachers follow ethical standards of diverse based issues 4.4 How is current provision 'not to spread feelings of hatred against any language, religion or amongst teachers or students' practiced in school? 4.5 How are the following provisions practiced in school? **Education Regulation** Carry out prescribe tasks Present in regular activities Not to make anybody politically influence Not to publish any article that disturbs unity sentiment Regard teaching as main to make students good citizens Encourage obedience, discipline, good faith etc. Not to work outside in the school without permission Bring emotional unity of country Not to hold demonstration, gherao etc for destroying international relation or disturbing public officer to work **Codes of Teachers as explained by MOE and TUN** Commitment towards profession: Commitment to teaching learning Commitments towards students Commitments towards schools Commitment towards colleagues and co-workers Commitment towards school managing committee Commitments towards parents Commitment towards teacher unions Commitments towards social justice

	Commitment towards natural, environmental protection and sustainable development
	4.6 What are other ethical standards in relation to duties and responsibilities that are practiced in school?
	4.7 What are ethical standards for highest utility or positive consequences in relation to duties and responsibilities are practiced in school?
	4.8 How far do the ethical codes that are developed through dialogue are practiced?
	4.9 How far are the context based ethical codes practiced in school?
	4.10 What dominates for implementation of ethics in school: individual ethics of head teachers/ teachers, organizational ethical code and state's policy?
	4.11 In what ways does the implementation practice unsatisfactory? Who is not playing the role?
	4.12 How is the role of local politics in practice?
RQ 5: What are the major issues, challenges for the implementation of teachers' ethics in school? How can it be resolved?	5.1 Why cannot ethics be maintained in school? What are the limitations with teachers, head teachers, parents, students? How can it be solved?
	5.2 What are barriers that work teachers to be unethical?
	o *Age*
	o *Gender*
	o *Heredity*
	o *Nepotism*
	o *Work-Pressure*
	o *Salary*
	o *Consumerism*
	o *Rigid Policy*
	5.3 What are the major issues and challenges to implement diverse based issues? How can it be solved?

	5.4 To practice the provisions with government and TUN, what are the particular issues and challenges?
	5.5 What are the issues and challenges when ethics is defined through dialogue? How can it be solved?
	5.6 What are the issues and challenges to define ethics through local context? How can it be solved?
	5.7 What are the issues and challenges in relation to individual ethics, group's code of conducts? How can it be solved?

Appendix F

Way-out of Validity Based on Cho & Trent Model

Unknown, open,
possible,
re/presented, yet to
be imagined…

*Transactional
approaches to
validity:*
Trustworthiness,
member
checking,
triangulation
(methodological,
time,
researcher…),
systematic rigor,
appropriate

Holistic/open/eclect
ic
conception of
validity: Recursive,
polyvocal,
narrative, non-
judgmental, validity

*Transformationa
l approaches to
validity:*
Emancipatory,
ameliorative,
catalytic,
critical,
emancipatory
theory, empowers
researched,
openly
ideological,

reorients, focuses,
energizes
participants –
validity of
resultant action

Multiple purposes:
truth seeking, thick description
developmental, personal essay
Praxis/ Social Change

(Cho & Trent , 2006, p. 334).

Based on the above figure, I developed my way-out in order to get validity in my study. The following table shows the concerns of validity based on Cho & Trent Model and my way-out based on the same model. The table is composed of three headings namely Issues of Validity Based on Cho & Trent Model, Concern of Validity and My Way-out. Out of which, Issues of Validity Based on Cho & Trent Model mentions the themes of validity check developed by Cho and Trent, Concern of Validity deals with the meaning of the themes and My Way-out deals how I have used the tool to meet the validity in my study.

Issue of Validity Based on Cho & Trent model	Concern of Validity	My Way-out
Transactional validity	Transactional validity is defined as an interactive process between the researcher, the researched, and the collected data that is aimed at achieving a relatively higher level of accuracy and consensus by means of revisiting facts, feelings, experiences, and values or beliefs collected and interpreted.	I listened carefully to the perspectives of my research participants and consistently try to understand how participants make sense of their experiences.
Transactional process	Validity is a transactional process consists of techniques or methods by which misunderstandings can be adjusted and fixed.	I paid equal attention to disagreeing data and alternative explanations of my research participants, keeping in mind that in qualitative studies the aim was not to eliminate inconsistencies but to understand why they occur.
Trustworthiness	In seeking trustworthiness, researchers attend to research	I understood that in qualitative research, I should

	credibility, transferability, dependability, and conformability.	not impress the informant with my credentials; it is the experiences of the interviewees that give legitimacy to the argument.
Member checking	Member checking occurs throughout the inquiry, and is a process in which collected data is 'played back' to the informant to check for perceived accuracy and reactions.	I verified the information I generated with other individuals such as SMC member besides my research participants, for the purpose of reducing the risk of chance associations and systematic biases. In addition, manuscript was shared and to get agreeing as part of this process of analyzing and writing.
Triangulation (methodological, time, researcher…). It deals on the three crises (representation, legitimacy and praxis)	Triangulation is referred to as the use of multiple methods to partially overcome the deficiencies that flow from one investigation or one method. Theoretically, efforts to triangulate data, method, researcher, and theory to boost accuracy and reliability are all convergent with the inherent logic of transactional validity in qualitative research	a. I was conscious while triangulating the information from my various informants in the field. b. I verified and repeated some similar data in the certain interval of time. c. Theories were triangulated with the filed response. Thus I checked time to time whether theoretical ideas were best fit in practice or not. d. I concerned on two issues to avoid biasness. Firstly my biasness which meant selecting

		data that "fit" my preconceptions and secondly I might exert any kind of influence over the participants.
Rigor	In order to ensure trustworthiness, a researcher needs to consider systematic rigor, appropriate validity trustworthy results, validity of text/ account	I always considered that my writing should vividly and adequately communicate what it meant to be within the research arena. I considered the measures to ensure that my readers or other researchers could understand the text and accept the descriptions.
Transformational Emancipatory, ameliorative/ improvement, catalytic, critical, emancipatory theory, empowers researched, openly ideological, reorients, focuses, energizes participants – validity of resultant action	Transformational validity is described as a progressive, emancipatory process leading towards social change that is to be achieved by the research endeavor itself. Such a process is taken as a critical element in changing the existing social condition of the researched, involves a deeper, self-reflective, empathetic understanding of the researcher while working with the researched. The idea of validity as transformational begins with supporting of value-laden nature of social, cultural, and political	a. I was conscious that all the voices and ideas of the informants were captured. While forming the group for focus group discussion, I tried to develop inclusive group. In addition, I was sensitive and encourage capturing the view of all groups of people irrespective to caste, class, ethnicity and gender. b. I respected the view of various teachers who had their own ideology of lives. c. I was very much conscious to respect the values and practices of the field.

	meanings in macro and micro contexts.	
Deconstructed and reconstructed meanings	Qualitative researchers are encouraged to examine meanings that are taken for granted and to create 'analytic practices' in which meanings are both deconstructed and reconstructed in a way that makes initial connotations more fruitful	I examined the meanings that are taken for granted and to create 'analytic practices' in which meanings are both deconstructed and reconstructed in a way that makes initial connotations more fruitful.
Catalytic validity	Catalytic validity described as 'the degree to which the research empowers and emancipates the research sub-jects'	In the course of interview, I continuously encouraged my research participants and considered their own freedom to express their views.
Crystallization	This 'crystallization' aims to change the researcher's rela-tionships with the researched, and is an attempt at 'changing one's relationship to one's work	The certain social relationships with me might work as the biasing factor and thus I was conscious in this issue while I was in the field.
Unknown, open, possible, re/presented, yet to be imagined…	A researcher needs to get open and while in the filed, he or she should consider any issue that can come any time.	I tried to minimize the extent of my influence by entering the research sphere with the epoch frame of mind and maintain openness while hearing and interpreting the data. I always thought that there could be much information out from my imagination.

Multiple purposes Truth seeking, Thick description	A qualitative researcher seeks for the truth and should portrait what there is in the field.	I recorded and wrote accurately, sought feedback, and reported fully. In addition, I portrayed the experiences of my research participants in a way that their ideas felt real to the participants themselves.