

ETHICAL LEADERSHIP IN NEPALI TECHNICAL AND VOCATIONAL  
EDUCATION AND TRAINING SCHOOLS: A CONVERGENT MIXED  
METHODS STUDY

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A Thesis

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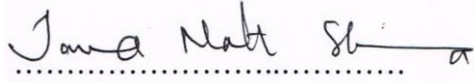
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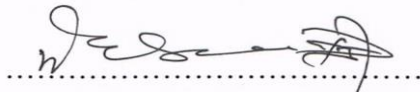
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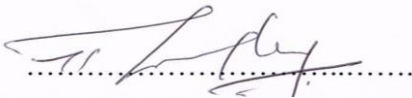
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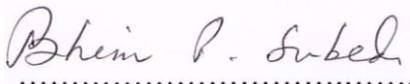
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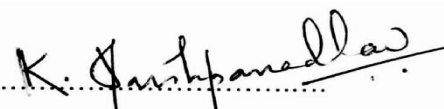
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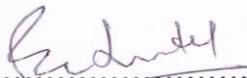
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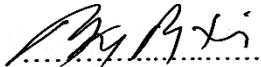
## DEDICATION

My loving and caring granny deserves first and foremost mention 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 Sharmila, a true friend and soulmate shares my success on completion of this study, without whom, this study would never have been completed.

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## DECLARATION

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

  
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Prakash Chandra Bhattarai

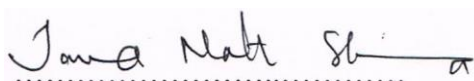
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## AN ABSTRACT OF THE THESIS OF

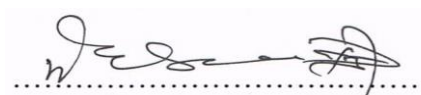
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Title: *Ethical Leadership in Nepali Technical and Vocational Education and Training Schools: A Convergent Mixed Methods Study*

Abstract Approved



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The study of ethical leadership is very important to cultivate professional practices and integrity in schools and their principals. This concern is particularly imperative to the principals of the Technical and Vocational Education and Training (TVET) sector, where there is the need of immediate reform. Therefore, a convergent mixed method study was carried out to explore: (a) the perceptions of principals' ethical leadership and its level, (b) what contributed to the evolution of ethical leadership in principals, (c) the difference in principals' ethical leadership across the schools' locale, their types and principals' personal characteristics.

This study featured a paradigmatic mixing of post-positivism and humanism with two equally prioritized parallel phases of data collection and analysis. Quantitative data were collected from the postal survey of a representative sample of 217 principals and 372 instructors. The qualitative data were collected from 9 TVET schools of 3 districts of Nepal by using case study protocol. "Textual description" and "word tables" were prepared for "within-case analysis" and "cross-case analysis" as the outcome of qualitative data analysis. Additionally, tables were developed as the outcome of quantitative data analysis by using mean, standard deviation, *t*-test and

ANOVA. These analyses were followed by comparisons of quantitative and qualitative results by seeking dis/similarities within the findings. The findings were then interpreted with literature, theories and personal reflection.

The findings of this study support the literature's assertion that care, justice and critique were the key dimensions in the perceptions of ethical leadership in TVET schools. In practice, however, principals did not demonstrate optimal care and justice to exercise their professional judgment fully. The ethics of critique was perceived to facilitate and legitimize ethics of care and justice, but its role was dominated by the culture of obedience and silence. The findings also revealed that ethical sensitivity was not consolidated in principals because it was the outcome of their exposure to social-cultural and educational settings and workplace but not of capacity building. Consequently, principals could not harness the benefits of a constructive critical role. Additionally, ethical leadership differed by gender, age, locale and school types. In conclusion, each principal is unique in ethical decision making and thus she/he decides with his/her own micro model consideration of his/her own personal, interactional and organizational context.

The study has two main implications. First, policy makers need to abandon the current way of thinking to find the single and macro model of ethical decision making for every context, and they need to empower each principal to support his/her own unique micro model developed through consideration of personal, interactional and contextual elements. Second, convergent mixed methods researchers, who prioritize both methods equally, need to consider "methodology" as a "fifth decision" along with levels of interaction between the strands, their relative priority, timing, and the procedures for mixing. Additionally, convergent mixed methods can be carried out without cross talk between strands.



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## ABBREVIATIONS

ANOVA:	Analysis of Variance
BN:	Bachelor in Nursing
CBO:	Community Based Organizations
CBS:	Central Bureau of Statistic
CDO:	Chief District Officer
CTEVT:	Council for Technical Education and Vocational Training
DEO:	District Education Office
DIF:	Differential Item Functioning
ELQ:	Ethical Leadership Questionnaire
ELS:	Ethical Leadership Scale
FGD:	Focused Group Discussion
HT:	Head Teacher
KU:	Kathmandu University
M Phil:	Master in Philosophy
MA:	Master in Arts
MC:	Management Committee
NAMS:	National Medical Science
PCL:	Proficiency Certificate Level
PhD:	Doctor of Philosophy
QUAL:	Qualitative
QUAN:	Quantitative
SLC:	School Leaving Certificate
SMC:	School Management Committee
SPSS:	Statistical Package for the Social Sciences
TU:	Tribhuwan University
TERA:	Towards an Ethical, Responsible, and Authentic Trajectory
TVET:	Technical and Vocational Education and Training
UCEA:	University Council of Educational Administration

## CHAPTER I

### SETTING RESEARCH AGENDA

The notion of ethics has increasingly been considered an approach to maintain healthy atmosphere in schools and to build trust among the school's stakeholders. This concern is highly imperative though not often considered important in practice, which invites chaos in the school system. I begin this chapter by articulating the concerns of ethics of schools in general and ethical leadership at Technical and Vocational Education and Training (TVET) schools in particular. I also present research problems, purpose, research questions, and delimitations of this study. This chapter ends with the organization of this thesis.

#### **Study Context**

The notion of ethics is mostly understood in two dimensions. One understanding concerns how we ought to live and behave (Cranston, Ehrich, & Kimber, 2006). In another, it is the study as well as theories of moral rules. In a school setting, this concern comes as the conduct that indicates the way the stakeholders behave based on specific values and principles. As the notion relates to conduct generated through the values of the stakeholders, it becomes a focal component for healthy growth and development of schools (Ciulla, 2004; Mendonca, & Kanungo, 2007). Ethical concerns are considered highly imperative in schools because ethically rich education is supposed to cultivate the foundations of a society with integrity, justice and peace. The same is essential for professionals in the field of education to cultivate ethical practices to maintain an ethically healthy climate in educational institutions. This is particularly important for school principals who are supposed to lead all stakeholders of the schools. The concern relating to ethics of a

school leader is termed “ethical leadership” by several scholars (e.g. Begley, 2006; Greenfield, 2004; Isaacson, 2007; Langlois, 2011; Shapiro & Stefkovich, 2003; Starratt, 2012; Vogel, 2012).

The central concept of ethical leadership remains within three ethical paradigms: care, justice and critique to scrutinize ethics (or not ethics) of schools. Starratt (1991) identified that “ethic of care relates to the fundamental requirements of interpersonal relations, not from a contractual or legal standpoint, but in terms of absolute respect” (p. 195). When ethic of care is valued, school leaders emphasize the formation of the environment to each member so that they are included in every activity and decision. Ethic of justice provides a basis of thinking based on legal principles and ideals. By valuing ethic of justice, school leaders can contribute to educational policies and rules to maintain fairness, equity and justice in the system (Marshall, 2004). The third paradigm, an ethic of critique, is rooted in critical theory, which seeks to challenge the status quo and gives voice to each member of the school (Robinson & Garratt, 2004). Under this paradigm, school leaders critically examine the position of rule makers and followers, the nature of implementation of those rules as well as culture of school.

Now a question arises whether or not these ethical paradigms contribute to each other. Starratt (1994) postulated that the ethical paradigms of care, justice, and critique are not incompatible, but rather, complementary and that the combination of these dimensions results in complete ethical leadership. However, for the effective function of these three ethical leadership paradigms, Langlois (2011) believes that there is the need of ethical sensitivity to the principals by which they can examine ethical situation of the school and reflect in their practices. Action research by

Langlois and LaPointe (2010) showed that developing ethical leadership requires the activation of ethical sensitivity in order to better exercise one's moral judgment.

Langlois and LaPointe (2010) developed a "typology of ethical competency" to examine the level of ethical leadership. The typology consists of five ethical competencies: traces, emergence, presence, consolidation and optimization. Out of them, "traces" is the lowest competency in which principals simply tend their attitude towards ethical leadership. At the next level of "emergence", principals' ethical leadership becomes visible and then develops further to demonstrate ethical sensitivity in "presence" stage. The ethical leadership is actualized and reflected in behavior and practices in the "consolidation" and it is demonstrated to its maximum extent at the "optimization" stage.

Several reasons have been proposed to elucidate why ethical leadership with specific focus on care, justice and critique is a central concern of schools. If the professional orientation of school leaders is based on sound ethics, the stakeholders of the school tend to be inclined toward higher degrees of professionalism, including a stronger commitment to their students, greater cooperation with colleagues, greater engagement with the teaching task, and the demonstration of greater expertise (Tschannen-Moran, 2009). All these qualities generate professional trust among school stakeholders. Consequently, greater degree of professionalism and trust among educators promotes schools to the best (Leithwood, Day, Sammons, Harris, & Hopkin, 2006). This means if schools are to be developed as centers of excellence, the practice of ethical behavior is considered one of the fundamental conditions along with the infrastructure and quality education of the students.

Bryk and Schneider (2002) highlighted that of all members of a school community, principals must be the most trustworthy in their actions and must

demonstrate an unfailing ethic of care, as well as integrity to the highest degree, in all their dealings since “ethical leaders are the sources of moral guidance” (Fan, 2011, p. 163). Without such moral guidance from the principals, there can be ethical dilemmas for those schools and community when carrying out daily activities with justice. In addition, ethics on the part of the principals help them to maintain positive and creative atmosphere in schools. This atmosphere, in the long run, assists principals to address instances of unprofessional or untrustworthy behavior on the part of school staff, and to foster strong collegial relationships between school members in a proactive but respectful manner (Tschannen-Moran, 2009). These quotes seem to consolidate that ethical practices are a matter of high significance for overall school success.

However, as part of ethical practices, school leaders often find themselves in a state of confusion about the right administrative behavior to choose, which ultimately invites ethical dilemma (Cranston, Ehrich, & Kimber, 2006). In this context, the role of the government is supposed to be crucial, particularly, in developing education acts and codes of conduct for the educational administrators aiming to help them address their professional complexities and to support them in creating a sound ethical climate in schools. In reality, ethical standards of the principals, in many cases, remain unarticulated in the daily practice of schools (Gilman, 2005). Campbell (2001) argued that although codes of ethics contribute to examine ethics by informing and guiding school leaders, there are, nonetheless, significant limitations to codes in achieving ethical behavior. This is to say, ethical prescriptions of such codes cannot be relied on to solve dilemmas (Bond, 2000) and ethical problems of schools occasionally.

Against this backdrop, the members of a school essentially need to possess a sense of ethics and bring their ethical expertise into practice to ensure continuous

growth and development of the school (Campbell, 2004; Starratt, 2004). Ethical expertise is particularly required when controversies and confusions arise in handling practices of schools ethically. When there are repeated such controversies and confusion in handling practices of schools, principals are often criticized for unethical practices. School leaders often feel the challenge to deal with these controversies and confusions. Consequently, the ethical environment of these schools is in question. Therefore, in an attempt to build ethical environments at schools, these complexities need to be explored, analyzed and resolved. This concern is imperative in Nepali Technical and Vocational Education and Training (TVET) sector.

### **The Context of TVET School**

Religious texts in line with the Vedic tradition bring into light mainly two terms to represent knowledge practice: Vidya and Avidya. Vidya refers to the wisdom or knowledge system that liberates human beings from all kinds of pains and miseries and contribute to the attainment of the self, the Atma. Avidya (ignorance), likewise, refers to the illusion that causes one to be bound with the cycle of birth and death in the worldly realm. The practice of Avidya is also pertinent since it contributes to the maintenance of worldly living for an individual (Murthy, 1987). For worldly living, one requires to perform various activities in their socio-cultural and economic life. Therefore, Avidya in the worldly sense helps human beings perform socio-cultural and economic activities to maintain their life. Thus, in Vedic sense, vocational education has been understood as a part of Avidya that human beings have been practicing in their socio-cultural situatedness for years (B. N. Koirala, personal communication, 20 February 2015). This explains why TVET in Nepal has remained “second class” education designed for those who could not find the places in general education.



In Nepal, TVET had begun since the historical time (Sharma, 2003). However, the planned efforts of establishing TVET activities were emphasized after democracy was introduced in Nepal in 1951. Consequently, the trend of establishing vocational institutions grew in number that demanded strategic planning and implementation on the part of government (Sharma, 2006). Therefore, the Council for Technical Education and Vocational Training Act, 1989 (amended in 1993) was passed, which eventually established the Council for Technical Education and Vocational Training (CTEVT). This national umbrella organization was tasked with formulating TVET policies, coordinating programs, developing and expanding TVET and ensuring quality of TVET in the country under the CTEVT Act, 1989 and TVET policy, 2012.

At present, the TVET sector of Nepal consists of Council for Technical Education and Vocational Training (CTEVT), Tribhuvan University (TU), Kathmandu University (KU), BP Koirala Medical Science, and National Medical Science (NAMS). The enrollment capacity of these institutions is 13178, 1400, 40, 40 and 40 respectively (Council for Technical and Vocational Education [CTEVT], 2012). These numbers show that out of these five major TVET providers, over 90 percent of total TVET national enrolment capacity lies with CTEVT. Records up to July 2012 show that 16 technical schools, 2 vocational training centers and 3 polytechnics are currently part of the CTEVT system. In addition, CTEVT has granted affiliation and recognition to over 287 institutions, and supports 73 annex schools funded by the Nepal government to fulfill its mission of preparing a skilled workforce (CTEVT, 2012). Nevertheless, the TVET subsector has always been subject to uncoordinated and haphazard ways of operation (Khanal, 2013) which has consequently affected the ethical environment of knowledge production, management and distribution in these schools. In the long run, this situation obstructs the ethical

development of graduates who will be contributors to ethically sound and constructive climates in their future workplaces (Fan, 2011).

### **My Own Context of Study**

The issue of ethics and corruption used to concern me even during my study at the graduate level. In fact, this continuous curiosity about corruption inspired me to explore more about it. Consequently, I carried out research on socio-cultural factors associated with corruption as a part of my MA degree in Sociology. After the completion of my MA dissertation, I kept thinking of possible measures to uproot the deeply rooted culture of corruption in the country. Meanwhile, I initiated an anticorruption radio program in 2006. With the support from Partnership of Transparency Fund, USA, I got actively engaged in implementing the program for a year. I faced a lot of issues and carried out interactions, which revealed 'ethics' to be a more responsible factor for creating hindrances and constraints in all areas of development, especially the field of education. As a lecturer and researcher, I came across many events where ethical considerations were weakened to fulfill personal interests. These experiences further motivated me to revisit ethical crises in education. Then I joined MPhil program in Kathmandu University School of Education, where I devoted myself to exploring the aspects of ethics and integrity in education.

Education can serve the society and the nation in a predetermined form only if teachers and principals play their assigned roles by being free from all prejudices. However, according to a prevalent understanding, the school system has not been able to cope with the problems expected to be solved. There are many factors such as leaders' unprofessional behaviors, leadership crisis, and corruption, which are responsible to weaken the school system in the context of Nepal. Out of them, the unethical behavior of teachers and principals is considered a key factor. As a research

MPhil student (i.e. in my earlier degree), I linked such worsening conditions of school education with the lack of ethics of teachers in schools. My MPhil studies in 2010 further encouraged me to select the subject of ethics practiced by school principals as the focus of a PhD thesis since they are the most responsible persons to oversee the school system.

### **Statement of the Research Problem**

In the last six decades, the general education system made tremendous progress, but TVET, despite the fact that policy document recognized it as “an effective measure to reduce unemployment and alleviate poverty from the country” (National Planning Commission, 2011), remains not much popular among people. In many cases, the learning on TVET has been labeled as suitable for low performers and failing students. Additionally, skill training programs of TVET that are largely supply-driven and focused to delivering and assessing the content of standardized curriculum fail to satisfy employers or self-employment needs (Franchising Skills, 2005) of the students. Consequently, the rate of employment after graduation from TVET is not satisfactory. Additionally, TVET schools do not have decent learning environments, appropriate physical facilities and training materials to meet the demands of the job market (Kusago & Phuyal, 2009).

In order to address these challenges, the role of government has been crucial. However, government of Nepal has not worked toward strengthening an efficient TVET system which is revealed through allocated budget to this sector. Parajuli (2013) examined the trend of five year TVET budget (2007/8 – 2011/12) and identified that the national budget allocated to this sector does not share more than 3 per cent each year. The budget is not sufficient to develop this sector (Wagley, 2014). Consequently, the real poor and disadvantaged groups cannot get access to the

programs (Lamichhane, 2012). Moreover, the concern on the quality and employability of TVET is often raised. Karki (2012) said that TVET had not been well linked to the world of work. This may be the reason why 30 per cent TVET graduates did not get job as indicated by a tracer study (Wagle, 2012).

In this situation, the role of CTEVT would be crucial in taking the lead. But, CTEVT is always of the center of debate regarding corruption and mismanagement (Edu Sanjal, 3 July 2013). The Commission for the Investigation of Abuse of Authority (CIAA), for example, sealed the office of Standard Determination Division of CTEVT for granting affiliations to five new nursing colleges. In another case, the CIAA raided the offices of the Employees' Association of CTEVT and took control of files to check irregularities (Ekantipur, 12 February 2013). Such controversy of the misuse of authority in an organization is linked to corruption in Nepal (Bhattarai, 2009), and prevalent in TVET schools.

This kind of corruption and mismanagement does not only disturb the CTEVT operation, but also affects the activities of the institutions under its umbrella. Several sister and youth wings affiliated to 17 different political parties, for example, closed all the academic institutions under the CTEVT in order to stop financial irregularities and mismanagement in CTEVT (Edu Sanjal, 12 August 2012). Additionally, these academic institutions have been charged with violating ethical codes. Some institutions, for example, charged higher tuition fees than what had been fixed by the CTEVT (*Himalaya Times*, 9 July 2014). In another case, the police arrested 12 fake examinees sitting in exams at the Karnali Technical School (*Republica*, 20 September 2014).

The above situation depicts that TVET schools are not functioning properly. In such a situation, the role of the government as well as the TVET authority is seen of

crucial to address the challenge. Similarly, the role of school principals becomes crucial since they are engaged daily in promoting ethical practices in schools. This demands exploration of ethical leadership among the principals. Moreover, it evokes interest to explore what contributes to the evolution of principals' ethical leadership (their family context, schooling, profession or something else). In addition, ethical leadership can be viewed as related to the personal characteristics such as sex, age, educational qualification along with school-related elements such as funding from government and the locale of the school. Therefore, all of these factors are subject to comprehensive study in relation to ethical leadership of TVET schools.

The study is necessary to seek answers to questions such as: How do instructors/principals perceive the extent of their ethical leadership in practice? Are there any conflicts between the principals' understanding of ethical leadership and that of the instructors? What factors contributed to the evolution of ethical leadership of the principals? Does principals' ethical leadership differ due to individual personal characteristics (age, gender, qualification, experiences etc.) and institutional characteristics (funding status, locale etc.)? What can be ethical decision making? What factors are to be considered in such ethical decision making? Out of these crucial questions relevant for the TVET context, the main research question has been identified, which has not been studied in-depth before: how is ethical educational leadership perceived, practiced and vitalized in the technical and vocational schools of Nepal? In order to address this crucial question, a convergent mixed methods approach was carried out.

### **Purpose of the Study**

The purpose of this convergent mixed methods approach was to identify how principals' ethical leadership is perceived and practiced by principals and instructors

in TVET schools in Nepal. More specifically, the study: (a) examined principals' perceptions on the level of ethical leadership, (b) explored how ethical leadership evolved, and (c) differentiated ethical leadership of TVET principals by school locale, school types and personal characteristics (gender, age, year of experience and qualification).

### **Research Questions**

The main research question of this study was: how is principals' ethical leadership perceived and practiced in the Nepali TVET institutions by the principals? For the context of my study, I expanded the main question into the following research questions:

- a. How was ethical leadership perceived by the principals of TVET schools?  
What was its level?
- b. What contributed to the evolution of ethical leadership in TVET principals?
- c. Did the ethical leadership of TVET principals differ by the locale of school (rural/urban), school types (constituent, affiliated and annex) and principals' personal characteristics (gender, age, year of experience, educational qualification)?

### **Hypotheses**

This study involves the following hypotheses.

- a. There are significant differences on ethical leadership in TVET schools across principals' gender, age, experience and educational qualification.
- b. The ethical leadership significantly differs by school's locale (urban/rural) and types (constituent, affiliated and annex).

### **Rationale and Significance of the Study**

A society consists of social relationships which has dynamism and complexities. The principal needs to run the school within these complexities and dynamism of the society. “It is not surprising that educational leaders often face 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).

In such dilemma situations, knowledge of ethical leadership and its extent to the school principal may come to be useful. Ethical leadership helps the principals to understand moral issues which is required for them to judge right ethical practices among themselves and also because the situation to boost their “ethical responsibility” (Starratt, 2003, p. 100). Ethical leadership encourages a rich human response to the many uncertain ethical situations the school community faces every day, both in the learning tasks as well as in its attempt to govern itself (Starratt, 1994). On the other hand, ethical leaders are also responsible to empower their fellow teachers and school community and “if teachers as moral agents are to take their responsibility seriously, 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). This indicates that ethical leadership on the part of TVET principals does not only help to overcome their ethical dilemma, but also to correct their leadership from the support of those fellow workers.

The challenges that principals face while leading their team in the school can be attributed to different conditions. One condition may be that they are not aware of the practices, perceptions and standards of ethics in schools. This research can contribute to reduce their dilemma in ethics and generate a sense of responsibility in

school activities, which, in turn, will foster their competence on ethical decision-making. One of the concerns of the research is to explore what contributed to evolution of ethical leadership in principals. This study also explores the relationship of principals' personal characteristics and school related factors to ethical leadership. Knowledge of such dimensions can serve as a rationale for making ethical decision (Fiedler & Haren, 2009). Such information helps the policy makers formulate new policies and modify the existing ones. Cribb (2005) says, "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 of the TVET school settings, it has provided some feedback to the policy makers about the understandings and reflections of the principals towards their ethical practices in schools.

The above explanation shows that educational leaders need to be aware of the ethical dilemmas and their handling strategies in the process of their administration. This does not only foster ethical decision making in TVET schools, but also helps to build schools and make school system structurally and functionally efficient. However, the authors of TVET sector hardly focused on the ethical leadership area but primarily wrote on equity, economy and financial aspects (e.g. Acharya, 2011; Bhandari, 2013; Lamsal, 2013; Parajuli, 2013; Poudyal, 2012; Sharma, 2012; 2013; Shrestha, 2012; Williams, 2012). Quite a few publications are based on aspects of management and administration of TVET (e.g. Karki, 2012) while some empirical studies on academic leadership and management (e.g. Rijal, 2004; Kaphle, 2013). However, the primary focus of these studies has not been to address the ethical aspects of TVET schools. The present study is crucial to examine the context of TVET principals in relation to their ethical decision-making. Consequently, the idea



can go beyond education and schools and helps to develop ethical decision making in other sectors as well.

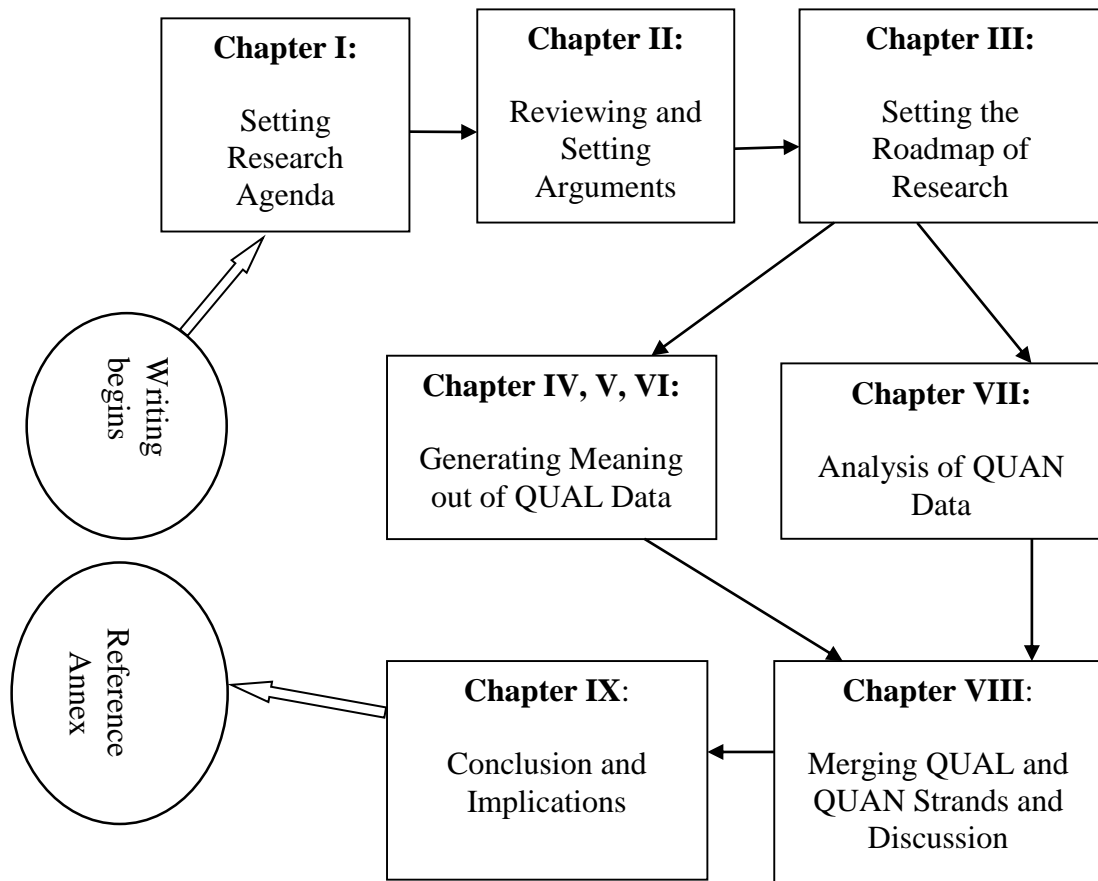
### **Delimitations**

There are several ways to understand ethical leadership in schools. This study is delimited to examining ethical leadership in relation to care, justice and critique. This model (Starratt, 1991; 2004) was developed by Robert Starratt, former professor of Boston College and further elaborated by Langlois (2011), professor of Laval University, Canada. The concept proposed by them was examined through available socio-culture and contextual context in this study. However, in the qualitative part of this study, I did not limit myself to explore within the broad themes of care, justice and critique, but also went beyond to understand the wider context.

### **Organization of the Thesis**

This thesis is divided into nine chapters. The first chapter introduces the thesis and the second present review of relevant literature. Chapter Three discusses the methodology in detail and Chapter Four, Five, Six are for qualitative results. Likewise, Chapter Seven is devoted to quantitative results. In Chapter Eight, the findings from both qualitative and quantitative approaches are merged and discussed with relevant literature and theory. Chapter Nine is about the summary, conclusion and implication of the study. The final part of this thesis includes references cited in this study and several Annexes. The chapter organization of this study is presented in Figure 1.

Figure 1. Chapter Organization



## CHAPTER II

### REVIEWING LITERATURES AND SETTING ARGUMENTS

There are considerable debates and discussions on the paradigms of ethics and ethical leadership. I begin this chapter examining some of these concerns and debates. Then I discuss the ethical paradigm from objective, subjective and inter-subjective perspectives. I seek to connect these concerns on ethics to ethical leadership and its underlying pillars of care, justice and critique. The final section of this chapter includes the theoretical framework of my study in which I present the themes, theories and concerns from literature review on ethical leadership. The purpose is to show their interconnection to the wider picture of ethical leadership in the TVET schools.

#### **Ethics and Ethical Theories**

Ethics refers to the conduct that indicates the way people behave based on specific values and principles that define right and wrong. For Cranston, Ehrich and Kimber (2006), ethics defines “how we ought to live and behave” (p. 107). Some scholars consider ethics as the study of moral values (e.g. Aguas, 2013). However, there is a subtle difference between morality and ethics. According to Bendik-Keymer (2011) ethics is broader than morality and in some sense centered on: human flourishing and the broad question of how I should live. For him, morality is narrower and centered on things we must do, not simply on what would be good for us.

Some scholars trace this meaning back to history. For example, Langlois (2011) focused on the etymological meaning of the terms ‘ethics’ and ‘moral’. Rather than seeking a universally accepted definition of ethics, Langlois considered ethics as a reflexive process that is either related to goodness or to a set of normative rules. This suggests that ethics is not only limited to traditional field of philosophical

inquiry dating back to ancient Greece, but also includes the study of norms and values that guide people to act and behave (Desjardins, 2006, p. G3, as cited in Duarte, 2008). Morality is also related to ‘mores’ that is accepted ideas of society. Godwin (2008) suggests that the answers of individuals about morality and their perceptions might be influenced by either what they see as acceptable in society or how the description provided could favor themselves. Thus, it is hard and even impossible to define ethics without relating it to culture and context. While doing so, confusion still exists culture is largely interpreted by human beings in relation to their own context (Greene, 1986). In fact, these multiple understandings have made the discourse of ethics a very pertinent issue over the years.

The literature on ethics shows that the historical study of the development of ethical theories dates back two thousand years, from ancient Greece to the postmodern context. Starting with the influential ideas of Socrates, Plato, and Aristotle, many thinkers have contributed to the growth of various views on ethics and ethical theories including examination of the ethics of society. Although many theories have been developed, ethicists do not believe that a single theory is adequate to explain all the circumstances (Kienzler, 2004). Later, these theories were broadly categorized into three ethical accounts to explain moral values: objectivism, subjectivism and inter-subjectivism. The objective account suggests that there is objectivity in moral values and thus morality are not the matter of subjective emotions as explained in subjectivism. Within these two extremes, there is another dialectical account, which accepts both extremes by positioning itself in the middle ground of *subjectivism* and *objectivism* called “*inter-subjectivism*” (Hinman, 1994, p. 73). Therefore, I argue that this account suggests in pragmatic approach of ethics. When

there is a consideration of such approach to reality, it indicates a pathway to have dialectical look at reality from both objective and subjective accounts.

### **Ethical Leadership: An Underlying Model**

There are several benefits of addressing ethical issues in schools (Strike, 2007). According to Tschannen-Moran (2009), in a school, teachers' inclination towards better professionalism and dedication towards students is influenced by the professional orientation of school leaders towards ethics. Therefore, ethical concern has been emphasized by several scholars. Amongst, some conceptualized the underlying meaning of ethical leadership in their own ways. For Ciulla (2011), true ethical leaders are transformational as they raise awareness about rationality, shape moral maturity and selflessly dedicate themselves for the greater good of their group, organization and society. In my search for the meaning of ethical leadership, I found that the work of Starratt was popular. He is among one of the most cited scholars in the area of ethical leadership.

According to Starratt (2004), ethical leadership is a framework by which a principal does not only analyze the principles and benefits, but also examines values and virtues that constitute moral life. He highlights three conceptual components that frame the idea of ethical leadership: responsibility, authenticity, and presence. Out of these concerns, "presence" makes the principals aware to what is in front of them. This enables them to look at others and let others speak to the principal directly which may lead to cordial relationships with the stakeholders of the school. "Authenticity" makes the principals conscious of authentic practices in the school potentially enhancing integrity in teaching/learning and in the other activities. "Responsibility" makes the principal aware of sustaining and developing a healthy

environment for teaching and learning, democratic working relationships among school stakeholders and for promoting the learning and practices of civic virtues.

Rost (1991) criticized some research in leadership studies as the researchers for not defining ethical leadership. Ciulla (2011) opined that a large amount of time and trouble has been spent worrying about the definition of ethical leadership. In this context, I would argue that definitions are not always necessary when models are developed. When there are models, the meaning of terms are underlined within the model. I prefer to look upon the model developed by Starratt (2004), Shapiro and Stefkovich (2001), and Langlois (2011) to find the meaning of ethical leadership. Let us first see the description of the development of the concepts and the models discussed above.

### **Development of an “Ethical Leadership” Model**

Writers have written on ethical issues for thousands of years. Some of the writings are institutional attempts while others the attempts of the scholars. Among the noted institutions University Council of Educational Administration (UCEA) Center for the Study of Leadership and Ethics has made many contributions in the area of ethics, values and educational leadership. Individual contributions were summarized by Greenfield (2004) by reviewing the related literatures from 1979-2003. He organized the literature into three broader headings: moral leadership in retrospect, theoretical underpinnings and empirical literature. I summarize his concepts in a table (see Annex V) which illustrates of the efforts of the past scholars in ethical leadership.

There are a number of important theoretical underpinnings supporting the concept of moral leadership and its various manifestations. Greenfield (2004) noted that Mike Bottery, William Foster, Thom Greenfield, Christopher Hodgkinson,

Kenneth Leithwood, Robert Starratt, and Don Willower were pioneers to theorize the concept of ethical leadership. I summarized the ideas of these scholars on ethical leadership based on article on Greenfield (2004) and presented in Annex VI.

Out of all the theories, I found Starratt's (1991) articulation of ethical leadership and its indicators were widely cited in the community of educational leadership. I, thus, adopted his model in the context of this study. Starratt (1991) developed three fundamental ethical themes or paradigms referring to conduct – caring, justice, and critique to describe the day-to-day duties of an ethical educational administrator. In an age of school reform, he argued, administrators have the task of establishing a school environment where the educative function can occur ethically. Hence, he believed that the structure, the system, the processes, and the context of the school need to be considered in order to make ethical decisions. He further explained that ethical understandings of care, justice and critique allow leaders to move away from bureaucratic systems and control, and toward teacher empowerment and participatory decision-making. Following Starratt, other scholars have presented two more characteristics of ethical leadership: ethics of profession and ethics of community along with the ethics of care, ethics of justice and the ethics of critique. The following sections describe these concerns.

### **Ethics of Care**

The paradigm of ethics of care has been derived from the theory 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 were informed by the concepts of “interdependency, relational personhood, authentic dialogue, and the importance of community” (Austin, 2006, p. 136). The

idea of ethics of care have been established through the same line of caring as others who are in need of it.

Starratt (1991) stated that “earlier discussions of the ethic of justice took place in a theological context; more recent discussions have tended to ground the ethics of love and caring philosophy” (p. 195). The philosophy has its roots in the research of three major authors: Lawrence Kohlberg, Carol Gilligan and Nel Noddings who developed the concept in the form of ethics of caring.

The foundation of the ethics of care began with Gilligan’s critique of Kohlberg’s research. Kohlberg began his theory of moral development stage in 1955 with his doctoral dissertation proposal. The ethics of care was born when Carol Gilligan criticized Kohlberg’s theory and by offering a definition of ethics different from Kohlberg’s in the resolution of moral dilemmas. For Gilligan (1982), the ethic of care included concepts of being there, listening, understanding, sharing responsibility for another’s welfare, strengthening and maintaining relationships, attachment, and abandonment of relationships. She wrote about the differences by which men and women approach moral issues. She clarified that women tend to engage in actions that preserve and honor human relationships and demonstrate care for those they feel responsible for. In contrast, men tend to seek solutions by applying abstract rules of justice.

Gilligan found that women and girls turned more often to ‘caring’ when responding to ethical dilemmas than males, who tended to solve the same dilemmas using the lens of justice. Women and girls frequently turned to another voice that of *care, concern, and connection*, in finding answers to their moral dilemma. Noddings (2002) offered a similar view to Gilligan. However, her focus has always been on the approach of the mother which she called the feminine voice. Her argument starts from



the position that care is basic in human life and that all people want to be cared for. She also took a position that while men and women are guided by an ethic of care – natural caring – a form of caring that does not require an ethical effort to motivate it (although it may require considerable physical and mental effort in responding to needs) can have a significant basis in many women's experience. For her, the four major components for nurturing the ethics of care include modeling, dialogue, practice, and confirmation. Therefore, she thinks that teachers ought to show students ways to care and engage them in dialogue about moral life. Moreover, teachers' ought to engage themselves to supervise their practice in caring, and confirm them in developing their best selves.

Starratt (1991) identified that “an ethic of care relates to the fundamental requirements of interpersonal relations, not from a contractual or legal standpoint but in terms of absolute respect” (p. 195). Langlois (2011) also considers human relations and welfare to be of major importance for the proper functioning of organizations. She emphasized the need of harmonious social relations for the management with people but not management of people. Additionally, Langlois (2011) believed that policies formulated considering the individuals within the organization and their designations express care for others. She stated that an organization practicing an ethic of care helps to promote interpersonal relations, quality of life at work, health of workers, and health of the community of workers. This idea seems relevant in the context of Nepal.

Ethic of care is not free from limitations. Langlois (2011) pointed out the limitations and their solution. She believed that it can be challenging to announce a decision that may hurt someone or may be a source of concern. For example, a manager who knows that an employee is in the middle of a difficult personal

situation might hesitate to share complaints from other colleagues about the person's performance at work. Familiarity between people can also make it hard to view situations in a more global manner. Such limitations can, however, be overcome by applying the other two forms of ethics, critique and justice.

Ethics of care gives a framework to decide our action and shows the consequences of our decision and action. It makes us think about the individuals benefitted and hurt from the leader's decision, the long-term effects of the decision made and the way individuals pay back in the future for the help they get at present (Shapiro & Stefkovich, 2011). Overall, this paradigm guides a school leader to make decision with values in mind such as loyalty and trust. It does not only explain the principles of respect in the workplace but also provides a sense of love and compassion for each other.

### **Ethics of Justice**

For Starratt, ethics of justice is rooted in two schools of thought: i) the work of Thomas Hobbes and John Locke in the 17th Century, ii) the work of Aristotle, Rousseau, Hegel, Marx and Dewey. Out of these two schools, Thomas Hobbes and Locke along with the recent scholar John Rawls see the individual as central and social relationships as a type of social contract where the individual using human reason gives up some rights for the good of the whole for social justice. In this school of thought, the primary human reality is the individual, independent of social relationships where the individual is conceived as logically prior to society. Individuals are driven by their passions and interests, especially fear of harm and desire for comfort. Therefore, Starratt (1991) believes that social relationships are often artificial and lead by self-interest. Moreover, social governance assumes the

social contract that applies when an individual decides to surrender some of his/her freedom to seek the government's protection in return.

Philosophers such as Socrates, Plato and Aristotle developed Western philosophical thought from which “the deontological view of justice – duty, moral obligation and right action” (Bennet-Wood, 2005, p. 5) has evolved. Similarly, Shapiro and Stefkovich (2011) stressed that the philosophers and writers who have justice perspectives often deal with philosophical issues such as nature of universe and God, dualism of fate and freewill, good and evil, and relationship between people and their state (p. 11). These considerations are connected to rules that guide human behaviors and these rules can be guided to the utility and consequences of those behaviors. According to Shapiro and Stefkovich (2005), Act Utilitarianists (guided to the utility) and Act Deontologists (guided to consequences of behaviors) are guided by rules, but those rules can be violated considering the results of certain actions. So, the consequentialists would consider such kind of ethics and practice situational ethics. Moreover, they also recognize abstract concepts such as pleasure and pain. These two distinct forms are explained to examine the justice with reference to ethics, which is highlighted by other scholars.

Kant assessed the moral character of actions from a utilitarian perspective and by focusing on the internal, particularly the rational aspect of human conduct. He believed that it is the universal principles that guide ethical behaviors of individuals. The individual, not society, acts morally. The basis of moral obligation must not be sought in the nature of human being or in the circumstances in which he is placed, but sought in the concepts of pure reason (White, 1993). Society helps to shape and form us as individuals. The Kantian model calls upon persons to be attentive to the equality of all persons, whereas the utilitarian model calls upon persons to be attentive to the

way in which situations can be exploited for the greatest amount of good overall (Strike, Haller, & Soltis, 2005).

The other school of thought led by Aristotle, Rousseau, Hegel, Marx and Dewey sees the society as central, rather than the individual, and seeks to teach individuals how to behave in communities throughout their lives. In the second school of thought, justice is rooted in the understandings of community, i.e. “communal understandings” (Starratt, 1991, p. 200). Kohlberg (1981) explored ethics of justice as it relates to schools. He argued that there is a great concern not only to make schools fairer, that is, to provide equality of educational opportunity and to allow freedom of belief- but also to educate so that free and good people come out from school. For Kohlberg, justice is not just a set of rules; it is an ethical standard or a mode of choosing that people should adopt in all situations. Here, the concern of justice has been emphasized through set principles of well-being in the form of ethical standards.

Furthermore, there are two interpretations of justice. According to Langlois (2011), for the first school of thought, justice resides with individual choice if a person abandoned some of his/her freedom in order to achieve social harmony and be a part of social entity. By contrast for the second school of thought, an individual views himself/herself to be an indispensable entity of a society, meaning s/he sees his/her development by participating in social life. Nevertheless, a school in general contents of both perspectives of justice. Langlois also thought that workplaces had individual and organizational perspectives on justice because the choices of an individual depend on community consciousness, and the organizational choices are the sum of individual choices. For her, an ethic of justice emphasizes the need to take both choices into consideration.

Moreover, Langlois identified the goals of an ethic of justice in the context of organization. She believed that the goals of an ethic of justice, as advanced by Starratt, were to provoke exchange, to engage people in debate, to demonstrate transparency in management, and to foster consultation and understanding. Those who act in accordance with the ethics of justice aim for responsible autonomy based on cooperation and on the promotion of a just social order within the organization.

However, ethics of justice is not free from weaknesses in organizational settings. These limitations were also explored by Langlois, who saw that the drawback of an ethic of justice lay in the fact that the community had to shoulder its responsibilities and carry on its activities along with its serious concern for common good and individual rights. Because of multiple perspectives and sociocultural contexts, there is no absolute definition of this type of ethics and sometimes this can lead to controversies and conflicts when bogged down in minimalist considerations. The individuals living in the community should dare to trespass the set limitations.

Ethics of justice mostly focuses on the rightness and wrongness connecting to the intents of the doers and it provides a basis for the legal aspects of being a principal. Within justice, individuals get opportunities to raise questions about the fairness, equity and justice. This indicates that this type of ethics has “faith in the legal system, and hope for progress” (Delgado, 1995, p. 1).

Overall, “ethics of justice considers questions such as: Is there a law, right, or policy that relates to a particular case? If there is a law, right, or policy, should it be enforced? And if there is not a law, right, or policy, should there be one” (Shapiro & Stefkovich, 2011, p. 11)? The rules, however, are defined by the individuals. In fact,

the meaning of justice for an individual differs from that of others. In this context, a minimum level of justice is often meant by the people in accordance with convenience. Therefore, there is a need for a critical examination of the rules.

### **Ethics of Critique**

Firmly rooted in critical theory, the ethics of critique seeks to challenge the status quo and to give voice to the marginalized section of society. Under an ethics of critique, “many theorists ask us not only to rethink laws and justice, but also to consider other concepts such as privilege, power, culture and language” (Robinson & Garratt, 2004, p. 128). Here, one might raise questions to the law makers and the others related to laws and judiciaries.

In the school setting, the ethics of educational administration appropriately begins with the theme of critique - a critique aimed at its bureaucratic context, and its bureaucratic mindset (Starratt, 1991). This idea proposed by Starratt goes “beyond the functional critiques of his contemporary reformers such as Boyer, Goodled or Sizer and has been derived from Frankfurt School of philosophers” (p. 189). Langlois (2011) indicated that the ethics of critique proposed by Starratt is rooted in critical theory, as it developed through the Frankfurt school and was formulated by thinkers such as Theodor Adorno, Jurgen Habermas, and Max Horkheimer. She further pointed out that through employing the critical theory, injustices of the society created by laws, organizational structure and the use of language can be identified.

Langlois raised four concerns underlying the relations of power: (i) the beneficiaries of the situation, (ii) dominant group, (iii) individuals who define the structure, and (iv) what is valued or undervalued. For her, if any unjust practices are noticed those who adopt this ethical perspective attempt to sensitize others for a

better balance in the distribution of social benefits. These are the refined concerns of Starratt. He proposed the concerns that included: (i) the individuals who benefitted from the arrangements, (ii) the group dominating the social arrangements, (iii) the individuals who define way things are structured, and (iv) the persons who define what is valued and not valued in a situation.

Shapiro and Stefkovich (2011) pointed out that the ethics of critique is concerned with social class, race, gender, and other areas of difference. These concerns are related to: (i) the ones having authority to make laws and formulate policies, (ii) the beneficiaries of those laws, rules and policies, and (iii) the ones with power and the voiceless. These issues are linked to options regarding oppression, power, privilege, authority, voice, language, and empowerment. In this context, Starratt (1991) explored issues confronted by critical ethics:

Sexist language and structures bias in the workplace and in legal structures, racial bias in education arrangements and in the very language used to define social life, the preservation of powerful groups' hegemony over the media and the political process, the rationalization and legitimation of institutions such as prisons, orphanages, armies, nuclear industries and the state itself. (p. 189)

The point the critical ethicist stresses is that no social arrangement is neutral. It is usually structured to benefit some segments of society at the expense of others. However, ethics of critique is not free from weaknesses. In this regard, Langlois (2011) stated that the drawback of this type of ethics is that it can be exaggerated and destructive defying all decisions and sensing abuse of power everywhere. Another apparent weakness of the ethics of critique is the frequent failure to offer concrete proposals for restructuring the disappointing social order. In such

situations, an ethic of justice can be drawn upon to help us find solutions and thus compensate for the weaknesses of the ethics of critique.

The basic idea proposed by critical theories is that schools are structurally reproduced and that they transform inequalities in society by providing certain opportunities to some stakeholders. This may be a known or an unknown process to the stakeholders. However, some stakeholders are deprived of the benefits provided by the schools. In the context of school reform, critical theory shows the path for school administrators to identify inequalities in society and in schools and, thus, school administrators may learn from critical theorists' ways to rectify wrongs and identify contextual morals and values for school reform.

### **Professional Ethics**

The three broader themes of ethical leadership - care, justice and critique - proposed by Starratt have become major themes to explain the concept of educational leadership in general and ethical leadership in schools in particular. Later, the theme of ethical leadership in the form of professional ethics was added to the discourse. Shapiro and Stefkovich (2005) strongly advocated this fourth pillars of ethical leadership.

Shapiro and Stefkovich (2005) observed that Starratt's model of ethical leadership missed some moral and value aspects unique to the profession and the questions that arose as educational leaders become more aware of their own personal and professional codes of ethics. To fill this gap, they presented a fourth ethical framework named "paradigm of professional ethics". Explaining the importance of it, they said that the paradigm of professional ethics raises the queries related to the professional expectation and communal expectations from a school leader.

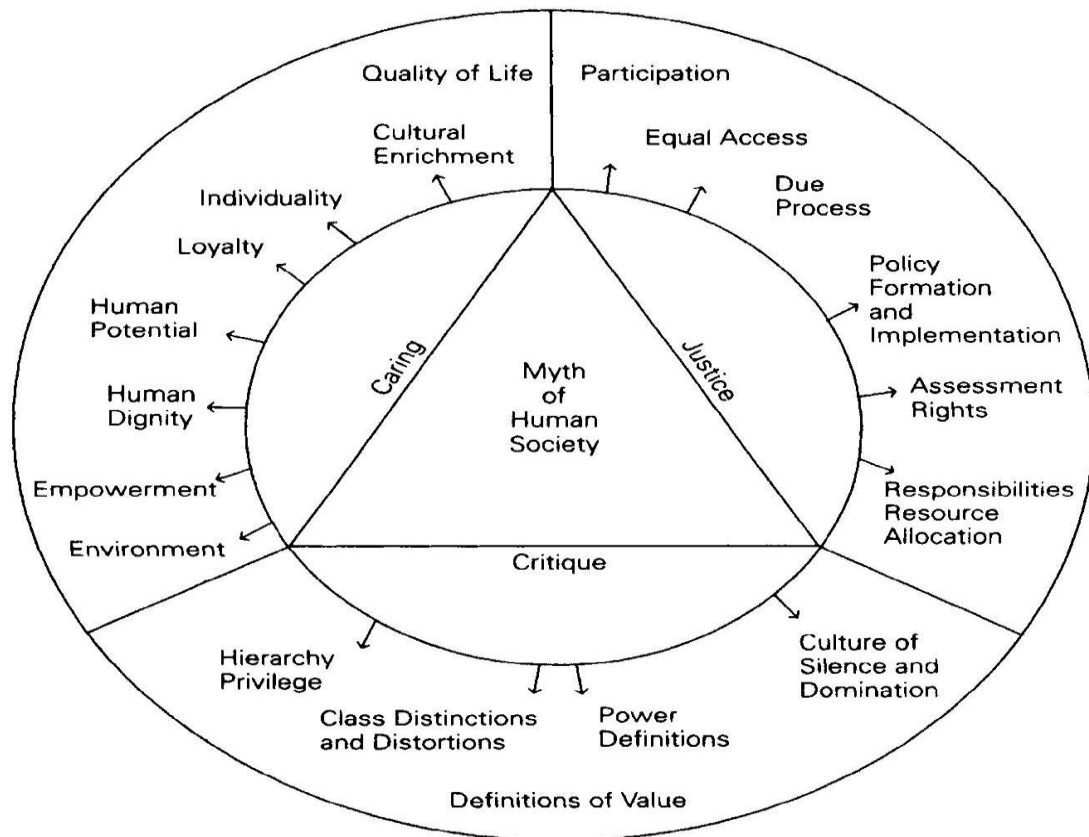


This paradigm is also explained in Shapiro, Ginsberg & Brown's (2003). The authors view that school leaders need to consider professional and personal ethical principles and codes, as well as standards of the profession and individual professional codes to create a dynamic model that places the "best interests of the student" as central. For them, the ethic of profession considers the other frameworks and issues such as, what the profession expects, what happens when personal and professional ethics clash, and how the community influences educators' ethical decision making. This paradigm of the profession moves beyond a multi-paradigmatic approach and strives to consider moral aspects unique to personal and professional codes of ethics.

### **Compatibility of Ethical Themes**

Starratt (1994) postulated that the ethics of care, justice and critique are not incompatible, but rather, complementary, the combination of which results in a richer, more complete ethical leadership. The blending of each theme encourages a rich human response to the many uncertain ethical situations the school community faces every day, both in the learning tasks as well as in its attempt to govern itself.

Figure 2. Compatibility of Ethical Theories: Care, Justice and Critique



(Starratt, 1991, p. 200; Starratt, 2012)

Starratt presented this concept in a model 1991 in the *Journal of Educational Administration Quarterly* (see Figure 2). This idea has been further explained in his book *Cultivating Ethical Schools* (2012). These three ethical perspectives, explained in the journal and book are brought into an interdependent model of ethical reasoning in the area of educational leadership. Starrat further explained that the ethics of care, justice and critique provide a wholesome framework to be considered for ethical decisions within educational setting. Therefore, ethical awareness or sensitivity of these dimensions of care, justice and critique is crucial.

### **Contribution of Ethical Sensitivity to Ethical Leadership**

Ethical sensitivity is considered one of the important dimensions of ethical leadership by which the principals show their competence how and to what extent

their behavior and conducts have effects on their fellows and other stakeholders at the schools. Such ethical awareness requires knowledge of ethics. Langlois, LaPointe, Valois, & Leeuw (2014) also suggested that knowledge is a key component to a person's ethical sensitivity and awareness. Tuana (2007) has identified that ethical sensitivity has three components: "the ability to determine whether or not a situation involves ethical issues, awareness of the moral intensity of the ethical situation, and the ability to identify the moral virtues or values underlying an ethical situation" (p. 366). Consequently, the exploration of ethical sensitivity is always useful when examining a situation, awareness and ability to reflect ethical leadership in the daily role of the principals. This idea has also been established through action research, which suggested that ethical leadership required the activation of ethical sensitivity in order to better exercise one's moral judgment (Langlois & LaPointe, 2010). In this sense, the Nepali TVET sector requires examining with ethical sensitivity along with the care, justice and critique. For the purpose of an examination, a scale and a typology are important to know the extent of ethical leadership amongst principals.

### **Ethical Leadership Scale and Typology**

Langlois and her team developed and validated the Ethical Leadership Questionnaire (ELQ). The ELQ with care, justice, critique and ethical sensitivity comprises two parts (see Annex 1). The first section of the ELQ includes participant demographic information questions and contains an introduction that briefly orients the respondents about the importance of this study, indicating further that participation is completely voluntary, and explains that confidentiality is of utmost value.

The next section of ELQ is participants' demographic information, particularly personal characteristics of the participants (age, gender, qualification and experience)

and school information (types and locale). The final section is the Questionnaire (ELQ) developed by Langlois, LaPointe, Valois, and Leeuw (2014) and adapted to school leaders by the researcher with the permission of the original author. This section of the questionnaire consists of 56 questions using a Likert scale (1 to 6 and not applicable). Langlois, LaPointe, and Valois (2014) conducted an analysis of the Ethical Leadership Questionnaire (ELQ) that went through four validation steps. In the first step, they used IRT (Item Response Theory) to verify the psychometric properties of the ELQ. More specifically, they examined each item and option characteristic curves, item parameters (discriminating power and the item difficulty or the degree of leadership needed to endorse an item) and item informativeness. In the second step, they applied the traditional CFA (Confirmatory Factor Analysis) approach and the ESEM (Exploratory Structural Equation Modeling) to test the proposed three-factor structure of the ELQ. The aim of the third step was to determine whether gender bias was present or not. They examined Differential Item Functioning (DIF) to distinguish group mean differences with respect to how men and women endorsed leadership in the ELQ. Finally, the aim of the fourth step was to test the performance of the three dimensions of the ELQ in predicting ethical sensitivity.

Langlois and LaPointe (2010) developed “a typology of ethical competency” to examine the extent to which principals need to consolidate their ethical competency and to make a valuable ethical contribution (see Table 1).

Table 1

*Typology of an Ethical Competency*

Ethical competency	Scores	Meaning/Description
Traces	1.0-3.5	Your ethical leadership profile shows attitudes which tend toward the following ethical dimensions: (justice, critique or care)
Emergence	3.6-4.4	Your ethical leadership profile indicates the emergence of the following ethical dimensions: (justice, critique or care).
Presence	4.5-4.8	Your ethical profile indicates an ethical leadership geared toward the following ethical dimensions (justice, critique or care). You are able to perceive ethical challenges when facing ethical dilemmas and to demonstrate ethical sensitivity.
Consolidation	4.9-5.5	Your ethical leadership profile indicates that the following ethical dimensions are being consolidated: (justice, critique, care). These dimensions are actualized in both your reflection and your day-to-day professional behavior and practice. You are aware of ethical stakes and perceive interesting solutions. Your ethical competency is well consolidated.
Optimization	5.6-6.0	Your ethical profile indicates that you demonstrate optimal ethical leadership and that you fully exercise your professional judgment. Your ethical competency is well consolidated and you are able to make a valuable ethical contribution.

(Langlois & LaPointe, 2010)

The ELQ aims at representing the level of ethical leadership of the principal. Along with this typology, the ELQ becomes complete. Result can be examined well through this typology of ethical competency. This doctoral study employed this typology to examine school leaders' level of ethical leadership.

### **Policy Review**

Policy plays an important role in establishing ethical practices in schools (Hudson, 1997). In the context of general/annex schools, ethical policies have been developed in Nepal in the eighth amendment of the Education Act of Nepal and its Education Regulations. There are specific provisions in relation to the ethics of educational administrators as well. I conducted a content analysis of the ethical codes

of educational administrators mentioned in the “Educational Rules” (GON, 2002), the result of which is presented in Table 2 below.

As presented in Table 2, ethical codes of the head teachers consist of 32 points. In the content analysis of these 32 points, it has been identified that 12 (37.5%) points are related to general administrative duties. This shows that the educational policy of the country has been intended to involve principals in the general administrative duties of admission, transfer, record keeping, meeting, reporting, planning and budgeting, and following the instructions of their higher authority. Although these points are not presented with equal value, they give a sense that the state has formulated a policy to maintain general administrative duties within schools. This clearly indicates that state authority wants to develop schools as units of the administrative system. For them, a head teacher is an agent upon whom the government imposes its authority. Although a point is included for the head teachers, to maintain warm relationship with the stakeholders, the intention of the state’s authority is to impose the top-down authority in relation to stakeholders, school community through the school head teachers.

Table 2

*Content Analysis of the Head Teachers’ Codes of Conduct in Nepal*

S. N.	Provisions about	Number of provisions	Percent
1	General duties (admission, transfer, record keeping, meeting, reporting, planning, budgeting)	12	37.5
2	Following instruction of higher authority	6	18.8
3	Maintaining learning environment within school	6	18.8
4	Reward and punishment	5	15.6
5	Monitoring and evaluation	2	6.3
6	Maintaining relationship with stakeholders	1	3.1
Total		32	100

Derived from GON, 2002

I also reviewed policies of CTEVT schools and learnt that the principals are governed by a CTEVT policy document titled, “Employee Service, Terms and Conditions and Benefits Regulation, 2013 (*karmachari sewa, sarta tatha subidha sambandhi biniyamawali, 2069*) (Ministry of Education [MOE], 2012). The policy document consists of codes of conduct for the employee which are articulated in Clause 11 (from article number 108 to 129). However, the overall purpose of the document is for all CTEVT employees and it, therefore, does not explain the specific context of TVET principals. Additionally, there is a practice of developing codes of conduct in the school-level and some such codes are recorded in meeting-minutes of schools. These codes are not well articulated in policy documents, and without their policy dimension, decisions based on these agreed upon codes of conduct are practiced for a few days or weeks before the school community forgets the codes.

### **Empirical Reviews**

Recent trends indicate that there is emerging interest to explore the issues of ethical leadership (e.g. Amori, 2010; Arril, 2007; Bigbee, 2011) and its dimensions of care, justice and critique. Some studies indicated that these dimensions are correlated to each other whilst the others are not. For example, the result of the study by Langlois, LaPointe and Valois (2014) shows that the ethics of critique is significantly related to ethical sensitivity while the ethics of care and the ethics of justice do not predict ethical sensitivity. The study further identifies that as educational organizations and associations become aware of the crucial need for more ethical leaders, they will need to pay particular attention to the ethics of critique as it appears to play a significant role in the development of ethical sensitivity, the ability to discern injustice and privilege being a sign that one’s consciousness and perception of ethical issues is awakened.

Critical role of an organization is often highlighted in some studies. Mayer, Kuenzi and Greenbaum (2010) examine ethical climate as a mediator of the relationship between ethical leadership and employee misconduct. They carried out the study with the samples of 1,525 employees and their supervisors in 300 units in different organizations. They found that “the critical role managers play in creating an ethical climate and ultimately reducing the level of misconduct among their employees” (p. 7).

Some studies of ethical leadership even relate ethical leadership with job satisfaction, commitment, efficacy and organizational culture. For example, Neubert, Carlson, Kacmar, Roberts, and Chonko (2009) explore that ethical leadership has both direct and indirect influence on follower job satisfaction and affective commitment. For them, the indirect effect of ethical leadership involves shaping perceptions of ethical climate, which in turn engender greater job satisfaction and affective organizational commitment. Likewise, in some studies, collective efficacy was examined in relation to ethical leadership. For example, Bowers (2009) set a research question to discover the connections between perceptions of ethical leadership and perceptions of collective teacher efficacy. The overall indication of the study is that there is a strong correlation. In the other study, Thoms (2008) examines case studies to determine whether there are linkages between organizational moral culture and the ethical or unethical integrity of leadership. A number of conclusions are drawn from the case studies. The study explores that there appears to be a direct link between ethical leadership and organizational moral culture, although in some cases, considerable time may be needed to change the moral culture of an organization.

There are some studies on ethical awareness and gender. For Gilligan (1987), empathy and connectedness tend to guide women’s interactions with others, while



men viewed themselves as free, autonomous, independent, and separate from others. She further identifies that males associated with caring traits tended to score themselves lower on sensitivity than females. This could be because males believe that time spent with students before and after school or listening to them is part of their job, where women may recognize their actions as giving care and being sensitive to their students' needs. However, Langlois (1999, as cited by Langlois, 2004) indicates that there are little or no differences between men and women with respect to ethical awareness.

Fitch (2009) found three statistical relationships on ethical leadership and demographic variables: superintendents who experienced the dilemma made better ethical decisions than those who did not experience the dilemmas; women were more transformational than their male counterparts; and transactional leaders had more ethical training than did transformational leaders.

However, some studies indicated that there is no relationship between demographic variables and ethical decision-making. Bass (1999) identifies that female superintendents do not make better ethical decisions than male superintendents, more experienced superintendents do not decide more ethically than less experienced superintendents, more educated superintendents do not score higher than less educated superintendents, and more ethically trained superintendents do not perform more ethically than less ethically trained. Even superintendents who are aware of the Code of Ethics do not do better than those superintendents who are not aware. Unlike Bass (1999), Langlois' and LaPointe's (2007) work with principals find that principals with fewer than five year experience are geared more in the ethics of justice than their older counterparts who were grounded more in critique and care. Importantly they also see that the number of years of experience significantly

correlates with the ethical dimensions measured in the questionnaire with the more experienced administrators being more ethically aware. However, Langlois and LaPointe (2010) find no significant differences between male and female educational administrator participants taking the ELQ and their ethical profile.

Simonis (2009) finds no significance with number of overall years of teaching or years of teaching in the current position and ethical awareness. However, she has a doubt on her findings that the particular finding could be due to the fact that only forty music educators participated in her study. She states that a larger sample might render similar findings as found in Langlois and LaPointe (2010) regarding experience and ethical awareness.

In the context of Nepal, there are some PhD studies on different aspects of educational management, leadership and TVET sectors. For example, in the context of leadership and management of general schools, Thapaliya (2011) carried out a study on leadership processes and school effectiveness. His study reveals many differences in the leadership processes of the head teachers in the effective schools as compared to their counterparts in comparison to schools. Kafle (2013) examined Nepali institutional school leaders from a distributed leadership perspective. Rijal (2004) studied on leadership readiness to implement total quality management in the Nepalese secondary schools and Shrestha (2008) explored the management practices in the institutions for higher education in Nepal. In the context of TVET, Kafle (2001) explored a professional development model for technical education and vocational training instructors in Nepal and Lamichhane (2006) studied the participation of poor and disadvantaged people in technical education and vocational training in Nepal. Likewise Bhandari (2013) studied the inclusivity in TVET in Nepal. However, ethical aspects of leadership have not been studied so far.

### **Research Gap**

The reviews on existing literatures indicate that ethical leadership and its dimensions of care, justice and critique are to be examined in the reform process of school administration. Particularly, it is important in the field of technical and vocational education where students seek job markets or start their own enterprises soon after completion of their diploma. Their learning of ethical practices can be reflected in their future workplace. However, ethical learning of the students is only possible when school administrators are well aware about ethical practices and its dimensions. Thus there is the need of a comprehensive study on the same. However, such studies are not available in the context of South Asia.

This kind of study is also important in the context of Nepal, where there is much diversities and differing practices. Langlois, LaPointe and Valois (2014) also indicate that such studies are much necessary in the cultural context of different countries. Therefore, I believe that my research becomes a milestone to reform educational administration and leadership by exploring issues about ethical leadership in the context of Nepal.

### **Theoretical Framework**

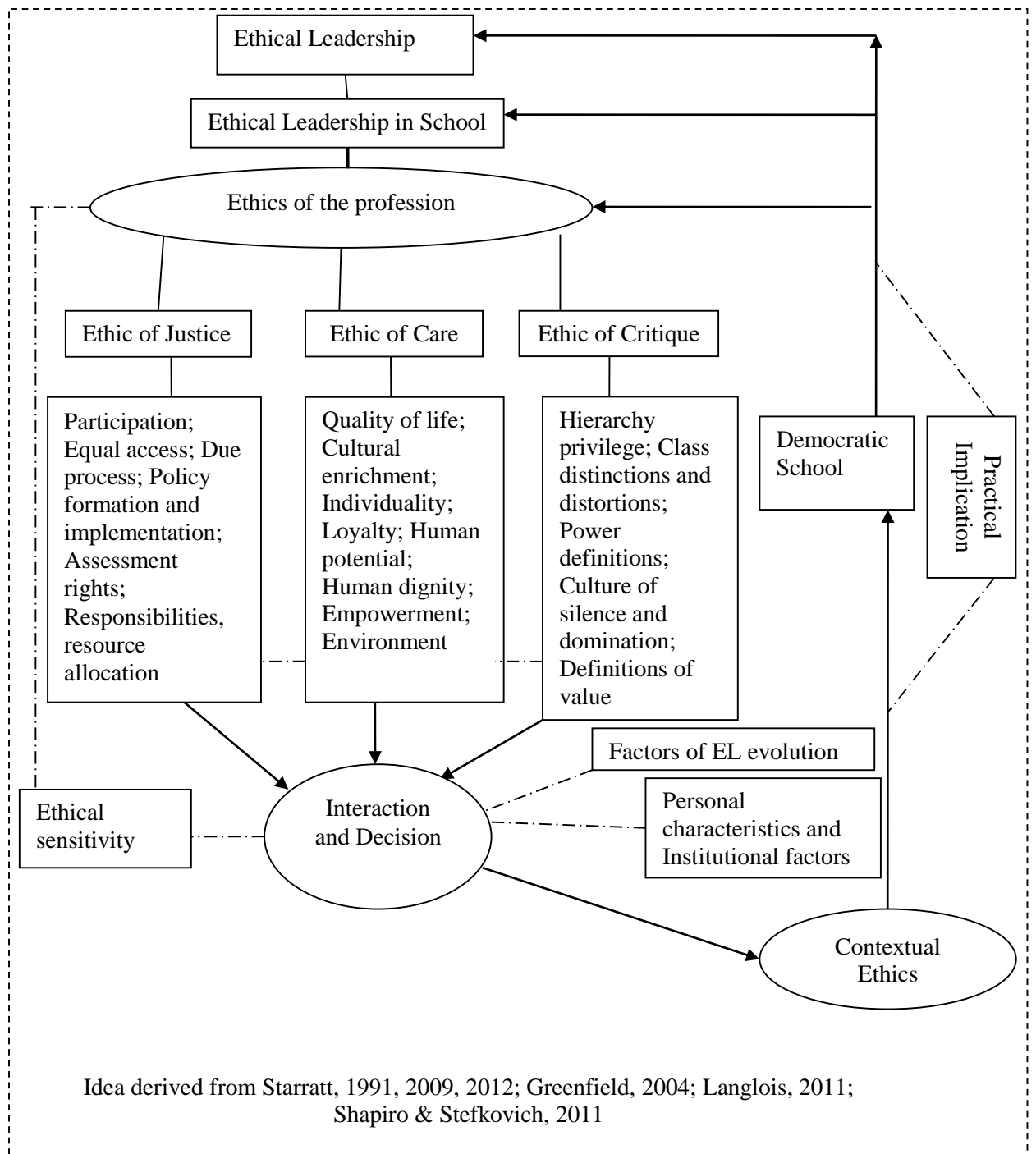
This framework (Figure 3) has been developed through brainstorming with the help of ethical theories underpinning ethical leadership in school and the concepts reviewed in the process of this study. In the figure, the professional ethics remains above the pillars of “care, justice and critique paradigm of ethics” (Starratt, 1991) and these pillars also consist of several elements to exist. Out of them, ethic of critique consists of hierarchy, privilege, power, culture of silence and domination, class distinctions and distortions, and definitions. The care paradigm consists of quality of life, cultural enrichment, individuality, loyalty, human potential, human dignity,

empowerment, and environment. Likewise, justice paradigm of ethics consists of participation, equal access, due process, policy formation and implementation, assessment, rights, responsibilities, and resource allocation.

There exist formal and informal interactions among ethics of care, ethics of justice and ethics of critique, which result in the contextual professional ethics. Within the process of interaction, ethical sensitivity plays role to shape the decision. It is needless to say that awareness of ethical paradigms along with ethics, issues and challenges of ethics and ethical dilemmas, are always helpful to come into the practice of the school community. However, these dimensions are closely linked to personal characteristics of the principals such as age, gender, qualification etc. The practice is also set by the context of school (institutional factors) such as locale and school types.

In the course of interaction, there is a kind of direct and indirect consensus among members and that identifies the contextual ethics of the professionals. This shows that this process is dynamic and contextual. I say dynamic in the sense that the way of interaction differs depending upon time. It is also contextual because the interaction that takes place in one context may differ from that of the other. In this way, the professional ethics shaped within a context cannot be the exactly the same in another place. The factors of ethical leadership of the principals (e.g. family, work place) need to be considered or often considered in the course of interaction that gives a picture of exploring professional ethics as per the needs of their school community.

Figure 3. Theoretical Framework: Ethical Leadership in School



Some issues and challenges may come after those contextual professional parameters are implemented in school. Nevertheless, the implementation of contextual ethics enhances the democratic school practices and the democratic values contribute to form an ethical leadership in school.

### **Concluding the Chapter**

In this chapter, three fundamental ethical paradigms (caring, justice and critique) to describe the day-to-day duties of an ethical educational administrator were presented (Starratt, 1991). Shapiro & Stefkovich (2001) presented “ethics of profession” as an additional paradigm of ethical leadership. I argue that the place of professional ethic is not in the parallel position of care, justice and critique but remains as the tripod head standing on the legs of care, justice and critique. Remaining in the position of Starratt, Then, I have presented that culture and practices of Nepal have an influence in the ethical leadership of the schools in Nepalese context.

## CHAPTER III

### SETTING THE ROADMAP OF RESEARCH

This study follows the mixed methods design with paradigm mixing. Therefore, in the beginning of this chapter, I explain survey and case study as my methodologies of this study. I also present the rationale for sampling for my case study followed by the discussion of the data collection and analysis tools and techniques for both survey and case study. Then, I discuss the validity and reliability of my survey and the credibility of my case study. At the end of the chapter, I discuss my ethical concerns of non-maleficence, beneficence, autonomy of self-determination and justice.

#### **Research Design**

This study is field-based. It attempts to explore ethical leadership perspectives and its emergence in TVET schools in Nepal. It is, therefore, exploratory in nature. Moreover, it is descriptive and analytical since there are attempts to describe and explore the phenomenon under study from several dimensions. To explore the underlying truth in ethical leadership, I used a "mixed methods" (Creswell, 2009; Creswell & Plano Clark, 2011; Teddlie & Tashakkori, 2009) design, which is a procedure for collecting, analyzing and mixing both quantitative and qualitative data at some stages of the research process within a single study, to understand a research problem more completely (Creswell, 2002).

A researcher who follows mixed methods to accomplish his/her study should establish the rationale of mixing (Creswell & Plano Clark, 2011). One rationale for mixing is that neither quantitative nor qualitative methods are sufficient in themselves to capture an in-depth analysis of a context in connection with its generalization for

the issue of ethical leadership. The recent theories of ethics also demand to explore dialectical relationship between qualitative and quantitative data.

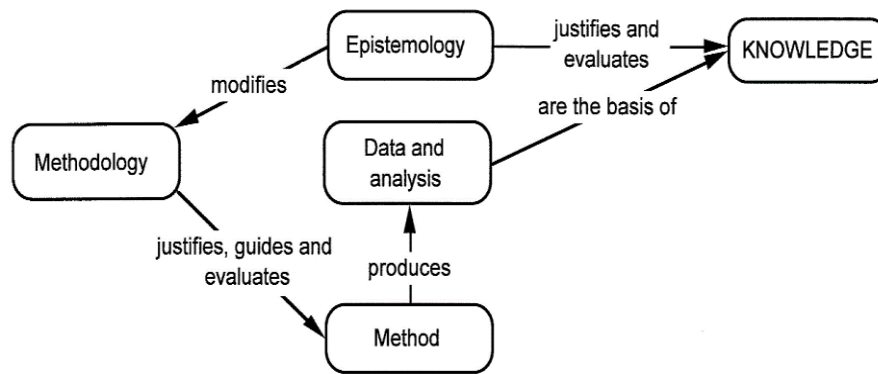
The literature review in the earlier Chapter II indicated that there is no any consensus among scholars on the epistemology of ethics. The trend of learning ethics in the past was objectivism, which was later challenged by subjectivism. In the later stage, scholars began to see the dialectical relationship between objectivism and subjectivism, and it was called ‘inter-subjectivism’ (Hinman, 1994, p. 68). ‘Inter-subjectivism’ was established under the foundation of conventional, relational, contractarian, and communitarian theories. Therefore, ethical theories emerged in such a way as to pose a need of seeking dialectical relationship between both quantitative and qualitative data. As I claimed earlier, the theories of ethical leadership are rooted in ethical theories and it is necessary to examine ethical leadership through mixed methods approach. In addition, when used in combination, quantitative and qualitative methods complement each other and allow for more complete analysis (Green, Caracelli, & Graham, 1989; Tashakkori & Teddlie, 1998) of ethical leadership.

### **Philosophical Considerations**

In a research, “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 (see, Figure 4) to represent this idea.



Figure 4. Diagram of Research Philosophy



(Carter & Little, 2007)

A researcher needs to be quite clear on his/her ontological, epistemological and methodological position. Thus I began to search whether social reality on ethical leadership was external to me or it was something created in my mind. This stage was no more than getting clear about the ontological assumptions. For me, there were some universal meanings of ethical leadership and it was contextual as well. I had a view that each individual perceives and explains ethical leadership differently; however, there are some well-agreed ideas in relation to the practice of ethical leadership particularly in educational institutions. Therefore, I proceeded with this research, considering both its contextual and universal meanings.

In the process of the study, I further realized a debate of post-positivists and post-modernists (or non-positivists) on whether knowledge is hard, objective and tangible or it is personal, subjective and unique. The debate stimulated me to be clear about my epistemological assumption of exploring knowledge. I came to know that “post positivists” (Creswell, 2009, p. 7) claim knowledge to be hard, objective and tangible and their research approach advocates for the methods of natural science to understand the reality of the world. However, for post-modernists, the social world can only be understood from the standpoint of the individuals who are a part of the ongoing action being investigated; and their model of a person is an autonomous one,

not “the plastic version favored by positivist research” (Cohen, Manion & Morrison, 2000, p. 19). Position is the middle ground of “pragmatism” (Creswell, 2009, p. 10) or “inter- subjectivism” (idea developed from the literature of ethics, e.g. Hinman, 1994), I decided to choose the type of knowledge generation in which knowledge is grounded in one sense, and the knowledge is also perceived differently by different people according to their experience, context and event in the other sense. To me, both generalized form of knowledge claim and subjective experiences of the people are equally important to explore and understand ethical leadership.

Therefore, in order to understand people’s perceptions, I decided to apply both post-modernists and post-positivist ways. I realized that my effort to understand ethical leadership only from one paradigmatic position, either from post- positivist and post-modernists, had limitations to explore the reality. “Umbrella paradigm” (Creswell & Plano Clark, 2011, p. 78) was very helpful to overcome the debate of post-positivists and post-modernists and to use the strengths of both paradigms. In this regard, I was in a position to stand above the post-positivist knowledge claim as is common in the mixed methods research. When I considered the umbrella paradigm, both quantitative and qualitative methods were compatible to me and thus the data collected from these two methods contributed to each other to understand ethical leadership. Furthermore, through mixed methods research I could extend my understandings on the complexity of ethical leadership, which, in turn, could be helpful to develop effective interventions to address issues within ethical leadership (Mertens, 2013). Thus, I chose mixed methods in my way of exploration of ethical leadership and in doing so I was aware to consider the “four key decisions in mixed methods study” (Creswell & Plano Clark, 2011).

### **Key Decisions in My Journey of Mixed Methods: Four or Five?**

After being clear about my philosophical design, it was necessary to examine "four key decisions (level of interaction between the strands, the relative priority of the strands, the timing of strands, and the procedures for mixing the strands) in choosing an appropriate mixed methods design to use in a study" (Creswell & Plano Clark, 2011, p. 64). The following section describes my decisions based on the idea explained by Creswell and Plano Clark (2011).

Out of these four decisions, *level of interaction* between the strands was the extent to which the two strands are kept independent or interact with each other. When the study is independent, the researcher only mixes the two strands while drawing conclusions during the overall interpretation at the end of the study. In interactive model, two methods are mixed before final interpretation to different extents. In the case of this study, I mixed the two strands after I drew the finding from those strands. I was aware that there could be possible interaction or "cross-talk" (Teddlie & Tashakkori, 2009, p. 266) in the process of data collection and analysis. Therefore, I went to the field to generate my qualitative data as soon as I sent my questionnaire to the field. In the process of data analysis too, I analyzed my qualitative data and drew meanings out of them before I started to work on the quantitative data. If I had analyzed the quantitative data first, the outcome would have influenced my qualitative findings. Here, I avoided "informal cross-talk between strands" (Teddlie & Tashakkori, 2009) which could occur during analysis. Here, I argue that in an attempt of true convergent design, we can avoid the interaction in any stage of the research process. This avoiding of interaction is necessary to use the optimum use of strengths of both methods since the results of both strands are visible after certain stages we decide. In this study, I sensed the similarities and differences of

the findings only in the process of merging results. If there was cross talk, the findings of survey could influence my case study findings and thus rigor of case study could be in question.

The second decision, as discussed above, was the *relative priority* of the strand. It refers to which method, either quantitative or qualitative, is in priority. There were three possible priority options for me in this connection: equal, quantitative and qualitative. For a study, priority of methods depends upon the research questions. In the context of this study, quantitative study was employed to explain the extent of ethical leadership and to know how far the ethical leadership differs by personal and institutional characteristics. The similar concerns along with an additional one (emergence of ethical leadership) had been explored through qualitative study. Therefore, both of these methods were employed and emphasized with equal priority. Further, I realized that there was still much work to be done to address the methodological, epistemological, and practical issues associated with the embedded design (Plano Clark et al., 2013).

The third decision in this connection is the *timing of the qualitative and the quantitative strands*. It refers to whether the quantitative and the qualitative data collection and analysis have concurrent, sequential or multiphase combining. In concurrent study, the researcher implements both quantitative and qualitative strands during a single phase. When the researcher starts with a data collection strategy followed by the other, it is sequential. Multiphase occurs when the researcher implements multiple phases that may include both sequential and/ or concurrent timing over a period of study. In this study, I used concurrent timing since there could be the chances of influence of one approach on the other in sequential or multiphase design. In fact, I wanted to be independent in each method to the end of this study.

Concurrent is also called “parallel study” (Tashakkori & Teddlie, 1998) or convergent design (Creswell & Plano Clark, 2011). For Creswell and Plano Clark (2011), in this convergent design, the researcher has limited time for collecting both types of data and therefore collects both qualitative and quantitative data in one visit to the field. However, I had a different approach in this concern. I sent the questionnaire to all TVET schools in the country through courier service and visited three districts to generate qualitative data. Therefore, similar to Creswell and Plano Clark’s (2011) suggestion, my approach was to collect the data in the same phase but unlike what they said, I visited the field to generate qualitative data only, not to collect any filled in questionnaires from the field directly. As mentioned earlier, I collected quantitative data sending questionnaires to 74 districts of Nepal by courier service. Therefore, when I was in the field for qualitative data, I did not pay the attention to quantitative data. This also helped me to be focused on qualitative data collection.

The fourth decision is in relation to the *procedure for mixing the strands*. Four possible mixing strategies are proposed in this aspect at the level of design, data collection, data analysis and interpretation. In case of this study, I analyzed the qualitative data at first and drew the findings. The findings were then merged in the course of interpretation. Therefore, the strands were quite separate till I merged the findings to interpret the result.

After being clear about four key decisions, I realized that I missed considering “methodology” within the key decisions that were very much necessary to guide my qualitative and quantitative phases. Decision of research methodology, particularly in convergent mixed methods study, which requires merger of qualitative and quantitative strands in the time of interpretation, was also necessary since it

connects both research strategies to the philosophical framework, view of being human, truth value, epistemological perspective and assumptions that are associated with a specific research method (Best & Kahn, 2007; Dooley, 2007; Johnson & Onwuegbuzie, 2007). Therefore, I argue that methodological consideration for both qualitative and quantitative study was required to proceed further when mixed methods was considered for a study. In the context of this study, survey was used as a methodology, and not only methods, to capture the essence of post-positivist paradigm, and numeric data were collected in the phase of this study. Then analysis was performed using descriptive and inferential statistics. For the qualitative post-modernist phase, case study methodology, and not only methods, was used. The results from both methodologies were mixed after the findings were drawn and interpreted. By synthesizing these two methods, insights were developed and presented in Chapter VIII, which was not possible through single method. This came in line with Yin's (2014) opinion that "mixed methods research can enable us to address broader or more complicated research questions than case studies alone" (p. 67).



### Target Population and Sampling in the QUAN Phase

All 377 CTEVT school principals were effective population chosen for the study. The list of the schools and their contacts was derived from CTEVT (2012). Out of them, 10 schools were used for piloting of the tools, which were not used for the final survey. The remaining 367 school principals were actual population for the main study. To know the ethical leadership, I realized that the view of the instructors was also necessary and the two questionnaires (see, Annex-2) for the trainers were included in the package of the envelope prepared for each school. Then the questionnaires were sent to each school by postal service with an objective to receive responses after the stipulated duration of two months. The number of sent and returned questionnaires is reflected in Table 3.

Table 3

#### *Number of Sent and Returned Questionnaires*

Category of Schools	Number of sent Questionnaires				Number of returned questionnaires			
	Principals		Instructors		Principals		Instructors	
	N	%	N	%	N	%	N	%
Constituent	21	5.7	42	5.7	11	5.1	21	5.6
Annex	73	19.9	146	19.9	41	18.9	29	7.8
Affiliated	273	74.4	546	74.4	165	76.0	322	86.6
Total	367	100	734	100	217	100	372	100

Although 219 principals returned the questionnaires, it was not mentioned in Table 3 since two questionnaires were outliers as indicated by primary analysis. The other 217 principals and 372 instructors became the respondents of the study. Therefore, as shown in Table 3, the principals and instructors of constituent and affiliated schools returned maximum number of survey questionnaires. In case of annex schools, maximum principals returned the questionnaires. However, relatively fewer questionnaires were returned in case of instructors (29 out of 146). In total,



more than 50% of the questionnaires were returned in the case of both principals and the instructors.

In course of this study, out of 367, I got the questionnaires back from 217 schools. To know whether it was representative or not, I followed the formula of Yamane (1967). The formula is:

$$N_0 = \frac{N}{1+N*\alpha^2}$$

Where  $N_0$  = sample size

$N$  = Total population =367

$\alpha$  = level of significance =0.05

$$N_0 = \frac{367}{1+(367)*(0.05)^2}$$

$N_0$  = 191

From the above calculation, the actual sample size to represent the whole population of 367 TVET schools will be (n) = 191. Therefore, the sample of 217 out of 367 in case of this study was more than the minimum number of representative samples.

### **Case Selection in QUAL Phase (Case Study)**

I got two distinct philosophical foundations of case study literatures. More specifically, I recognized that out of the three distinct scholars (Yin, Stake and Merriam) mostly cited in case study literature, Stake (1995) and Merriam (1998) prefer to use a flexible design whereas there is not much flexibility in research design in the approach of Yin (2014). Therefore, some critics have suggested that Yin's research has been situated within a post-positivist paradigm, whereas Merriam's and Stake's have been non-positivist (Boblin, Ireland, Kirkpatrick, & Robertson, 2013; Brown, 2008). I preferred to use the design of Merriam (1998) and Stake (2005) since, as explained above, I used survey design in this study for post-positivist

knowledge claim. If I had used Yin's case study, it would be of another post-positivist way of knowledge claims. In fact, I did not intend to use two methodologies, which used post-positivist knowledge claims and thus I was focused to use Merriam (1998) and Stake (2005) in my study. This does not mean that I did not use Yin (2014) in my study. I got several guidelines from Yin's case study methods although I used the approach of Merriam (1998) and Stake (1995, 2005). Moreover, in my review, I found that Yin (2014) was the only person who completely sketched case study methodology and thus I had no other way than using his approaches. However, I decided to adopt his method of case study critically with my paradigmatic position (for case study) of non-positivism.

After I selected non-positivist paradigm of case study, I decided to study selected cases from 367 "principals" so that comparison among their emergence of ethical leadership practices would be possible. I was aware that a major problem confronting any comparable case study research design is the difficulty of identifying cases that are truly comparable, identical or different in all respects but one (Levy, 2008, p. 10). Therefore, I decided to explore few cases in my study. A further concern was the number of cases deemed necessary or sufficient for my study. The concern was answered by Yin (2014). For Yin each case must be carefully selected so that it either (a) predicts similar results (a literal replication) or (b) predicts contrasting results but of anticipating reasons ( a theoretical replication) (Yin, 2014, p. 57). However, it was still difficult for me to identify cases predicting similar and contrasting results. I decided to examine population characteristics. There were altogether 367 school principals (21 from constituent, 73 from annex schools and 273 from affiliated schools) from 74 districts of Nepal. The constituent and annex schools were run with the funds of government and the affiliated schools were private. There

was diversity of principals in relation to age, sex and qualification. I wanted to capture the diversities of the sample and thus I decided to select three districts for this study from eastern, central and western part of Nepal.

Other criteria applied were that these districts should have all kinds of schools: constituent, annex and affiliated as I wanted to explore differences in ethical leadership by school types. The districts were selected in such a way that the diversities of the principals from three ecological belts (terai, hill and mountain) could be captured. However, my interest in selecting from these three ecological belts was not to find the differences between the principals in relation to their geographical territory but to capture their diversities of views. The names of the principals and their corresponding districts have not been mentioned in this study for ethical reason.

After I selected three districts for this study, I selected the principals of the schools purposively. I selected one principal each from three different categories of schools: constituent, annex and affiliated. For annex and constituent, there was no choice to select the principal since each district had only one annex and one constituent school except one district where there were two constituent schools. In case of principals from affiliated schools, I got a choice. For that, I consulted CTEVT authority for their help to find the best and average performing schools. I studied the principals based on the advice from the CTEVT authorities. After I studied all 9 schools, 3 from each district, I analyzed their data to write my thesis Chapters IV and VI on ethical leadership pertaining to them.

However, in the course of exploring the emergence of ethical leadership among principals, I selected only two principals, one from CTEVT constituent school and the other from privately managed technical school. My objective of selecting only two cases for the particular research question of exploring the emergence of ethical

leadership was to examine their contexts in depth. Selecting several cases would have reduced the intensity of analysis. Importantly, I was aware to select these two cases in such a way that I could capture their diversities of the emergence of ethical leadership. Of these two principals, one was male while the other was female. By the nature of the school, one was a government employee while the other was employed at private institution from the dawn of her career. By ethnicity, one was from a caste group while the other was from ethnic family. By location, one school was from a semi urban area while the other was in urban area. After I selected the participants, I prepared the tools and techniques of data collection/generation as follows.

### **Tools and Techniques of Data Collection/ Generation**

As explained earlier, this study consisted of two major methodologies: survey and case study. Therefore, the study consisted of two different ways of data collection tools and techniques. At first, I present the data collection tools and techniques of the survey methodology, which will be followed by the case study.

When using surveys, a well-structured survey questionnaire is required. In this study too, the quantitative data were gathered via Ethical Leadership Scale (ELS) developed by Langlois (see, Annex 1). She and her colleagues Houme and LaPointe presented a paper titled, *From Qualitative Data to a Gender-Friendly Quantitative Instrument: The Making of the Ethical Leadership Questionnaire* at AERA conference in Denver, Colorado in October 2010. I asked her to send me the questionnaire for the purpose of doctoral study. She sent me the scales and granted permission for my purpose. Langlois's ELS was graded as "always"=6, "very often"=5, "often"=4, "sometimes"=3, "rarely"=2, "never"=1. The questionnaire consisted of 56 statements. The statement number 5 was "I won't tolerate arrogance or power-tripping". I realized that arrogance and power tripping have different

meanings and asked for permission to revise in my study by developing two statements 5(a) and 5(b). She wrote an email and happily agreed on my idea since the revision was ongoing process. Therefore, the statement was broken into 5(a): I won't tolerate arrogance and 5(b): I won't tolerate power tripping.

I also needed a questionnaire to explore what instructors perceived about their principals. Therefore, I converted Langlois's ELS in such a way that it would measure their perceptions of instructors about ethical leadership of their principal (see, Annex-2). For example, for the question 5(a) as described above, I converted it into a new form of sentence as "My principal won't tolerate arrogance".

Then the questionnaires were translated into Nepali language and a language expert was asked to check. Nepali questionnaires were again translated back to English to cross check whether the translation caused any distortions in the intended meaning originally meant by Prof. Langlois. I realized after the back translation that there was no change in the meaning in the translation. Then I asked 10 principals and 10 instructors to fill up the questionnaire in their own workplace. I personally visited them and patiently observed when the questionnaires were filled up by the principals and instructors. I observed that a couple of principals and instructors felt difficulties to understand the meaning of some words of the questionnaire because of the translation. I again revised the translated questionnaires and thus the final questionnaires for both the principals and instructors were prepared. I also checked the reliability of the questionnaire. The result of the analysis has been presented in the reliability section of this chapter.

Then, as I explained earlier, I prepared a package of the questionnaire to send to 367 TVET principals and 734 instructors of entire Nepal. The package to be sent through the postal service consisted of one questionnaire for principal (see, Annex-1)

and two questionnaires for the instructors. Therefore, all of these three questionnaires intended to send were put in the package of the big envelope (A5 size). Covering letters for both the principals and the instructors were attached to each questionnaire so that the respondents could know why the questionnaires were sent to them and why it was important to send it back. It was written in the covering letter that the questionnaires were sent to the respondents for the PhD study to analyze the ethical leadership of principals so that it could be helpful to know the level of ethical leadership of the TVET principals. In the final part of the covering letter, the respondents were asked to send the questionnaire back as soon as possible.

The questionnaire was sent in the first week of March, 2013 and the questionnaires sent back within three months, i.e. the first week of June, 2013 were considered for the study. The color of the papers of the questionnaire was also distinct to indicate that there were differences. The principals' questionnaire was printed in white paper whereas the instructors' questionnaire was on yellow paper. There were three small return envelopes of two colors. As the papers were different in colors, the envelopes were also of two different colors: white for the principals and yellow for the instructors. These small envelopes were with postal stamps so that the respondents could send them back to me without paying postal charge. Although I intended to send the questionnaires via normal postal service, I sent them using express postal service to know the status of the post. The normal post did not have provision to provide me the status of the post. 15 days after sending the questionnaires, I was informed by the postal service that all questionnaires had been delivered. Then I and one of my friends called respondents to get their assurance of sending the questionnaire back to me. Out of all, around 10 were not reached in their telephone since the telephone numbers were not correct. One principal from Chitwan district

rudely told me in phone that he would not return the questionnaire since it would not be helpful to solve the problems at his school. I did not force him much since he was not ready to listen to me.

The above discussion was for survey methodology to be executed for data collection. Being a mixed methods researcher, I was also engaged in a qualitative case study. While conducting case studies, Yin (2014) believes that case study protocol guides the investigator. The protocol, for Yin (2014), consists of four sections, in which Section A involves an overview of the case studies (goal, question, hypothesis, theoretical model, protocol's role for researchers), Section B data collection procedures (name of respondent, data collection plan, expected preparation such as logistic), Section C data collection questions, and Section D guidelines for case study report. This indicates that the protocol, explained by Yin (2014) consisted not only of field procedures and data collection, but also information of the study participants, the research questions, how data will be managed and analyzed and even how the final report may be completed. However, in case of this study, I critically examined the contribution of the study protocol. I found that Yin's case study protocol is very structured and dedicated to confirm/disconfirm knowledge that is already established than to generate new knowledge from the field. Therefore, being non-positivist researcher in this stage, I critically adopted the concept of case study protocol in this study. I developed the themes from the literatures and from my brainstorming (see, Annex III).

The purpose of the theme generation was to get some guidelines for my discussion with my research participants. In the process of developing a protocol, I got a help from "a guide to developing a Multidimensional Ethical Consciousness" (Langlois, 2011, pp. 105-109). It consists of the themes of ethical leadership within

the three dimensions of care, justice and critique. I was very aware that themes, developed before my field data generation could be hindrance to seek the meaning out from those themes. Therefore, in the process of implementation of the case study protocol, I, in many cases, did not consider the themes of data protocol and discussed beyond the themes. The protocol was simply my guideline to generate information in the phase of case study. A prior interview was carried out to contextualize the tool. The contextualization of the tool was helpful to avoid some information on my tool, which was repeated.

After I developed the case study protocol, I searched the techniques of data collection/generation. I was impressed by Yin (2014)'s methods of collecting case study evidence from multiple sources. In this regard, Yin identifies six sources of evidence available to the case study investigator: documentation, archival records, interviews, direct observation, participant observation and physical artifacts. Out of these sources, interviews, direct observation and documentation were mostly used techniques of data generation. However, the extent of utilizing these techniques differs. The technique of interview was more often used than the other techniques. In addition, FGD of the students, which Yin (2014) has not mentioned, was utilized for this study. The interview I chose for this study was "prolonged case study interviews" (Yin, 2014, p. 110). Yin (2014) believes that this kind of interview might take 2 or more hours, either in a single sitting or over an extended period of time covering multiple sittings. In the case of this study, the time of a single sitting was of around 1.5 to 2 hours. However, there were several such sittings. For example, I carried out interviews in four sittings with an interviewee. I realized there was the importance to carry out unstructured interviews in several sittings. After the first sitting, my research



participants would feel comfortable and express their idea when they met me in the other settings. This helped me to explore the reality of their constructs.

In order to initiate an interview, I employed first informal conversation with the participants. I provided the background information about my research. I also assured ethical norms I would follow. During the interview, I gave adequate opportunities for my research participants to express their opinions and each time I made attempts to be an empathic listener (Yin, 2011) and occasionally probed in order to delve more deeply into particular lines of thought or descriptions. I tried my best to record any form of data during the interview. 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 experienced the interview itself as a way to guide me during subsequent interactions. As soon as getting back from the field, I jotted down those expressions of the participants that I failed to capture during interactions in the field. I coded their remarks when I felt difficult to note them down on the spot. I reflected my field experience in the note and summarized them in the end.

The second method I used in the process of data collection/generation was direct observation. For Yin (2011), many items and categories can be the subject of our observation. The categories can be: the characteristics of individual people, including their dress, gestures and nonverbal behavior; the interactions between or among people; the actions taking place, whether human or mechanical; and the physical surroundings, including visual and audio cues. I observed the characteristics of the individual during the interview. I realized that some were very serious and others fun loving. I also observed how they behaved with their junior staffs and other visitors. In some cases, they requested me to remain outside when they had serious matters to talk with. I did not leave any opportunities to observe their expressions,

feelings and interactions in my attempt to analyze the truth. I observed them while carrying out in-depth interview (Yin, 2014). It is worth mentioning that observation of the study participants and their context provided me with some essential insights at the time when the phenomenon was being observed. I did note-taking and daily journal writing to jot down the impressions and reflections on the participants and their context I observed.

Along with the interviews and observation, I also carried out Focused Group Discussion (FGD) of the students studying in the TVET schools. My objective of those FGDs was to explore the views of the students towards the ethical leadership of the principal. For this, I requested the instructor of each school to select the group of approximately 6-12 persons. I wanted a small group since it might involve an intensive discussion. In the FGD, I encouraged the members of the group to talk freely and spontaneously about ethical leadership. I was aware that it would not be question-answer session, but an interaction session where students were encouraged to discuss the dimensions of ethical leadership. These FGDs were very helpful to me to explore the views of students towards the ethical leadership of their principals. To explore the reality within the context, I did not prepare separate FGD guidelines but selected some themes from my interview protocol. This helped me not to be too structured in the process. Along with interviews and interview techniques, I also collected documents from each school I visited (Yin, 2014). The documents ranged from organization brochures, codes of conduct, and monthly bulletins to internal circulations of the meeting. Particularly, these documents helped me explore the status of justice in the context of the school.

### **Data Analysis and Interpretation**

The study consisted of data from survey and case studies. Obviously, the data collected through these two methods had numeric and textual data respectively.

Therefore, the analysis with each method was different. In the following section, first I discuss how data analysis of the survey was performed. This section will be followed by the description of data analysis technique used in the case of case study.

In the survey method, the data were firstly entered into the Statistical Package for the Social Sciences (SPSS), version 19.2. Then possibilities of parametric and non-parametric tests were explored through normality test by examining histograms and by the Shapiro-Wilk Normality Test (Levin & Alan Fox, 2000). The equal variance assumption was tested by Levine's test of equality of variances. It was planned that failure to satisfy either of these assumptions resulted in the use of Kruskal-Wallis tests in place of *t*-test or ANOVA, with follow-up tests (comparing each pair of groups) performed with Mann-Whitney tests.

After the data were found to be normal, both descriptive and inferential statistical analyses were performed with respective tests. Initially, descriptive statistics was computed for the background variables such as gender, age, qualification, experience, locale and types of schools. This analysis consisted of frequency and percentage calculation and their presentation in cross tables. The descriptive statistics consisting of means and standard deviation was also applied for computing the three outcome variables or indicators of ethical leadership: care, justice and critique. All inferential analyses were performed using two-tailed tests with alpha level of 0.05 unless otherwise noted. The null hypothesis in this study was to indicate the differences between groups (defined by background variables) on three outcome measures: care, justice and critique. ANOVA test was used to examine the differences

among the groups if existed. When significant difference was explored, a follow up *t*-test was performed to know the significant differences in the particular group. The detail of the quantitative analysis procedure has been presented in Chapter VII.

Along with the analysis of survey data, I also had to analyze the case study data. For the analysis purpose, I transcribed all the data generated from my field participants. The transcribed data was then edited with original record and the data were coded. The coded data were categorized to develop themes. Three wider themes: (a) caring (b) duties and codes (c) transparency and empowerment emerged in the process of data analysis. I have presented the data to seek the perspectives of ethical leadership of all nine principals who were my participants (see, Chapter IV). I also studied the relation to their ethical leadership constructs such as age, gender, experience, qualification, school's locale and school type. To make the meaning out of data, I prepared a "word table" (Yin, 2012), putting these ethical leadership constructs in rows and age, gender, experience, qualification, school's locale and school type in columns of the table (see, Chapter VI, Table 7). For Yin (2014), this kind of word file has an implication for similarities among the cases. Unlike Yin (2014)'s explanation, my word table indicates the relationship/difference between relations of gender, locale, age/experience and school types with ethical leadership construct than among the cases.

In the second phase of analysis, I selected two cases of interest based on the nature of participants (gender, locale and school type) to explore emergence of ethical leadership in them. Then I followed the idea of Stake (1995) and prepared a detailed description of the two cases by explaining their individual biography and history of the case and a report of day-to-day activities of the case. Then I prepared a detailed description of each case and themes within the case, called a within-case analysis,

followed by a thematic analysis across the cases, called a cross-case analysis, as well as an assertion or an interpretation of the meaning of the case (Creswell, 2007). In the process of within-case analysis, I prepared one word table for each case relating ethical leadership constructs and social structure (See Chapter V, Table 4 and 5). Then for the cross case analysis, the two word tables (of two cases) were then synthesized together by relating the cases along with their social structures (see Chapter V, Table 6). While doing so, as advised by Stake (1995), I explored convergence and divergence of the cases. Finally, I developed “naturalistic generalizations from analyzing data, generalizations that people can learn from each either for themselves or to apply to a population of cases” (Creswell, 2007, p. 163).

### **Merging QUAL and QUAN Strands**

The earlier section indicated that I had to merge the findings from both QUAL and QUAN strands to explore the meaning from both qualitative and quantitative data. Therefore, I tried to seek the possible way-out. I found that data merging and analyzing strategies of Creswell and Plano Clark (2011) were very useful in this regard. Creswell and Plano Clark suggests that there are three options available for this: side-by-side comparisons in a discussion or summary table, joint display comparisons in the results or interpretation, or data transformation in the results. Out of these three options, I chose the first option for merging i.e. side-by-side comparison for merged data analysis. In this option, in earlier section of my merging and discussion chapter (see Chapter VIII), I have presented the qualitative along with quantitative results in a single heading of research question so that these two results could be easily compared. Then I sought similarities and dissimilarities within the findings. “A comment then followed specifying how the qualitative quotes either confirm or disconfirm the quantitative results” (Creswell & Plano Clark, 2011, p.

223). For Teddlie and Tashakkori (2009), it is the integration or synthesis to form “meta-inferences” (p. 266) i.e. conclusions generated through integration of the inferences. While doing so, I followed Creswell and Plano Clark’s (2011) merging data analysis and assessed whether the results from the two databases were congruent or divergent, and, if they were divergent, I analyzed the data further to explain the divergent findings. The obtained result was then discussed with the support of literature, theories and my personal reflection.

### **Integrative Quality: Reliability, Validity and Credibility Concern**

Teddlie and Tashakkori (2009) believed that a mixed methods researcher must employ three sets of standards accessing the quality of the interferences: (a) evaluating the inferences derived from the analysis of QUAN data using QUAN standards, (b) evaluating the inference made on the basis of QUAL data using QUAL “standards”, and (c) assessing the degree to which the meta inferences made on the basis of these two sets of inferences are credible. This indicated me to address the three above aspects in order to maintain quality in my study.

Teddlie and Tashakkori (2009) developed the “integrative framework for inference quality” to maintain quality of mixed methods study. The framework consists of design quality (appropriateness, adequacy, within design constancy, analytic adequacy) and interpretive rigor (interpretive consistency, theoretical consistency, interpretive agreement and interpretive distinctiveness). Although the framework is well articulated in principals, I believe that a separate dealing of quality issue of each QUAL and QUAN would be better to resolve all the issues of quality, in the specific concurrent design like mine, when QUAL and QUAN results were merged in the process of interpretation. I would not have focused to quality of each phase well if I had addressed the quality as a whole, without methodological rigor of

each QUAL and QUAN approach. Therefore, I decided to address all these issues of quality separately with a term “integrative quality”.

I did not like the argument of Creswell (2011) to use the term validity, as it is not acceptable to some qualitative researchers. To my understanding, the traditional notion of validity does not capture the essence of quality standard of qualitative research. A mixed method researcher should find a new term to capture the essence of both qualitative and quantitative research. I propose that “integrative quality” can fulfill the essence since “meta inference” as proposed by Creswell (2011) only indicates the quality of mixed methods research in or after data merging phase. The word “meta inference” sounds quite positivist and, therefore, I like to use the concept of ‘integrative quality’ to address the quality of the entire process of mixed methods study. This is most pertinent when the results of the two separate strands are merged in the process of interpretation.

After I decided to address the quality issues separately, I sought the approaches used in both kinds of strands. Quantitative study demanded me to ensure reliability and validity and I had to ensure credibility in qualitative study. In the following two sub-sections, I mention how I ensured these aspects in my study. At the end, I discuss how I addressed the quality during/after merging two strands.

### **Ensuring Reliability and Validity of QUAN Strand**

The validity of an instrument is the degree with which the measured value reflects the characteristics it is intended to measure while reliability refers to the degree with which repeated measurements, or measures taken under identical circumstances will yield the same result (Lewis, 1999). Reliability of an instrument is based on the ability of the instrument to elicit the same response each time and, for this, the instrument will be administered. Reliability can be assessed by inter-rater

method, test-retest method, split-half method, alternate form method. Mostly two types of measuring internal consistency are used. They are split half method and coefficient of consistency (Best & Kahn, 2006, p. 281).

Calculation of the Cronbach's alpha coefficient was the test used in this study. This was seen to be appropriate because it required only a single test administration and provided a unique quantitative estimate of reliability for the given administration. For this, the questionnaires were pre-tested with 10 principals of 3 districts. In the real study, these respondents were not included since they could be aware of what they wrote. Cronbach's alpha coefficient was calculated using SPSS. The reliability of each section was tested separately since each section measured a separate and single one-dimensional construct. The coefficients of care, justice, critique and ethical sensitivity were obtained as 0.764, 0.82, .82 and 0.71, respectively. "For an instrument to be used, its internal reliability coefficient- Cronbach's alpha ( $\alpha$ ) must be at least 0.7" (Santos, 1999) and thus the condition for reliability was satisfied. I also used other techniques to maintain the reliability of the instruments. For example, I translated the tool to Nepali language at first and asked the language experts to check. Then, I asked one of the language experts to translate the tool back into English. Minor errors were noted in Nepali language questionnaires.

For Creswell (2003), validity refers to whether the questionnaire or survey measures what it intends to measure. In quantitative research, validity of the instrument is very important for decreasing errors that might arise from measurement problems in the research study. Three forms of validity are often addressed in quantitative study: *content validity*, *construct validity* and *criterion validity*. Content validity refers to the degree with which the content of a test or questionnaire covers the extent and depth of the topics it has intended to cover (Babbie, 2001). As the



questionnaire was developed by well-known Professor Lyse Langlois from Laval University, who has long working experience in the area of ethical leadership, in the primary concept from Professor Robert Starratt (the most cited scholar in ethical leadership literatures) from Boston College, the contents of ethical leadership is widely covered. In addition, the questionnaire was contextualized in Nepalese context. Moreover, the scholars and professors of Kathmandu University assessed whether the survey questions seemed relevant to the subject it aimed to measure, whether it was a reasonable way to gain the needed information, and whether it was well designed.

Construct validity refers to the consistency between the questions in a questionnaire and accepted theoretical construct related to the subject being studied (Babbie, 2001). Construct validity was also maintained since ELS questionnaire, developed from ethical leadership construct, was used for this study. The problem statement, research questions and hypotheses were interconnected. Reliability test of the survey questionnaire was another way to ensure construct validity in the sense that it helped me to get the exact meaning of translated questionnaires in the context of Nepal.

Criterion validity refers to the degree to which an instrument yields results that are consistent with an independent external criterion or the other studies similar to this (Babbie, 2001). For this, the result of this study was compared with similar other studies including PhD dissertations of the other countries irrespective of culture and group. In addition, I argue that my comparison of results from qualitative and quantitative study was also the way of maintaining criteria related validity. In this process, inconsistencies of the results of both qualitative and quantitative studies were examined.

### **Maintaining Credibility in QUAL Strand**

The qualitative research phase without credibility is worthless. Keeping this point in mind, I made the best efforts to maintain credibility at every stage of this research. In the second phase of my study i.e. within my case study, credibility was ensured through multiple ways. I found that the strategies of Yin (2014) to look over construct, internal/external reliability have some limitations to ensure all aspects of validity when a case of non-positivist paradigm is considered. Although he has proposed “tactics” (p. 45) to ensure validity of a case study, I observed that neither of these strategies is sufficient, and it is necessary to look at the issue of credibility from various angles (Cho & Trent, 2006; Neuman, 2006). I then decided to “identify and discuss one or more strategies available to check the accuracy of the findings” (Creswell, 2003, p. 196) from the beginning of my study.

After reading several strategies to ensure the credibility of the qualitative study, I arrived to a conclusion to divide those strategies, which I used in my study into three major categories: (a) consideration of possible credibility violation (b) consideration at my implementation strategy (c) critical and reflexive role. I think that this model of maintaining credibility would be most appropriate in case study research design. The following section is the description of these categories.

**Consideration of my possible credibility violence.** A qualitative researcher needs to consider several possible credibility violation that may take place from the design to the end of research process. I considered the following.

***Impress my participants with my credentials.*** In a qualitative study, it is the experiences of the interviewees that give legitimacy to the argument. I was aware of it and did not impress the informant with my credentials.

***Open and flexible.*** A researcher needs to get open, and while in the field, he or she should consider any issue that can come any time. Only flexibility can be useful to gather information. I was aware of this fact and was open and flexible at every stage of my case study.

***Truth seeking.*** I was aware that I should try to minimize the extent of my influence to explore new insights to explore the truth. I was aware of this fact and considered two strategies to avoid my biasness. Firstly, my biasness which meant selecting data that “fit” my preconceptions, secondly I might exert any kind of influence over the participants.

***Deconstructed and reconstructed meanings.*** I was aware that qualitative researchers are engaged 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 (Cho & Trent, 2006). I examined the concept of ethical leadership that is taken for granted, and explored the constructed/reconstructed meaning out of it by engaging in the field for long. In some cases, I shared my constructed knowledge to my participants. The knowledge claims were deconstructed if my participants denied accepting my constructed knowledge.

***Rigor.*** A researcher needs to consider a rigor, which can be obtained through trustworthy results and authenticity of arguments. I was aware of the fact that my writing should vividly and adequately communicate what it meant to and should be authentic within the research arena. In my writing, I have considered the fact that my readers should understand the text and accept the descriptions.

***Building relations with the research participants.*** In the course of study, I was cautious that relationships were built with research participants in such a way that in some cases, I might be quite sentimental to their conflict, prejudices and

discriminations in their work settings. Some of such social relationships might emerge as the prejudices in my study. Thus, I was very cautious to overcome them.

***Disclosing the researcher's background.*** I disclosed my previous background and experience so that the readers can themselves analyze my position and bias that may impact the study (Creswell, 2007). In the first chapter, I presented my personal background contributing to the selection of ethical leadership in the study.

**Consideration of my implementation strategy.** In order to maintain credibility, it is necessary to be careful in the process of designing and implementation of research methods so that higher level credibility of the report could be produced. The following strategies were employed in this study for this purpose.

***Member checking.*** “Member checking” (Roth & Alexander, 1997, p. 1) 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 brought back the transcribed document to some of the participants for the purpose of reducing the risk of chance associations and systematic biases.

***Triangulation.*** The word “Triangulation” (Patton, 1990, p. 464) is referred to 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 credibility in qualitative research. I was conscious while triangulating the information from my various participants in the field with some possible strategies. For example, I reinterviewed my research participants in certain period of time to examine the similarities and differences in his/her opinion. By this, I got an opportunity to compare/contrast the opinions and perception of them in relation to time interval. I also compared the field response and findings with theories. By this,

I was able to check from time to time whether theoretical ideas best fitted in the practice or there were some differences. Thus, I used the concept of triangulation from Stake (2005), who viewed triangulation not only to show the similarity in findings, but also to indicate the differences within the cases.

***Thick description.*** A qualitative study should portray what there is in the field. I recorded and wrote accurately, sought feedback, and reported fully. In addition, I tried to portray the experiences of my research participants in a way that their ideas seemed real to the participants themselves.

***Peer debriefing.*** I adopted “peer debriefing” (Creswell (2003, p. 196) to share the generated knowledge to the peers to explore the contextual meanings in the course of interaction. I shared my generated knowledge to my friend of CTEVT and with my professors who studied in the technical and vocational areas, and some of whom had managerial experiences in the same area.

***My critical and reflexive role.*** This study was not designed with “advocacy and participatory approach” (Creswell, 2009, p. 9). However, criticality was important part of this study to understand the research issue in the context of existing social condition. The following strategies were employed in this connection.

***Catalytic role.*** Catalytic role here is defined as the degree to which the research empowers and emancipates the research subjects (Cho & Trent, 2006). In the course of bringing several issues in my study, I frequently probed so that my research participants would be aware of the issue and explain their context. However, my role was not to impose my own presumptions upon the research participants.

***Capturing several voices.*** There were several voices of extreme cases within the context of research. I needed to capture those voices to enrich my study. I got engaged in the field to bring several voices which were not commonly heard.

Moreover, multiple-case study design was adopted in order to avoid the potential vulnerability of relying too heavily on a single-case study (Yin, 2003) and limited number of participants.

***Reflexivity.*** It involves an indication of the influence of the researcher's setting, perceptions and interests on the research practice (Ferber, 2007). It helped me to capture the scene and meaning of the people expressed by the research participants. My theoretical perspectives, beliefs, knowledge and biases or assumptions were explored and documented with contextual aspects of the study during the process of data collection and analysis so that it became the rich source of my generated knowledge.

#### **Addressing Quality During/After Merging the Strands**

The description in the earlier sections indicated that our consciousness of the reliability, validity and credibility is not enough, but it is necessary to think over the interpretation issues in the process of combining the strands. It is, therefore, necessary to address quality issues during/after merging the strands (Creswell, 2011).

Creswell (2011) prepared a table (p. 240) and has listed the potential validity threats and the strategies to minimize those threats. For him, the possible threats are: (a) results related to research questions are not stated (b) contradictions are left unattended (c) the researchers favor one set of results over the other (d) merging approaches are used when the data sets are not meant to be compared (e) the order of discussing the data sets is reversed, and full advantage of both sets of data is not taken.

In the case of this study, I was also aware about the threats and thus developed possible strategies to overcome these threats. Out of all these strategies, my primary concern was to state the result of all my research questions. In the findings

and discussion chapter, I developed the sub-headings of each research question and presented the findings of each before the result is merged. In the process, several contradictions were observed in the sense that qualitative and quantitative results did not match. In such cases, those unmatched results were discussed further and the reasons were sought from the data and literatures. In the process, I did not favor any strand but appreciated the result of each strand. I also avoided forceful comparing of data and made maximum utilization of the results from both the strands.

### **Ethical Consideration**

Ethics is very important in the research process. 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 being simply 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.

During the entire process of this research, the above ethical matters were considered as follows:

Among the above issues, to maintain non-maleficence, I was very much conscious for not making the respondents/participants feel uneasy. Even for receiving the answers of those questions that could make participants feel inconvenient, informal dialogue and discussion were held in the process of qualitative strand. In my survey, when I followed up via telephone to request for the filled questionnaire, I did not force them but accepted their decision.

Beneficence is another concern of the above model of ethical theories. I have a belief that this research has positive contributions in regard to uplifting of ethical practices in the context of both technical and vocational schools in particular, and in the context of principals of the other kinds of school, in general.

Autonomy of self-determination was assured through inform-consent and by maintaining confidentiality of the participants' information. Pseudonyms were used in the process of writing. As stated earlier, three districts were under the study of qualitative phase and I hid the names of those districts to protect the identity of the research participants/respondents. While sending the questionnaire, a letter was sent to them where matter of confidentiality was clarified. In the qualitative phase, I tried to acknowledge the people and their culture. I tried to overcome the unintended prejudice and biasness. For example, to explore the discriminatory practices, I did not ask direct questions on the issue I tried to develop a situation in which the respondents began to speak on the issue.

Finally, individual justice was maintained by respecting rights of my research participants. I did not show any behavior that could harm the rights of the individuals in any way. In addition, I did not show any kind of partiality and respected their diversity such as caste, gender and ethnicity. I was very careful towards not harming the sentiments of my research participants by any means.

### **Chapter Summary**

This study was carried out with two parallel phase of data collection and analysis: quantitative and qualitative. The quantitative data was gathered via Ethical Leadership Scale (ELS) sent to all 390 TVET schools of Nepal. Altogether 217 principals and 372 instructors sent the questionnaire back from the all 390 TVET schools of Nepal. The qualitative data were collected from 9 schools of 3 districts of



Nepal by using case study protocol. After data collection, the data of the questionnaire were analyzed using descriptive and inferential statistics. For the qualitative analysis purpose, data were transcribed, edited with original record, coded, categorized and thematized. For a research question, “word tables” (Yin, 2012) were prepared for “within-case analysis” and “cross-case analysis”. Then, side-by-side comparisons of quantitative and qualitative results were made by seeking similarities and dissimilarities within the findings. The obtained result was then discussed with the literatures, theories and with my personal reflection. The reliability, validity, credibility and “validity during/after merging the strands” were also ensured.

## CHAPTER IV

### PRINCIPALS' PERCEPTIONS ON THEIR ETHICAL LEADERSHIP

An efficient and effective school leadership deliberately needs to meet the social concerns (Bass & Avolio, 1994). The society in the context of a school consists of students, parents, teachers, community people, School Management Committee (SMC), local political leaders, Community Based Organizations (CBOs) and District Education Office (DEO). These people, in a society, are primarily different in terms of their age, class, caste, gender, interests, socio-cultural and socio-political background. Thus, their perspectives towards schools also differ. In many cases, the school leaders in such context find themselves in the state of dilemma, particularly in choosing the best alternative of ethical leadership in favor of the schools. The dilemma in making an effective decision often challenges their professional ethics. I therefore focused on exploring how the school leaders perceive ethical leadership and what approaches they adopt to keep their ethical leadership intact amidst their socio-cultural, socio-political, legal and conventional administrative situations. Based on the interview and FGD of my research participants, three major themes emerged when I analyzed the data of my research participants' perceptions regarding their ethical leadership. The themes were: (a) caring (b) duties and codes (c) transparency and empowerment.

#### **Caring**

The term *care* is defined as “the sense of loving, nurturing, tending and upbringing” (Vogt, 2002). The data analysis of this study also indicated that care in the context of school goes together with students' loving and nurturing needs. To address the needs, participants hold ample and strong evidences on how and why the

school leaders (principals) under this study adopted “care” as a part of their ethical leadership. In this context, Brahma Sharma (male, aged 55), a principal of TVET school, stated that ethics regarding care is imperative to the school principals because:

Some children in this school are from socially deprived, economically backward and poor peasant family. These children are mostly emotionally challenged, economically fragile and socially depressed... As a school principal, I think that my care towards them would help them to be emotionally sound, which would further help them participate in the learning processes creatively. (Field note, 26 March 2013)

As said by the principal, this kind of caring attribute of the school leadership is imperative (Myers, 2013). The importance of administrative care was emphasized to ensure that leadership in school was welcoming and responsive to the students. Therefore, a nurturing environment in this context is the approach to communicate care in which students (disregarding their class, castes, gender, religion, etc.) may uncover their individual potential under the kindness, considerations, and positive emotions of the school leaders.

The principal’s caring attitude and behaviors also help the students revitalize their emotional regulations, which, in turn, promote them to move towards academic success vigorously. This new dimension encouraged me to explore the role of care in fostering other dimensions. While enquiring, Rishi Baniya (male and aged 51), one of the principals, said, “Principals’ care lessens the anxiety of the students.” While describing the anxiety of the students the principal noted:

The students come to school from different family backgrounds. They are often anxious of the new environment of the school. They are also worried about the social relationship, academic performance and the challenges ahead

which are unknown to them. My role in this context is to help them identify their challenges, course of action and the way to deal with the new school atmosphere in which they are supposed to perform. (Field note, 16 August 2013)

In the TVET schools, students are admitted after grade 10. The environment for these newcomers in the schools is completely different from what they experience in their earlier schools. Particularly, in the new environment, a student often observes unfamiliarity to the circumstances in which s/he is supposed to perform his/her action. One of the students named Biraj Adhikari of Diploma of Engineering said, “In the early days, the context of this school was very unusual to me. For example, I had to live in the hostel, which I had never done before. I was involved in several whole day activities as per my daily schedule which was overburden to me.”

This shows that the students require some new approaches to adapt themselves in the new environment, which they have never seen before. Schools’ codes of conduct, the social relationship between the students and the school administration, and also the relationship among the students can be some approaches in this regard. However, students feel hard to adjust at first since they cannot perform their actions, behaviors and attitudes in accordance with the needs of those approaches. According to Rajan Thapa (aged 44), one of the principals under this study, “In the beginning, the students often find very difficult to identify and develop a new approach for coping with the problems that arise in the new environment and they are anxious. Anxiety might lead to frustration, which further impedes his/her performance.” Phillips (1991) also said that care often tends to lessen the level of anxiety on the part of the students. It ensures the emotional well-being and regulates students’ emotions

in a right way. This recreates the congenial atmosphere within the school premises in which the students are encouraged to display better learning performance.

In many cases, the participants (principals) of the study approached such students with some micro level of psychosocial individual dealing aiming at lessening or removing the students' anxiety. In the context of this study, I aimed at exploring how the principals of technical schools under this study use "care" as a psychosocial tool as a part of their ethical leadership. In this regard I asked Brahma Sharma about the way he communicates care and love to the students studying in his school. In reply, he said, "Care needs to be communicated through language, actions and behaviors." His explanation regarding his action and behavior to communicate his "care" to the students is as follows:

I often tend to appear before students in an easy and comfortable way. They often find me easy to share their personal, social and academic concern. I listen to them and show keen interest regarding their concerns. If needed, I deal with them individually. Individual dealing with students provides me with an opportunity to counsel them and help me identify their sufferings and give them solutions. I empathize with the pain and pleasure of my students. I also enquire about their concerns informally whenever they meet me at the corridor, dining hall, playground, etc. When they come back to school hostel from home, I ask about their family. I often make them feel that I am behind them to assist in their hardships as far as possible. (Field note, March 27, 2013)

The above quotation shows that there needs to be a congenial environment for students in a school where they can find easy access to their principal. The more amicable the principal becomes, the easier the students find to share their emotions.

The parent-like counseling delivered by the principal plays a therapeutic role in redirecting the students' emotions and in building up their confidence. The students need a sound official (administrative) care to tie up their psychosocial and academic performances. This care helps them keep their fear and anxiety away.

Informal interaction with the students by principals is the other way of communicating care. Informal interaction also opens grounds for a principal to discuss the personal and social concerns of the students. Discussion with students in natural setting (not official) helps the principal to communicate care and love in a more sustainable way. According to the participants, care can also be communicated imperceptibly by performing administrative responsibilities in the daily professional life. The purpose of care, in this concern, is to create enabling environment for achieving the better performance within the school premises.

The care of a school principal also becomes visible to settle arguments, disputes and conflicts that possibly take place between/among the students, teachers and administrative staff. Rishi Baniya (aged 51), one of the principals of a technical school, narrated an event of conflict in his school and his role in pacifying the conflict, in the following way:

A student complained to me against an instructor time and again claiming that the instructor did not teach well; and that he often came out of the classroom to talk to his friends on the cell phone. After repeated complaints, I supervised the instructor and found him to be innocent. I then called the student and inquired why he had accused the instructor. I came to know that the family of the student had a dispute with the instructor on some social matter. The boy wanted to trouble the instructor as a part of revenge... I convinced him not to trouble the instructor. But, he made a group of friends in the community to

take revenge on the instructor. I, as a principal, called his parents and discussed about the questionable behavior of the boy. Later, the student realized his mistake and apologized for his wrong behaviors. (Field note, 16 August 2013)

There can be a number of events of wrong deeds done by the students, instructors and the other staff of the schools. In some circumstances, a principal needs to forgive the wrong doers and provide them a chance to rectify their wrong behaviors and actions. The principal, in the data mentioned above, showed his care towards the guilty student as a part of his leadership. He listened to the student's complaints carefully. He also investigated to ensure whether the complaint was genuine. After finding out that the teacher was innocent, he counseled the student and made effort to establish good relation between the instructor and the student. For this principal, making mistake is a natural phenomenon. He believes that it is wrong to take action against anyone for a remediable mistake. He claims that forgiveness is an essential attribute to communicate "love" and "care" to the students. It helps the principal in developing the sense of oneness, unity and respect among the students. This indicates that giving chance to improve behavior also begets honesty, dedication and trust towards the principal and the school as a whole. The boy, in the above anecdote, turned to be honest and loyal to the principal after being forgiven for his mistake

Care of the school leadership can justifiably take place if the principal of the school maintains an easy, comfortable and effective channel of communication within the school system. During the interviews with the principals under this study, I discussed the existing channel of communication to address the grievances of the concerned individual (students and non/teaching staff) in the schools. Bal Krishna Shrestha (aged 48) told me that the students make attempt to get their grievances

addressed either by their class teacher or the committee head of the extra-curricular activities of the school. The principal told me, “If the grievances are serious, I personally involve myself in addressing them.” For the principal, giving care to all contributes to establishing harmony and developing the sense of “acceptance” among the school family members. The principal assured that he was to arrange for a complaint box through which he would collect the complaints and grievances of the instructors and students. He also importantly emphasized that he personally visited the classroom and interacted with the students about all the spheres of school life, which helped him know the students’ challenges, their needs and demands, their feelings and emotions. This shows that interaction, either individually or in group, is the best way to impart care to the target students. It assists in addressing the collective concerns, which convince the group of students that the principal is conscious to fulfill their needs.

Communicating, interacting, inviting, and contacting the immediate stakeholders of the schools in society is another approach to community care. In the process, the stakeholders (parents, civil, political party leaders etc.) of the school get an opportunity to participate in the social affairs. Asserting the need of caring the community for the school’s development, Bibek Pokhrel (male and aged 42), one of the principals, told me that he invited the members of local civil society, representatives of different political parties and consumers’ group at local level to participate in the school programs like entrance exam and School Annual Day. The principal also claimed that he personally meets the community people and local political leaders to strengthen his personal and professional relationship with them. According to the principal, such care as a part of his ethical leadership contributes in establishing trust and harmony between the school and the society.



But the case of 'caring' in the part of the principal was not the same as above in some technical schools in several occasions. I observed that the gravity of caring in the part of some principals was shallow. Describing the status of "caring" of a principal a student named Bina BK of ANM stream said:

A girl studying in JTA course married a boy studying in the same course in the school. After marriage, they left their studies. The principal did not take this issue into his notice. The principal should have called the boy and the girl and convinced them to study even after their marriage. He should have inspired them to prioritize studies and to marry after completion of study. He should have also consulted their parents to induce them to continue their studies, which was not done. In such case, the principal needed to be caring but he was not so. (Field note, 27 March 2013)

To Bina, administrative care in the part of the principals (in some cases) was weak and repulsive. Therefore, the quality of being caring does not lie equally strong among all the principals under this study. In the above case, the principal lacked the quality of being caring particularly in guiding and reorienting the students who left their studies simply in the name of marriage. Nevertheless, care was claimed to be a part of a school principal's ethical leadership. As said by a principal (Laxmi Pradhan, female, aged 50 years):

Care is the most indispensable, unavoidable and inevitable part of school leadership in the sense that it does not only foster the students-administration relationship, but also strengthens and tends to perfect the congenial relationship between and among all stakeholders such as instructors, students, principal, and other school staff of the schools. (Field note, 27 March 2013)

The above-mentioned data maintain that care as the part of ethical leadership is very important to bridge the stakeholders of the school. Care in the part of school principals helps to develop an environment where the stakeholders are interlinked by their performances. This encouraged me to seek whether the principals under this study consider 'care' in their professions as the part of their professional duties.

### **Duties and Codes**

My study participants discussed a series of events and their leadership practices which vividly ascribe duties and codes as part of their ethical leadership. Brahma Sharma, for example, emphasized right consultation for right decision as part of duties in school in an attempt to deliver ethical leadership in his school. Highlighting the importance of stakeholders' consultation for making a just decision, he shared his own experience as follows:

A group of boys in the hostel often appeared to be aggressive and involved in fight and hooting among themselves. It used to create unfavorable environment to the other students. Once, the boys went to the village nearby for playing football and while playing, they had a fight with the local boys. Next a group of villagers came to the schools demanding punishment against those involved in the fight. The case created a tense situation for all of us. It was a big problem for me to decide the right solution. To deal with the case, I invited the chairperson of the management committee, the local leaders, and also the parents of the students whose children were accused of involvement in the fight. Based on the discussion the boys were asked to apologize for their misdeed. Later a unanimous code was developed for the hostel students restricting their outside play. (Field note, 26 March 2013)

In this case, right consultation with the right person (the student's parents, SMC chairperson and local leaders in the above data) helped the principal to include their concern and view while deciding an official action against the asocial behaviors of the individuals within the school system. The consultation did not merely seek the consent of the target individuals, but also provided the principal a platform to discuss the gravity of mistake and the appropriate form of action to control the asocial activities/behaviors performed by the students in question. The principal said that the fight and aggressive behaviors of some students (as discussed in the data above) deteriorated the smooth learning environment in the school. As a part of his responsibility to control the behaviors of the students he built up common consensus for making the accused boys beg forgiveness and restricting their play outside the school compound. To decide a justifiable punishment for the wrong doing of the boys, the principal needed to consult their parents. Though some villagers were demanding rustication of the boys from the hostel, the principal along with the local leaders emphasized on the rights of their study in the schools. The decision therefore was made to let the boys study in the school by ensuring the due correction of their mistake.

During data analysis, I realized that the existing laws, rules or policies are important tools to deliver ethical leadership in school. I inquired a principal about how existing policy i.e. Employee Service, Terms and Conditions and Benefits Regulation, 2013 (*karmachari sewa, sarta tatha subidha sambandhi biniyamawali, 2069*) helped him maintain integrity in this organization. His reply was that laws and rules (standard codes of conduct) are very much helpful while recruiting new staff in the school. He also emphasized the importance of laws and rules in the daily functioning of the school. Similarly, conducting annual examinations, setting criteria

for publishing results, certifying the students' performance, and fixing the facilities for the school staff are some important aspects of school where the policy helps the principals in making just decisions. A principal asserted that the policy does not only provide a framework of organizational action, but also helps to define organizational integrity itself (Brown, 2005). For example, Laxmi Pradhan, a principal of TVET put forth a few questions, "On what basis can I provide fair salary to the instructor? On what basis can I claim that 10 am to 4 pm is justifiable working hours at our school?" She meant to say that the existing policy of her school gives her a just direction.

One way of ensuring rules in the context of school is to follow the national codes of conducts, policies and rules (Van-Nuland, Khandelwal, Biswal, Dewan, & Bajracharya, 2006), particularly "Employee Service, Terms and Conditions and Benefits Regulation, 2013" (MOE, 2012). But there are many contexts (due to the diversities in human socio-cultural life) where laws remain insufficient to maintain the rule of law in schools. I found most of the principals of technical schools in dilemma as there are no any policies to guide the practices of the school. Therefore, principals affirmed a number of ways out to address their ethical dilemmas created by the state of lawlessness. Laxmi Pradhan said, "I use my personal conscience in certain situations, particularly when the laws do not articulate the solution for existing problems at the school context". However, for Rishi Baniya, personal conscience for ethical decisions of the school principal sometimes turns out to be inappropriate to the context, particularly when his decision senses the over imposition of his personal values. In the multi-cultural context the value-laden decision by the school leader often tends to create conflict within the respective dimension of schools, particularly when the decision does not address their needs. In this regard, the principal further said, "It is very difficult to make room for multiple needs of stakeholders within a

single decision in which the stakeholders sense that the decision is not just and, hence, there is a possibility of dispute within the school."

During my visit to the technical schools, I mostly found the principals of many schools to sense rules and codes as a fragile entity mainly when the ethical decision comes across many dichotomies: personal vs. group, school vs. society, students, teachers/administrators, and multi- vs. uni-cultural. According to Rajan Thapa, a principal aged 44, "When one or many dichotomies become active, I tend to seek consensus between and among the concerned stakeholders to reach the commonly agreed decision, which I name ethical decision." However, in many cases, these rules and codes developed in the context of local schools hardly function since they are not guided by the policy document. In this context, Brahma Sharma,

We often develop codes of conduct and rules in our school contextually. The codes are up-to-date for principals, teachers, students, and even for hostel in-charges. Additionally, in every meeting, we write minutes which also provide us guidance for ethical practices. However, these rules are mostly dysfunctional since we do not have wider policy document which makes these codes functional. Without such policy guidance, even the rules are followed; it will not be followed for long. (Field note, 26 March 2013)

In this social context, I focused on exploring the practice of codes and rules by principals in the technical schools under this study. During the interviews for this study, almost all the principals of the technical schools claimed to have practiced inclusion, equality and equity in the form of codes and rules to maintain rights of each group of the society. One of the principals (Rajan Thapa, 44) illustrated his way of ensuring ethical leadership by ensuring participation of all groups of the society as follows:

Inclusion, equality and equity are some measures to maintain ethical leadership on the part of students particularly for those who are from marginalized, deprived and poor families. We have policy provision to facilitate such students' right from their admission. We also provide scholarships for Dalits, female and financially challenged students. The school also has provision of residence in the hostel for conflict affected students... We organize various activities like games and sports, and also the project work related to the technical field of the students. It is an obligatory provision for the students to participate in these activities. (Field note, 14 August 2013)

Codes and rules were considered much to ensure rights of each group of the society. The practice of inclusion, equality and equity in the technical schools under this study was reported to be one of the major ways to claim just leadership. Such practices of enjoying and utilizing the opportunities and resources available in the school particularly through scholarship and classroom activities do not only maintain the rights, but also promote the feeling of justice and equality among those students who hardly ever sense the same in the discriminatory environment in the wider society that possibly lies beyond the school.

Reward and punishment often serve as a tool to maintain justice within the organizational frame. During the interview with the principal of a TVET school I inquired about the practice of reward and punishment under their school leadership. For Brahma Sharma the practice of rewards exists in the school in the form of appreciation, awards, provision for specific facility for good performers. Sharma also claimed that there is provision of reward for both teachers and students. According to him, he rewards teachers by providing them with opportunities for training, field visit and allowances. He, on the other hand, rewards the students by appreciating them and

providing them with specific facilities like waiver of the school fee, annual rewards for their best performance in the class and also for their best performance in extracurricular activities. The principal also described an event in which he threw light on a practice of punishment and negation as a part of ethical leadership to resolve a conflict between teachers and students in the school. He narrated the story as follows:

Once I was addressing the school assembly in which I strictly objected the practice of drinking *Raksi* (local alcohol) within the school premises. I stressed that school is a public organization/place and by government laws, no one is allowed to serve alcohol at the public place or come to school drunk. After a few days the students went home from the school hostel in the weekend. The teachers during that time served themselves with alcohol, meat, cigarette, etc. to celebrate the weekend. When the students came back from home, they saw empty bottles of alcohol, cigarette butts and leftover meat, empty packets of *panparag* etc. which were piled up beside the classroom.

The principal further told me that witnessing the breaching of school's rules announced few days ago in the assembly, the students decided to complain about it to the school administration. They took the photographs of it, came to his office and showed them. They also demanded severe actions against the teachers who breached the rule. The principal added:

They (students) firmly insisted that they wouldn't hold any class in the school unless the teachers were punished for their misconduct within the school premises. The teachers on the other hand demanded the dismissal of the students who opposed their regular weekend gathering and entertainment. The conflict between the teachers and the students became so extreme that the case

reached to the police station. I also requested local political leaders to pacify the situation. At the end, I dismissed a few students for their being violent and reinstated them after few days to convince the teachers. I also warned the teachers not to practice such activities again. (Field note, March 27, 2013)

As a part of ethical leadership the principals performed their roles as a director, negotiator and investigator. The principal in the case explained above performed as a director because he provided direction to create alcohol-free environment in the school premises to contribute to learning environment. When the school as a whole got entangled in a conflict between a group of students and teachers, he investigated the case to find out the ones who were in the wrong side. At this point, he performed the role of an investigator, which helped him to make a just decision. He said, "I listened to the voices of the teachers and the students. Observing the extremities of the case, I approached the police and the local political leaders to seek the best ways out to calm down the situation. The consultation with the stakeholders helped me to make a just decision acceptable to the wider school community. I then called students and teachers for negotiation." While bridging the teachers and students he fulfilled some of the demands of both the teachers and the students. On the whole, it induced me to think that ethical leadership is not a job to be performed with a single set of skills, but with versatile aptitude which demands the integration of multiple skills, knowledge and attitude in the principal.

Duties, responsibilities and institutional codes in the part of the principals, however, become fragile when a principal lacks devotion, dedication and concentration towards his/her professional performances. In the above case as well, the students widely criticized the principal for his action against students. One of the students named Biraj Adhikari of the same school said that it was fully unjust to the



students. For him, the principals would dismiss the teachers for their conducts against government policy. In my study, a teacher named Bikash Jha of a TVET school indicated poor performance of his principal Brahma Sharma and told me as follows:

Our principal often inspires us for performing duties and following the school's codes. But, what about his own duties? He often skips his duties. In the name of attending meeting in the central office of CTEVT, he remains absent for 2 to 3 days. He also remains absent in the name of going to his home. He also does not maintain the official time code duly. He is supposed to strengthen the culture of institutional duties, responsibilities and codes by being its exemplary performer, which he has himself ignored. (Field note, March 27, 2013)

One way to strengthen the ethics of justice is by enhancing the performances of one's own duties, responsibilities and ethical codes. The ethical performances of the self in the part of school principal contribute to the ethical performances of the others within the organizations. But in the case of the principal mentioned in the above data, duties/responsibilities and ethical codes appeared to be unworthy of appealing the others (teachers, students) for being morally sound particularly towards their duties/responsibilities and institutional codes.

Duties and codes are the parts of the wider framework of justice. The practice of justice is pertinent to every sphere of human life. It is a democratic entity in which the fundamental rights, freedom, equality and moral values are dealt with in the mutually agreed fair conditions to ensure the highest good of an individual and society.

A critical look at the data mentioned above paves way to seek the other dimension of ethical leadership, i.e. transparency and empowerment. The principal in

my study has performed the role of director, investigator and negotiator to make a just decision. These roles of the principal, however, did not encompass his responsibility to empower the voiceless, the students in this context. Despite breaching the school rule by the teachers, the principal dismissed the students for a few days but he only advised the teachers not to repeat the same mistake. This event gives the sense that the wrong doers simply got a clean cheat merely with some words of advice but the students, who raised voice for justice, were pushed to dismissal from the school. Though the principal's decision was accepted at the time, it consisted of a micro-level discrimination. This led me to examine the ethical decision of the principal with the lens of transparency and empowerment.

### **Transparency and Empowerment**

The above discussion helped me to think that the recipients of ethical leadership in the schools under this study are not empowered. This means that they are not able to cultivate their needs, demands, aspirations and well-being as a whole to question the discrimination against them. In this sense, the care and justice provided to them remains (faulty) under some concerns. Some of the concerns are: it cannot be real justice for the target people without empowering them to cultivate the knowledge of issues for which the justice is provided to them; it is hard to determine right care by the care receivers without giving them learning space for cultivating the needs for care.

After I realized the above dimension, I primarily assessed the ethical leadership of the technical schools in this study in terms of transparency and empowerment. In data analysis, themes emerged in that way. Out of these above concerns, I inquired Rajan Thapa about his view on the importance of transparency in school. His response was as follows:

Transparency in the school system provides the stakeholders with a clear window through which the practice of ethical leadership is judged by examining the behaviors and the course of actions of the school principal. Under the practice of transparency, the school activities related to the ethical leadership of the principal are kept apparent so that the stakeholders can be acquainted with these activities and can make a constructive comment on the ethical decision of the principal to make the decision more meaningful and to ensure that the decision is in favor of the extensive well-being of the school. (Field note, 14 August 2013)

This above idea further enabled me to think over the practices where this transparency is implicated and I inquired Brahma Sharma about his practices and areas where he maintains and promotes transparency in the schools. In response, he stated:

I maintain transparency on various key occasions of my profession. For example, students' entrance exam and their admission procedures, and instructors' recruitment are some debatable issues. These issues often tend to create conflict in the school. To reduce the extremities of conflict, I invite some civil society members, representatives of political parties at local level and a representative from Chief District Office to participate in conducting the entrance exam, examining their answer sheets, publishing the results, etc. When the people at large question my conviction, these participants jointly respond them that the administrative procedures in the schools are fair. (Field note, 27 March 2013)

It shows that transparency in administrative procedures provides the stakeholders with an opportunity to judge whether the decisions made or the activities

performed in the schools are fair and progressive. According to the principal above, transparency helps the school leaders in multiple ways. First, it contributes to build up consensus on a complex administrative issue such as admission procedures and recruitments of instructors in the schools. Second, it makes room for critical and constructive comments for the concerned stakeholders like parents, students and the civil society at the local level. According to the principal, their comments pave further ways to decide some key action agendas for the school improvement. In the case of the above data participatory and collaborative effort in performing entrance examination is an example of the action agenda. Third, transparency, in a sense, is the practice of decentralization of opportunity and power to perform job and responsibilities where the participants agree, disagree, challenge and support one another's ideas and make effort to find out common consensus on addressing the issues. In the case of above data, the members of civil society, representatives of the local political parties and government representatives discuss about selecting the right action/procedure to perform entrance exam and its result- as a part of school administrative function. Fourth, it helps to build up confidence that power and privileges are distributed equally well among all the stakeholders. In the context of the data mentioned above, the question from the common people regarding the right distribution of the admission quota among the target students is ensured by the joint responses of the participants (the representative of the social, political and local government authority).

The effectiveness of transparency depends upon a fair degree of empowerment on the part of the key stakeholders. Transparency becomes meaningful only when the target stakeholders are empowered to choose and practice the right actions. They need to be fairly empowered to make constructive, critical and appreciative comments

about the transparent school activities (Begley, 2001). Such “bottom-up” participatory questioning upon the principals’ ethical leadership often creates a floor for the stakeholders to multiply their concerns and concentration for the optimum benefit of the schools. In this sense, transparency often invites empowerment among the concerned stakeholders. During the interview and discussion with the principals and a group of students of the schools, I focused on how ethical leadership practices in the schools are responsive to and welcoming for the empowerment of the target stakeholders (students, instructors, administrative staffs, parents, etc.).

In course of explaining the practices for student empowerment the principal of a technical school said, “I prioritize the activities that support the target stakeholders (students, instructors) of the schools in raising their voices against injustice and racial, sexual and discriminatory biases which may take place within the school premises”. Regarding the issue of stakeholders’ empowerment, Bibek Pokhrel, a principal of TVET school, claimed, “I often tend to uncover the disproportionately distributed benefits, if any, among the students and the instructors. I also let them discuss and decide the right ways for approaching the benefits”. Uncovering the inequalities and discussing them requires consciousness on the part of the target stakeholders. I therefore re-inquired him about the way he ensured capacity in the target stakeholders to identify the prevailing inequalities, if any, within the school system. While responding to my query the principal said:

There is a children’s club in our school. The club members are provided with opportunities to interact and discuss with the experts from outside the school on their rights and responsibilities in the school. In the beginning the teachers had to encourage them for organizing a particular program in the school.

Later, they became independent in planning and implementing children’s

programs. If they feel they are oppressed in any way, they may come to me with formal complaints and demand for solving their issues. (Field note, 2 April 2013)

As the concerns of the child club were raised, I inquired how far these child clubs are active in TVET classes of the annex school. The principal said that TVET classes are also run within the premises of the school and thus the TVET students cannot be far from the school activities of the child club. The principal further said that there are also local child clubs in villages where the students get an opportunity to learn.

Nonetheless, one way of empowering the stakeholders is to teach them about their rights and responsibilities (Langlois, 2011). The principal, in this respect, requires providing the stakeholders in general and students in particular with opportunities for appropriate lessons. During the discussion I came to know that some principals of TVET facilitate the students with “expert-lecture” calling experts from the community outside. Bal Krishna Shrestha, aged 48, a principal of TVET, claimed that he personally gives lecture on ethics, rights and responsibilities to be performed in the schools. According to the principal, while giving classroom-lectures, he often connects his ethical issues and also the rights and responsibilities of the students with the prevailing socio-cultural and economic contexts. The principal further said that he has other approaches as follows:

I encourage the students and the instructors, very often, particularly in the school assembly, to come with their grief and grievances, if any, directly to me. When they come with their miseries/complaints, I inquire about the right causes, influences and consequences about the reported issues. Then, I first try to counsel them individually to let them calm down. If they do not agree with

my personal counseling, I seek for the support from the other concerned staff or stakeholders. (Field note, 28 March 2013)

To know the approach of the principal (Bal Krishna), I asked one of his students named Ram Chandra Bhandari. The students said, “The principal’s such classes are just like religious preaching, mostly focused on what behaviors are right or wrong. I think I need to learn why and how I should be constructive in my future workplace which I hardly learn in his classes.” This shows that empowerment at this particular context seems to be at the dormant stage in which the students who complain against their grievances are suggested to calm down through counseling.

Here, instead of empowering the students under discrimination and miseries the principal attempts to pacify their issues or call the concerned individuals for passive negotiation. When I put forth a question on such passive approach of empowerment, the principal further said:

The students in this school come mostly after their SLC. They are from different socio-cultural, economic and political backgrounds. Such differences among students may cause disturbances. Sometimes some students rigidly claim their demands to be fulfilled which can be very cumbersome for the school administration. They are therefore encouraged for negotiating their rights. I do not favor Students’ Welfare Council because I am afraid the student welfare council might invite political evils in the school and destroy the learning environment. (Field note, 28 March 2013)

According to the data above, individual differences (socio-cultural, political, and economic) among the stakeholders stimulate them to claim for their individual rights, which very often challenge the rights of the group. The principal in the above data implies that individual versus group rights often tend to invite evil political

elements from outside the community which is likely to affect the whole school procedure. For the principal, care and justice can be authenticated through the proper implementation of the school procedures, policies, rules and regulations, which are developed for ensuring the maximum benefits of the stakeholders; however, empowering students for thinking and acting critically may lead the learning environment to distortion. Such views of the principal led to me to hold an FGD with the students in which I found them submissive towards the school leadership. One of the students, named Ranjana Dahal of nursing program asserted, “Our principal is the right person to guide us. What she does for us is for our welfare.” I then realized that such passive acceptance of the students about their school leadership is the product of their principal’s approach against empowering students.

Based on the above philosophical stances, I sought further the empowering practices in the school particularly under the ethical leadership of the school. The major question I put forth, in this regard, is how the ethical leadership of principal ensures practices of empowerment. In response to this query, Rajan Thapa said, “In my opinion, empowering students of a school ends when the school authority imposes rules and regulations developed by someone else rather than the stakeholders themselves. To cultivate empowerment, I, therefore, create fair environment in which the stakeholders can discuss among themselves and decide their wellbeing collectively”. I further inquired whether the students in particular and the key stakeholders in general feel that they are truly empowered. The principal again said, “When the decisions made by consultation of stakeholders (collective decision) becomes the part of school codes and when the codes become functional, the students including the other stakeholders feel that their “say” carries meaning and that they are independent to decide for the betterment of themselves and also of the school as a



whole”. When I asked the principal about the rationale behind the collective decision and its implementation in the daily life of the school, he added that collective decision and its implementation are important in multiple ways. First, this approach convinces the stakeholders that they have some important position in the overall construct of the school. Due to this, they also think that they have power to decide something, which is guaranteed by law. Second, they are bound to follow the rule as the part of their responsibility developed by themselves. The self-constructed codes in this sense make them free from the feelings that “they are being imposed with”.

However, some technical school principals under this study did not favor student empowerment. For them, empowerment of the students often remains on the verge of being misused. One of the participants, Rishi Baniya said, “I do not normally disclose this information to anyone but it is a fact. It is not good to instruct students about their rights. If we inform them, they may agitate against us, which can be hard to manage”. According to the principal, informing the students about their rights and encouraging them to activate it hampers the personal interests of the teachers and the school administrators. Some principals in my study site emphasized that administrative performances can be ensured without taking the concern of the students into account and, hence, students’ empowerment in such case is redundant. This shows that there are also cases where transparency and empowerment have been challenged in TVET schools.

### **Concluding the Chapter**

In the earlier section of this chapter, three wider themes: (a) caring (b) duty and codes, (c) transparency and empowerment were identified under the ethical leadership in TVET schools. In the school system, care plays a role to reduce the extent of injustice and over-strict justice hampers the care dimension of ethical

leadership. This dimension of interplaying care and justice reduces the extent of each other. Critique plays instrumental role to ensure care and justice. However, critique appeared comparatively weak component as there are less opportunities for the students to learn it and there is still a fear among some principals that empowering their children may cause the destruction of school practices.

## CHAPTER V

### EMERGING PERSPECTIVES ON ETHICAL LEADERSHIP

To me, perspective is an underlying insight that encourages an individual to adopt a particular course of action in life or stimulate him/her to explain the phenomenon under consideration. During my study, I realized that perspectives emerge in an individual when she or he comes to interact with the environment in which she or he is born, brought up and educated. Family, schooling, work place and socio-cultural values of an individual are supposed to be the milestones for formulating and strengthening the perspectives regarding an individual's world. In this chapter, I explore how the perspectives of the principals of TVET schools in Nepal are developed towards their ethical leadership, and the active forces that help the principals to re/shape and promote ethical practices in their school leadership. To respond to this question I narrate two cases of principals of diverse backgrounds and then discuss their life stories in relation to the emergence of their ethical leadership. At the end of this chapter, I make cross-case analysis of the two cases. I use pseudonyms of the principals to maintain their anonymity.

#### **Case of Brahma Sharma**

Brahma Sharma is the Principal at Himalayan Technical and Vocational School (HTVS). His school lies in one of the mountainous districts of Nepal. HTVS is running as a constituent school of the Council of Technical Education and Vocational Training (CTEVT). I selected Brahma as one of the chief participants for this study for mainly two reasons. First, he was of 55 years at the time of interview for this study and was on the verge of retirement. I wanted to explore how the perspective of ethical leadership emerged and strengthened in the professional life of an old and

experienced principal. Second, in the course of selecting the principals for interview for this study I visited the research division of CTEVT where the officials recommended that Mr. Brahma would be the best to serve the purpose of my research. While recommending Brahma as a participant for this study, the officials told me that Brahma's leadership is highly influential and his administrative process contributed a lot to promote the performance of HTVS. I was delighted to choose Mr. Brahma as an extreme case to see what helped him develop his leadership perspective and how his leadership perspective became fruitful in his professional life.

I contacted Brahma on his cell phone and introduced myself. I told him that I was in great need of discussing my research agenda with him. I persuaded him to manage some time for me to discuss his leadership perspectives. I also told him that I got his contact number from his central office, where the officials encouraged me to meet him for my research purpose. He accepted my request and provided me with the date, time and place to meet him.

As per the telephone conversation, I went to meet Mr. Brahma at his school on the given date. When I reached the entrance gate of his office and inquired whether Mr. Brahma was inside, an office staff told me that Mr. Brahma had gone to hospital to see the school peon, who was seriously injured after being badly kicked by a cow. I then contacted him on his cell phone and he told me that the peon died in the hospital so it would take him a little more time to get back to school. I sat outside on the school ground on a cemented bar enjoying the scenery: mountains and green forests. It was a sunny winter day and I was waiting for Mr. Brahma's return. It took him approximately an hour to get back to his office. I stood up and greeted him. His face looked exhausted and faded. It was the first time I met him face-to-face. After a brief introduction, he told me about the death event of the peon and asked me to come back

the following day for a detailed discussion on what I was after. He had organized a bedroom for me at the guest house on the school premises. It was about 4:00 pm when I said bye to Brahma. I still had some time to roam around. I thought I would visit some parts of the school premises, thinking that this observation would help me develop an insight into the principal's ethical leadership. I saw some young students playing basketball on the ground. Someone came up from behind and asked, "Who are you, and where are you from?" I turned around and introduced myself to him. He told me that he was a teacher at the school. For me, that was the first informal conversation with a school teacher, who briefly explained the location of the school. According to the teacher, the school premises consisted of 8 acres of land. It was fenced with barbed wire. The school premises had various separate blocks for agricultural, mechanical, wood carpentry and electrical training. There were rectangular and square traces on the ground where the training halls were erected. There were two two-story buildings for the girls' hostels in the south and two boys' hostels in the north part of the school premises.

While I was in conversation with the teacher, the principal arrived. Observing my inquisitiveness about the school, he told me to follow him to see various parts of the school premises. The guesthouse where I was asked to stay the night was in between the girls' and boys' hostels just in front of the principal's residence. Standing in front of the guesthouse he told me that boys do not roam around the girls' hostel at night. Then, we climbed up few stairs to reach a ground where teachers and students were playing volleyball. The principal told me that they were preparing for a forthcoming volleyball tournament. The principal then took me to the boys' hostel where he explained (by pointing out some boys) that the boys were from very remote parts of the district. The appearance of the boys roaming around the playground gave

me the sense that they were from various castes and ethnicities. The principal then wanted to show me the school canteen where I was supposed to have dinner. While approaching the canteen, the principal called a boy of about 18 and asked him why he was absent from school for several days. Since I was with the principal, the boy seemed reluctant to give a reason and pleaded with the principal that he would talk about this in his leisure time. While walking with the principal on the school ground I saw different groups of boys and girls. Some of them were walking, while some others were sitting and some were standing and talking with their friends. Some students greeted the principal and some others just gave him a gentle smile. I saw that the principal was so friendly that no student hesitated to approach him. During the short walk on the school grounds, the principal said:

The grounds were not fenced before my arrival in the school as the principal; herds of cows used to graze on the school grounds during any hours of the day, disturbing school activities; some drunkards from the community used to come and threaten the students. I controlled these ill-practices after my appointment as a principal in the school. I had to coordinate and compete with the various people around the school in the community to control such evil influences. (Field note, 26 March, 2013)

It was dusk and the principal left me by the school canteen promising to meet me again at 8:00 am the next day. About one and half hours of informal discussion with the principal and observation of the school setting with him had instilled a subtle impression upon me. At this point, I felt that the officials at CTEVT did me justice by recommending this principal as a participant of my study. While sitting at the dinner table into the school canteen I took a long sigh of relief thinking that I would get sound data to enrich my study. The short walk with the principal and observation of

the school setting encouraged me to make a micro-analysis of the principal's experiences on his ethical leadership.

While at the dinner table I was interpreting some attributes of his ethical practices. First, I observed him as prompt in communication and equally well-acquainted with both male and female students. Second, the principal's approach to check unethical influence of community over school premises was indeed praiseworthy particularly for creating conducive environment for students and teachers. Third, the fencing of the school premises for security purpose was again a product of a thorough experience on school leadership. Fourth, his gentle and comfortable presence before the students and teachers gave me the sense that the principal was highly experienced in fulfilling his social responsibilities within the school culture. The above attributes of the principal encouraged me to design and develop some prominent probing question for the next meeting with him.

I woke up right at 6 am the next day. It took me about an hour to get fresh. It was 7 am when I reached the school canteen to have breakfast. Since I had to reach the principal's office at 8 am, I had an hour's time for breakfast. As I was having breakfast a group of female students entered the canteen to have tea. A girl of about 18, thin and lanky with fair complexion, sat beside me. I introduced myself to her and asked her name and where she was from. I had a conversation with her for about half an hour from which I came to know that she was from a Dalit family. She had been admitted to the school for an electrical diploma course. She was from the eastern-most part of Nepal with funding for her study under a CTEVT scholarship program. She told me that her family had collapsed in the ten years Maoist insurgency while she was a girl of about 14. During breakfast, I also had a short conversation with the hostel warden who explained that there were many panic-stricken students due to the

terrible war in the country. The short conversations with some students and a teacher in the school canteen gave me the impression that a number of students in the school were from socially and economically deprived families; many of them had lost their parents during the Maoist insurgency and had got special fund supports from the government for TVET courses. This impression again encouraged me to explore the sources that contributed to construct the ethical leadership of the principal.

It was 8 am when I placed myself on a sofa beside the principal's table in his office. The principal also arrived at the set time and sat on his chair in front of me. First, he asked me whether I had any trouble spending the night at the guest house. I humbly thanked him for managing a comfortable room for my stay there. He then asked me to discuss the agenda for which I had come. I introduced my research topic and requested him to help me by providing me with his ideas, views and experiences as data for my research. Then I began to dig out his history and past experiences to relate them in my study context by requesting him to portray his childhood. Then the principal began to explain an account of his upbringing as follows:

I was born to a poor farmer's family in a Sivalaya village which is about 40 kilometer from a big city of eastern Nepal. I had five siblings. My family had to manage various trials and tribulations to survive but I still remember strong caring of parents to me and my siblings. In fact, every member in my family had to contribute to cultivating crops, rearing and caring of the animals and supporting one another in the family. Besides attending school in the village I had to be involved in several domestic chores in my childhood, which included helping parents on the farm, looking after siblings while parents were away from home and grazing cattle. (Field note, 27 March 2013)



According to him, such hardships and challenges in the family would possibly be one reason for his parents to focus all their children on education as a vital means to overcome the poverty. Hence, he thought that his parents paid great care for educating him along with his siblings. Education became the main agenda among his family members while he was continuing his academic journey. While explaining his academic history in relation with the professional growth he further said:

I passed SLC from a secondary school of my village. I, then, joined a campus in the city of eastern Nepal for intermediate level education. After completing intermediate, I joined Health Assistant training course. I worked in the Ministry of Health for seven years in three different districts in the eastern region of Nepal. I also worked in a district of the Far Western Development Region of Nepal for seven years. During the period I took two year study leave for Bachelor's degree in Public Health from a university in India. During my stay in the far western zone, I completed Bachelor's degree in Arts and Education. I then moved to another city of Mid-Western Development Region and continued my job for 4-5 months. I even published a book for health professionals and students. (Field note, 27 March, 2013)

When he found that there was a heavy influence of politics on CTEVT, he decided to take a break from his job for further studies. For this, he took two year study leave and joined master's degree at a private college in Kathmandu. At the end of two years, he completed masters. In the meantime, he was posted as the Technical Officer in CTEVT Central Office, Sanothimi for four years. Later, he was promoted and transferred to a mountainous district, where I met him, as a senior instructor. According to the principal, he did not want to go to the district in the beginning. But later owing to the motivation of his friends and family, he was ready to accept the

challenge and went there. Initially it was very hard for him to live and work in the districts. There were several problems, including such major issues as, alcoholism, and toxicities by males and grazing of domestic animals in or around school premises.

In the meantime, he had to take on the responsibilities of the principal there, which he easily accepted although it was tough to solve the above-mentioned problems. In his reform process, after he analyzed the entire situation deeply, he held a meeting with the community people and students. After that to some extent, the problems were solved, but still he needed to do a lot to improve the school system. He brought trout fish from Kathmandu and started fish farming within the college premises. He hired a man from the local community to take its responsibility. “Like the one in western Nepal, this institution was also successful in establishing a benchmark in today’s education system. However, it has not received much support from CTEVT,” he said.

Regarding his family, he was a father of a son and a daughter. His son was studying engineering overseas. His daughter was pursuing an undergraduate degree in Kathmandu. He told me that his family lived in Kathmandu and he visited them twice a month. Besides narrating the context of his family and academic institution, he also revealed his interest in politics right from his student life. He said,

I was an active member of a political party. I had closely worked with a supreme leader. I also had a close relationship with some supreme committee leaders while I was working in western Nepal. I used to work at night shift in hospital and rest of the time I was involved in politics. I was a member of district committee from a district among the other 45 members. I had close relationship with the party till democracy was introduced in Nepal but I am not much interested in politics now. (Field note, 27 March, 2013)

In the meantime, he was posted to Kathmandu. He also abandoned politics since his position as the principal required participation of all stakeholders irrespective of political affiliation. He opined that his strong alignment to a political party might lack stakeholder's participation in school process. He told me that he also got tired of the unfairness, kickbacks and several other bad practices within the political party.

The institution where he is working has the motive to produce skilled workforce by imparting vocational and technical education through quality- and demand-driven training. He often highlighted the importance of discipline in such TVET institutions. He said,

Our institution is very much disciplined. Students from various cultures and backgrounds have come here for the purpose of acquiring quality education. We counseled and prioritized proper disciplinary structures even to those 80 students of our institution who have revolutionary background. Counseling is done thrice to each students studying over here. The counseling program was started for the last four years and continued when it was found most effective. Different in-house training and management courses related to the course are also provided to the students so that they are socialized enough to be well-disciplined in their future workplace. (Field note, 26 March, 2013)

The above presented data indicated me that there are mainly four social institutions namely, family, educational institutions, professional workplace and politics that contributed in shaping and strengthening the ethical leadership of the principal. In the following paragraphs I have discussed how these social institutions contributed to the emergence of his ethical leadership along with its components: ethics of care, ethics of justice and ethics of critique. For the better comprehension, I

have looked into the status of each component of caring, justice (duties and codes) and critique (transparency and empowerment) of ethical leadership (Starratt, 1991; Langlois, 2011) and discussed in separate headings (as below) in the context of his family, educational institutions, politics and workplace separately.

### **Consolidation of Ethics of Care in Brahma**

Family as the first social institution provided him with a special ground to cultivate 'ethics of care' as the part of his ethical leadership. Caring and sharing opportunities in the family in his childhood imperceptibly equipped him with the sense of cooperation and care among parents and his siblings (World Health Organization [WHO], 2002). Caring of siblings provided him with a remarkable opportunity to build up foundation for the qualities to care the person under his leadership. This childhood learning put him under the impression that care, love, empathy and compassion are the attributes that entirely contribute to maintain integration (Langlois, 2011). It was his family that helped him acquire the first-hand experience by observing family environment where each individual performed differently. Yet they were interconnected in terms of cooperation and care. His father deliberately encouraged him for education with the purpose of overcoming poverty in the family. This constant reinforcement from his father motivated him for continuous education in life. This particular family context of the principal in his childhood caused the other important learnings for the principal, which asserts that the ethical leader often intends to encourage his/her subordinates to capacitate oneself particularly through education to face challenges ahead.

The educational institutions which he came across on the way to his academic journey also added some positive attributes to his ethics of care. He said,

As a student I got ample opportunities to interact with my teachers, principals, university professors and friends from my school to university education.

Affectionate guidance of my teachers and constructive instruction from the institutional head during my educational journey carved the image of 'care' as a milestone for my present leadership. (Field note, 27 March, 2013)

During his school education he also had to bear the load of domestic chores and during his university education again he had to perform as a family head and an efficient staff in his office. Due to this, he was often in need of cooperation, care, support, empathy and compassion of his teachers, head of the institution and colleague. During interview, the principal asserted:

My educational attainment so far is the product of empathy, compassion and the service provided by my colleagues, teachers and the head of the educational institutions. My Learning was from sharing ideas through interaction and cooperation with due respect among the peers at school and the university level where I attended. (Field note, 27 March, 2013)

This shows that his ethics of care has got an opportunity to grow in every educational institution where he studied. During interview, he provided an example of the head teacher from where he attended secondary education. The teacher was really careful to his entire school community.

His sense of ethics of care was however heavily challenged during his involvement in the district level politics. The commencement of his political interest traced its history back to the dawn of his campus education. The principal said,

The non-party *Panchayat* system in the country was very tyrannical to the followers of the political party. As a young energetic and active student in the campus, I got an opportunity to get familiar with some national level

politicians. Their (the politicians') support by providing opportunities for active involvement in the politics contributed to my being the member of district committee of a political party. I noticed that the ethics of care in the political leadership within the political network at the district level, however, was immensely shadowed several times under the practice of selfishness, personal interest, lust for power, cut-throat competition within the group, and interpersonal conflict and criticism. As a result, I gave up my active participation in politics and turned to acquire higher education to strengthen my career. (Field note, 27 March, 2013)

It gave me an impression that his involvement in politics weakened the ethics of care as a major component of his ethical leadership.

During the interview he revealed that he had begun his career from the Ministry of Health. His workplace appeared as one of the major social institutions which moderately contributed to building up his ethics of care. At the workplace he found himself as the part of a bureaucratic construct where the hierarchy of officials by their post and legacy dominated the ethics of care particularly through their job responsibility. At a work place he found that each individual cares for himself/herself through defined codes of conduct to perform the responsibilities (Rogers & Riddle, 2003). Still the value of mutual cooperation and support (i.e. care oneself and the other in relation to job performance) between and among the officials existed. The extent of well-being, empathy, and compassion and due service among the officials was pertinent due to the bureaucratic hierarchy at the workplace. For the principal, the hierarchy of the post at a workplace directed the officials towards their power relationship, rights and responsibilities. Yet, their work performance was interconnected within the hierarchy to make the whole office give a consolidated

output. Hence, the care of one's own performance along with the other was pertinent on the part of each individual staff to maintain integration and integrity within the social sphere of the workplace for the attainment of common goal.

Despite the fertile ground for ethics of care within the hierarchy at the workplace, the principal could not get his ethics of care supported strongly. According to the principal, some ill-practices like favoritism, nepotism, overtaking of power and ignoring responsibility significantly challenged the true existence of the ethics of care within the organizational construct. Ethics of care on the part of the principal hence appeared to be dimmed and gloomy particularly from the dawn of his career.

### **Consolidation of Ethics of Justice in Brahma**

I assessed the emergence of ethics of justice as a component of ethical leadership of the school principal. While assessing the ethics of justice on the part of principal, I considered the themes from earlier chapter. Some of the themes were rights, freedom, equality, moral values, codes, right (ethical) actions, mutually agreed fair condition as some basic elements of justice that together form and foster a justifiable environment in a school (Shapiro & Stefkovich, 2011). In the following paragraphs I discuss the roles of the previously identified four social institutions (family, educational institutions, politics and workplace) in forming and strengthening the principal's ethics of justice.

Family as the first social institution highly influenced the ethics of justice on the part of the principal. There were mainly three attributes of his family – common good, duty, codes – which largely contributed to form and enhance his ethics of justice. According to the principal, responsibilities in the family were distributed based on the idea of "who can do what." Each member in the family performed their assigned roles. For example, his parents engaged in the field. Children were in

education but they also supported father and mother particularly in agricultural activities and also in domestic chores. The parents supported children in supplying them with basic needs along with education. Such practices in the family of the principal's childhood engraved the sense of justice through shared duty among the family members. The principal claimed that the purpose of individual duties in the family was to achieve the good of the family as a whole. Individual performance as part of their duties deliberately focused on the achievement of integrated output. Such assignments of individual duties in family were under the practice of certain family codes which included due respect, love and interpersonal support in the family. Family codes are outcomes of generational practices, social norms and values. However, the codes have the influence within the family.

Educational institutions remained very much crucial to nurture his ethics of justice (Connecticut State Board of Education, 2010). Educational institutions (schools and colleges) provided him with opportunity to understand and cultivate the sense of developing justifiable codes and performing individual duty for the greater good of the educational institution as a whole; which further helped him to create a foundation of ethics of justice in his later professional life. He observed and internalized how the school head-teacher in his childhood, his teachers at school and campuses, the school management committee and the students within the school system were interconnected in terms of their professional duties. Homework, class work, conducting of and participating in extracurricular activities, conducting examination and publishing results were some major areas where students and teachers were supposed to perform. He learnt from several persons he met. Out of them, he often remembers one of the head teacher. He said:



I often remember one of my head teachers. He used to acknowledge individual duties of students and teachers. He never intervened in the activities of the others unless the activities of one disturbed the others. But, everybody of the institution were bound to follow some basic organizational codes. Rules and regulations for conducting exam, class promotion rules for students, examination rules for daily functioning of the school, provision for reward and punishment were some examples of school codes. I now realize that these all resembled the justified environment at the school. (Field note, 27 March, 2013)

This indicated that the purpose of the individual performance and practices of the school codes at the educational institutions where he studied focused to the common good of the organizations as a whole. The benefits, facilities, and services available in the school setting were directed towards the greater good of the institution i.e. enhance quality education among all the students.

After I analyzed the data, I realized politics was the one which had an influence on the life of Brahma. Therefore, I also assessed the principal's ethics of justice in relation to his active engagement in politics. This revealed that his construct of ethics of justice, which he obtained from his participation in the family, schools and campuses, did not suit within the sphere of his political engagement. He said,

I participated in the district level politics actively assuming that all of our members follow duties, rules and regulations. My political engagement, however, taught me that political party leaders hardly follow the duties, rules and regulations. When I was a member of the district committee, I found various cases of violating norms by the committee members themselves. I often remember that we used to decide and write in the minutes, but the

seniors used to interpret the points in their convenience. I also experienced that a pair of committee members often intended to escape their duty and, hence, the common agenda that was supposed to be achieved often remained under challenges. For example, we decided that we would stay in touch to make our agitation successful, couple of them were not in our touch in the entire and hard time of our agitation. (Field note, 27 March, 2013)

In this phase of his life he appears to have perceived that duty and codes of conduct within the then political setting was fragile and was on the verge of falling apart. He found that his colleagues in politics were intent upon and accustomed to escaping their duties. He realized that the commonly agreed codes within the political spheres were often haunted and replaced with the personal 'say' of the powerful individuals within the political framework. As a result, the target of the political setting within the committee, i.e. to perform for common good, was often shadowed. Such condition created a ground for me to analyze that his political engagement appeared to be less effective in supporting his ethics of justice.

The workplace of Brahma appeared to be another social institution, where he closely observed the ethics of justice practiced by his boss. Later he also got ample opportunities to refine ethics of justice as part of his ethical leadership. He observed in the workplace how the other leaders within the organization practiced ethics of justice and what caused ethics of justice to be strong or weak. His workplace consisted of the officials' rules and regulations, policy framework and professional codes of conduct to create a just working environment. Implementing professional codes of conducts for smooth running of the office was the part of ethics of justice for the principal. But, the same became fragile to address the local challenges. For example, he worked as the instructor in a district where he closely observed that a

case of conflict among students was undecided many days for its connection with local cultural practice. He also told me that he had seen several occasions in which the implementation of laws was fragile when the issue of favoritism was connected with decision (Berger, Herbertz, & Sliwka, 2011).

The legal process of leading the office was often at risk particularly when the distribution of duty, implementation of office codes, and fixing of common good as the part of justified leadership came under the influence of favoritism or nepotism as the local practices of organizational construct. This revealed that workplace became the source of both prominent and insignificant emergence of ethics of justice on the part of the principal.

### **Consolidation of Ethics of Critique in Brahma**

The critical aspects (transparency and empowerment) of ethical leadership were much led on in the family context of the principal. According to him, transparency was almost nil in the sense that his parents, particularly his father, did not expose his income, expenditure, future plan of action for agriculture and social relationship. Family hierarchy and cultural codes did not encourage him to inquire about the family processes in depth. Every decision in the family was made and approved by his father. As the head of the family, his father's 'say' used to be final. As a result, the principal in his childhood had a passive participation in his family affairs. His father used to instruct him to do this and that and he used to do the same. He meant that parents are always great and they do only good for the family. Hence, he often took his parents' decision in the taken-for-granted form. Under his father's leadership in the family he hardly learned transparency and empowerment for critical and constructive means for ethical leadership. This was an evidence his family was a

source of learning ethical leadership and shaped his convictions on communicating importance of critique for building up ethical leadership.

The institutions where the principal received his formal education were another source to influence his ethics of critique. As in his family, the ethics of critique in his educational institutions remained under the influence of his socio-cultural dominance. He hardly got any opportunity to perform his critical sense towards the existing practices of the schools and campuses where he was taught. He said,

In every school where I studied, I had to nod my head to the command of the teachers and the principal. My teachers used to prescribe some actions and behaviors to be performed by the students in the schools which I had to follow. In the managerial, pedagogical and financial aspects of the school, the participation of students used to be taken as unnecessary and over exaggerated from the side of the students. Though our teachers and principals, in some cases, encouraged us putting forth the complaint, if any, even against them, I never used to do so thinking that his critical appearance before teachers would be a kind of disrespect towards them. (Field note, 27 March, 2013)

This indicates that the confined condition in the educational institutions created very feeble ground for the principal to cultivate ethics of critique as part of his ethical leadership. The quality of being critical to the agenda of an organizational development, however, was enhanced to some extent during his active engagement in politics. During his active days in politics at the district level, he was empowered to pass critical comments to others. He said,

Political affiliation really equipped me with the first-hand experience on how to respond to agenda with constructive challenge and support. On many

occasions I challenged my colleagues in relation to their work performance. I also observed quality of my senior political leaders on making critical comments upon their seniors and outsiders, and how they comprehended the comments made by others upon their own performance within the given political spheres. (Field note, 27 March, 2013)

The principal narrated various types of confusions he came across within and around his political situatedness. Within the political framework many agendas used to be kept secret. Very few people had access to the top level leaders. The opportunity at the local level used to go to the hands of those that were very close to the top level leaders. The dominance of powerful cadres often mystified the rationalities of other people within the given political framework. Transparency and empowerment, which were the major propellers of the ethics of critique, used to be the privileges of the very few people in politics. The principal, as a result, gave up politics and continued his education for his better career in the field of school leadership.

The work place of the principal again appeared to be weak with respect to the ethics of critique. Every place where he worked had its own codes to assert transparency. There were organizational codes to empower employees for effective output. Despite this, the daily institutional practices had badly entangled with ill-practices. For example, in a workplace of central region, he observed that sycophancy and favoritism often dominated the policy of reward and punishment practices. An employee who was mostly absent got reward of promotion. However, nobody dared to speak against this practice although there was high employee dissatisfaction. According to the principal, in a workplace in the western part of the country, he had to work under the autocratic leader where he bore the severe imposition of ideas and structure from his school leaders. As a result, the attributes of transparency and

empowerment of the then institutional leaders were hardly seen to have been articulated in the daily professional life of the principal.

The consolidation of ethics of care, justice and critique as the components of his ethical leadership, as indicated by the above description generated through qualitative data, has been presented in the word Table 4 which indicates that the ethical leadership of Brahma has been under the greater influence of his ethics of care. His ethics of care and justice got strong foundation in his family context and practices, which were further strengthened through his active participation in schools and campuses for formal education. Ethics of care and justice, however, were greatly challenged during his stay in politics, and also moderately through the professional practices at his workplace due to existing power relations and ill-practices in distribution of rights, responsibilities and privileges.

Table 4

*Emergence of Ethical Leadership Constructs in Brahma: Within Case Analysis*

Ethical Leadership Constructs and Values		Social Structure			
<i>Constructs</i>	<i>Values</i>	<i>Family</i>	<i>Educational Institutions</i>	<i>Politics</i>	<i>Profession</i>
Care	Well being	Strong	Strong	Weak	Moderate
	Service	Strong	Strong	Weak	Moderate
	Empathy	Strong	Strong	Weak	Moderate
	Compassion	Strong	Strong	Weak	Moderate
Justice	Common Good	Strong	Strong	Weak	Moderate
	Duty	Strong	Strong	Weak	Moderate
	Rules/Codes	Strong	Strong	Weak	Moderate
Critique	Transparency	Weak	Weak	Moderate	Weak
	Empowerment	Weak	Weak	Moderate	Weak

The status of ethics of critique on the other hand remained weaker in comparison to the ethics of care and justice. He hardly got opportunities to be critical to others' actions and behavior in the family and educational institution. Nevertheless, experience in politics and his workplace moderately encouraged his ethics of critique.

### **Case of Laxmi Pradhan**

Laxmi Pradhan, aged around 55, is presently working as the principal in a privately managed nursing campus in the central part of Nepal. In the process of data collection, at first, I called her in her nursing campus and introduced myself. I requested her to provide me with her time for discussion on some agenda of my study and she agreed.

When I went to her office she was waiting for me. After sometime of informal talk I asked her to enter into the agenda of discussion. Explaining my purpose to visit her, I humbly requested her to explain her upbringing and work experiences in detail. She began her narration thus:

I belong to community, which was quite rigid in not sending the girls to the school. At that time, girls were strictly prohibited seeing outside through the window. There were few girls who could be counted in the fingers reading in schools. I was enrolled when I was six years old. (Field note, 10 June, 2013)

As she was explaining, I was quite excited to know why she was admitted in school although there was not favorable environment for girls. She said:

My parents have seven children. Out of them all, I am only a girl child. I have an elder brother and five younger brothers. I was encouraged by my father to study. My father was a businessman; he had a business of cloths. He had to visit to the capital city frequently for where he might have seen girls going to school. So, he encouraged me to go to school. He had a desire to see me a

learned woman in future. My mother did not want to send me to school as she wanted me to help her in household chores. This might be because I was only a girl child. My brother also wanted me to help in his business works, but I did not like to be involved in such works. So, sometimes when there was workload and had high compulsion of leaving the school by such works, I used to go to the school at 8:00 am, earlier than the regular school time to get rid of the works. (Field note, 10 June, 2013)

She further said that since there was no awareness about family planning, her mother gave birth to a child at the interval of every three years. Because of this, she was completely involved in the caring of her younger brothers and household chores. Hence, she thinks that she was a full time worker and a part time student when she was in school.

She said that there were 25-26 students in her class. Among them only 2-3 students were girls. Girls used to sit on the first benches. The boys used to tease the girls in the class. The girls did not talk to the boys. However, she observed that there was high degree of care in schools from the side of the teachers and some students. She said:

I had some assignments but due to workload at home I was not able to do them. In that case, my teachers understood my problem and often excused me. Some of the boys in my classroom were very co-operative that they often supported me in completing school assignments. I was scared of my school principal and at the same time I was highly respectful to him. (Field note, 10 June, 2013)

She further said that teachers, including the head teacher, provided due care to the girls studying in the school. At that time girls were not encouraged to participate



in extra-curricular activities. The boys in the school were allowed to participate and visit to different places but the girls were not.

When she was in grade 9, United Mission had conducted a Health program in her village. Health volunteers were recruited from her school for the program. One of her friends was selected for a month's health training. When her friend returned from the training, she explained to Laxmi about the nurses and their services in such a way that Laxmi was highly inspired to take on a nursing related profession in the future. Therefore, after she passed the School Leaving Certificate (SLC), she joined a three year course of nursing called Proficiency Certificate Level (PCL) of nursing. She observed the tenure of three female principals in the nursing course. For her, the two principals of her first year and third year were different:

The principal of my first year was less strict and more focused towards students. She was friendly with students. I never noticed her in bad mood during the first year. Her technique to approach the students was really inspirational. She always tried to perceive the things in positive ways and solve the problem rather than create problems. However, the principal of my third year was completely different. She needed everything updated. We had to say "yes" for everything. It seemed that the word "no" was missing in her dictionary. (Field note, 10 June, 2013)

Laxmi believes that the principal of the third year was strict but her strictness was good for the students. Although they did not feel good about her behavior at that time, now Laxmi thinks that whatever the principal did was right and good for the bright future of the students, including herself. Laxmi also remembers her first year principal who was highly inspirational for her. She said that she was still practicing what she learnt from the principal of her first year.

After the completion of her PCL in nursing, she worked for two years in her own residential area under the health program conducted by a missionary, which worked for the health check-up of children and pregnant women. After that she went to study Bachelor in Nursing (BN) in a famous medical college of Kathmandu. In the hospital, the learning environment was not strict in comparison to her PCL. After completing BN, she started teaching community health in a nursing campus. The principal of the campus was less strict but friendly. The principal used to scold the others when she found the classroom dirty, when any students were found doing mischief and when the teachers were not showing interest for field visits.

She found a lot of differences in the leadership of the principals where she read and worked. She said,

In the school where I was a student, the principal did not have any hard and fast rules and regulations but everything was going smoothly. In the medical college where I was an instructor, the principal had certain rules and regulations for all the teachers and students. As a result, no any students had reason for questioning. The implementation of the rules was in place. (Field note, 10 June, 2013)

In the meantime, she got a scholarship to pursue her master's level overseas. During her stay overseas, she did not find many differences between the teachers and the learning environment of the country and her own country Nepal either. After she returned from overseas, she joined a medical college as a program coordinator and later got promoted as principal. Her principalship was the outcome of what she had learnt so far. She said:

I never urged anyone to do this or that. In fact, I had taken this nature of mine as both strength and weakness. It is strength in a sense that due to this aspect,

the instructors and learners are able to learn freely. The learners can realize their mistakes on their own and the instructors can support the learners when there is the need. It is weakness in a sense that the management committee wants the outcome quickly which is not possible. (Field note, 10 June, 2013)

According to Laxmi, the Management Committee (MC) only expects result which sometimes leads to problems for her. Once she had to attend a meeting with the Health Forum regarding practical classes of their students. She went there with one of her co-workers. There were many position holders, and representatives of several colleges. The meeting was converted into discussion. As she was new in the field, she kept in her mind “Less speaking will spoil less and more speaking will spoil more”. Thus she was listening to them all rather than speaking. In a particular situation and discussion, her co-worker said something, which was not necessary to be said. Due to this they could not achieve what they were supposed to. This gave her an ample opportunity of learning that trying to achieve quick results might not be always helpful. Then I inquired about her daily routine from the morning to evening. She said:

I get up at 7:00 am in the morning. I do some exercise and prepare breakfast for me and my husband. I reach the workplace at 10:00 am. I do the managerial works from 10:00 to 12:00 am. I interact with the Administrator, Administration Director and Managing Director. I then go for lunch in school. After 1:00 to 3:00 pm, I teach the students in the classroom. From 3:00 pm, I am engaged in communication with research students, visitors etc. I generally reach home after 7 pm. (Field note, 10 June, 2013)

She said that she feels happy when she teaches in class and gets the compliments from her students. She feels unhappy and embarrassed when she is not able to fulfill the expectations of the management.

There were in fact three different social institutions (family, educational institutions and workplace) which served Laxmi as the sources of ethical leadership. I discuss and interpret as follows how different social institutions such as family and educational institutions served her in the emergence and promotion of her ethical leadership.

### **Consolidation of Ethics of Care in Laxmi**

According to Laxmi, her family strongly supported her in the emergence of her ethics of care. She said that out of six children in the family, she got due care from her father in her proper upbringing and education. Her father often visited the city nearby in course of his business where he saw women holding some major official posts. This inspired him to support her in education. Her mother along with her brothers insisted her not to go to school; but to support the family business instead. Her father, however, showed her immense empathy and compassion along with making provision for necessary services and facilities for her in the family so that she could grow up as a capable woman in her future. The care and affection provided by her father, the head of the family, instilled into her mind the idea that due care, affection, love and compassion of the head of any organization plays vital role to ensure the well-being of his/her subordinates. This interpretation led her to conclude that her family in her childhood became a powerful source to equip her with the qualities of ethics of care as the part of her ethical leadership (WHO, 2002).

Educational institutions, where Laxmi was educated, remained powerful social institutions in her life to promote her ethics of care. Basically, she came across three

different educational institutions which included her primary and secondary schools at her village; intermediate and Bachelor College in Nursing in the city and Master's studies overseas. According to Laxmi, her childhood persisted in typical village context where the daughters of the family were not allowed to peep outside even through the window. Despite such adverse social context, she attended school. Her regular attempt for school education was given high regard by her teachers. Attending school as a girl became an adventurous task for her, particularly at the time when daughters were restricted from going outside of the family. Her teachers, thus, became sympathetic and affectionate to her. They exempted her when she came late and/or when she failed to carry out school assignments. She added that some boys were so cooperative that they often helped her in accomplishing her homework. This was the time at her school when her ethics of care began to be strengthened. During her study in college for her intermediate and bachelor degree in nursing, she dealt with several principals who were very sober, kind, empathetic, caring and affectionate to the students including her. She said,

Particularly in our discipline of nursing, care is immensely needed for the girls' participation in classroom learning and school activities as well. I also got the same caring. My study in overseas was again encouraging with proper care for teachers and the principal. Though I also experienced some strict teachers during my college, I took them as impetuses for my self-wellbeing. On the whole, my experiences with my teachers, principals at my schools and colleges remained under the impression of care provided by them. (Field note, 10 June, 2013)

Stating her opportunity to promote the ethics of care at her workplace, Laxmi as a service provider in the field of nursing mostly had to work with the motive of

care. Explaining her experiences of working at the work place, she added that in service profession, one should be straightforward and prompt in actions. She found that her colleagues at the workplace were cooperative, responsible and job sharing. However, there was a high degree of competition to be promoted among them. This always hindered their personal growth. This meant for her that her colleagues at her workplace took careful notice of one another in relation to their work performance and in the meantime, there were several challenges and disturbances amongst them. In explaining so, she said,

I often got help from colleagues in addressing my dilemmas that took place while performing duties at work place. The soothing company of the colleagues at my workplace made me feel easy, comfortable and secured. However, there were some cases of “non-cooperation”. Although such cases are limited, these are enough to destroy healthy environment of the work place. (Field note, 11 June, 2013)

This shows that such an environment at the workplace helps her to nurture compassion, empathy, care and support which are the basic components of her ethics of care. In the meantime, these ethics of care in the workplace were challenged resulting in uncomfortable relationship among colleagues.

### **Consolidation of Ethics of Justice in Laxmi**

Laxmi’s family context in her childhood was traditional where her ethics of justice remained under the heavy influence of her cultural context. As a result, the course of developing the sense of fairness, attitude for personal growth and development was considerably challenged. It is only because of the influence of seeing female education in the city that her father encouraged her to be educated at school. The socio-cultural context of home was against her father's decision.

Completion of school education would open doors for her further growth and development particularly through exposure and opportunity available outside her family context. Since her father played an important role in establishing a meaningful foundation for her education and career, she believed that the institutional leader needs to be sound in relation to ensure justice (as done by her father to her in the family).

Educational institutions have been another source of Laxmi's ethics of justice. There were mainly three different types of educational institutions, which she came across during her student life. The first were the schools where she completed her schooling; second, the colleges where she studied intermediate and bachelor's degree, and third, the college overseas where she accomplished her master's degree. Her schooling in the village appeared to be moderate in terms of promoting ethics of justice due to the fact that girls' education in the school was considered important even by the teachers at that time. As a result, she noticed the preferences and privileges provided to her in the matter of participating in the school activities. However, she observed several challenges for her in schools. The extra-curricular activities of the school were limited to some members of the class. This kind of unequal distribution of opportunity existed in the school which was less precise to the sense of justice that she was supposed to possess.

The experience of justice at school, however, was remarkably challenged by the culture of college in which she received higher education. In her college, she found a set of rules for teachers, students and administrators, which contributed positively to maintain justice. She said,

The codes of conducts for students and even teachers were fairly supervised and wrong doers were asked for clarification. The performance of each

participant was judged based on the quality; but not based on personal acquaintance as was done in my school days. The principals of educational institutions during my higher education prioritized the students' performance and proper implication of the institutional codes ensuring the benefits of the students and the organization as a whole. During most part of my life in college, I hardly had any moment to experience any discrimination as I had during my life at school. (Field note, 11 June, 2013)

The treatment of her teachers and the heads of institution helped her in setting a strong ground for ethics of justice, which also helped her in making decisions during her jobs of principal at present.

The workplace of Laxmi has been another source for her ethics of justice. She mostly worked in private institutions where an individual staff used to be judged on the basis of his/her content and character and that would possibly be fruitful to the organization as a whole. She worked under a strict principal for 20 years, where the codes of an individual staff of the organization were taken as the measures of all successes and the duty of every staff in the organization was assessed in terms of their effectiveness for the growth and development of the organization. The principal's advice to her was that the wellbeing of an organization is a milestone for the common good of individuals working there. She persuaded her to understand justice in terms of fair and honest use of duties, responsibilities and common good. This made her think that justice to individuals is often attached with the total good of the organization. Justice of an individual within an organization must be dealt with relation to the common good for which the organization is supposed to stand upon. The important sense of justice which she perceived while working under the principal was that the



fairness of working environment within an organization must not be polluted on the basis of diversities associated with a person.

### **Consolidation of Ethics of Critique in Laxmi**

Ethics of critique aims at creating basis for concerned individuals within an organization to let them judge whether ongoing practices in the organization are fair and just (Starrat, 2012). To judge the ethics of critique I have mainly considered two components from data analysis - transparency and empowerment - a transparent environment induces one to give a critical look into the practices within the organization, and a critical look needs constructive empowerment on the part of the target individuals. Through empowerment, an individual approaches emancipation and the freedom for development of both the individual and the organization a well. This induced me to assess the way in which Laxmi's family, educational institutions and workplace contributed to develop her ethics of critique as the part of ethical leadership.

As discussed above, the family context of Laxmi at her childhood was not favorable to the ethics of critique. She experienced complete cultural limitation within the family where she did not have an opportunity to have her personal 'say' and where the girls were supposed to perform domestic chores. As a result, when her mother and brothers were opposed to her going to school, she could not advocate for her rights; her father had to defend her right instead. The context, thus, contributed to develop her sense of subjugation to the elders; it encouraged her to be a passive recipient of the consequences that took place in the family. The sense of transparency and empowerment at her individual level in the family always remained at risk. Hence, the family context did not favor her.

I also assessed the context of the educational institution where she spent years for her primary, secondary and higher education to examine whether these institutions helped her acquire and develop the ethics of critique as part of her ethical leadership. The process of her education at school also was not beyond her cultural premises where her teachers thought her (as a girl) unable to perform better than the boys in her classroom. She said that the teachers were sympathetic to her because she was a girl and also she was not supposed to be worthy of education at school. She said:

I was completely innocent to the school processes and was completely unable to question against the issues within the schools. Inquiring about transparency was out of my imagination. I had a set of idea that teachers are elders; the teachers know everything; the teachers always do well to the students and that teachers' instructions are always right. (Field note, 11 June, 2013)

These suppositions never allowed her to examine the school processes critically. When she entered college, the codes of conduct were strict which she had to follow without failing. During her higher education, she implanted an idea into her mind that the codes were for the sake of students and also the hardships performed under the strict environment would foster her personal performance. As a result, organizational codes were taken for granted. There also she learned subjugation to teachers. Following teachers as a student was regarded to be ethical and a highly disciplined character. This gives the sense that her educational institutions also played adverse role in promoting her ethics of critique.

After her proficiency certificate level, she worked in an organization led by a missionary working for community health. According to Laxmi, she had to bear a strict environment where the individual freedom was confined by strict codes of conduct. After accomplishing the BN she worked under the principal about 20 years.

According to her, the principal was so strict that she never wanted to listen 'No' responses in terms of duty from the staffs working under her. Laxmi, at such context, perceived that she was an employee and hence she needed to be obliged to her senior, her boss to any organizational affair. This idea largely prevented her from being critical to the organizational system. When she joined another institution as a principal, she had a readymade administrative system developed by the management committee. She was asked to run the system. For any changes within the system or any administrative decision within the organization she had to take permission from the management committee. Hence the freedom to make independent decision never became the part of her job. Questioning management decisions became the subject of organizational discipline. Learning ethics of critique became very fragile to her. Consequently, she said, she admitted remaining far back in acquiring wisdom for and against the issue that possibly took place in her day-to-day professional life.

The consolidation of ethics of critique, care and justice as the components of her ethical leadership, as indicated by the above description, has been presented in the word Table 5.

Table 5

*Emergence of Ethical Leadership Constructs in Laxmi: Within Case Analysis*

Ethical Leadership Constructs and Values		Social Structure		
<i>Constructs</i>	<i>Values</i>	<i>Family</i>	<i>Educational Institutions</i>	<i>Workplace</i>
Care	Well being	Strong	Strong	Moderate
	Service	Strong	Strong	Moderate
	Empathy	Strong	Strong	Moderate
	Compassion	Strong	Strong	Moderate
Justice	Common Good	Moderate	Strong	Moderate
	Duty	Moderate	Strong	Moderate
	Rules/Codes	Moderate	Strong	Moderate
Critique	Transparency	Weak	Weak	Weak
	Empowerment	Weak	Weak	Weak

The ethical leadership of Laxmi has been under the greater influence of her ethics of care. Her care got strong foundation from her family context and schools/colleges where she studied. The status of ethics of justice in the family was moderate due to socio-cultural practices, but it was strong in school/college. Moreover, her workplaces did not contribute much to nurture her ethics of care and justice as her family and educational institutions did. Further, she hardly got opportunities to be critical to the others' actions and behavior in the family, educational institution and workplaces, which put her ethics of critique into weak category.

### **Cross-Case Analysis**

So far I have discussed and analyzed and interpreted emergence of ethical leadership of two principals namely Brahma and Laxmi. Here, I compare and contrast the ways of forming and development of their ethical leadership (ethics of care, justice and critique) mainly through the social institutions (family, educational

institutions, politics and workplace), which emerged in the process of data analysis.

Table 6 given below vividly displays the status of their ethics of care, justice and critique that emerged mainly through their family, educational institutions, politics and workplace.

Table 6

*Emergence of Ethical Leadership Constructs in Laxmi and Brahma*

Case of	Ethical Leadership Constructs	Family	Educational Institutions	Politics	Profession
Brahma	<i>Care</i>	Strong	Strong	Weak	Medium
	<i>Justice</i>	Strong	Strong	Weak	Medium
	<i>Critique</i>	Weak	Weak	Medium	Weak
Laxmi	<i>Care</i>	Strong	Strong	NA*	Medium
	<i>Justice</i>	Medium	Strong	NA*	Strong
	<i>Critique</i>	Weak	Weak	NA*	Weak

\*NA= Not Applicable

According to Table 6, the constructs of family, educational institutions and workplace of both Brahma and Laxmi contributed to the emergence of their ethics of care and ethics of critique in similar ways. The emergence of two components (care and critique) of their ethical leadership maintains the same status by their family, educational institution and workplace. Brahma had experiences of performing active role in the district level politics which influenced his quality of ethical leadership while the same was not found to be applicable in the leadership case of Laxmi. The major difference between their leadership lies in terms of the status of their ethics of justice. In case of Brahma, his family played a constructive role in the emergence of his ethics of justice which appeared to be strong, while Laxmi's family, in her childhood, could only play a moderate role and hence her ethics of justice could not appear as strong as that of Brahma. The reason behind this, as discussed above, was

the cultural construct of the family in childhood which prioritized males rather than females in every sphere of family life.

The table also maintains that Brahma's ethics of justice at this work place emerged in a moderate form while for Laxmi, her workplace appeared to be strong. While Laxmi mostly worked in private organization where justice was measured in terms of individual and organizational performance, effectiveness of individual codes of conducts was in the case of Brahma, who always worked in CTEVT.

### **Concluding the Chapter**

I presented two cases of Brahma and Laxmi to explore how ethical leadership has emerged in TVET principals. The 'within case analysis' (Yin, 2014) of each case was later combined in 'cross-case analysis' (Yin, 2014) to find meaning out of similarities and differences. The analysis indicates that in case of Brahma, politics becomes the major theme to nurture ethical leadership, which was not experienced by Laxmi. The extent of ethics of care, justice and critique also differed between them. This shows that ethical leadership emerges within individuals in relation to cultural context where a person grows and gains experiences. This also indicates that personal characteristics such as gender have relationship with the emergence of care, justice and critique among TVET principals. In the next chapter, some of such themes of differences among the principals have been examined in relation to the constructs of care, justice and critique.

CHAPTER VI  
ETHICAL LEADERSHIP IN DIFFERENT PERSONAL AND SCHOOL  
CONTEXTS

The results of earlier chapters indicated that a school leader is said to be ethical if she or he has the capacity to interplay with care, justice and critique. Such capacity empowers a school leader to tackle the dilemmas she or he possibly might face in a given context. Since the context is dynamic for its connection with the changing social, cultural and political construct, the capability of the principal to interplay with care, critique, and justice undergoes some sort of amendments to be contextualized in a particular setting. The capacity also depends upon the personal attributes since they get an opportunity to interact with the social context. The data analysis of my study participants' (principals') interview also indicates that the capacity of a principal also depends upon his or her personal attributes (gender, age and past experiences), the locale (urban or rural), and type of school (constituent or affiliated).

**Gender and Ethical Leadership**

During the data collection and analysis, I realized that the practice of care as an integral part of ethical leadership is often judged, on many occasions, in relation to the gender (i.e., male and female) of the school principal. In this regard, females are said to possess the quality of being affectionate to their immediate stakeholders in the family and thus they get an opportunity to learn to care for the family. One of the principals, Linkan Prajapati (male with age 48 years) explained,

Females perform the duty of a loving mother for their children. They provide a soothing company to their husbands. They have to be conscious on what sorts

of care or service they need to provide to the family members and also what could be the best way of delivering service to the family. (Field note, 14 June 2013)

Family as a learning institution becomes the source of acquiring and developing a sense of 'care' particularly in the Nepalese cultural context. Thus, in the process of performing daily activities, females get opportunities of getting socialized to be caring, compassionate and empathetic.

I also posed the similar concern to one of the female participants. During an interview, Laxmi Pradhan said,

In fact, the roles of females and their relationship with the other members in the family help me learn the skills of selecting, organizing, prioritizing, and delivering the services. While performing these skills, I, as the female member in the family, need to base my performance upon the premise of compassion, empathy and well-being to maintain trust and integrity in every sphere of my family life. My learning in the family inspires me to perform my duties with care and compassion so as to promote the family life. (Field note, 10 June 2013)

This indicated that the female trained in this particular way of 'care' in the family possesses compassion, empathy and well-being as basic guidelines of her temperament, behavior, nature and action which she deliberately tends to communicate (Mahdavi, 2009) while performing ethical leadership at her workplace. This sort of learning from family is reflected in the workplace. In this context, Laxmi further said:

In my own experience, while leading a school as a principal, the quality as a female in terms of my family role and relationship (care) often dominates my



professional performances. My performance as a school leader (for example: social relationship within the organization, selecting, organizing, prioritizing the duties of the self and other in the organization, analyzing and interpreting the individual performances within the organization) gets regulated under the visible impression of my family learning, i.e. the quality of being affectionate, compassionate and empathetic. (Field note, 10 June 2013)

Such cultural stances in the family do not provide much ground for male members to perform the role of caretakers as the female members in the family do (Mahdavi, 2009). Another research participant, Rajan Thapa said:

Culturally, being a male member of my family, I perform the duties outside the home where the skills of care, empathy and well-being may not be as significant and worthwhile as they are in the family environment. Of course, male members receive the service of care, compassion, empathy and well-being in the family and they also perform these, but they do not get an equal opportunity as females for the same. (Field note, 14 August 2013)

This statement of my research participant indicated that male members, hence, are largely recipient of care in the family for their involvement outside home. This means that they are well aware of and informed about the attributes of 'care' but they may miss the first-hand experience of caring others in many cases. In this sense, at the knowledge level, male leaders in schools recognize the importance of the ethics of care, but in the practice level they often appear to be less motivated or less focused towards it than female leaders do. The research participants considered justice as the fair condition of 'give and take' relationship within an organizational construct. I further realized that the practice of justice is often judged, in many occasions, in

relation to the gender (i.e., male and female) of the school principal. When I asked Laxmi to explain her perception about the influence of gender and justice, she said:

Perception is formed out of the role relationship and its practices at all social institutions like family and workplace. In the wider context of Nepalese society, females are loaded with domestic chores and are less focused to professional performance. They often tend to get excuses at the workplace. Males on the other hand are often placed as leaders and are culturally supposed to form the codes to specify duties and responsibilities to their subordinates. (Field note, 10 June 2013)

The indication here is that cultural practices at family and workplace often place males as creators of justice while the same asserts the females as recipients in several occasions. According to Laxmi at the knowledge level males may maintain justice well, but in practice males often tend to violate justice to best serve their individual interests. The same concern is perceived differently by one of the principals, my male research participant with age 51 years, Rishi Baniya. For him, the males violate justice for the benefits of some people in the organization which are very hard for the females as they are very strict in their rules. He added that he also violated a rule of his organization once and let one of his students take the final exam when he found that the student was not able to pay fee in time because of family-related problems. The principal further said that to maintain justice for the student, he had no other ways than to violate the rule of his school. For the principal (Rishi), this kind of violation was mostly not possible for female principals.

I also analyzed the data concerning ethics of critique in terms of the gender of the school principal. I examined whether the practice of 'critique' within ethical leadership is distinct in relation to the gender quality of the school principals. Ethics

of critique, as I have mentioned in Chapter IV, constitutes transparency and empowerment. In this respect, I examined how the male and female approaches of maintaining transparency and empowerment differ within the construct of ethical leadership. Explaining the issue of transparency, Laxmi Pradhan expressed her views in the following way:

I often tend to maintain transparency which helps me to collect the stakeholders' opinions towards my leadership. When I make the organizational process transparent, the concerned individuals put their opinions and redirect my strategy of leadership. This legitimizes my leadership to be ethical. It also convinces me that my actions and decisions are right. Involving stakeholders in the process of leadership means that the stakeholders share the risk and responsibilities about good or bad consequences that possibly take place within the organization. (Field note, 11 June 2013)

I also posed the same question to Brahma Sharma. He said that males are not as transparent as females are, for cultural reasons. For him, culturally, male members are decision makers and they do not consult others in their decision. He further said that a female leader considers the voices of the others in her decision. When I asked Laxmi, why female principals tend to consult for their decision, she told me that the cultural context of the family makes female so. According to her, females in the family have to be open in their action and behavior so that the other family members assert their right conduct as per the family norms. For her, culturally, females are not decision makers and they need the consultations for the right decision. She also added that she often consulted her parents during her childhood to know whether her actions or behaviors were in accordance with the family context. This gave her the feeling that she was right and that her duties could bring desired consequences in the family.

However, she said that the cultural context of the Nepalese family is different. Being the leader of the family, her father was not much open about the activities he performed. This led me to think that transparency (a part of ethics of critique) is not in a major focus in Nepalese socio-cultural context.

Then I asked Laxmi about the relationship between gender and empowerment of the principals. She said that male members of the family get better opportunities in Nepal. She gave the following example:

Females in the cultural context do not have outside exposure as males. Males, during outside exposure, acquire first-hand experiences of the hardship where they individually have to cope with it. Such opportunities outside make males more critical, creative and result-oriented. (Field note, 11 June 2013)

Laxmi's statement indicated that empowerment is the outcome of interaction contexts outside the family. Since females are often deprived of the opportunity to interact outside the family context, they tend to be less empowered. I asked my female research participant Laxmi again how she was empowered. She said that she needed to consult with stakeholders for some decisions and during the consultations she would be able to play the critical role. This implies that the role of Laxmi is better in critical dimension in workplace for her consultative nature although socio-cultural context of the family is not in favor of the females' decisive role.

The above explanation shows that socio-cultural constructs of the principals were claimed to be very much responsible to create differences between the male and the female principals in practicing their ethical leadership (Mahdavi, 2009). By gender, female principals appeared to be relatively stronger in practicing ethics of care, justice and critique than the male principals although there are prominent practices in male principals. The culture that asserts females to be more caring,

affectionate and compassionate within the home environment contributed them to be stronger in the practice of 'ethics of care' in the school environment as the part of their school leadership. Males are supposed to lead the family and participate in social discourses. These roles empowered them to practice justice and critique in their professional performances. However, they are not much consultative as the females do and that make their roles weaker in the area of care, justice and critique as compared to the females. The differences have been discussed in literatures, too. Gilligan (1982) found that women and girls turned more to be caring while responding to ethical dilemmas than males, who tended to solve the same dilemmas using the lens of justice. Women and girls frequently turn to another voice that of care, concern, and connection, in finding answers to their moral dilemma. Noddings (2002) has similar view with that of Gilligan. However, her focus is always on the approach of the mother what she called the feminine voice. Her argument starts from the position that care is basic in human life and that all people want to be cared.

### **Locale of the School and Ethical Leadership**

Schools in Nepal are situated in both urban and rural areas. Since rural communities differ from urban communities in many ways, schools at these communities are supposed to function differently so as to capture the emotions and aspirations of their target stakeholders. The ethical leadership of the principals in these two different types of schools obviously demands varied ethical constructs to deal with the urban and rural spheres of human life. Therefore, I selected both rural and urban schools to examine the local influence upon the ethical leadership of the principals. Then I studied the schools to present the data in relation to the rural and urban situation of the schools and discuss them as emerged out the data obtained from the study field.

As indicated above, the locale of schools in the context of this study comprises the rural and urban situations. While inquiring about the ethical leadership of the principals, I obtained data that explore the differences between the principals' ethics of care in the context of village schools and that of the urban schools. Explaining the quality of 'care' in the ethical leadership, a principal from a village school, Rajan Thapa said:

This school is situated in a village. It is a small place. Every individual in the village knows me. Whenever I go outside of the school people meet and greet me in the street and inquire about their children's performance in the school. Such inquiries from parents make me become more careful towards their children's performance. (Field note, 14 August 2013)

People's relationship with school is closely tied up through the principal's way of establishing social relationships with the stakeholders. The community participation in the school processes, principally through intensive inquiries, motivates the principals to be careful about their performances.

The principal further told me that the students are mostly from agriculture-based families in which they are hardly get encouraged to promote their learning at home. The school leadership in the context of village school, hence, requires constituting the quality of sympathy, particularly for ensuring maximum benefits of the students within the school environment. The urban schools, on the other hand, were reported to be a bit more liberal and flexible in terms of the ethics of care on the part of the principal. Rajan Kumar Koirala (male, 56)), one of the urban school principals and my research participants, described urban schools by relating his school context as follows:

My school differs from village schools in some aspects. The students from my schools are mostly from well-to-do and middle class families. Although some children are from poor and some of them are from migrated rural families, they seem well aware of not showing their own family context in school and they quickly urbanize themselves. I have also experienced that parents of my students are mostly educated and conscious of creating learning environment at home. Therefore, my students obviously do not require schools' care as intensive and direct as children in the village schools. However, these children are to be treated with care to maintain their family environment in school. Otherwise, the students cannot be very much supportive to our administration. (Field note, 11 August 2013)

This signals that ethics of care with its attributes like empathy, compassion and well-being from the side of principal greatly depends upon the situatedness (urban and rural) of the schools (Maher, Frestedt, & Grace, 2008). The personal attributes of the principal in this respect has countless and contextual components such as people's family construct in terms of economy, education, social status, needs and interest, etc., which count much in shaping and strengthening the principals' ethics of care. Moreover, the nature of care in the urban and rural schools is also different.

The analysis of the data concerning ethics of justice in relation to locale reveals that ethics of justice insists on formation and implication of codes of conduct duly and equal share of the rights and responsibilities of individuals within the organization. During the interview with the principals of urban and rural schools I asked how the local situatedness of the schools influences their ethics of justice. One of the principals of a village school named Bibek Pokhrel (male with age 44 years) said:

The local construct of the school immensely affects the practice of ethics of justice. The children's codes of conduct are often implemented as per the community context. For example, we have rules for children to arrive at 6.30 am but some children arrive half an hour late because they have to walk more than a mile or two to reach the school. Also, some children have to prioritize chores rather than maintaining school time. We have to consider the problems of such children. Some children, due to their engagement in the family chores, poorly perform in their studies. We promote the grades of poor students as well expecting that they would do better in the next level. However, students are honest; teachers are also honest for following the rules. We do not have undue advantages by violating the rules. (Field note, 28 March 2013)

The majority of the students in rural schools are from distressed families. Particularly in the hilly part of Nepal they have to bear various complexities within and outside the family. According to the principal, if the schools' code of conduct are not flexible, those students are prevented from the opportunity to study at schools. School rules, regulations, duties and responsibilities are largely dependent upon the socio-cultural, economic and geographical situatedness of the students. Ethics of justice in this respect becomes liberal, flexible, participatory and inclusive in nature. However, there is trust among school stakeholders to remain within the unwritten code of ethics.

The context for promoting ethics of justice on the part of the principals in the urban schools, however, is not in line with the ethics of justice practiced by the principals at village schools. When I asked Rishi Baniya, a principal of an urban school about the way he maintains ethics of justice, he responded in the following way:



Principals' justice in urban schools is often measured in terms of depth and breadth of schools; codes that ensure maximum learning of the students.

Parents are mostly educated and expect better learning performance. The schools' codes are hence constructed in order to make both the teachers and the students very active and creative to perform better. Those who fail to maintain rules become subjects for punishment. (Field note, 16 August 2013)

This explains that high ethics of justice of the principals in urban schools is judged in terms of proper implementation of school codes. The principal further told me that under principals' justice in urban schools, rights and responsibilities of individuals within the schools are duly balanced and their performances are strictly evaluated. Any failing in the implementation of school rules and regulations is taken as a severe mistake and can be a cause to question the principals' ethics of justice. However, Ranjana Dahal, an urban school student, said that such questioning against those who violate rules hardly exist. According to her, codes are often developed but not followed well in her school.

Overall, a principal's ethics of justice is dependent upon the context in which the school lies. The principal's ethics of justice in rural school context is influenced by the impression that the target stakeholders are economically poor and marginalized (Stambaugh, 2010); and that the school codes must recognize the children's socio-cultural, economic and family complexities so that the school can cover the maximum number of children in the community within its service area. The principal's ethics of justice in the urban schools, on the other hand, maintains its image in terms of due formation and implementation of codes of conduct ensuring better results of the children but these codes are often violated inviting problems in the school system.

There could be a connection of locale with ethics of critique. I, therefore, asked about the practices of 'critique' in relation to transparency and empowerment of the principals of rural and urban schools under this study. While explaining the process of transparency my research participant and a principal of rural school, Bibek Pokhrel expressed his views in the following way:

I practice my leadership transparency by explaining my duties, responsibilities and performances among parents on the parents' day or the school day. I never get feedback from the stakeholders on my way of transparency directly. As such, to what extent I have to be transparent is the subject of my personal judgment. However, my leadership becomes a matter of discussion in the local tea shop. Some of them who listen and participate in the discussion often come to me and deliver their conclusion. (Field note, 2 April 2013)

A principal of an urban school under this study gave me similar responses. In both of the cases, the principal has never received direct feedback yet since there was no such practice of discussing about his leadership. I asked the principal what transparency meant to him. He told me that transparency is the state of being open in terms of planning and implementation of the leadership strategy through which the actions and behaviors of the schools' leaders are discussed and revised for the betterment of organizations which he does not experience. This is to say that, at the time when the leadership is transparent and stakeholders remain passive recipients, the purpose of being transparent is not fulfilled. Putting a constructive and critical question for or against existing practices of leadership require a thorough discussion among stakeholders which, in turn, requires empowerment on the part of the stakeholders.

The state of passivity on the part of the stakeholders encouraged me to question whether or not the community of people in general and the students in particular in this study site were empowered. In reply, Brahma Sharma told me that stakeholders' empowerment requires additional strategy for which the school has insufficient resources.

The strategic empowerment of stakeholders is substantially not being practised. Regarding the empowerment of stakeholders one principal of an urban school, named Bal Krishna Shrestha (male 48), stated:

In my experience, the purposeful empowerment of the school stakeholders deliberately induces them (stakeholders) to question the leadership construct. If they are empowered, they can keep their various ideas to be included in the process of school management and leadership. It is more cumbersome and complex to maintain plurality in leadership and in the management process in order to obtain inclusive output. Those, who voluntarily inquire about school issues, are individually dealt with. Therefore, we empower our students through guest lectures and delivering ethical lessons at assemblies. Some of our parents are empowered themselves. (Field note, 18 March 2013)

This indicated that there is at least some practice in urban schools. However, stakeholders' empowerment of urban schools remains weak and ineffective. Since the school stakeholders of both rural and urban schools are substantially less empowered, they do not contribute to respond to the services of the schools. As long as there is a lack of empowerment, legitimacy of the ethics of care and ethics of justice of rural and urban school principals remains under question.

Overall, the practice of the ethics of critique in both rural and urban schools is under-developed and is waiting for revision and improvement although urban schools

are comparatively better in this regard. In my opinion, ethics of critique asserts that the ethical leadership becomes strong and legitimized if the stakeholders critically pay attention to it. The critical observation by stakeholders of ethical leadership, however, must be constructive and dynamic so as to give the leadership a support. The informal discussion of villages has helped the local schools to some extent; however, it is still not enough to empower stakeholders of those schools. Therefore, depending on the locale of the schools, principals' ethics of care, justice and critique appeared to be more prominent in urban areas. The extent of them is comparatively weaker in rural schools. The principals' ethics of critique, however, remained weaker in both the urban and the rural schools.

### **School Types and Ethical Leadership**

In the course of assessing the ethical leadership of school principals I selected all three types of TVET schools; namely affiliated, annex and constituent. In this regard, I obtained data in relation to their ethics of care, justice and critique.

In relation to ethics of care, I examined how the principals of the three different schools (i.e., constituent, affiliated and annex) understood and performed their ethics of care. Regarding this Rajan Thapa of a constituent school told me:

This is a school managed and run by the CTEVT. The students in this school are mainly from financially poor and marginalized sections of the society.

Some of them are from the conflict-affected areas. They are emotionally weak and possess low confidence. Being a principal, I must care them to foster their emotion and confidence so as to make them better performers in their studies.

(Field note, 14 August 2013)

I raised similar concerns with a principal of an annex school named Ram Kumar Koirala (male, 56 years) about his understanding and relevance of communicating care to the students. He said:

Being the principal of the school, I must be sound in terms of ethics of care to handle SLC failure students. I am aware that my care contributes to rebuild and strengthen students' emotions and confidence. For the marginalized and economically deprived students, my care also contributes to heal their feeling of inferiority that possibly emerged out of their low socio-cultural and economic profile. (Field note, 12 August 2013)

Principals of affiliated schools asserted the importance of ethics of care as the part of a principal's ethical leadership. Ethics of care, however, perceived by the principals of affiliated schools was different from the one perceived by principals of constituent schools in that the former linked their ethics of care to the glory of their schools while the latter focused on the students' socio-emotional needs. While explaining this aspect, Bal Krishna Shrestha said:

This is a privately managed school. The students make comparatively more investment and they consider care as their rights provided from the school. The proper care for the well-being of the students is a must since it fosters their learning performance which contributes to maintain the glory of the school as a whole. (Field note, 28 March 2013)

The principal of an affiliated school linked his ethics of care with the students' investment and their scoring in the annual examination. For him, students' better learning performance increased the fame of the school which contributed to expanding the scope of the school in the wider community. Overall, the ethics of care was a prevalent part of ethical leadership of principals of three types of schools,

however, their reasons for practising ethics of care were different. In fact, care is associated with survival or development of the school as far as the matter of affiliated schools is concerned.

In the course of data collection in justice, I focused on exploring whether the types of schools (constituent, affiliated and annex), which are substantially different in terms of their management and process of administration, exert any influence over the practice of principals' ethics of justice. In this regard, I asked Rajan Thapa, a principal of a constituent school, how he ensured his leadership as justifiable, particularly in terms of distribution of rights and responsibilities, formation and implementation of codes of conducts. He explained:

This is a constituent school. It aims at ensuring the greater public good. Many of the students in this school are from the poor, disadvantaged and conflict-affected family. They do not maintain a fair degree of emotions and confidence. I therefore don't suppose that rights and responsibilities for these students are based on the principle of equality but on their capability, interest and needs. I also very often tend to be flexible while formulating and implementing school codes keeping the socio-cultural, economic and psycho-emotional contexts of students into my notice. (Field note, 14 August 2013)

The principal of an annex school under this study had a similar opinion as above. The principals of both the constituent and annex schools asserted that students are from varied family backgrounds. Justifiable behaviors of one student may turn out to be coercive and hazardous for another. Justice as a tool of ethical leadership must not be used as a holistic and universal form but taken as a healing component to be used to address students' challenges which are the products of their individual differences, emotional limitations and socio-cultural oppression. Since every

individual student possesses different levels of emotional strength, they should not be judged within a single framework of justice. However, an annex school consists of SLC failure students who require high a degree of care to retain them and help them grow in school. The principal of annex school, Bibek Pokhrel said that these students required special care more than the principle of equality and fairness. Thus this characteristic of annex school reduces the extent of justice and prioritizes care in the school.

Justice based on individual circumstances, however, was not recognized by the principal of the affiliated school. Regarding the ethics of justice Bal Krishna Shrestha opined:

Every individual student makes equal level of investment. They all, therefore, possess the equal rights and responsibilities to maintain fair environment within the school. I believe that such equality can be maintained by formulating and implementing codes of conduct strictly. I ensure my ethical justice by not favoring one student and charging the other but by measuring their extremities of actions, behaviors and performance with the school codes, which help me to control them duly. ((Field note, 28 March 2013)

School codes, thus, function as a measuring tape for the principal of an affiliated school to rate his/her degree of ethical leadership. Justice there is taken as a mass phenomenon. An ethically just principal, according to the above opinion, must focus on mass issues to establish his/her school leadership as a just one. The idea of such general and universal nature of justice, however, is based upon the principle that all students studying in the schools make on equal contribution to the school and hence they are subject to receive equal quality of service or benefits from the organization.

Overall, in constituent schools, ethic of justice in leadership is an individual phenomenon which focuses on students' emotional regulations that are the products of their socio-cultural and economic disadvantages. But ethic of justice as a part of ethical leadership in the context of an affiliated school is served as a tool to deal with a mass of students asserting that all students pay equal economic share for the growth and development of the school. In annex schools, ethic of justice is often challenged by an ethic of care.

Ethics of critique is one of the fundamental aspects of an ethical leadership across school types. I asked school principals about their school practice of critique. Rishi Baniya's convictions about the way he practices ethics of critique as part of this ethical leadership is as follows:

Empowering stakeholders for the growth and development of school is, indeed, a constructive idea. This nevertheless brings negative consequences very often. The schools of a general public concern have to survive in the midst of political disturbances. An empowered stakeholder usually creates undesired circumstances for the school administration. The stakeholders are under the influence of different political ideologies. Their ideologies stand in contrast and are liable to create conflict. In these circumstances, the administration becomes slow and the leadership appears to be ineffective.

(Field note, 27 March 2013)

In this regard, the principal of a constituent school asserted the importance of transparency and empowerment for the proper growth and development of the school. He, however, denied its practices claiming that through empowered stakeholders political evils crawl into the school, which create complexities in administrative and leadership processes. In this regard, the principal is transparent only on the most



concerned issues but the stakeholders generally do not make any serious comment; and, hence, the decision of school leader becomes final.

Bal Krishna Shrestha explains his views and practice of ethics of critique as follows:

It is good to make stakeholders critical but it often becomes unmanageable. A private school depends upon the resources obtained through students.

Empowered stakeholders put a series of demands which the school cannot fulfill. Instead of empowering them to pay critical attention towards the school process, I intend to get their constructive role in support of our administration and the leadership of the school. (Field note, 27 March 2013)

This points to the fact that the principal of an affiliated school pays attention towards constructive critical role of the stakeholders. But as affiliated school are dependent on students' fees, they are asked to fulfill the critical needs of children. Consequently, they need to address critical demands of their stakeholders. Bal Krishna Shrestha, a principal of affiliated school, said that these demands are not always comfortable and thus the school needs to educate the stakeholders to play the constructive critical role. When I asked him about his approach to educate, he said that he organized meetings and discussions. This is to say that there are some practices in affiliated schools to address ethics of critique.

I obtained relatively different views on the practice of ethics of critique in annex schools. An annex school principal, named Ram Kumar Koirala (male 56 years) asserted positive views towards the critical aspect of his leadership. He also explained some practices in his school to empower the stakeholders:

I often have to face question on children's performance. Teachers' regularity, extra-curricular activities, etc. are the subjects in schools for which my

leadership is questioned. I have, therefore, formed a child-club and empowered them to question the concerned teachers. The child club is now active which has comforted my administration. Although this child club is not for annex part of our school, its direct or indirect effect reaches the annex part. For example, students of annex school participate in the activities and programs organized by child club which help to empower the students. (Field note, 12 August 2013)

According to the principal, owing to the empowerment of the stakeholders, the students in his school awakened the administration and teachers making them think that the stakeholders need services and that any delay in service would be the subject of their question and concern. I raised the same concern with one of the students an annex school named Rita Magar. She told me that the formation of a child club is not of annex school's initiation and it hardly contributes to their empowerment. For the student, there is more to do for empowering the stakeholders studying in annex schools.

Overall, ethics of critique as part of ethical leadership of principals working in all types of schools is weak and to a large extent ineffective. The situation is further worse in annex schools. Some constituent schools have student welfare councils meant to foster the school. But the sad part of it is that the councils are found to close the schools claiming that the school administration could not pay attention to meet their rights. Bal Krishna Shrestha, a principal of an affiliated school, told me that he discouraged school leaders to empower the stakeholders critically. Another principal Rajan Thapa of a constituent school told me that the mere formation of stakeholders group is not enough. They also need to be trained constructively and ethically so that

they can make judgments towards the school leadership by standing within the ethical framework of the school while participating in the school development process.

### **Age, Experience and Ethical Leadership**

I explored whether the practice of ethical leadership gets influenced by the age and experience of the principals. The finding shows that maintenance of the ethics of care, justice and critique is shaped by their age and experience.

One of my study participants named Rishi Baniya described the relationship between ‘ethics of care’ and age and experience of schools’ principals in this way:

I have been the principal of this school for about ten years. In the beginning, I expected the stakeholders (students, teachers, parents, etc.) to follow the codes of conduct duly. I believed that decisions based on sympathy, affection and love would be harmful to the school. Later, I realized that codes of conduct do not often cover all human rationales for which I am here to work as a principal. Codes of conduct often emphasize ‘equal’ treatment while the socio-cultural context of the school stakeholders at the local level demanded ‘fair’ treatment. At this stage, ethics of care appears to be more prominent. It is my age and experience in the related field which provide me with strength and maturity to decide what is fair, to whom and why. (Field note, 16 August 2013)

This idea pointed to the reality that an ethical principal needs to identify the intense circumstances in which s/he has to adopt the course of ‘care’ for his/her stakeholders (Langlois, 2011). The insights and strengths for selecting, organizing and grading his care-based leadership, however, depend upon his/her subtle experiences and also his age. Baniya maintains that the more time is spent in the profession, the more professional insights can build up. Such professional insights include the

personal, professional and local dynamics in which the leadership is supposed to take place. For the principal, this insightful dynamism helps the school leader to make his/her leadership responsive to the socio-cultural, socio-economic and political situatedness of the stakeholders.

I further inquired the role of age and experience of the principal focusing on its role to strengthen ethics of care. For this, I asked Baniya what the age and experience of the principal has to do with intensifying and expanding his or her 'ethics of care'. He replied:

In my entire period of work in this school, I got ample opportunities to interact with the stakeholders (students, teachers, parents, etc.) who possess varied opinions, needs and interests. Interaction with the stakeholders of varied background provides me with an insight to determine who needs what and to what extent. If the length and frequency of interaction becomes higher, the maturity to strengthen the sense of 'care' becomes higher. (Field note, 16 August 2013)

This led me to think that age and experience of a school principal play an instrumental role in understanding and identifying the level of stakeholders' satisfactions, feelings, and emotions, which help the principal in question to integrate his or her sense of 'care' with his or her entire ethical leadership. Hence, care is proportionate to the age and experience of the principal. The increase of the latter causes the increase in the former! However, Rajan Thapa did not agree on the opinion of Rishi Baniya. He said:

In the earlier years of my career, I had a doubt whether the work performed by me was as per the needs of the organization or not. I was afraid of complaints of the co-workers against me and thus I used to go to them and get their

advice. I used to be with love and compassion to them so that there would be very much cooperation to me. (Field note, 14 August 2013)

This is to say that care is also prevalent even if the age/ experience is low. However, the way care is delivered is different. In the earlier age, principals care the others to get the cooperation from their co-workers but it is by frequent interaction with them in the later age of career.

Regarding the ethics of justice across age and experience, it is found that the longer the time the principals spend in their career, the deeper the experience they obtain. The age and the experience of a school leader, therefore, may count immensely in the fair practice of his or her ethical leadership. Considering such understanding in the practice of ethical leadership I focused on exploring the influence of principal's age and experience upon his or her ethics of justice. Linkan Prajapati (male, aged 48 years), one of my study participants, told me that following code by a principal reduces as his age and experience grow. In support of such ideas he presented his own example as follows:

Soon after I was appointed in the school, I took codes of the school in the form of equal delivery of services to the stakeholders disregarding their class, castes, religion and location and I assumed that the due performance of equality can only be possible through proper implementation of school rules and regulations. I focused to prioritize organizational goals with little or no consideration of individual's viewpoints. In course of time; I realized that equal distribution, in some occasions, may not stand with fair division of resources and services. Slowly, I began to implement the organizational codes liberally supporting the stakeholders in the area of their weaker performance.

Justice is closer to the equality and fairness of the leadership strategy but we need to decide it. (Field note, 14 June 2013)

The statement of Linkan implied that policy guidelines of the school principals are made in the way that justifies the principals' performance. The principals often tend to be the follower of the policy guidelines in the beginning of their tenure simply thinking that the guidelines in general and organizational codes of conducts in particular would duly establish them as fair among the stakeholders of the schools. As a result, in the later part of their careers, they begin to think that the established codes merely function as anatomy of their leadership strategy, which can only be made dynamic and effective by intermingling the socio-cultural and psycho-emotional states of the stakeholders at the local level.

The above explanation indicated that the socio-cultural context of the school leadership is so dynamic that it can hardly be captured within the confined nature of school codes. As a result, at some stage of the school leadership the codes are found to be less functional and less effective. At this particular time the principal needs to use his/her conscience to make ethical decisions. Such decisions becomes the product of his/her long experiences. Hence, a principal goes to mix ethics of care, with ethics of justice when s/he grows older and becomes more experienced.

When ethics of critique was examined across age/experience, I explored transparency and empowerment in school practices. Since transparency of the ethical performance of the school leadership is the most essential component of a principal's leadership, I inquired with a principal, Raghav Rai (male, aged 34 years) how he has perceived transparency within the framework of his ethical leadership. In reply, he said:

I believe transparency is an important step for leadership. Transparency helps to inform the stakeholders about what and how I, as a principal, perform my leadership. But, most often transparency becomes fruitless because the target stakeholders do not come up with constructive comments and critical appreciation. (Field note, 17 August 2013)

This indicated that the need and importance of transparency are obvious to the principal. He, however, is less hopeful with a view to maintaining transparency. For him, the stakeholders do not put their critical look to the principal's leadership performance, which is discussed under the process of transparency. When I asked why the stakeholders do not respond critically to the transparent aspects of the school leadership, Rishi Baniya replied, "The school stakeholders at local level are not empowered enough to interpret the leadership strategy and performances duly." He meant that the empowered stakeholders can have ability to question how and why something takes place within the framework of school leadership. Unless the stakeholders are empowered, transparency for them does not serve its purposes. In this context, I asked Brahma Sharma about his understanding of stakeholders' empowerment and also about his efforts to empower the stakeholders as a part of his leadership performances. In response he said:

So far I have understood that empowerment of stakeholders is essential if it works for the well-being of the school. Those who are empowered often intend to give the school's issues a political color; which invites a lot of several other disputes. Since people at the local level are divided into different political parties, they often interpret leadership strategy in terms of politics rather than interpreting in an academic way. In such situation, the leadership appears to be slow, dull and ineffective. In this sense, to me empowering

people to be critical is to entrap the leadership within a state of indecision.

(Field note, 27 March 2013)

Both the 'less experienced' and the 'experienced' principals in this study shared similar views towards stakeholder empowerment. They accepted the need and importance of stakeholder empowerment. But, at the same time, they took 'empowerment' as a challenge to their leadership. One of my study participants, Rajan Thapa claimed that empowered people often intend to make school leadership sluggish and, thus, school as a whole is entrapped within the indecisive walls. However, Thapa said that young principals could face the challenges of transparency and empowerment, which is not often possible for old principals who try to create consensus among people.

Anyway, since stakeholder empowerment is not substantially supported by the school principals, stakeholders' meaningful participation in the transparency of the school leadership is not ensured. As a result, they identify who they are within the school system and what they need to do, for whom and how. Unless the stakeholders are empowered, they fully emancipate themselves to enjoy the services of the school. The ethic of 'care' and 'justice' provided under disempowered and caged circumstances can hardly be legitimized because the primary recipients of the services are unaware to whether the 'care' and the 'justice' provided to them are genuinely the same as they are supposed to fit for. So, justice is not merely about the equality and fairness in terms of distribution of organizational resources and services but also a process of conscientization of the stakeholders towards critical an empowerment in which they find themselves meaningful.

Overall, ethical leadership in relation to the age and experience of the principal shows that the ethics of justice becomes stronger in the early age of career.



However, ethics of care exists throughout the career. In the earlier career, the purpose of ethics of care is to receive the cooperation from co-workers but it is by frequent interaction that generates feeling of cooperation at the later stages of a career. But, both the older and younger principals (in relation to age and experience) remain weaker in practicing ethics of critique simply thinking that this does not favor their effective leadership. Ethical leadership components of care, justice and critique in relation to personal characteristics (gender and age/experience of the principals) and school context (locale and school types) discussed so far has been presented in word Table 7, as follows.

Table 7

*Relation of Gender, Locale, Age/Experience and School Types in Ethical Leadership*

Category of Differences	Relation of Category of Differences in EL Constructs:		
	Care	Justice	Critique
Gender (Male and Female)	Comparatively high in female principals and good in male principals.	Comparatively high in female principals but good in male principals.	Weak in both but comparatively high in female principals
Locale (Urban and Rural)	Comparatively high in urban principals but good in rural principals.	Comparatively high in the principals of urban but also good in rural principals.	Weak in both the principals of urban and rural area but comparatively better in urban principals
School Types (Constituent, Affiliated and Annex)	High in all types of schools but the purpose of care is different. Affiliated has better care than the other school types.	High in affiliated and constituent schools. Care dominates justice in annex schools to serve weak and failed students.	Weak in all types of school. Comparatively higher in affiliated schools.
Age/ Experienced (Old/ Experienced and Young/ Not Experienced)	High with old/experienced and young/not experienced principals but their purpose is different.	As the age and experience grow, care blends with justice. Justice, comparatively, is higher with young/not experienced principals.	Weak in both: with high or low in age and experienced. However, comparatively high with the principals low in age and experience.

Table 7 explains that female principals possess higher care, justice and critique than their male counterparts. The possession of care, critique and justice in the part of female principals is the product of their cultural performances. By locale, urban principals possess higher degree of care, justice and critique. The present market economy made the urban principals show high degree of care, justice and critique in their workplace, which can also be observed in the principals of affiliated schools. The principals of annex schools have higher degree of care to serve the needs of weak and frequently failing students. The old and experienced principals are more caring than the younger ones. But the younger principals appear to have possessed higher level justice and critique.

### **Concluding the Chapter**

This chapter has, primarily, dealt with the ethical leadership on the basis of ethics of care, justice and critique of the school principals in relation to gender, locale, school types and also their age and experience. It discusses how the personal and professional attributes of the principals, under this study, influence their ethical leadership. The result indicates that individual personal characteristics of the principals along with school locale and types are associated with the ethical leadership constructs of care, justice and critique. Therefore, any intervention on ethical leadership requires to be associated to the principals' individual and school related elements.

## CHAPTER VII

### ANALYZING NUMERICAL DATA OF ETHICAL LEADERSHIP

The purpose of this chapter is to determine: 1) the level of principals' ethical leadership in technical and vocational schools, as perceived by principals themselves and their fellow trainers, 2) whether locale, school type, gender, qualification, age or year of experience influence the level of ethical leadership of principals in technical and vocational schools of Nepal. For this purpose, both descriptive and inferential statistics were used. In the following section I describe the statistical analysis procedures. The section is followed by the results of both descriptive and inferential statistics.

#### **Statistical Analysis Procedure**

Both the descriptive and inferential statistical analyses were performed. Initially, descriptive statistics was applied to analyze the six background variables of interest (gender, locale, qualification, age, experiences and school type) consisting of frequencies within each of their attributes. Crosstabs were developed so that a separate frequency measure for both the principals and instructors could be possible. Descriptive statistics were then computed for the four outcome variables (care, justice, critique and ethical sensitivity), consisting of the frequencies, means and standard deviations. As described in the literature review, I added ethical sensitivity here to examine ethical awareness of the principals. In the presentation of this descriptive statistics of outcome variables, the mean and standard deviation of care, justice, critique and ethical sensitivity of both principals and instructors were presented. To know whether there exists a significant difference between mean scores of the principals and the instructors, a *t*-test (for two independent groups) or ANOVA

(for more than two independent groups) was performed in each outcome variable, and the output is presented along with the mean and standard deviation of their outcome variables.

All the inferential analyses were performed using two-tailed tests and an alpha level of 0.05 unless otherwise noted. The hypotheses in the current study related the differences between groups (i.e., defined by gender, locale, qualification, age, experiences and school type) on four outcome variables of ethical leadership: care, justice, critique and ethical sensitivity. The study encompassed the following null hypotheses.

H<sub>0</sub>1: There are significant differences across gender on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

H<sub>0</sub>2: There are significant differences across locale of schools on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

H<sub>0</sub>3: There are significant differences across qualification on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

H<sub>0</sub>4: There are significant differences across age categories on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

H<sub>0</sub>5: There are significant differences across experiences on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

H<sub>0</sub>6: There are significant differences across school types on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools.

The use of both parametric tests (i.e. t-test or one-way ANOVA) and non-parametric tests (i.e. Mann Whitney or Kruskal-Wallis test) were explored. To warrant the use of parametric test mentioned above, it must be shown that a) random, independent sampling from the k populations; b) the dependent variable is distributed

normally and c) equal variance across groups is present (Wilcox, 1995; Khan, 2003; Hecke, 2010). The normality assumption was tested by Shapiro-Wilk statistic (SW) at the .01 level of significance. The equal variance assumption was tested by Levine's test of equality of variance. Failure to satisfy either of these assumptions resulted in the use of Kruskal-Wallis tests in place of one-way ANOVAs. However, a minor violation of ANOVA assumption was considered, which has been discussed in a separate section of this chapter.

### Frequencies of Background Variables

As explained earlier, there were two types of respondents for this study: principals and instructors. The background variables of the study were types of schools, gender, qualification, age, and work experience. The number of those respondents across their background variables is calculated in Table 8.

Table 8

#### *Frequency of Background Variables*

Category of Differences	Respondents' Position				Total	
	Principal		Instructor		N	%
	N	%	N	%		
<b>Types of Schools</b>						
<i>Constituent (own)</i>	11	5.1	21	5.6	32	5.4
<i>Annex</i>	41	19.0	29	7.8	70	11.9
<i>Affiliated</i>	164	75.9	322	86.6	486	82.7
<i>Total</i>	216	100.0	372	100.0	588	100.0
<b>Gender</b>						
<i>Female</i>	65	30.0	152	41.2	217	37.1
<i>Male</i>	151	70.0	217	58.8	368	62.9
<i>Total</i>	216	100.0	369	100.0	585	100.0
<b>Qualification</b>						
<i>Intermediate and below</i>	14	6.5	65	17.9	79	13.7
<i>Bachelor</i>	81	37.7	196	54.0	277	47.9
<i>Masters and above</i>	120	55.8	102	28.1	222	38.4
<i>Total</i>	215	100.0	363	100.0	578	100.0

Age						
<i>Below 30</i>	40	18.5	223	60.6	263	45.0
<i>30 to 40</i>	65	30.1	99	26.9	164	28.1
<i>40 and above</i>	111	51.4	46	12.5	157	26.9
<i>Total</i>	216	100.0	368	100.0	584	100.0
Work Experience						
<i>0 to 4</i>	52	24.3	213	58.4	265	45.8
<i>4 to 8</i>	46	21.5	65	17.8	111	19.2
<i>8 and above</i>	116	54.2	87	23.8	203	35.0
<i>Total</i>	214	100.0	365	100.0	579	100.0
Locale						
<i>Rural</i>	39	18.0	29	7.8	68	11.6
<i>Urban</i>	109	50.2	246	66.7	355	60.6
<i>Semi-urban</i>	69	31.8	94	25.5	163	27.8
<i>Total</i>	217	100.0	369	100.0	586	100.0

Table 8 indicates that the majority of the sample was from the affiliated schools (Number of principals=164 and number of instructors= 322). Comparatively, few cases were from constituent schools (Number of principals=41 and number of instructors= 29) as compared to the annex and affiliated schools. It can be worthwhile to know the differences among these three types of schools: constituent, affiliated and annex. Constituent schools are run by CTEVT itself. Affiliated schools are the private schools associated to the CTEVT. Annex schools are the part of community schools, where some funds from CTEVT is allocated to run vocational and job-oriented courses in the community school.

The majority of overall sample was male (Number of principals=151 and number of instructors= 217), and majority of the sample principals had their qualification Master's degree or above (N=120). In the case of the instructors, the majority of sample had Bachelor's degree (N=196). A relatively smaller sample (Number of principals=14 and number of instructors=65) had an educational level that was intermediate or below. Regarding age, majority of the sample principals (N=111) were aged 40 or above whereas the majority of the sample instructors (N=223) was

aged below 30. This age sample was gathered through mailed survey. Based on the information gathered from the instrument, age was broken down into three levels: below 30, 30-40, 40 and above. Regarding work experience, the majority of the principals (N=116) had experience of 8 years or more. However, the majority of instructors (N=213) had experience below 4 years. In most of these independent variables, some information was missed by the respondents and, therefore, the total number of respondents of the survey did not correspond to the total number of respondents mentioned in the variables of Table 8.

### **Inferential Statistics**

To test the hypotheses of this study, inferential statistics was essential. There are parametric and non-parametric test when the inferential statistics is considered, and it is required to decide which test provides better result. According to Eze (2002, as cited in Ehiwario, Osemeke, & Nnaemeka, 2013 ), applying the ANOVA technique without testing for the conformity of the underlying assumptions is like treating an ailment without going through medical diagnosis. Therefore, the main assumptions of those tests were explored. The assumptions of ANOVA are: (a) the samples are randomly selected and independent of one another, (b) all populations involved follow a normal distribution and (c) all populations have the same variance (Wilcox, 1995; Khan, 2003; Hecke, 2010). To examine these assumptions in the database of this study, the following measures were applied.

In case of this study, questionnaires were sent to all population of 367 schools (as in table 3). Out of them, 217 principals (59.1%) respondents returned the questionnaire. Through this kind of postal survey random selection is considered and thus the first assumption of parametric test was satisfied. In order to verify the second

assumption about normality, for having the population of below 2000, Shapiro-Wilk statistic (SW) was used (as in Table 9) to evaluate at the .01 level of significance.

Table 9

*Shapiro-Wilk Normality Test*

EL Constructs	Shapiro-Wilk		
	Statistic	Df	Sig.
Care	0.97	564	0.00
Justice	0.97	564	0.00
Critique	0.97	564	0.00
Sensitivity	0.92	564	0.00

According to the Shapiro-Wilk results, no indicators were above .0, so it can be assumed to have a reasonably normal distribution. However, the statistics is very close to number 1, which indicates the data distribution is very close to normality. Histograms of the indicators were also drawn (see, Annex-2), which shows that the database of each indicator is very close to normal distribution. The third assumption of ANOVA was about the variance. The equal variance assumption was tested with Levine's test (see, Table 10 for the results). In the table, the variance of each of the four outcome measures (care, justice, critique and sensitivity) was examined as a function of each of the six background variables of school types, gender, school locale, age, experience and qualification.

Table 10

*Levene's Equal Variance Test*

Comparison	Statistic	Df	<i>p</i>
Types of Schools			
<i>Care</i>	2.09	2, 585	0.12
<i>Justice</i>	2.13	2, 585	0.12
<i>Critique</i>	1.61	2, 585	0.20
<i>Sensitivity</i>	4.37	2, 560	0.01*
Gender			
Care	2.08	1, 583	0.15
Justice	2.20	1, 583	0.14



	Critique	0.06	1, 583	0.81
	Sensitivity	0.00	1, 558	0.96
Qualification				
	Care	0.77	2, 575	0.46
	Justice	0.70	2, 575	0.50
	Critique	1.48	2, 575	0.23
	Sensitivity	1.42	2, 550	0.24
Age				
	Care	1.99	2, 581	0.14
	Justice	2.03	2, 581	0.13
	Critique	0.82	2, 581	0.44
	Sensitivity	1.87	2, 556	0.16
Experience				
	Care	1.61	2, 576	0.20
	Justice	0.59	2, 576	0.55
	Critique	1.19	2, 576	0.30
	Sensitivity	1.45	2, 551	0.24
Locale				
	Care	1.99	2, 583	0.21
	Justice	2.03	2, 583	0.65
	Critique	0.82	2, 583	0.14
	Sensitivity	1.87	2, 558	0.00*

As shown in Table 10, of the 24 tests, 2 resulted in a rejection of the null hypothesis of equal variance. The two cases which resulted in a rejection of the null hypothesis of equal variance was ethical sensitivity scale across local and school types. The other 22 tests resulted that the null hypothesis of equal variance across groups were not rejected. This indicates that the ANOVA assumption of equality of variance was mostly satisfied for the database. However, the two Levene tests that resulted in a rejection of the null hypothesis caused a confusion regarding how to decide on the appropriate test: Kruskal-Wallis or one-way ANOVA. In addition, the normality assumption in Table 9 was not satisfied although the test statistics was very close to 1. Therefore, literatures concerning the ANOVA assumption were reviewed.

There is considerable discussion on ANOVA assumptions and its violations (For example, Ehiwario, Osemeke, & Nnaemeka, 2013; Hecke, 2010; Khan, 2003;

Wilcox, 1995). Wilcox's (1995) research on the effect of the violation of the normality assumption in the case of ANOVA (Analysis of Variance) concluded that non-normality has some effect on the Type I error, but the effect is minimal when the variances are equal. In this study, the variance was mostly equal which indicated to choose ANOVA for further analysis of this study.

Regarding normality assumption, "The Central limit theorem allows us to assume that the criterion of normality is approximated even for the skewed distributions, if the sample sizes are large enough" (Ehiwario, Osemeke, & Nnaemeka, 2013, p. 12864). In case of this study, the sample size covered 59.1% (N=217) principals of total 367 schools of the country. The minimum sample size in 5% precision is 195 and thus the sample size i.e. the total number of questionnaire returned was higher than the minimum sample size. This also indicated the choice of parametric test of this study.

The equal variance assumption was mostly satisfied (Table 10). However, it was not satisfied to sensitivity in case of school types and locale. In this regard, Ehiwario et al. (2013) advise that when the homogeneity of variance assumption is moderately violated, the F-test (ANOVA) is not seriously affected and hence it is robust to this criterion. Therefore, it was decided to test the hypothesis with *t*-test and ANOVA. To confirm if there could be any difference in using non-parametric test, equivalent non-parametric test (Mann Whitney for two groups or Kruskal-Wallis test for three groups) was performed. A design for the study was formulated to test all the statistical significant results of parametric from the non-parametric. If those significant results from the parametric tests are denied by the non-parametric tests to a high extent (i.e. if more than 0.1 level of significant), the results of the parametric

would also be considered insignificant, and would be explained accordingly.

However, such cases were not found in this study.

### Measuring Principals' Ethical Leadership in Schools

The analysis of data collected from the respondents of TVET principals and instructors to assess the principal's ethical leadership has been presented in this section. Ethical leadership has been presented to the indicators of care, justice, critique and sensitivity. The basis of analysis was the mean and standard deviation. Further *t*-test was also applied to know the significant difference of the ethical leadership if viewed by the instructors differently than those of the principals. The result has been presented in Table 11.

Table 11

#### *Principals' Ethical leadership in Schools*

EL Constructs	Perceived by	N	Mean	SD	t value	p value Sig. (2-tailed)
Ethic of Care	<i>Principal</i>	217	4.97	0.67	2.00	0.05
	<i>Instructor</i>	372	4.85	0.78		
Ethic of Justice	<i>Principal</i>	217	5.03	0.67	3.68	0.00
	<i>Instructor</i>	372	4.81	0.77		
Ethic of Critique	<i>Principal</i>	217	5.00	0.77	2.53	0.01
	<i>Instructor</i>	372	4.83	0.84		
Ethical Sensitivity	<i>Principal</i>	216	4.71	1.22	3.86	0.00
	<i>Instructor</i>	348	4.28	1.38		

EL= Ethical Leadership, SD= Standard Deviation

The mean value of Table 11 indicates that principals believe their ethical leadership is better than what instructors perceive ethical leadership of the principals to be. Out of four constructs of ethical leadership of care, justice, critique and ethical sensitivity, the mean value of justice is higher than the others. The value of mean in justice dimension (5.03) seems to indicate that the principals show due respect and

implement the duties and codes of conduct very well, although there is room to improve. However, the instructors' mean value in justice (4.81) indicates that instructors' way of perceiving justice of their principals was not in line with how the principals view their own justice dimension of leadership. The result ( $t=3.68, p=0.00$ ) shows that there is statistical difference in the view of the principals and the instructors on ethical leadership of the principals of TVET schools.

The value of critique (mean=5.00) indicated that the principals view their way of transparency and empowering their stakeholders as better although there is some room to improve. However, instructors did not agree (mean=4.83) exactly to the extent of critique perceived by the principals, and there was a significant difference between the view of principals and instructors in their view of critique ( $t= 2.53, p=0.01$ ).

As far the ethical dimension of care, the mean value (4.97) implied that principals show high degree of love, compassion and empathy to the school system. However, instructors (mean=4.85) do not share the view of the extent of care with the principals view (mean=4.97). There are statistically significant differences between the perceptions of the principals and instructors ( $t= 2.00, p= 0.05$ ). This kind of mean difference was also observed in ethical sensitivity. The mean value of principals regarding their view on ethical sensitivity (4.71) was higher than that of the instructors (4.28). Nonetheless, the mean value of this ethical sensitivity indicated that the principals needed to work further to enrich their ethical knowledge. The  $t$  value and  $p$  value (3.86 and 0.00) indicated that there are statistically significant differences in the perceptions of the principals and instructors in care. Therefore, the ethical sensitivity as perceived by the principals is statistically different from perceptions of the instructors in CTEVT schools.

The difference of their ethical leadership is visible when the mean scores of principals and instructors are compared with the “typology of ethical competency” (Langlois & LaPointe, 2010) presented in Table 1. For these authors, the score from 1.0 to 3.5 indicates the “traces” competency in which the leaders show their tendency towards ethical leadership. Similarly, the scores from 3.6 to 4.4, 4.5 to 4.8, 4.9 to 5.5 and 5.6 to 6.0 indicate the competencies of “emergence”, “presence”, “consolidation” and “optimization,” respectively. Out of these competencies, in the “emergence” category, ethical dimensions (care, justice and critique) first emerge; in the “presence” category, leaders are able to perceive ethical challenges when facing ethical dilemmas and to demonstrate ethical sensitivity; in the “consolidation” category, ethical dimensions (care, justice and critique) are being consolidated and these dimensions are actualized in both the reflection and day-to-day professional behavior and practice. Leaders are aware of ethical stakes and perceive interesting solutions and their ethical competency is well-consolidated. In the “optimization” category, leaders demonstrate optimal ethical leadership and thus they fully exercise their professional judgment. Their ethical competency is well-consolidated and they are able to make a valuable ethical contribution.

When the above “typology of the ethical leadership” was compared with the ethical leadership of the principals of CTEVT principals, the differences in the view of both the principals and the instructors were visible. In the dimensions of critique, care and justice, the principals viewed their ethical leadership in the “consolidation” category (mean scores of care=4.97, justice, 5.03 and critique=5.0). Therefore, for the principals, the ethical dimensions (care, justice and critique) were being consolidated within them, and these dimensions were actualized in both their reflections and their day-to-day professional behavior and practice. Unlike the how principals viewed

themselves, instructors suggested that their principals were rather in the category of presence (mean scores of care=4.85, justice=4.81, critique=4.83). Therefore, for the instructors, the principals were able to perceive ethical challenges. However, the principals had to work further to consolidate ethical dimensions (care, justice and critique) and to actualize those dimensions in both their reflections and practices.

In the ethical dimension of sensitivity, both principals and the instructors viewed that ethical leadership as weaker than care, justice and critique. However, there were differences in the views of both principals and instructors. The principals locate their ethical sensitivity in the “presence” category, whereas the instructors put it into the emergence category (mean score of principals=4.71, instructors=4.28). Therefore, it indicates that principals have to work harder to enhance their ethical sensitivity.

As explained in the data analysis plan, the Mann-Whitney test was employed to these all tests since all of the tests were statistically significant. In the case of care, the Mann-Whitney test was insignificant ( $z=1.8$ ,  $p= 0.07$ ), it was significant in case of justice ( $z=3.5$ ,  $p= 0.00$ ), critique ( $z=2.4$ ,  $p= 0.01$ ) and ethical sensitivity ( $z=3.6$ ,  $p= 0.00$ ).

### **Gender and Principals’ Ethical Leadership**

To explore the potential relationship between gender and ethical leadership in schools, data concerning gender across ethical dimension of care, justice, critique and ethical sensitivity were analyzed. The results of the views of both the principals and instructors were separated distinctly and compared with *t*-test (Table 12).

Table 12

*Gender and Principals' Ethical Leadership*

EL Construct	Gender	Principal				Instructors			
		N	Mean	SD	t value	N	Mean	SD	t value
Ethic of Care	<i>Female</i>	65	5.01	0.63	0.53	152	4.99	0.73	2.86***
	<i>Male</i>	151	4.96	0.69		217	4.76	0.81	
Ethic of Justice	<i>Female</i>	65	5.15	0.58	1.61	152	4.94	0.71	2.61**
	<i>Male</i>	151	4.99	0.70		217	4.72	0.80	
Ethic of Critique	<i>Female</i>	65	5.06	0.79	0.58	152	5.00	0.80	3.16***
	<i>Male</i>	151	4.99	0.75		217	4.72	0.85	
Ethical Sensitivity	<i>Female</i>	65	4.74	1.29	0.18	139	4.50	1.31	2.36*
	<i>Male</i>	150	4.70	1.20		206	4.14	1.41	

\*p< 0.05 (two-tailed), \*\*p< 0.01 (two-tailed), \*\*\*p< 0.001 (two-tailed), SD= Standard Deviation, EL= Ethical Leadership

The mean score of the female principals in each column of care, justice, critique and sensitivity (5.01, 5.15, 5.06 and 4.74) was more than the mean scores of the instructors in each area of ethical constructs i.e. care, justice, critique and sensitivity (4.96, 4.99, 4.99 and 4.70). The highest mean score in justice indicated that both the male and female principals followed rules and codes more than other ethical constructs. Similarly, the lowest mean of ethical sensitivity (4.74 for male and 4.70 for female principals) indicated that the ethical sensitivity was a weaker area for both the male and female principals. The result shows that female principals' mean score was higher than the male principals'. However, the result was not significant for all ethical constructs.

There has a high mean difference between both the male and female instructors in all dimension of ethical leadership. The table indicate that female instructors perceived the extent of ethical leadership higher than what male instructors did. The mean value of critique (females' mean=5.0) indicates that female instructors

view higher degree of critique in their principals than their male counterparts (mean=4.72) view and there is the significant differences in the views of both male and female instructors,  $t=2.86$ ,  $p=0.00$ . Therefore, in the critique dimension, female instructors viewed their principals as demonstrating statistically significant high scores than did the male instructors.

The same aspect could be observed in the other dimensions of ethical leadership i.e. care, justice and ethical sensitivity. In the care dimension, female instructors differed,  $t=2.86$ ,  $p=0.00$  from male instructors with the mean scores, female=4.99 and male=4.76. This indicated that female instructors had higher care scores than the males. Therefore, the female instructors viewed that the principals of their schools showed significantly higher care scores than what is viewed by their male counterparts. In justice dimension, female instructors differed,  $t=2.61$ ,  $p=0.01$  from the males with the means (female=4.94 and male=4.72) indicating that female instructors have higher scores in justice than their male counterparts. This implied that female instructors viewed principals of their schools as showing significantly higher scores in justice than did their male counterparts. Similarly, with sensitivity, the view of female instructors differed,  $t=2.36$ ,  $p=0.02$  from their male counterparts with means (female=4.50, male=4.14) indicating that female instructors' view scored higher in sensitivity than the view of their male counterparts. Therefore female instructors estimated that their principals scored significantly higher than did their male counterparts. As explained in the beginning of this chapter, the Mann Whitney test was employed to these tests of instructors which were statistically significant. The result of the Mann Whitney test was found significant to care ( $z=2.65$ ,  $p=0.008$ ), justice ( $z=2.35$ ,  $p=0.019$ ), critique ( $z=3.18$ ,  $p=0.001$ ) and ethical sensitivity ( $z=2.2$ ,



$p=0.028$ ). This indicated that all significant tests by using t-test were also significant by using the Mann Whitney test.

### Locale and Principals' Ethical Leadership

To explore the potential relationship between locale of the school and ethical leadership in schools, the data concerning this relationship were analyzed. There were two types of respondents: principals and instructors. In the course of data collection, the principals and instructors were asked to categorize their schools as in urban, semi urban or rural. The responses of these locales, were analyzed in relation to ethical leadership (Table 13).

Table 13

#### *Locale and Principals' Ethical Leadership*

EL Construct	Locale	Principal				Instructor			
		N	Mean	SD	F	N	Mean	SD	F
Ethic of Care	<i>Rural</i>	39	4.98	0.63	0.06	29	4.63	0.96	3.46*
	<i>Urban</i>	109	4.99	0.68		246	4.92	0.74	
	<i>Semi-urban</i>	69	4.95	0.70		94	4.72	0.81	
Ethic of Justice	<i>Rural</i>	39	5.00	0.58	0.60	29	4.49	0.91	4.44*
	<i>Urban</i>	109	5.08	0.69		246	4.88	0.75	
	<i>Semi-urban</i>	69	4.97	0.70		94	4.71	0.75	
Ethic of Critique	<i>Rural</i>	39	5.09	0.63	0.31	29	4.56	1.05	3.42*
	<i>Urban</i>	109	4.99	0.79		246	4.90	0.79	
	<i>Semi-urban</i>	69	4.97	0.82		94	4.71	0.88	
Ethical Sensitivity	<i>Rural</i>	39	5.06	0.94	3.73*	29	4.40	1.25	1.07
	<i>Urban</i>	108	4.77	1.12		226	4.34	1.32	
	<i>Semi-urban</i>	69	4.43	1.45		90	4.11	1.54	

\* $p < 0.05$  (two-tailed), EL= Ethical Leadership, SD= Standard Deviation

As shown in the Table 13, the statistical tests were employed to examine whether or not the locale of the schools effects ethical leadership constructs. Descriptive statistics (mean and standard deviation) along with ANOVA are employed. In the case of principals, ANOVA test of differences in care scores across

school locale are not statistically significant. However, ANOVA test of difference in care scores across school locale were significant ( $F=3.46$ ,  $p=0.03$ ) in case of instructors. Follow up  $t$  tests indicated that the principals from urban areas differed,  $t=2.14$ ,  $p=0.03$ , from principals in semi urban areas with the means (urban=4.92 and semi-urban=4.72), indicating that urban school principals had higher scores in 'care'.

Within the justice scores, an ANOVA test across locales was not statistically significant in the case of principals. However, the same test was significant in the case of instructors ( $F=4.44$ ,  $p=0.01$ ). A follow-up  $t$  test of the instructors indicated that urban-area principals differed,  $t=2.63$ ,  $p=0.009$ , with the means (urban=4.88, rural=4.49) indicating that they had higher scores in justice than the principals of the rural area.

In critique score, an ANOVA test across locale was not statistically significant in the case of principals, but the same test was significant in case of the instructors ( $t=3.42$ ,  $p=0.03$ ). A follow up  $t$ -test did not show any statistically significant result when compared within two locales: rural, urban or semi-urban. In summary, there was a statistically significant difference in critique's scores among the principals of rural, urban and semi-urban areas.

In ethical sensitivity scores, an ANOVA test across locale was statistically significant in case of the principals ( $F=3.73$ ,  $p=0.03$ ). Follow up  $t$ -test indicated that rural area principals differed,  $t=2.76$ ,  $p=0.007$ , with the means (rural=5.06, semi-urban=4.43) from semi-urban area. It indicates that principals of rural area had significantly higher scores in ethical sensitivity than the principals of semi-urban area. In the ethical sensitivity, ANOVA test was also employed across locale in case of instructors, but the result was not statistically significant.

As explained in the beginning of this chapter, the Kruskal-Wallis test was employed to those tests, which were statistically significant. In the case of principals, the Kruskal-Wallis was not significant in ethical sensitivity across locale ( $F=4.74$ ,  $p=.09$ ). In the case of instructors, the result was significant for care ( $F=5.98$ ,  $p=0.05$ ) and justice ( $F=9.9$ ,  $p=0.01$ ) but insignificant ( $F=4.84$ ,  $p=0.09$ ) for critique.

### **Qualification and Principals' Ethical Leadership**

To explore the potential relationship between qualification of the principals and their ethical leadership in schools, the data concerning it were analyzed (Table 14). Analysis was performed on the qualification of the instructors and their opinion on ethical leadership of their schools. Information regarding the educational qualification of the principals was collected without prior categories of various degrees. In the process of analysis, the qualification was categorized into three attributes: (a) intermediate or below (those who completed not more than 13 years of education) (b) Bachelor's degree (graduate) and (c) Master's degree or above (post-graduate or above). Some vocational qualification such as nursing requires 3 year of education after the students pass grade 10 (School Leaving Certificate) and thus completion of 13 years of education was considered the intermediate category in this study.

Table 14

*Qualification and Ethical Leadership of the Schools*

EL Constructs	Qualifi.	Principal				Instructor			
		N	Mean	SD	F	N	Mean	SD	F
Ethic of Care	<i>Inter and below Bachelors</i>	14	4.85	0.87	0.62	65	4.84	0.81	0.54
	<i>Masters and above</i>	120	4.95	0.70		102	4.80	0.75	
	<i>Inter and below</i>	14	4.94	0.86		65	4.87	0.76	
Ethic of Justice	<i>Bachelors</i>	81	5.06	0.58	0.20	196	4.86	0.75	2.15
	<i>Masters and above</i>	120	5.03	0.70		102	4.68	0.78	
	<i>Inter and below</i>	14	4.78	1.06		65	4.93	0.82	
Ethic of Critique	<i>Bachelors</i>	81	5.09	0.71	1.24	196	4.85	0.85	1.17
	<i>Masters and above</i>	120	4.98	0.76		102	4.74	0.80	
	<i>Inter and below</i>	14	4.74	1.22		63	4.53	1.33	
Ethical Sensitivity	<i>Bachelors</i>	81	4.54	1.32	1.26	182	4.26	1.35	0.92
	<i>Masters and above</i>	119	4.82	1.16		94	4.28	1.40	
	<i>Inter and below</i>	14	4.74	1.22		63	4.53	1.33	

\* $p < 0.05$  (two-tailed) not established, EL= Ethical Leadership, SD= Standard Deviation, Qualifi.= Qualification, Inter = passed 12 or 13 year of education

Statistical tests were employed to explore whether the qualification of the principals had an influence on their ethical leadership. The same test was also performed to explore the differences in the instructors' qualification and their view towards ethical leadership of their principals. As shown in Table 14, no significant difference was explored in the result. This indicates that no statistically significant differences exist across qualifications and the ethical leadership in schools.

### Age and Principals' Ethical Leadership

Age is considered to be determinant of opinion and ideas of the individuals. As the age grows, the way of thinking changes. To explore if there is a difference in the principals' ethical leadership across age, the data concerning it were analyzed (Table 15). An analysis was also performed to explore the differences of age of the instructors and their view on the ethical leadership of their principals. The age was categorized into three attributes: (a) below 30 (b) 30 to 40 and (c) 40 and above.

Table 15

#### *Age and Principals' Ethical Leadership*

EL Constructs	Age	Principal				Instructor			
		N	Mean	SD	F	N	Mean	SD	F
Ethic of Care	Below 30	40	5.00	0.66	0.22	223	4.91	0.81	1.85
	30-40	65	4.93	0.67		99	4.80	0.73	
	40 & above	111	5.00	0.69		46	4.68	0.76	
Ethic of Justice	Below 30	40	5.08	0.67	0.18	223	4.89	0.73	3.14 *
	30-40	65	5.05	0.69		99	4.71	0.83	
	40 & above	111	5.01	0.66		46	4.63	0.80	
Ethic of Critique	Below 30	40	5.18	0.78	1.26	223	4.90	0.82	3.67 *
	30-40	65	4.95	0.79		99	4.80	0.83	
	40 & above	111	4.99	0.74		46	4.54	0.88	
Ethical Sensitivity	Below 30	40	4.59	1.45	0.78	206	4.35	1.37	2.11
	30-40	64	4.61	1.25		94	4.33	1.31	
	40 & above	111	4.81	1.12		44	3.89	1.55	

\* $p < 0.05$  (two-tailed), EL= Ethical Leadership, SD= Standard Deviation

The statistical tests were employed to explore whether ethical leadership differs across the age of the principals or not. The same test was also performed to explore the differences in the instructors' age and their view towards ethical leadership of their principals. No significant difference was explored in the result in case of principals. However, the result was significant in justice and critique

constructs when the test for the instructors was employed. In justice, an ANOVA test across age was statistically significant in the case of instructors ( $F=3.14$ ,  $p=0.04$ ). A follow up  $t$ -test indicated that below 30 instructors differed,  $t=2.12$ ,  $p=0.03$ , with the means (“below 30”=4.89, “40 and above age”=4.63) indicating that the instructors with age below 30 had higher scores in justice than the instructors 40 years or above. It shows that the instructors aged below 30 find principals’ justice in schools significantly higher than the instructors aged 40 or above.

As explained above, the result was also significant ( $F=3.67$ ,  $p=0.03$ ) in critique when the instructors’ view on their principal’s ethical leadership was considered. A follow up  $t$ -test indicated that below 30 instructors differed,  $t=2.67$ ,  $p=0.008$ , with the means (“below 30”=4.90, “40 and above age”=4.54) indicating that the instructors with age below 30 had higher scores in critique than the instructors of age 40 or above. It shows that views on principals’ critique of the instructors of age below 30 had significantly higher scores than the instructors of age 40 or above.

The corresponding Kruskal-Wallis test was employed to these tests which were statistically significant in ANOVA. The result showed that in case of instructors, the Kruskal-Wallis was insignificant in justice across age ( $F=5.71$ ,  $p=.058$ ) and in critique, the result was significant ( $F=7.8$ ,  $p=0.02$ ).

### **Experience and Principals’ Ethical Leadership**

There can be a relationship between experiences of the principals and their ethical leadership. Relationship can also exist with the instructors’ year of experience and their view on ethical leadership. To explore the potential relationship, the data concerning experiences (in years) of the principals as well as instructors and ethical leadership constructs within principals i.e. care, justice, critique and ethical sensitivity

were analyzed (Table 16). The experience was categorized into three sections: 0 to 4 years, 4 to 8 years, and 8 years and more.

Table 16

*Experiences and Principals' Ethical Leadership*

EL Construct	Experiences (Years)	Principal				Instructor			
		N	Mean	SD	F	N	Mean	SD	F
Ethics of Care	0 to 4	13	4.94	0.52	1.48	52	4.79	0.88	0.36
	4 to 8	62	4.85	0.74					
	8 and above	139	5.03	0.66					
Ethics of Justice	0 to 4	13	4.92	0.68	0.46	52	4.84	0.79	0.13
	4 to 8	62	4.99	0.70					
	8 and above	139	5.06	0.66					
Ethics of Critique	0 to 4	13	4.87	0.78	1.06	52	4.83	0.91	0.14
	4 to 8	62	4.92	0.88					
	8 and above	139	5.07	0.71					
Ethical Sensitivity	0 to 4	13	4.05	1.36	3.65*	48	4.56	1.32	0.33
	4 to 8	61	4.52	1.39					
	8 and above	139	4.85	1.12					

\* $p < 0.05$  (two-tailed), EL= Ethical Leadership, SD= Standard Deviation

Statistical analyses were performed to explore whether the experience of the principals influence their ethical leadership. The tests were also performed to explore the differences on the instructors' view on ethical leadership across their experiences. The ANOVA test result was significantly different in terms of the sensitivity construct of ethical leadership when a test for the principals was employed ( $F=3.65$ ,  $p=0.028$ ) across experience of the principals. A follow up t-test indicated that the principals with 8 years and more experience differed,  $t=2.43$ ,  $p=0.02$ , with the means ("8 and above years" $=4.85$ , "0 to 4 years" $=4.05$ ) indicating that the principals with 8 years and more experience had higher scores in sensitivity than the principals with less than 4 years of experience. It shows that ethical sensitivity is statistically higher in the

principals with 8 and more years' experience than the principals with the experience of less than 4 years. As explained in the data analysis plan, the corresponding Kruskal-Wallis test was employed to the test which was statistically significant in ANOVA. The result showed that in case of the principals, the Kruskal-Wallis was insignificant in ethical sensitivity across experience ( $F=5.79, p=.055$ ).

### School Types and Ethical Leadership

There can be a relationship between school type and a school leader's ethical leadership. To explore whether there is a difference in the ethical leadership of CTEVT School' principals' data concerning was analyzed and the results have been presented in Table 17.

Table 17

#### *School Types and Principals' Ethical Leadership*

EL Constructs	School Types	Principal				Instructor			
		N	Mean	SD	F	N	Mean	SD	F
Ethic of Care	<i>Constituent</i>	11	5.32	0.43	1.54	21	4.46	0.82	4.80 **
	<i>Annex</i>	41	4.94	0.62		29	4.60	0.93	
	<i>Affiliated</i>	164	4.96	0.70		322	4.90	0.76	
Ethic of Justice	<i>Constituent</i>	11	5.45	0.38	3.39 *	21	4.37	0.80	7.96 ***
	<i>Annex</i>	41	4.88	0.60		29	4.45	0.80	
	<i>Affiliated</i>	164	5.05	0.69		322	4.87	0.75	
Ethic of Critique	<i>Constituent</i>	11	5.41	0.49	1.56	21	4.32	0.83	6.20 ***
	<i>Annex</i>	41	4.98	0.67		29	4.58	1.05	
	<i>Affiliated</i>	164	4.99	0.80		322	4.89	0.80	
Ethical Sensitivity	<i>Constituent</i>	11	5.24	0.63	1.28	20	4.32	0.92	0.09
	<i>Annex</i>	41	4.79	1.10		29	4.18	1.56	
	<i>Affiliated</i>	163	4.66	1.28		299	4.29	1.39	

\* $p < 0.05$  (two-tailed), \*\* $p < 0.01$  (two-tailed), \*\*\* $p < 0.001$  (two-tailed),  
SD= Standard Deviation

A statistical analysis was performed to explore the differences in ethical leadership constructs across the types of schools. Tests were also performed to know



the views of the instructors working in different types of schools about the ethical leadership of their principals. As shown in the table, ANOVA results were significant to in relation the justice construct' of ethical leadership ( $F=3.39$ ,  $p=0.04$ ) across types of school when the case of principals was considered. Follow up t-test indicated that principals of constituent schools differed,  $t=3.03$ ,  $p=0.004$ , with the means ("principals of constituent schools" $=5.45$ , "principals with annex schools" $=4.88$ ), indicating that principals of constituent schools had higher scores in justice than the principals of annex schools. This shows that justice is statistically higher in the principals of constituent schools than the principals who are working in the annex schools.

The result was significant in care scores ( $F=4.80$ ,  $p=0.01$ ) when instructors view the ethical leadership of their principals across the types of schools. A follow-up  $t$  test shows that, as viewed by the instructors principals of affiliated schools differed,  $t=2.56$ ,  $p=0.011$ , with the means ("constituent schools" $=4.46$ , "affiliated schools" $=4.90$ ) showing that the instructors of affiliated schools had higher scores in care than the principals who work in constituent schools. Therefore, the instructors viewed principals working in affiliated schools as having significantly higher scores in 'care' than principals working in constituent schools.

In the area of justice, the result was significant ( $F=7.96$ ,  $p=0.00$ ) when instructors viewed their principals' ethical leadership across the types of schools. A follow-up t-test indicated that, as viewed by the instructors, principals of affiliated schools differed,  $t=2.96$ ,  $p=0.003$ , with the means ("affiliated schools" $=4.87$ , "constituent schools" $=4.37$ ) indicating that the former had higher scores in justice than the latter. Therefore, instructors view that principals working in the affiliated schools as having significantly higher scores in justice than principals working in

constituent schools. The  $t$  test further indicated that the principals of affiliated schools differed,  $t=2.9$ ,  $p=0.004$ , with the means (“affiliated schools”=4.87, “annex schools”=4.45) indicating that principals of the affiliated schools as having higher scores in justice than the principals of annex schools. This is to say, instructors viewed the principals working in affiliated schools as having significantly higher scores in justice than principals of annex schools.

In the aspect of critique, the result was significantly different ( $F=6.20$ ,  $p=0.00$ ) when instructors viewed their principals’ ethical leadership across the types of schools. A follow-up  $t$ -test indicated that principals of affiliated schools differed (“affiliated schools”=4.89, “constituent schools”= 4.32), indicating that principals of they score higher in critique scores than the principals of constituent schools. Instructors viewed principals working in the affiliated schools as showing significantly higher degrees of the aspect of critique in their schools than principals of constituent schools.

### **Result of Statistical/Hypothesis Tests**

ANOVA or  $t$ -test was performed to examine differences in care, justice, critique and sensitivity as a function of six independent variables: gender, locale, qualification, age, experience, school types.

The mean values in the dimensions of care, justice and critique indicated that the principals showed due respects and implemented their ethical leadership well although there is room for improvement. However, the instructors’ mean values on these aspects indicated that their way of perceiving their principals has not in line with that of the principals. There has a statistical difference in the views of principals and instructors on all of these ethical dimensions of care, justice, critique and ethical sensitivity.

Comparing these results with Langlois and LaPointe (2010), in the dimensions of care, justice and critique, the principals located their ethical leadership in the “consolidation” category. Therefore, for the principals, the ethical dimensions were being consolidated within them and these dimensions were actualized in both their reflections and their day-to-day professional behaviors and practices. Contrary to the view of the principals, instructors assessed their principals as being in the category of ‘presence’ and thus their care, justice and critique were not just yet actualized in both their reflections and professional practices. In relation to the ethical dimension of sensitivity, both principals and instructors viewed that sensitivity as weaker than the ethics of care, justice and critique. However, there were differences in the views of both the principals and the instructors. While the former located their ethical sensitivity in the “presence” category, the latter positioned them in the “emergence” category. This suggests that the principals’ ethical awareness still needs to emerge.

Inferential tests were performed to examine differences in care, justice, critique and ethical sensitivity scales as a function of six independent variables: gender, locale, qualification, age, experience, and school types. With respect to gender, differences were not observed in all four independent measures. Hence, null hypothesis one,  $H_01$ : There are no significant differences across genders on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was not rejected. However, when the ethical leadership of the schools was viewed by the instructors, female instructors scored significantly higher than their male counterparts in each dimension of principals’ ethical leadership (care, justice, critique and sensitivity). This indicated that female instructors found more ethical leadership in school than their male counterparts got. Although this finding is not directly relevant to the research question, it establishes that gender is related to ethical leadership.

Karakose (2007) also found that the female teachers were of the opinion that their principals didn't carry out ethical responsibilities as being just to their staff, being compassionate, patient and humble completely.

The results relating to a school's locale was clear. When viewed by the instructors, the principals of urban schools showed significantly higher care scores than did the principals who work in semi-urban schools. In the justice score, principals of urban area showed significantly higher scores than the principals of rural areas. Likewise, in the critique dimension, there was a significant difference among the principals of rural, urban and semi-urban areas. In term of ethical sensitivity, principals of rural areas showed more ethical sensitivity than principals of semi-urban areas. Hence, null hypothesis two,  $H_02$ : There are no significant differences across locale of schools on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was rejected.

The only variable that was not fully related to the scores on the outcome variables was qualification. In all four cases, no statistically significant differences existed among the principals with regard to their qualification level: Master's degree and above, Bachelor's degree or intermediate and below. Hence, null hypothesis three,  $H_03$ : There are no significant differences across qualification on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was not rejected.

In the same way, differences were not observed when the principal's age was considered. Hence, null hypothesis four,  $H_04$ : There are no significant differences across age categories on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was not rejected. However, the result was significant in the constructs of justice and critique when test for the instructors were employed. The

instructors of age below 30 found principals' justice and critique in schools significantly higher than the instructors aged 40 or above. This indicated that the views of old and young instructors towards justice and critique dimension of their principals' leadership are different. The young instructors considered higher justice and critique as part of the ethical leadership of their principals than the instructors of comparatively older ages. Although this finding is not directly relevant to the research question, it stresses that age is related to ethical leadership.

The result related to experience of the principals and their ethical sensitivity was clear. Ethical sensitivity is higher in the principals with 8 and more years of experience than the principals with the experience of less than 4 years. Hence, null hypothesis 5,  $H_05$ : There are no significant differences across experiences on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was rejected in the outcome variable of sensitivity. However, the null hypothesis was not rejected in care, justice and critique dimension of ethical leadership.

Finally, when the types of schools were considered, in the view of principals, justice was found to be higher in principals of constituent schools than in those working in the annex schools. In the instructors' view, the principals of affiliated schools had significantly higher scores in care than those of constituent schools. In justice as well, the instructors' view is that the principals working in the affiliated schools had significantly higher scores than the principals working in constituent and annex schools. In critique, instructors see that principals working in the affiliated schools show significantly higher degree in their schools than the principals of constituent schools. Hence, null hypothesis six,  $H_06$ : There are no significant differences across school types on ethical leadership dimensions (care, justice, critique and ethical sensitivity) in schools, was rejected.

### **Concluding the Chapter**

This chapter began with the description of the statistical analysis procedure. The statistical analysis indicated that there was difference in the view of the principals and the instructors on ethical leadership of the principals of TVET schools. Principals viewed the ethical dimensions of care, justice and critique as being consolidated, whereas the instructors judged these dimensions to be in need of actualization. Other differences observed related to ethical leadership examined across gender, age, qualification, schools' types and locale. For example, when viewed by the instructors, the principals of urban schools showed significantly higher care than the principals from semi-urban schools. This indicated that ethical leadership has a relationship with demographic variables, and thus in an effort to enhance ethical leadership in schools, the demographic variables are to be considered.

## CHAPTER VIII

### MERGING QUALITATIVE AND QUANTITATIVE RESULTS AND DISCUSSION

This section of my thesis includes the findings in response to the three different study questions. The first study question focused on exploring the perceptions of the principals towards their own ethical leadership. The second question aimed at identifying the way that helped the ethical leadership of the principals to emerge and develop. The third emphasized uncovering the influence of schools' locale and types as well as gender, ethnicity, experiences and age of the principals upon their ethical leadership.

As this study was a convergent mixed methods research, the findings from each strand were integrated or synthesized and have been presented in the separate headings of the research questions to generate cross findings or meta-inferences (Teddlie & Tashakkori, 2009). In the course of integration, a comment followed specifying how the qualitative quotes either confirmed or disconfirmed the quantitative results (Creswell & Plano Clark, 2011).

#### **Principals' Perceptions towards Their Ethical Leadership**

The findings from qualitative study (through data analysis) revealed that principals' ethical leadership consisted of (a) caring (b) duties and codes (c) transparency and empowerment. Principals' ethical leadership was reflected in practice through care (love and compassion), justice (duties and codes) and critique (transparency and empowerment). These themes explored from the qualitative study were similar to the dimensions of the scale used in the QUAN strand i.e. of Ethical Leadership Questionnaire (ELQ) since the ELQ also consists of four dimensions of

ethical leadership: care, justice, critique and ethical sensitivity (Langlois, 2011). Ethical sensitivity was the additional dimension for Langlois (2011), and is gained through knowledge of care, justice and critique. This dimension of sensitivity i.e. ethical knowledge, was not intended to explore in the course of qualitative study since the focus of the case study was to explore the perceptions on ethical leadership (care, justice and critique).

Through case study, it has also been identified that care appeared comparatively stronger since it had its roots in the family and culture. The duties and codes appeared to be considerably fair since the national legal policies and guidelines were mostly dysfunctional in the local context. Transparency and empowerment were weak among the principals owing to the domination of the traditional values in deeply rooted thoughts and perceptions. This inference from case study was supported from the inference from the survey research. Survey research showed that in the view of the principals, the ethical dimensions (care, justice and critique) were being consolidated within them and these were actualized in both their reflections and their day-to-day professional behavior and practice (Langlois & LaPointe, 2010). In the view of instructors, their principals were able to perceive ethical challenges, but they had to work further to consolidate their ethical dimensions (care, justice and critique) and to actualize those dimensions in both their reflections and practices.

Both qualitative and quantitative inferences indicated that in case of care and justice, principals had to work further. In case of ethics of critique, the qualitative study showed that it was weaker than those of justice and care. The quantitative study did not support the same but signaled that the extent of critique was similar to the extent of care and justice. To find the reason behind this disconformity, I examined the results of the survey once again and found that principals' ethical sensitivity or



awareness was weaker in comparison to care, justice and critique in the views of both principals (means of care, justice, critique and ethical sensitivity are 4.97, 5.03, 5.00 and 4.71, respectively) and instructors (means of care, justice, critique and ethical sensitivity are 4.85, 4.81, 4.83 and 4.28, respectively). With weak ethical awareness, both principals and instructors did not understand the real crux of critique in their day-to-day practices and scored higher in the course of survey. In fact, Langlois et al. (2014) also explored that ethics of critique is significantly related to ethical sensitivity.

### **Evolution of Ethical Leadership among the Principals**

The next study question was to identify the way that helped the ethical leadership of the principals to emerge and develop. The earlier research question indicated that there were three areas of ethical leadership: care, justice and critique. Out of these three dimensions, principals' care emerged in their families, whereas justice emerged in their exposure to educational institutions and workplace. Their critique emerged when they got a chance to participate in politics. This showed that principals' ethical leadership emerged in their exposure and interaction with socio-cultural context where they were born, brought up and educated. As the sociocultural context was dominated by ethics of care, principals' learning and practice of it was remarkably high. However, the principals understood that higher ethics would violate justice of the school and vice versa. Consequently, both ethics of care and justice were developed and practiced moderately. Their ethics of critique, however, appeared to be weaker because the principals hardly enjoyed a ground to develop their understanding of critical dimensions of ethical leadership. Overall, the degree of influence of ethical leadership varied depending upon the degree of involvement of principals in these social institutions.

The above inference was based on the qualitative data analysis of two case studies of Brahma Sharma and Laxmi Pradhan. These two were also amongst the respondents of my survey research. Therefore, I returned to my survey database to examine ethical leadership of Brahma and Laxmi. My return to the database was not to explore the reasons of controversy (Teddlie & Tashakkori, 2009) but to identify new insights, if any, within the data. Table 18 shows the ethical leadership constructs for Brahma and Laxmi, as perceived by themselves and their instructors.

Table 18

*Mean Scores of Brahma Sharma and Laxmi Pradhan*

EL Constructs	Mean Score of Brahma			Mean Score of Laxmi		
	Prin	Instruct1	Instruct2	Prin	Instruct1	Instruct2
Care	6.0	5.2	4.9	5.2	5.1	4.9
Justice	5.9	5.1	4.7	5.0	5.7	5.5
critique	5.6	4.0	4.1	4.0	4.1	4.3
Sensitivity	5.0	4.1	4.0	4.1	4.0	3.9

Note: Prin=Principal, Instruct1 and Instruct2= Instructors 1 and 2

The Table indicated that ethical leadership of Brahma and Laxmi was different, when perceived by the principals themselves and their instructors. Overall, both principals perceived their ethical leadership higher than what their instructors perceived. The results further indicated that mostly care and justice were moderate which required to be further consolidated by the principals. The qualitative data analysis had a similar result, which was explained earlier. The quantitative analysis also indicated comparatively poor critiques of the principals. However, it was not very low when compared to the value of ethical sensitivity. The low value of ethical sensitivity indicated that both principals were not much familiar with their critical role (Langlois, 2011). The qualitative data analysis also showed that the existing socio-

cultural context did not allow the principals to be acquainted much with the importance of critique.

### **Ethical Leadership in Different Personal and School Characteristics**

The QUAL data analysis indicated that ethical leadership was interconnected with the social demography (i.e. gender, local, school type and age/experience). In QUAN data analysis as well, I examined differences on ethical leadership (care, justice, critique and ethical sensitivity) across six independent variables: gender, locale, qualification, age, experience, and school types. The following section is the synthesizing of both QUAL and QUAN results.

The QUAL result indicated that female principals were comparatively stronger in ethics of care and justice due to their exposure to sociocultural context. Similar phenomena were observed from QUAN inferences as well. Female instructors found that care and justice scores of their principals were significantly higher than those of their male counterparts. When the matter came to ethics of critique, the QUAL inference indicated that both male and female principals were weak in performing their critical role. However, female principals were more prominent in their role on ethics of critique than the male principals. The QUAN result also showed that female instructors viewed ethics of critique of their principals higher than that of their male counterparts. This showed that female instructors observed more ethical leadership in school than their male counterparts. The QUAN result further indicated that female instructors viewed higher ethical sensitivity of their principals than their male counterparts. Overall, males and females perceived ethical leadership differently in schools.

The QUAL study revealed that by the locale of the schools, the principals of rural schools were efficient in practicing ethics of care since they had to deal with the

vulnerability of students. The principals of urban schools were better in practicing ethics of care to deliver the contextual needs of urban children. The result of QUAN analysis also showed the similar trend. Likewise, principals of the urban area showed significantly higher degree of care than the principals of the rural area. The QUAL study further indicated that principals of urban school were prominent in practicing ethics of justice and critique. This argument was also supported by the QUAN study. The study showed that, in the view of instructors, principals of urban schools showed significantly higher scores in justice than the principals who worked in rural schools. In critique score, the result showed a significant difference among the principals of rural, urban and semi-urban areas as viewed by the instructors. In case of sensitivity scores, the principals of rural areas showed more ethical sensitivity than the principals of semi-urban areas.

When school types were considered, the QUAL result indicated that ethical leadership appeared different depending upon the types of schools: affiliated, constituent and annex. Ethics of care prevailed in each type of school. However, affiliated schools had to serve the economic interest of the principal to raise the socio-economic status of the schools; they required higher degree of care than the principals of constituent schools. The QUAN analysis revealed the same result that, in the instructors' view, the principals working in the affiliated schools had significantly higher scores in care than those working in constituent schools. In case of justice, the QUAL result indicated that it was mostly prominent in the private schools i.e. affiliated schools. It was also supported by the QUAN result. The principals working in the affiliated schools had significantly higher scores than those working in constituent and annex schools. The QUAN result further showed that, in the view of principals, justice was higher with the principals of constituent schools than those

working in the annex schools. This is not contradictory to the findings of the QUAL study. Although most of the constituent schools were fully owned by the government, they were run with student fees. However, the annex schools were fully run by the government funds. In the area of critique, the QUAL study showed that ethics of critique was weaker in all types of schools. Its extent was higher in affiliated schools since they were run for profit and they tried to fulfill the critical needs of the children. The QUAN result indicated the similar concern. Principals working in the affiliated schools showed significantly higher degree of critique in their schools than the principals of constituent schools.

The QUAL result indicated that both the principals with more age/experience and less age/experience emphasized ethics of care. Additionally, the principals with less age/experience also focused on ethics of justice. The result was also similar to the QUAN result. The instructors of age below 30 found principals' justice and critique in schools significantly higher than the instructors aged 40 or above. This indicated that young instructors viewed justice and critique as part of the ethical leadership of their principals rather than the instructors of comparatively older ages. With respect to experience, ethical sensitivity was higher in the principals with 8 and more years of experience than the principals with the experience of less than 4 years. This indicates that ethical sensitivity was gained after the principals gained experiences.

### **Discussion of Findings**

The merging findings of this study showed that principals of TVET schools practice ethical leadership in the form of care, justice and critique. Amongst these, care is the nurturing attempt by which the principals implant in stakeholders a sense of cooperation, collaboration and support. While describing the nurturing attempts, Noddings (2002) emphasized engaging students in dialogue about moral life,

supervising the practice of care, and assisting in their attempts at developing their best selves. In the caring and nurturing of the leadership, all the school staffs including the students are interwoven in a network in which everyone performs their duty independently. Yet there is a close interlink and dependence in terms of cooperation, support and collaboration. The Vedic literature also declares that being a leader one needs to be caring and should perform leadership by maintaining harmonious relationship and congenial working environment. For example, *Rigved* (9-5-9), a collection of hymns written probably during 2<sup>nd</sup> millennium BC in classical Sanskrit and known to be a treasure of knowledge declares, “Indurindro brisha harih pavmaan prajapati.”

इन्दुरिन्द्रो वृषाः हरिः पवमानः प्रजापतिः ।

Interpreting the verse, Misra (2007) says that the person engaged in rearing, cultivating and taking care of the people ought to be possessed of six qualities. For him, Vrisa denotes the quality of being strong, Indrah indicates affluence and strength to destroy the enemy, Hariah is for removing the pains and agonies of the people, Pavamanah being pious oneself and making others pious, Induh giving peace and happiness to the people, and Prajapatih cherishing the quality of a preserver of the people to make them joyful.

The above verse is much relevant in the context of school leadership. Following the quality of Indra, the principal as a head of the educational institution requires having the courage to deal with the issues and threats that are likely to hamper the schools' activities and performances. Similarly, as in Induh, the leader needs to perform the activities that maintain peace and happiness to the school stakeholders. The Vrisa in the sense of school activities can be interpreted as being strong enough to handle school activities for the benefit of students. The term Harih

can be interpreted in the role of a school's principal for removing pains and suffering of the students. Pavamanah is another term in the aforesaid Vedic verse which asserts that a school leader has to perform his duties as a devotee, ensuring the optimum development of the organization. Remaining with the quality of Prajapatih, a principal needs to ensure preservation, growth and development of the students. These are not only the qualities of school principal, but also are the ways of caring in the school system.

I have elicited a series of assertions from the data obtained from this study findings regarding how care is exhibited in the ethical practices of a school principal. Personal approaches of principals to establish "near and dear" relationships with the instructors, students and community members were observed to be basic and fundamental assumption of care. Personal approach in this context indicates the individual characteristics of principals that comprise the sense of showing concern about the others; openness, clarity and accuracy in dealing with the students, instructors and community members (Starratt, 2011). The principals under this study emphasized listening the grievances of the concerned students and instructors and also address them with due care as a part of ethics. Austin (2006) has also asserted that core elements of relational ethics (termed as care in this study) are identified as engagement, mutual respect, embodied knowledge, and attention to an interdependent environment. Also, these elements are were informed by the concepts of interdependency, relational personhood, authentic dialogue, and the importance of community (p. 136). This idea is very similar to what I explored through the study that care was communicated in schools by using proper language, actions and behaviors; interacting informally with the students and stakeholders; forgiving the wrong doers and providing them a chance to rectify their wrong behaviors and

actions; maintaining an easy, comfortable and effective channel of communication within the school system; and communicating, interacting, inviting and contacting the stakeholders.

The other dimension of ethical leadership is justice. While considering justice, the findings of the study indicated that justice consists of rules, codes and policies. These need to function in school to ensure the leader's ethicality (Jangam, 2004). However, it requires a rigorous use of knowledge, skills and attitudes in the leaders to make the rules, codes and policies functional since a well justifiable decision demands from them most conscious, intellectual and human efforts. Since the local contexts are complex (Bugg, 2013) and varied, the official decision made by the principal may not meet the quality standard enough to address the agenda for justice. It is, therefore, essential to develop standard norms defining the actions and behaviors of the individuals within the organizational framework. Such standard norms in the form of laws, rules or policies focus to create an environment in which each individual enjoys justice (White, 1993). This dimension of reality is also valid in the context of TVET schools. Principals of this study perceived that their duties and codes were important to be intact with policy, codes of conduct and laws in order to act with integrity. These dimensions are highlighted in Vedic tradition.

The *Gita*, written probably during 8<sup>th</sup> or 9<sup>th</sup> century BC, is regarded as highly esteemed as the source of great knowledge and religious and spiritual values. The discourse between Arjun (a great warrior) and Krishna (the God) in the *Gita* has created immensely broadened ground of duties for an individual. Lord Krishna, addressing Arjun, in the *Gita* claimed, "Paritranaaya sadhunan binashaya cha duskritam. Dharmamsanthapanarthaya sambhawami yuge yuge."

परित्राणाय साधुनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥



This means “for the protection of good, for the destruction of the wicked, and for the establishment of dharma, I come into being from age to age” (Gita, 4: 8, trans. Murthy, 1983). Justice in this verse deserves high attention in which the wrong doers (miscreants) are punished to address the truth and well-being for the sake of innocent and pious individuals in the society. While inspiring Arjun to perform his duty (to fight against adharma and miscreants) based on the religious principle, Lord Krishna said, “*atha chetwamimam dharmyam sangramam na karishhyasi. Tata swadharmam kirtimcha cha hitwa papamwapsyasi.*”

“अथ चेत्वमिमं धर्म्यं संग्रामं न करिष्यसि । ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥”

This means “if you refuse to fight this righteous battle, then, by failing in your own duty and honor, you will incur sin (Gita, 2:33, trans. Murthy, 1987). The Gita thus focuses justice as the part of an individual based on their duties. According to the *Gita* the good performers are to be blessed and awarded and the wrong doers are to be punished and destroyed in the favor of a just society.

In fact, the actions and behaviors of individuals within the organizational system are the product of their culture, history, work experience, economy and geographical location. Since the individuals within an organization come from different contexts, their behaviors, actions and needs are different. In context of TVET, standard codes often seem to be insufficient to create a just working environment suitable enough for each individual in the organization. Ethical decision making in this context appears to be more challenging. This idea has been traced with the foundation that principals are governed by the CTEVT policy document, “Employee Service, Terms and Conditions and Benefits Regulation, 2013 (*karmachari sewa, sarta tatha subidha sambandhi biniyamawali, 2069*). The

document consists of separate section of the employee's code of conduct which is articulated in clause 11 (from article number 108 to 129).

The policy document is in effect for CTEVT members but there is no document specific to principals of the schools. Therefore, the document has limited application and assures that minimum roles and responsibilities of stakeholders are met to ensure the advancement of the school (Starratt, 1991). It does not address the specific contextual needs of each school. This study showed that principals' duties and codes were communicated through right consultation for right decision, personal conscience in certain situations particularly when the laws did not articulate the solution for existing problem, by developing and implementing school codes of conduct, by maintaining policies to ensure rights of each group of society, by reward and punishment mechanism, by consultation for a just decision, and by enhancing their performances making them shoulder their duties and responsibilities and abiding by ethical codes. These all ways are developed by the principals while practicing their leadership for an extended period.

Critique is the other dimension of ethical leadership. It is helpful for schools to know whether the ethics of care and justice practiced under the ethical leadership of schools is one way of imposing codes of conduct in which the recipients are likely to remain passive, submissive and controlled individuals within the school system (Langlois, 2011). Under the umbrella of ethics of critique, two broad themes: transparency and empowerment were in function in TVET schools. The study findings showed that these two elements are interrelated and complementary. Transparency was important to make school community acquainted with the school activities and for their constructive comment. It is helpful to build up consensus on complex administrative issues such as admission of the students and recruitments of

instructors. It also makes room for critical and constructive comments for the concerned stakeholders. Transparency is communicated by visualizing participation of stakeholders (Galtung & Tisne, 2009) in school activities. The approaches of empowerment by principals are: uncovering the disproportionately distributed benefits and letting stakeholders discuss and decide the right ways for approaching the benefits. Some principals used the approach of guest lecture, and some of them delivered announcements in school assembly. Those approaches helped to make stakeholders aware, which ultimately encouraged them to find out the ways to ensure the optimum benefits of themselves and the school (Langlois, 2011).

The concern of empowerment has also been highlighted in the *Gita*. The teaching of the *Gita* is also highly appreciated for the empowerment of an individual as a part of their dimension of critique. Arjun as a disciple of Lord Krishna critically observed his own participation in the fight of the *Mahabharat*. He questioned oneself and also to Krishna why he needed to engage oneself in killing of those who were his own relatives, Gurus, and cousins (The *Gita*, 1:32-39). In the beginning, Arjuna's mind caught with a subtle fragility that turned him to be fearful towards massive destruction due to his engagement in the fight and, thus, he expressed his inability to perform his duties as a fighter (*Gita*, 1: 28-31). Empowering Arjun, Lord Krishna taught him the duties for a warrior like him and time and again he induced Arjun to recollect courage and develop moral strengths to perform his duties as a warrior. Krishna's utterances in the *Gita* further include, "Antawanta ime deha nityasyoktaa shareerinan. Anashinoprameyasya tasmadhudhyaswa bharata."

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोप्रमेयस्य तस्माद्युध्यस्व भारत ॥

This means "all these bodies of the eternal embodied soul, which is imperishable and incomprehensible, are said to have to come to an end. Therefore, fight, a Bharata"

(*Gita*, 2: 18, trans. Murthy, 1983). Likewise, *Gita* further includes, “Mayi sarwani karmani sanyasyadhyatmachetasa. Nirasheenirmamo bhutwa yudhyaswa bigatjwara.”

“मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥”

This verse means “offering all your actions to Me, with your consciousness fixed on the universal Self, having become free from longing and selfishness, cast off your grief and fight!” (*Gita*, 3:30, translated by Murthy, 1987). These vividly aimed at energizing Arjun for performing his duties and transforming him into an able, honored and dutiful individual.

The result of this study indicates that care and justice become functional and effective only when the recipients internalize the issues and cultivate knowledge for practicing the care and justice. However, it requires their rigorous empowerment to make an appropriate choice for care and justice. They also need to possess an analytical understanding on the given situation to fix the type or form of care and justice that would ensure their well-being. Therefore, it demands empowerment on the part of the receiver – the school members in this context. In Vedic tradition, a leader needs to listen to the difficulties and problems of the people to make them satisfied (*Chanakya Sutram*, 559). This Sutra of Chanakya can also be applicable for empowering the schools’ stakeholders and maintaining transparency in the school.

The above explanation shows that the concept of ethical leadership within TVET has been woven in three themes of care, justice and critique (Starratt, 1991; 2012). “The blending of each theme encourages a rich human response to many uncertain ethical situations the school community faces every day, both in the learning tasks as well as in its attempt to govern itself” (Starratt, 2012, pp. 53-54).

The findings of this study coincide with the model developed by Robert Starrat in 1990 in and has been further elaborated in 2012. Additionally, Langlois

(2011) added one more component named ethical sensitivity. For Langlois (2011), one can acquire ethical sensitivity by internalizing the ethics of care, justice and critique. This dimension of ethical sensitivity is also captured in this study since this study used the tool developed by Langlois and her team. This kind of ethical awareness is also highlighted in the other studies. For example, Stefkovich and Begley (2007) said that principals' ability to understand their own values and ethical awareness helps them to be more ethical. However, in the context of this study, ethical sensitivity was explored as weaker in comparison to care, justice and critique. It was so weak that it was not even consolidated within the principals to harness its benefits to contribute for ethical leadership. The study further revealed that care, justice and critique were not actualized in the reflections and day-to-day professional behavior and practice of the principal. But, according to an action research study by Langlois & LaPointe (2010), developing ethical leadership requires the activation of ethical sensitivity in order to better exercise one's moral judgment. This indicates that an immediate intervention is required in the area of ethical sensitivity in Nepali TVET sector. Tuana (2007) identifies three components of ethical sensitivity: "the ability to determine whether or not a situation involves ethical issues, awareness of the moral intensity of the ethical situation, and the ability to identify the moral virtues or values underlying an ethical situation" (p. 366). Weaker ethical sensitivity means that principals are not so capable in these dimensions, which obviously hinders ethical leadership practices of schools.

Above all, with the weaker position of ethical sensitivity, the principals are weaker in ethics of critique. As shown by Langlois et al. (2014), the ethics of critique is significantly related to ethical sensitivity while the ethics of care and the ethics of justice do not predict ethical sensitivity. The findings of this study also indicated that

principals' ethics of critique was weaker in comparison to ethics of care and justice. The study of Langlois et al. further identified that as educational organizations and associations become aware of the crucial need for more ethical leaders, they will need to pay particular attention to the ethics of critique as it plays a significant role in the development of ethical sensitivity, the ability to discern injustice and privilege being a sign that one's consciousness and perception of ethical issues is awakened. This shows that ethics of critique is the major area to intervene in the context of TVET schools which can be enhanced by "bringing awareness to school stakeholders with their learning of rights and responsibilities" (Langlois, 2011). Critique in the TVET sector is important in the sense that it will induce the stakeholders to raise voice against the oppression, discrimination and exclusion from consuming privileges in the school system.

There was another concern regarding the weak ethical sensitivity in the context of TVET. As Nepali population comprises of 81.3% Hindus, 9% Buddhists, 4.4% Muslims, 3% of Kirants, 1.4% Christians and 1% other or no religion (CBS, 2011), it is obvious that these religions help to consolidate care, justice and critique among principals. These religions have ample opportunity to inculcate the virtues of love, compassion and care in every individual (Gandhi, 2007; Schreiber, 2010). Therefore, TVET school leaders were strong to provide care to their stakeholders.

Another concern of this study was to understand how ethical leadership emerged in principals. It is found that principals' ethics of care 'mostly' emerged in their family; ethics of justice in their exposure of educational institutions and workplace; and ethics of critique in their outer opportunity such as in politics. The levels and stages of cognitive moral development of Kohlberg (1986) also indicated that an individual is matured into an adult from the stages of moral development. He

elaborates that at first, an individual passes the stage of obedience and punishment orientation and in the final stages; s/he has to think or behave in accordance with the rights, justice and law for complex moral decision to fulfill the society's expectations. This study as well helps explains that the principals learnt to get care at home, which was possible through obedience and forceful situation such as punishment. At their adulthood, principals' justice and critique (comparatively complex moral dimensions) emerged in their exposure to and interaction with the socio-cultural context of the place where they were brought up and educated.

These kinds of learning from childhood are very helpful for the TVET principals even today to think and decide ethically. Trevino (1986) also believed that the individual's cognitive moral development stage determines how s/he thinks about ethical dilemmas, and affects his or her process of deciding what is right or wrong in a situation. Additionally, to Trevino (1986), cognitions of right or wrong are not enough to explain or predict ethical decision-making behavior. Trevino proposed additional 'individual and situational variables', in her 'Person-situation Interactionist Model', which interact with cognitive component to determine how an individual is likely to behave in response to an ethical dilemma. The principals of this study also used "individual and situational variables that interact with cognitive component" during their ethical decision-making (Trevino, 1986). For example, one of my study participants (Brahma Sharma) confronted on ethical dilemma when he did not get support from his higher authority to resolve conflict of his students with community people. It was hard time to decide what he needed to do. This dilemma was caused by the organization's normative structure in which he needed some green signal to resolve the problem. Trevino (1986) suggested that situational variables arising from the immediate job context and boarder organizational culture moderate the

cognition/behavioral relationship which include the organization's normative structure, referent others, obedience to authority, responsibility of consequences, reinforcing contingencies and other pressures. The results indicated that Trevino's model was helpful in making decisions considering individual and situational variables.

I realized that ethical decision making considering individual and situational variables on the top of cognitive knowledge has its limitation because there is "no consideration about how the individual influences those variables, others, or ultimately, himself or herself" (Moreno, 2011). It requires that the principals need to interact continuously with people to find a shared meaning. For example, to deal with the above case, the principal invited the chairperson of the management committee, the local leaders, and also the parents of the students whose children were accused of being involved in the fight. To consider the importance of interaction and shared meaning in the ethical decision making, I explored the theory of Complex Responsive Processes and Emergence, developed by Stacey (1995; 2001).

The theory of Complex Responsive Process and Emergence has been developed from three analytical lines: sociological, psychology and group study. The theory is considered an emerging lens to look "how patterns form in the thinking, feeling and behavior of both individuals and groups, and how both continuity and novelty emerge spontaneously in those patterns as a result of self-organizing processes" (Suchman, 2002, p. 1). Stacey (1995) says that it is necessary to look for patterns and their systemic implications instead of looking for causes and effects. Therefore, this theory looks at the interaction and the shared meaning through the interaction among individual. Stanley (2009) further adds that



interactions are necessary actions, which give rise to structure of gestures and responses.

In fact, the shared meaning through interaction was mostly useful and became the way-out for TVET principals to resolve their ethical dilemmas. For example, during a students' entrance test of a constituent school, a principal invited the civil society, representative of political parties at the local level and representative from District Administration Office to help conduct the test, to examine answer sheets, and publish results. When the people questioned, these participants jointly responded that the administrative procedure in the schools was fair. This indicated that those interactions were helpful to produce the shared meaning, which would in turn be their own norms. This kind of interaction has also been considered important in Vedic tradition in which a leader is supposed to invite noble thoughts from every side (Rig Veda, 1-89-1).

Of the two models explained above, 'Person-situation Interactionist Model' (Trevino, 1986) focuses on the individual, organizational-environment and situational factors, whereas the 'Theory of Complex Responsive Processes and Emergence' (Stacey, 2001) on the organizational interaction and meaning shaped in the course of interaction. The two models, when combined, provided insights into the individual's micro world of balancing both individual and organizational variables in the process of decision making (Moreno, 2011). However, the combined model still does not contribute to ethical analysis from self-reflection in decision making in the process of practical application. For example, in the above case of the constituent school, I found that the principal also applied his own ethical sensitivity (i.e. knowledge of care, justice and critique) by involving the stakeholders in the entire process of ethical decision making. His approach was

also directed towards caring the stakeholders, including them in school process, empowering them and, thus, making the process transparent. However, this kind of practical dimension has not been captured in the combined model, Godwin (2008) believed that administrators needed to think over a range of possible outcomes during the decision making process. I synthesized the above two models with 'Towards an Ethical, Responsible, and Authentic Trajectory (TERA)' of Langlois (2011) which I think is useful for ethical decision making at TVET.

TERA consists of three steps. Langlois (2011) suggested that knowledge is the first step in this TERA process of ethical analysis, which generates ethical reflection based on the three forms of ethics: care, justice, and critique. Volition is the second stage which allows the principals to determine to what extent they are capable of exercising their free will (Langlois, 2011, p. 81). For Langlois, action is the last stage in which principals clearly identify the considerations that will serve to defend their position. The *Gita* has also dedicated its three chapters to explain the concept of knowledge (chapter four: Yoga of Knowledge), volition (chapter six: Yoga of Meditation) and action (chapter three: Yoga of Action). The couplet of chapter four (4-17) states that it is very difficult to understand complexities within the action. Therefore, one needs to understand what action is, what ought to be done, or what not to be done. This gives a sense that an action has several complexities and being an educational leader, one needs to be engaged to explore the knowledge to overcome those complexities through yoga of knowledge. The idea of volition has thoroughly been discussed in the sixth chapter of the *Gita*. Being an educational leader, one needs to have a strong willpower to implement the knowledge into action. The *Gita*, in verse 6-46, maintains that a yogi (one who meditates) is always greater than ascetic, greater than the man of knowledge, and greater than a person of ritual knowledge. Chapter

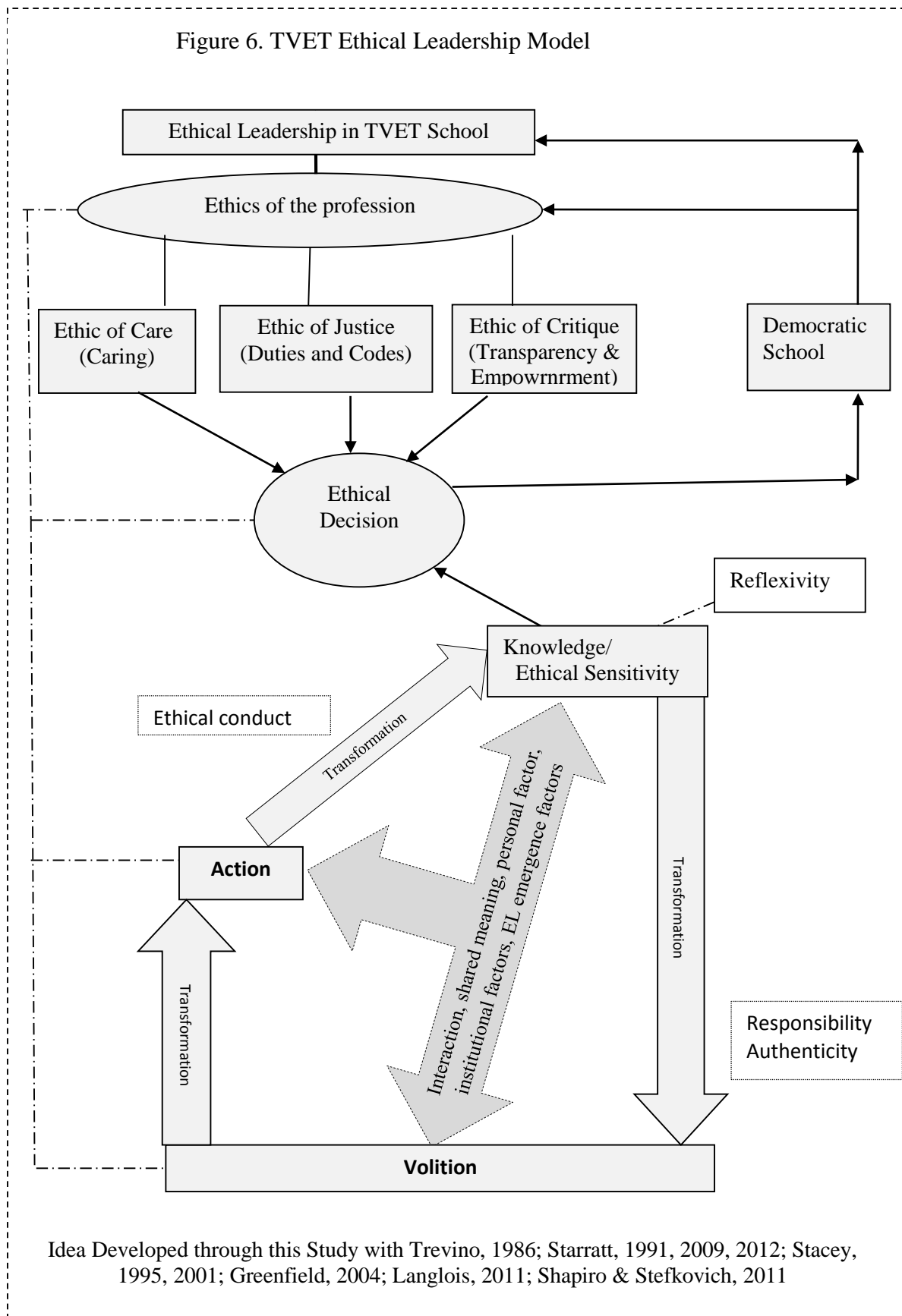
three of the *Gita* holds the importance of the yoga of action in which an individual needs to engage oneself with his assigned works. The verse 3-19 states that the leaders have to dedicate to the work without being attached with the result of the work. This encourages an educational leader to act continuously for the common welfare. Overall, this shows that TERA model, as discussed above, has been contextualized in Nepali Vedic literatures.

After “Person-situation Interactionist Model” (Trevino, 1986) is linked to the TERA model, the model is linked to individual, organizational-environment and situational factors. This helps the educational leaders to understand the context and situation of the organization. It also takes into account the individual cognitive situation from where educational leaders gain the ethical leadership dimensions of care, justice and critique. When the “Theory of Complex Responsive Processes and Emergence” (Stacey, 2001) is inserted, it helps educational leaders to understand how interaction shapes the meaning and how shared meaning are formed facilitating complex ethical decisions in the organization. Together with the Person-Situationist Interactionist Model and the Theory of Complex Responsive Processes and Emergence, the TERA model becomes comprehensive enough to explain the ethical decision of TVET context and to have effective practical implications. The comprehensive model drawn from the above discussion has been presented in Figure 6.

The next concern of this study was to examine differences in ethical leadership across six independent variables: gender, locale, age, experience, and school types. In relation to gender, female principals emerged to be relatively stronger in practicing ethics of care, justice and critique than male principals although there were prominent practices in male principals as well. For Gilligan (1987), males associated with caring

traits tended to score themselves lower on sensitivity than females. However, Langlois (1999, as cited by Langlois, 2004) indicated that there are little or no differences between men and women with respect to ethical awareness. Similar results have been explored in some studies. For example, Bass (1999) identified that female superintendents did not make better ethical decisions than male superintendents. Also, Langlois and LaPointe (2010) found no significant differences between male and female educational administrator participants taking the ethical leadership questionnaire and their ethical profile.

Figure 6. TVET Ethical Leadership Model



Idea Developed through this Study with Trevino, 1986; Starratt, 1991, 2009, 2012; Stacey, 1995, 2001; Greenfield, 2004; Langlois, 2011; Shapiro & Stefkovich, 2011

By locale (urban and rural setting), the study indicated that both urban and rural principals are prominent in practicing ethics of care, justice and critique. The principals of urban area, however, showed greater extent of care, justice and critique than those of rural schools to deal with the specific nature of urban children. In ethical sensitivity, principals in rural areas showed more ethical sensitivity than the principals from urban area. Shields (2014) believed that the context is always critically important in education. For the author, it does make a difference whether the school is in the middle of bustling urban area or in a more remote rural setting.

When school types (constituent, affiliated and annex) were considered, affiliated schools had the higher extent of care and justice to serve the economic interest of the principals to raise the socio-economic status of the schools. Ethics of critique was weaker in all types of schools. However, its extent was higher in affiliated schools which were run for profit and tried to fulfill the critical needs of the children. Similar result has been observed in an Indian study. “The leader can be more ethical in the competitive business environment of private sector companies than in the protected environment of public sector companies” (Khuntia & Suar, 2004, p. 25).

This study revealed that both the principals with more age/experience and young/less-work-duration have high extent of care. However, principals with less age/experience focused more on ethics of justice and critique. Ethical sensitivity was higher in the principals with more experience than the principals with less experience. Bass (1999) also identified that more experienced superintendents did not decide more ethically than less experienced superintendents. Langlois’ and LaPointe’s (2007) work with principals found that principals with fewer than five years experiences were geared more towards the ethics of justice than their older counterparts who were grounded more in critique and care. Importantly they also found that the number of

years of experience significantly correlated with the ethical dimensions measured in the questionnaire with the more experienced administrators being more ethically aware. Simonis (2009) found no significance with number of overall years of teaching or years of teaching in the current position and ethical awareness. However, she doubted findings that the particular finding could be due to the fact that only forty music educators participated in her study. She states that a larger sample might render similar findings as found in Langlois and LaPointe (2010) regarding experience and ethical awareness. Although this finding is not directly relevant to this study, this indicates that experience might have relation with ethical awareness.

### **Concluding the Chapter**

In the beginning of the chapter, case study and survey research were merged and disconformities of the results were explained. Thereafter their connections and inter-connections were examined with the themes found in literatures, theories and with my personal reflections. The findings indicated that the principals had weak ethical sensitivity. For the weak ethical sensitivity, ethics of critique was not reflected in practice which hampered the overall ethical decision of TVET principals. This requires that TVET principals need to equip with the skills to enhance critique in their school by promoting transparency and empowerment in their attempt to build ethical school. In the next chapter, recapitulation, conclusions and the implications of the study have been presented.

## CHAPTER IX

### RECAPITULATIONS, CONCLUSIONS AND IMPLICATIONS

In my earlier chapters (viz. IV, V and VI), I presented data and developed a textural description of the feelings and emotions of my research participants. In Chapter VII, I presented the quantitative results from the substantiations of statistical tests. I presented the results of both qualitative and quantitative data analysis and interpreted in Chapter VIII. This chapter begins with a recapitulation of my study journey which followed by conclusions. I presented the implications of the study for the areas of policy, professional life, theory, methodology and research before winding up this chapter with final remarks.

#### **Recapitulations of the Study**

Ethics in the life of an educational administrator is considered imperative because ethically rich education is supposed to maintain development of the society at large. However, there are several confusions and controversies within TVET principals to implement ethical principles into practice. In some instances, principals of the schools are criticized for unethical practices. Consequently, this hampers the ethical environment of the schools. The notion of a healthy school environment is possible only when various issues on the part of ethically sound leadership are explored, analyzed, practiced and solutions for them are sought. This study helps the principals to equip with ethical knowledge to overcome complex situations (Campbell, 2004; Starrat, 2004). However, no such studies have been carried out at vocational schools in Nepal in particular. The primary research focus globally has so far been on the emerging dynamic of ethical leadership of the world. To overcome the gap, this study has been carried out to address the major question: how is ethical



educational leadership perceived, practiced and vitalized in TVET schools of Nepal. Particularly, the study explored the answer to three research questions: (a) How was ethical leadership perceived by the principals of TVET schools? What was its level? (b) What contributed to the evolution of ethical leadership in TVET principals? (c) To what extent did ethical leadership of TVET principals differ by the local of school (rural/urban), school types (constituent, affiliated, and annex) and principals personal characteristics (gender, age, years of experience, educational qualifications)?

To seek answers to my research questions, I observed that there were several understandings of ethical leadership. Therefore, this study was delimited to examine ethical leadership in relation to care, justice and critique (Starratt, 1991; 2004; Langlois, 2011). This concept of ethical leadership was examined through available socio-culture and contextual context in this study by using fundamental ethical themes referring to conduct – caring, justice and critique (Starratt, 1991).

This study was carried out as a convergent mixed methods research. The quantitative data were gathered via Ethical Leadership Scale (ELS) developed by Langlois of Canada. The ELS questionnaires were sent to principals and two instructors of each school of 390 TVET schools of Nepal. 217 principals and 372 instructors returned the questionnaires. The qualitative data were collected from 9 school principals of 3 districts of Nepal by using case study protocol. Both descriptive and inferential statistical analyses were performed for quantitative data analysis. For the qualitative data analysis of the first research question, data were coded, categorized and thematized to produce word tables. For the second and third research questions, data were analyzed to produce word tables through a within- and cross-case analysis. After qualitative and quantitative phase of data analysis were drawn, a side-by-side comparison were made by seeking similarities and dissimilarities within the

findings. A comment then followed specifying how the qualitative quotes either confirm or disconfirm the quantitative results. The obtained results were then discussed in light of the literature, theories and with personal reflection.

### **Conclusions**

In the TVET schools, principals perceive that their care is visible through love and compassion; justice through fair implementation of codes of conduct and rules; and critique through transparency and empowerment. Therefore, ethics of care (love and compassion), ethics of justice (duties and rules) and ethics of critique (transparency and empowerment) together construct ethical leadership in the context of TVET schools in Nepal. Ethical leadership in schools is thus defined as the sum total of personal and professional performances, which deliberately influence the domains of care, critique and justice for the optimum growth and development of the organizations.

However, in practice, the principals do not demonstrate optimal care and justice to fully exercise their professional judgment. The contribution of critical role is perceived to facilitate and legitimize ethics of care and justice but the critical role is dominated by the cultural values of obedience and silence. In such situations of the weak extent of critique, ethical sensitivity or awareness is necessary so that the principals can understand contribution of critical role in ethical decision-making. However, ethical sensitivity is not consolidated in the principals. Overall, the ethics of critique, one of the three pillars of ethical leadership, is weak and the ethical sensitivity, which can contribute to ethics of critique, is not consolidated in the principals.

The extent of ethical sensitivity at present has been only developed from their exposure to social-cultural, educational and workplace circumstances, but not from

capacity building. Development of principals' care is also limited to the exposure in family; justice by experiencing in educational institutions and workplace; and critique through limited exposure outside their family and work context. In practice, such exposure is found limited and, due to this; the extent of critique is hardly consolidated among TVET principals. Further, the culture of silence and obedience caused by socio-cultural environment does not support the principals to develop ethics of critique. Thus, the degree of individual ethical leadership varies depending upon the degree of their involvement in, exposure to and interaction with the socio-cultural context where they are born, brought up and educated. Consequently, each principal has his/her unique approach of perceiving the truth and thus he/she decides with his/her own micro model developed in the process of his/her exposure to and interaction with socio-cultural context.

The individual, locational and organizational elements also differ for exposure and interaction of the principals in the socio-cultural context. By which, ethical leadership varies across the individual, locational and organizational elements. For example, males and females perceive ethical leadership differently in schools; principals of urban schools show higher ethical leadership than those of the rural areas; principals of rural area show more ethical sensitivity than those of the principals of the urban schools. The principals working in the affiliated schools show higher care than the principals working in constituent schools and the principals of the affiliated schools have more justice than those of the constituent and annex schools. The extent of critique is higher in principals of affiliated schools' than those working in constituent schools; young instructors give more importance to justice and critique as part of the ethical leadership of their principals than comparatively older principals; the principals with more years of experience have higher ethical sensitivity

than the principals with limited or no experience. Overall, principals' ethical decision-making depends upon the principal's individual characteristics, school locale and type. Therefore, principals' ethical decision making goes beyond their personal experience and exposure.

In fact, ethical decision has its own uniqueness. The contexts of the principal where they grow up and get educated differ; organization where s/he works has its unique culture and practices; the situation of the leadership practices may differ. Therefore, the principal needs to discover the meaning held by the actors. Meanings are not fixed entities and thus "meanings are created, developed, modified and changed within the actual process of interaction" (Haralambous & Heald, 2004, p. 16). The meanings, underlying within care, justice and critique are also constructed and revisited in a particular social setting and "gain their legitimacy through some kind of social contract that involves interaction" (Robinson & Garratt, 2004, p. 73).

The meaning shaped in a particular social setting has its uniqueness and it may not be generalized in the other social settings. Principals have their own ideas and strategies to understand the meanings through interactions and to cope with the situation in relation to ethical leadership. They have their own micro model developed by examination of their own individual socio-cultural and organizational situation.

### **Implications of the Study**

After I drew the conclusions of the study, I realized the importance of those conclusions to contribute to policy and practice. In this section, I, therefore, would like to discuss some potential ways out about the contribution of the findings to boost ethical leadership in schools in general and its research and theory in particular. These ways out, in the form of implications, are presented under the subheadings of implications for policy, professional life, theory, methodology and research.

### **Implications for Policy**

In the context of CTEVT schools, the policy document is designed for the whole CTEVT employees and it cannot explain the context of the TVET principals only. On the other hand, annex schools have codes of conduct for the principals, which are articulated in the 8<sup>th</sup> Amendment of the Education Act of Nepal and its Education Regulations. The document prepared for the entire country with a motive of administrative system cannot explain the local context.

There are some practices at the local level in the form of school codes of conduct and minutes of school meeting. However, these dimensions are not well articulated in the policy guidelines and without its policy implication, the decision of these agreed codes of conduct and the meeting comes into practice only for a few days or weeks after they are developed. The school community slowly forgets their own developed codes since there is no policy provision to follow the contextually developed codes. Besides, when this ethics of justice in the form of codes of conduct does not function, ethics of care begins to play and within the process, principals face a dilemma to confront the challenges in schools. This indicates that educationists and education leaders need to move from the current way of thinking to find a single silver bullet macro model, developed in the form of policy from the center, to maintain ethics in all socio-economic settings. In their attempts to build schools as ethical workplaces, they need to choose paradigms that allow for specific and micro model of ethical practices that give importance to understand social interaction which contribute to form unethical behaviors in the particular social settings of a school. Policy has to be formulated to facilitate the process to formulate codes of conduct in the local level with participation of the stakeholders to strengthen principals' ethical decision making so that school community will not move to vulnerability.

The result of this study indicates that ethical leadership is not strengthened adequately to decide from its reflection in CTEVT schools. Further, the extent of ethical sensitivity at present is not the outcome of capacity building but the result of exposure of the principals to society, educational institutions and workplace. The education system does not provide opportunities for ethical leadership training. The present socio-cultural context of retaining a culture of silence and obedience does not help develop principals' understanding of ethics of critique and sensitivity. Consequently, principals experience indecisiveness owing to ethical dilemmas within unique socio-cultural contexts, considering individual, organizational- environmental, situational factors and interactions in the organization. This clearly indicates a requirement for capacity building support for principals to boost their ability to develop their own model of ethical decision making.

### **Implications for Educational Leaders**

This study can provide some dynamics of knowledge of ethical leadership to the principals. For example, principals can be well aware of the common good which they acquire through the implementation of codes of conduct and rules and its conflict with ethics of care. This kind of knowledge can be helpful for the principals to resolve ethical dilemmas. Furthermore, principals as before are aware of the ethics of critique and its contribution to legitimize the ethics of care and justice. This helps principals to harness their understanding from available socio-cultural knowledge with the understanding of critique and ethical sensitivity to resolve the ethical dilemma in the changing dynamics of the organization. Along with this contribution to resolve ethical dilemma, the “integrated ethical decision making model” can be very useful to principals to foster their ethical decision-making. The model links consideration of individual, organizational-environment and situational factors to the consideration

of a process of meaning shaping through interaction. Furthermore, it links to the knowledge, volition and action. By this, the integrated ethical decision making model becomes comprehensive to educate principals to build their own micro level ethical decision making models, considering above mentioned dynamics at their own socio-cultural settings.

### **Implications for Future Research**

In addition to generating interest in ethical leadership, there are other important implications in terms of viewing this phenomenon through the lens of professional and organizational development. There are possibilities for initiating similar studies about aspects and forms of the level of organizations including private, government, non-government, and university sectors. Overall, the nature of ethical leadership in every organization may have similar characteristics with some uniqueness and thus a study on one sector can pave paths for the other sectors. This research would be pioneer in this direction because it can arouse 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 as follows:

- a) What are the socio-cultural factors associated with ethical leadership?
- b) What could be the practices and activities of the principals to manage schools with ethical leadership despite several diversities?
- c) Can decentralization be necessary to formulate the policy of ethical leadership in school?
- d) What cultural values foster and what hinder the ethical decision making process?

- e) Is there any difference of ethical leadership across ecology, religion and the personal traits?

### **Theoretical Implications**

Starratt (1994) postulated that the ethics of care, justice and critique are not incompatible, but rather complementary, the combination of which results in a richer, and more complete ethical leadership. I agree with the idea of Starratt to blend each of these themes to develop ethical leadership in schools. However, in an attempt to measure these themes quantitatively, some scholars (e.g. Simonis, 2009) calculated the value of care, justice, critique and professional ethics (in some cases) and found the average of these dimensions (in total) to know the level of ethical leadership. However, these pillars have their own separate existence in the wider framework of ethical leadership and therefore, each of these should be strong in our attempt to build ethical leadership. Also, these pillars are to be treated separately to understand the extent of ethical leadership. This helps principals to understand the weaker area of their knowledge, attitude and practice in the area of ethical leadership. Consequently, it helps in the process of ethical decision-making.

### **Implications to Mixed Methods Research**

Creswell and Plano Clark (2011) identified “*four key decisions* (level of interaction between the strands, the relative priority of the strands, the timing of strands, and the procedures for mixing the strands) in choosing an appropriate mixed methods design to use in a study” (p. 64). I realized that these four key decisions are necessary to guide the whole mixed methods study process. Additionally, I propose, the “*fifth decision*” i.e. “*methodology*” for each strand, particularly for a convergent mixed methods study, in which we want separate strands till the end of the study, and the results of both strands are merged in the process of interpretation. In such study,



the methodology guides a mixed methods researcher to develop a tool design, data collection, data analysis and every part of the study of each strand. It helps the researchers to optimally harness the strengths of both quantitative and qualitative strands. In case of this study, survey method was used in QUAN strand and case study in QUAL strand. The research design associated to each methodology included the guidelines for the entire process of this study. By merging these two methodologies, the strengths of both methods could be obtained, and it enhanced the credibility of the study.

Furthermore, in the key decision on “level of interaction” too, my approach is additional to that of Creswell and Plano Clark (2011). As explained by them, I was aware that there could be possible interaction in the process of study design, tool development, data collection, analysis and interpretation. However, I wanted to be independent until there was interpretation of both strands so that I could utilize the strengths of both QUAL and QUAN strands. Therefore, I went to the field to generate my qualitative data as soon as I sent my questionnaire by postal service. I analyzed the qualitative data, wrote the chapters and drew the result before I started working on the quantitative data. If I analyzed the quantitative data at first, there could be its influence on my qualitative findings. I avoided “informal cross-talk between strands” (Teddlie & Tashakkori, 2009, p. 266) which might occur during the analysis. I argue that this approach helps the researcher/s to compare/contrast two findings of the same study and helps to overcome influence of each strand. Obviously, it helps to obtain rigorous findings.

This can be a possible strategy when there is only one researcher who has to work for both QUAN and QUAL strands and wants to merge the strands in the stage of interpretation. If there were two groups, each would engage in one of the strands

until there is merging in the process of interpretation. Therefore, in convergent mixed methods research, this research is an example in which both strands can be separated before the interpretation of the findings. In addition, this kind of study utilizes the strengths of both strands at optimum to obtain the rigorous findings from a study. In addition, this study is also an additional strategy to Creswell and Plano Clark (2011), who have an opinion that, in a convergent design, a “researcher has limited time for collecting data and must collect both types of data in one visit to the field” (p. 77). In this study, there were separate intensive studies of two strands. It can therefore be said that convergent mixed methods can even be employed with the intense study of both strands.

### **Concluding the Chapter and Final Remarks**

This chapter began with a recapitulation of my study where I summarized my research journey. Thereafter, I drew the conclusions from the entire study. At the end of chapter, I pointed the way forward in terms of drawing implications of the study. Now, at the end of this journey, I must say that this thesis was a learning experience for me. I started this thesis from studying the literature of ethics and ethical leadership as has been developed in Western countries, but as I progressed I realized that ethics has also been one of the key constructs in Eastern Vedic literature. Accordingly, I reviewed the Vedic and other literatures to understand ethical leadership constructs in Nepali context. I have found that there are some obvious differences between the Vedic traditions and western notions of ethics.

In the West, ethics is explained in terms of moral conducts or its related philosophies or theories, while in Vedic tradition it is connected to the duties to be performed in all spheres of life, which is called dharma. Here, I mean that dharma is a symbol of eternity and is employed as an umbrella framework, which is much

broader than the term 'religion' in the Western sense (Awasthi, 2004). In the Vedic tradition, dharma is associated to diversities of knowledge, beliefs and duties that produce truth, beauty, service, unconditional love and non-violence within an individual. These qualities are also blended with the divinity. Thus, in Vedic tradition, ethics covers one's duty performances and deals with the practices helping him or her for the transformation from a material to a spiritual being. Mimamsa Sutras, a Vedic scripture, defines Dharma as that which leads to the highest common good called *Sreyas* (Mckenzie, 1922). *Sreyas* here can be understood as not just worldly pleasure but transcendental happiness.

An individual is said to be ethical in Vedic sense if one performs a service and that service deliberately fosters one's growth and development in one's spiritual realm. Any performances of individuals that go against the truth, beauty, selfless service, non-violence, love and harmony are termed as unethical and are, thus, the subjects to be avoided. Such ethical standpoints in the Vedic tradition make people aware of their own duties in relation to their position and performances in the given time and space. Therefore, ethics in Vedic tradition encourages us to be caregivers to the self-performances and others' benefit keeping the individual performance for betterment of the others in the center.

Unlike the Western culture, care in Vedic tradition is blended to the principals' duties and roles in several occasions. Similar dimension can be observed in the context of the dimension of critique in ethical leadership. The school leader provides a critical eye to one's own performances ensuring care to the school system. The critical judgment enables an individual to care those who appear in front of them in their daily interactions either at the workplace or at their community. Such learnings from the Vedic tradition directly or indirectly influence the thoughts and

perceptions of school principals, and the learnings obviously help them to run their school in an ethical way. This kind of phenomena opens up another dimension of studying ethical leadership beginning from Eastern Vedic tradition.

Along with the above realization on Vedic aspects of ethics, I got some other key lessons. First, a convergent mixed methods researcher requires much patience in terms of time, energy and money to examine the underlying truth of ethical leadership from post-positivist and non-positivist paradigms. Second, consideration of two separate paradigms to blend in the process of interpretation is a hard task for a doctoral student. Third, a case study is hard to be isolated from other qualitative methodologies of knowledge generation in several occasions. Fourth, a qualitative researcher requires a very deep and intensive exploration of the ground reality. At the end, I would like to say that this research has opened up the area of exploration of ethical leadership in Nepali context in general and further studies in TVET sector in particular.

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## ANNEXES

## Annex I: Ethical Leadership Questionnaire, 2013

(FOR PRINCIPALS)

नैतिकतायुक्त नेतृत्व अध्ययन प्रश्नावली, २०१३

शिक्षालय प्रमुख/प्रिन्सिपलहरुका लागि

## पहिचान

२. शिक्षण संस्थाको वर्गीकरण:  आंगिक  एनेक्स  सम्बन्धन प्राप्त
३. तपाईं कार्यरत संस्थाले दिने उपाधि :  डिप्लोमा  टीएसएलसी  दुवै
४. तपाईं कार्यरत संस्थामा कुन कुन विषय पढाइ हुन्छ ?  स्वास्थ्य  इन्जिनियरिङ  कृषि  अन्य
५. तपाईंको थर: \_\_\_\_\_
६. लिंग :  महिला  पुरुष  अन्य
७. तपाईंको उमेर समूह:  
 २०-२५  २६-३०  ३१-३५  ३६-४०  ४१-४५  
 ४६-५०  ५१-५५  ५६ भन्दा माथि
८. तपाईंको जन्म भएको जिल्ला: \_\_\_\_\_
१०. हाल कार्यरत पद :
११. तपाईंले यस पदमा काम गर्नुभएको कति वर्ष भयो ? \_\_\_\_\_
१२. तपाईं कति वर्षदेखि सेवारत हुनुहुन्छ ? \_\_\_\_\_
१३. तपाईंले व्यवस्थापकीय काम गर्नुभएको कति वर्ष भयो ? \_\_\_\_\_
१४. तपाईंको योग्यता:  विद्यालय शिक्षा  प्रवीणता प्रमाणपत्रतह  स्नातक  स्नातकोत्तर  
 एम. फिल.  विद्यावारिधि  अन्य भए खुलाउनुहोस्:.....
१५. (क) यहाँले उपाधि प्राप्त गरेको विषय/संकाय:  मानविकी  व्यवस्थापन  विज्ञान  शिक्षा  अन्य  
(ख) यहाँको विषयगत दक्षता:  स्वास्थ्य विज्ञान  इन्जिनियरिङ  कृषि  अन्य ( खुलाउनुहोस्).....
१६. तालिम लिएको भए: तालिमको विषय अवधि  
i. \_\_\_\_\_  
ii. \_\_\_\_\_
१७. तपाईंसँग आश्रित परिवार संख्या (आफू बाहेक): \_\_\_\_\_
१८. तपाईंको विद्यालयमा कार्यरत आफ्नै परिवार सदस्य संख्या: \_\_\_\_\_
१९. तपाईं आफू कार्यरत स्थानलाई के भन्न रुचाउनुहुन्छ?  
 गाउँ  शहर  शहरोन्मुख

नैतिकतायुक्त नेतृत्व अध्ययन प्रश्नावली

निर्देशिका

परिभाषा : नैतिकतायुक्त दुविधा भनेको एउटा यस्तो अवस्था हो जसमा प्रायः केही स्पष्ट मान्यताहरूबीचको द्वन्द्व समाहित हुन्छ, जसमा एउटा मान्यतालाई अङ्गीकार गर्दा अर्को मान्यताको सीमा उल्लङ्घन हुन्छ। नैतिकतायुक्त दुविधाको महत्वपूर्ण विशेषताहरू यस्तो हुन्छ कि जसमा दुईवटा संवाहकमध्ये एउटा पक्षलाई समाहित गर्न सकिन्छ।

तल दिएका संकेतको आधारमा आफूलाई मनपर्ने अंकमा चिनो लगाउनुहोस्।

१	२	३	४	५	६	X
कहिले पनि	कहिलेकाहीं मात्रै	कहिलेकाहीं तर अलि बढी	धेरै जसो	धेरै जसो तर अलि बढी	सधैं	मसँग असम्बन्धित

मेरो काम सम्पादन गर्दा म तलका कुराहरू सोच्छु।

१. म अरुसँग विश्वासिलो सम्बन्ध स्थापना गर्न चाहन्छु।	१	२	३	४	५	६	X
२. आफ्ना सहकर्मी अफ्यारो परिस्थितिमा पर्दा म चासो लिन्छु।	१	२	३	४	५	६	X
३. म संस्थामा सुमधुर वातावरण कायम गर्न प्रयास गर्छु।	१	२	३	४	५	६	X
४. म निष्पक्ष हुने प्रयास गर्छु।	१	२	३	४	५	६	X
५ (क). म कसैको अहंकार सहन सकिदैन।	१	२	३	४	५	६	X
५ (ख). म सोर्सफोर्स सहन सकिदैन।	१	२	३	४	५	६	X
६. म नियम र प्रक्रियाहरू पालना गर्छु।	१	२	३	४	५	६	X
७. म व्यक्तिहरूलाई उनीहरूको आफ्नो कुरा भन्ने मौका दिन्छु।	१	२	३	४	५	६	X
८. म मेरो सहकर्मीको सुरक्षा र भलाइको लागि कोशिस गर्छु।	१	२	३	४	५	६	X
९. कुनै-कुनै परिस्थितिमा निश्चित समूहलाई मात्र फाइदा पुग्छ भन्ने कुरा म सबैलाई सचेत गराउने प्रयास गर्छु।	१	२	३	४	५	६	X
१०. म अन्यायपूर्ण क्रियाकलापको विरोधमा आवाज उठाउँछु।	१	२	३	४	५	६	X
११. म प्रत्येक व्यक्तिको मर्यादा संरक्षणमा तत्पर रहन्छु।	१	२	३	४	५	६	X
१२. मेरो विचारमा गल्ती भनेको मानवीय गुण हो।	१	२	३	४	५	६	X
१३. म आफ्ना सहकर्मीहरूसँग विस्तृत छलफल गरी सहमतिमा पुग्ने प्रयास गर्छु।	१	२	३	४	५	६	X
१४. म स्रोतसाधनको भरपुर वितरण गर्ने कोशिस गर्छु।	१	२	३	४	५	६	X
१५. म अन्यायविरुद्ध आवाज उठाउँछु।	१	२	३	४	५	६	X
१६. कुनै निश्चित व्यक्ति वा समूहले मात्र बढी फाइदा लिँदा मेरो ध्यानाकर्षण हुन्छ।	१	२	३	४	५	६	X
१७. म प्रजातान्त्रिक सहभागितालाई प्रोत्साहित गर्छु।	१	२	३	४	५	६	X

अवस्थाहरू जसमा :

१८. स्थापित नियमहरूको उल्लङ्घन भयो भने मभित्र नैतिक दुविधाको सृजना हुन्छ।	१	२	३	४	५	६	X
१९. शक्तिको टकराव भएको परिस्थितिमा मभित्र नैतिक दुविधा सिर्जना हुन्छ।	१	२	३	४	५	६	X

२०. अरुलाई चित्त दुखाउने परिस्थिति सिर्जना हुँदा मभित्र नैतिक दुविधा उत्पन्न हुन्छ	१	२	३	४	५	६	X
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२१. निम्न कुराहरुमा विचार पुन्याएर म नैतिक दुविधालाई समाधान गर्छु ।

क	संस्थाको मान्यताहरु मात्र
ख	यो संस्था र मेरो व्यक्तिगत मान्यताहरु
ग	मेरो आफ्नै मान्यताहरु

२२. जब म नैतिक दुविधामा पर्छु, त्यसको समाधानको खोजीमा तत्कालै लाग्छु ।

क	पूर्णरूपमा असहमत
ख	केही हदसम्म असहमत
ग	केही हदसम्म सहमत
घ	पूर्णरूपमा सहमत
ङ	कुनै पनि लागू हुदैन

तल दिएका संकेतको आधारमा आफूलाई मनपर्ने अंकमा चिनो लगाउनुहोस् ।

१	२	३	४	५	६	X
कहिले पनि	कहिलेकाहीं	कहिलेकाहीं तर अलि बढी	धेरै जसो	धेरै जसो तर अलि बढी	सधैं	मसँग असम्बन्धित

जब म नैतिकतायुक्त दुविधालाई समाधान गर्न चाहन्छु, तब..

२३. म प्रयोग गर्न मिल्ने कानुनी र नियमका प्रावधानहरुमा ध्यान दिन्छु ।	१	२	३	४	५	६	X
२४. म मेरो संस्थाको अलिखित नियमहरुमा पनि ध्यान पुऱ्याउँछु ।	१	२	३	४	५	६	X
२५. म जाँचपड्ताल गर्छु ।	१	२	३	४	५	६	X
२६. म गल्तीहरुको गम्भीरताअनुसार कारवाही गर्छु ।	१	२	३	४	५	६	X
२७. म अन्यायपूर्ण कार्य सच्याउने कोशिस गर्छु ।	१	२	३	४	५	६	X
२८. म सम्भव भएसम्म पारदर्शी किसिमले विस्तृत बहसका लागि अनुमति दिन्छु ।	१	२	३	४	५	६	X
२९. नयाँ तथ्यहरु प्राप्त भएको अवस्थामा पहिले नै सहमति जनाइएका आफ्ना संस्थागत कार्यशैली पुनःविचार गर्न म तयार हुन्छु ।	१	२	३	४	५	६	X
३०. समस्या समाधानको बाटोमा आएका बाधालाई विश्लेषण गरी वर्तमान अवस्थामा स्पष्टता ल्याउने प्रयास गर्छु ।	१	२	३	४	५	६	X
३१. कुनै परिस्थितिसँग सम्बन्धित व्यक्तिहरुको विचार सुन्न म समय दिन्छु ।	१	२	३	४	५	६	X
३२. संस्थाभित्र सु-सम्बन्ध र सु-मधुरता जोगाइराख्न प्रयास गर्छु ।	१	२	३	४	५	६	X
३३. म अरुको सम्मानलाई कायम राख्न उनीहरुको भावनामा चोट पुग्ने अवस्थाबाट टाढै रहन्छु ।	१	२	३	४	५	६	X
३४. म समूहभन्दा व्यक्तिहरुप्रति ध्यान केन्द्रित गर्छु ।	१	२	३	४	५	६	X
३५. मेरो निर्णयले मेरो संस्थाको मूल्य-मान्यता प्रतिबिम्बित गर्छ ।	१	२	३	४	५	६	X
३६. संस्थाभित्र म समसामयिक विषयको संवादका लागि प्रोत्साहन गर्छु ।	१	२	३	४	५	६	X
३७. विषयवस्तुबारे पुनः सोच, एक कदम पछि हट्छु ।	१	२	३	४	५	६	X

म मेरो निर्णयहरूलाई निम्न कुराहरूमा आधारित गरी नैतिकतायुक्त दुविधा निवारणका लागि प्रयास गरिरहन्छु ।

३८. नियमले जे निर्देश गर्छ ।	१	२	३	४	५	६	X
३९. अरुको कल्याण जेले हुन्छ ।	१	२	३	४	५	६	X
४०. कार्यालयमा जुन विषयले अधिक समता प्रदान गर्दछ ।	१	२	३	४	५	६	X
४१. कुनै परिस्थितिसँग सम्बन्धित तथ्यहरूलाई ध्यान दिएको हुन्छ ।	१	२	३	४	५	६	X

तल दिएका संकेतको आधारमा आफूलाई मनपर्ने अंकमा चिनो लगाउनुहोस् ।

१	२	३	४	५	६	X
कहिले पनि	कहिलेकाहीं	कहिलेकाहीं तर अलि बढी	धेरै जसो	धेरै जसो तर अलि बढी	सधैं	मसँग असम्बन्धित

मेरो संस्थाले...

४२. कुनै पनि ग्राहो विषयमा म कसरी उत्तरदायी हुन्छु भन्ने मलाई जानकारी दिएको छ ।	१	२	३	४	५	६	X
४३. नैतिकतायुक्त दुविधाको अवस्था मबाट छिटो समाधान होस् भन्ने चाहन्छु ।	१	२	३	४	५	६	X
४४. मद्वारा नैतिकतायुक्त प्रक्रियाको विकास होस् भन्ने चाहन्छु ।	१	२	३	४	५	६	X
४५. नैतिक दुविधा आइपर्दा नीति वा त्यसको प्रक्रियाबारे सबै व्यक्तिहरूलाई जानकारी प्रदान गर्छु ।	१	२	३	४	५	६	X
४६. समस्या समाधानका लागि नैतिकतायुक्त नीति र रणनीतिबारे सम्बन्धित व्यक्तिहरूलाई जानकारी दिएको छ ।	१	२	३	४	५	६	X

मेरो कार्यको उद्देश्य

४७. कार्य वातावरणलाई रुपान्तरण गरी नैतिकयुक्त व्यवहार हाँसिल गर्नु हो ।	१	२	३	४	५	६	X
४८. नैतिकतायुक्त प्रक्रिया कार्यान्वयन गर्नु हो ।	१	२	३	४	५	६	X

साधारणतया...

४९. मेरा अग्रजहरूले नैतिक व्यवहार प्रदर्शन गर्दछन् ।	१	२	३	४	५	६	X
५०. मेरा सहकर्मीहरूले नैतिकतायुक्त व्यवहार र आचरण प्रदर्शन गर्दछन् ।	१	२	३	४	५	६	X
५१. नैतिकतायुक्त दुविधा समाधानको निम्ति निर्णय गर्दा मलाई मेरो संस्थाको मूल्य-मान्यताले प्रभावित पार्दछ ।	१	२	३	४	५	६	X
५२. आर्थिक अभावका कारण मेरो संस्था वा विभागमा नैतिक प्रकृयाहरू कार्यान्वयन गर्न समस्या छ ।	१	२	३	४	५	६	X

संस्थाको कामसम्बन्धी महत्वपूर्ण निर्णय लिनुपर्दा...

५३. मैले मेरो सुपरीवेक्षकहरुलाई जानकारी गराउनुपर्छ र उनीहरुको निर्णय मान्नुपर्छ।	१	२	३	४	५	६	X
५४. मैले गर्ने निर्णयमा मेरो सुपरीवेक्षकको सहमति सुनिश्चित हुनुपर्छ।	१	२	३	४	५	६	X
५५. मेरा सुपरीवेक्षकहरुले उहाँहरूसँग परामर्श लिने तर निर्णय आफैँ गर्ने कुरामा प्रोत्साहित गर्नुहुन्छ।	१	२	३	४	५	६	X
५६. मलाई मेरो स्वविवेक प्रयोग गरी निर्णय गर्न दिइन्छ।	१	२	३	४	५	६	X

धन्यवाद ।

## Annex II: Ethical Leadership Questionnaire, 2013

(FOR INSTRUCTORS)

नैतिकतायुक्त नेतृत्व अध्ययन प्रश्नावली, २०१३

प्रशिक्षकहरुका लागि

### पहिचान

२. शिक्षण संस्थाको वर्गीकरण:  आंगिक  एनेक्स  सम्बन्धन प्राप्त
३. तपाईं कार्यरत संस्थाले दिने उपाधि :  डिप्लोमा  टीएसएलसी  दुवै
४. तपाईं कार्यरत संस्थामा कुन कुन विषय पढाइ हुन्छ ?  स्वास्थ्य  इन्जिनियरिङ  कृषि  अन्य
५. तपाईंको थर: \_\_\_\_\_
६. लिंग :  महिला  पुरुष  अन्य
७. तपाईंको उमेर समूह:  
 २०-२५  २६-३०  ३१-३५  ३६-४०  ४१-४५  
 ४६-५०  ५१-५५  ५६ भन्दा माथि
८. तपाईंको जन्म भएको जिल्ला: \_\_\_\_\_
१०. हाल कार्यरत पद :
११. तपाईंले यस पदमा काम गर्नुभएको कति वर्ष भयो ? \_\_\_\_\_
१२. तपाईं कति वर्षदेखि सेवारत हुनुहुन्छ ? \_\_\_\_\_
१३. तपाईंले व्यवस्थापकीय काम गर्नुभएको भए कति वर्ष गर्नुभयो ? \_\_\_\_\_
१४. तपाईंको योग्यता:  विद्यालय शिक्षा  प्रवीणता प्रमाणपत्रतह  स्नातक  स्नातकोत्तर  
 एम. फिल.  विद्यावारिधि  अन्य भए खुलाउनुहोस्:.....
- १५.(क) यहाँले उपाधि प्राप्त गरेको विषय/संकाय:  मानविकी  व्यवस्थापन  विज्ञान  शिक्षा  अन्य  
 (ख) यहाँको विषयगत दक्षता:  स्वास्थ्य विज्ञान  इन्जिनियरिङ  कृषि  अन्य ( खुलाउनुहोस्).....
१६. तालिम लिएको भए: तालिमको विषय \_\_\_\_\_ अवधि \_\_\_\_\_  
 i. \_\_\_\_\_  
 ii. \_\_\_\_\_
१७. तपाईंसँग आश्रित परिवार संख्या (आफू बाहेक): \_\_\_\_\_
१८. तपाईंको विद्यालयमा कार्यरत आफ्नै परिवार सदस्य संख्या: \_\_\_\_\_
१९. तपाईं आफू कार्यरत स्थानलाई  गाउँ  शहर  शहरोन्मुख  
 के भन्न रुचाउनुहुन्छ?

**नैतिकतायुक्त नेतृत्व अध्ययन प्रश्नावली**

**निर्देशिका**

परिभाषा : नैतिकतायुक्त दुविधा भनेको एउटा यस्तो अवस्था हो जसमा प्रायः केही स्पष्ट मान्यताहरूबीचको द्वन्द्व समाहित हुन्छ, जसमा एउटा मान्यतालाई अङ्गीकार गर्दा अर्को मान्यताको सीमा उल्लङ्घन हुन्छ ।  
नैतिकतायुक्त दुविधाको महत्वपूर्ण विशेषताहरू यस्तो हुन्छ कि जसमा दुईवटा संवाहकमध्ये एउटा पक्षलाई समाहित गर्न सकिन्छ ।

तल दिएका संकेतको आधारमा आफूलाई मन पर्ने अंकमा चिनो लगाउनुहोस् ।

१	२	३	४	५	६	X
कहिले पनि	कहिलेकाहीं मात्रै	कहिलेकाहीं तर	धेरै जसो	धेरै जसो तर अलि	सधैं	मसँग असम्बन्धित

**मैले मेरो काम सम्पादन गर्दा निम्न कुराहरू देख्छु ।**

१. मेरा प्रिन्सिपल/शिक्षालय प्रमुख अरुसँग विश्वासिलो सम्बन्ध स्थापना गर्न चाहनुहुन्छ ।	१	२	३	४	५	६	X
२. मेरा प्रिन्सिपल आफ्ना सहकर्मी अप्ठ्यारोमा पर्दा चासो लिनुहुन्छ ।	१	२	३	४	५	६	X
३. मेरा प्रिन्सिपल हाम्रो संस्थामा सुमधुर सम्बन्ध कायम गर्न प्रयास गर्नुहुन्छ ।	१	२	३	४	५	६	X
४. मेरा प्रिन्सिपल निष्पक्ष हुने प्रयास गर्नुहुन्छ ।	१	२	३	४	५	६	X
५ (क) मेरा प्रिन्सिपलकसैको अहंकार सहन सक्नुहुन्छ ।	१	२	३	४	५	६	X
५ (ख) मेरा प्रिन्सिपल सोर्सफोर्स सहन सक्नुहुन्छ ।	१	२	३	४	५	६	X
६. मेरा प्रिन्सिपल नियम र प्रक्रियाहरू पालना गर्नुहुन्छ ।	१	२	३	४	५	६	X
७. मेरा प्रिन्सिपल सहकर्मीहरूलाई उनीहरूको विचार व्यक्त गर्ने अवसर प्रदान गर्नुहुन्छ ।	१	२	३	४	५	६	X
८. मेरा प्रिन्सिपल सहकर्मीको सुरक्षा र भलाइका लागि कोशिस गर्नुहुन्छ ।	१	२	३	४	५	६	X
९. मेरा प्रिन्सिपल कुनै-कुनै अवस्थाले निश्चित समूहलाई मात्र फाइदा पुऱ्याउँछ भन्नेमा सचेत हुनुहुन्छ ।	१	२	३	४	५	६	X
१०. मेरा प्रिन्सिपल अन्यायपूर्ण क्रियाकलापको विरोधमा आवाज उठाउनुहुन्छ ।	१	२	३	४	५	६	X
११. मेरो प्रिन्सिपल प्रत्येक व्यक्तिको मर्यादा संरक्षणमा तत्पर रहनुहुन्छ ।	१	२	३	४	५	६	X
१२. मेरो प्रिन्सिपलको विचारमा गल्ती मानवीय गुण हो ।	१	२	३	४	५	६	X
१३. मेरा प्रिन्सिपल आफ्नो सहकर्मीहरूसँग विस्तृत छलफल गरी सहमतिमा पुग्ने प्रयास गर्नुहुन्छ ।	१	२	३	४	५	६	X
१४. मेरा प्रिन्सिपल स्रोतसाधनको भरपुर वितरण गर्ने कोशिस गर्नुहुन्छ ।	१	२	३	४	५	६	X
१५. मेरा प्रिन्सिपल अन्यायविरुद्ध आवाज उठाउनुहुन्छ ।	१	२	३	४	५	६	X
१६. कुनै निश्चित व्यक्ति वा समूहले मात्र बढी फाइदा लिँदा मेरा प्रिन्सिपलको ध्यानाकर्षण हुन्छ ।	१	२	३	४	५	६	X
१७. मेरा प्रिन्सिपल प्रजातान्त्रिक सहभागिताका लागि प्रोत्साहित गर्नुहुन्छ ।	१	२	३	४	५	६	X

**अवस्थाहरू :**

१८. स्थापित नियमहरूको उल्लंघन भएको परिस्थितिमा मेरा प्रिन्सिपललाई नैतिक दुविधा उत्पन्न हुन्छ ।	१	२	३	४	५	६	X
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१९. शक्तिको टकराव भएको परिस्थितिमा मेरा प्रिन्सिपललाई नैतिक दुविधा सिर्जना	१	२	३	४	५	६	X
२०. अरुलाई चित्त दुखाउने परिस्थिति सिर्जना हुँदा त्यसले मेरा प्रिन्सिपलमा नैतिक दुविधा उत्पन्न हुन्छ।	१	२	३	४	५	६	X

२१ निम्न कुराहरुमा विचार पुऱ्याएर मेरा प्रिन्सिपल नैतिक दुविधा समाधान गर्नुहुन्छ।

१	संस्थाको मान्यताहरु मात्र
२	यो संस्था र उहाँका व्यक्तिगत मान्यताहरु
३	उहाँका आफ्नै मान्यताहरु

२२ जब मेरा प्रिन्सिपल नैतिक दुविधामा पर्नुहुन्छ, त्यसको समाधानको खोजीमा तत्कालै

लागनुहुन्छ।

१	पूर्णरूपमा असहमत
२	केही हदसम्म असहमत
३	केही हदसम्म सहमत
४	पूर्णरूपमा सहमत
५	कुनै पनि लागू हुँदैन

तल दिएका संकेतको आधारमा आफूलाई मनपर्ने अंकमा चिनो लगाउनुहोस्।

१	२	३	४	५	६	X
कहिले पनि होइन	एकदम कहिले काहीं	कहिले काहीं	धेरै जसो	धेरै धेरै जसो	सधैं	प्रयोजन गर्न नमिल्ने

जब मेरा प्रिन्सिपल नैतिकतायुक्त दुविधालाई समाधान गर्न चाहानुहुन्छ, तब..

२३. उहाँ मिल्ने कानुन र नियमका प्रावधानहरुलाई ध्यान दिनुहुन्छ।	१	२	३	४	५	६	X
२४. उहाँ संस्थाका अलिखित नियमहरुमा पनि ध्यान पुऱ्याउनुहुन्छ।	१	२	३	४	५	६	X
२५. उहाँ जाँचपडताल गर्नुहुन्छ।	१	२	३	४	५	६	X
२६. उहाँ गल्तीहरुको गम्भीरताअनुसार कारवाही गर्नुहुन्छ।	१	२	३	४	५	६	X
२७. उहाँ अन्यायपूर्ण कार्य सच्याउन कोशिस गर्नुहुन्छ।	१	२	३	४	५	६	X
२८. उहाँ सम्भव भएसम्म पारदर्शी बहसका लागि अनुमति दिनुहुन्छ।	१	२	३	४	५	६	X
२९. नयाँ तथ्यहरु प्राप्त भएको अवस्थामा पहिले नै सहमति जनाइएका आफ्ना संस्थागत	१	२	३	४	५	६	X
३०. समस्या समाधानको बाटोमा आएको बाधालाई विश्लेषण गरी वर्तमान अवस्थामा स्पष्टता ल्याउने प्रयास गर्नुहुन्छ।	१	२	३	४	५	६	X
३१. कुनै परिस्थितिमा संलग्न व्यक्तिहरुको विचार सुन्नु उहाँ समय दिनुहुन्छ।	१	२	३	४	५	६	X
३२. उहाँ संस्थाभित्र सु-सम्बन्ध र सुमधुरता जोगाइराख्न प्रयास गर्नुहुन्छ।	१	२	३	४	५	६	X
३३. उहाँ अरुको सम्मानलाई कायम राख्न उनीहरुको भावनामा चोट पुग्ने अवस्थाबाट टाढै रहनुहुन्छ।	१	२	३	४	५	६	X



३४. उहाँ समूहभन्दा व्यक्तिहरुप्रति ध्यान केन्द्रित गर्नुहुन्छ ।	१	२	३	४	५	६	X
३५. उहाँको निर्णयले संस्थाको मान्यता प्रतिबिम्बित गर्छ ।	१	२	३	४	५	६	X
३६. उहाँ संस्थाभित्र समसामयिक विषयको संवादका लागि प्रोत्साहित गर्नुहुन्छ ।	१	२	३	४	५	६	X
३७. उहाँ विषयवस्तुबारे पुनः सोच, एक कदम पछाडि हट्नुहुन्छ ।	१	२	३	४	५	६	X

मेरा प्रिन्सिपल निम्न कुराहरुमा आधारित रही नैतिकतायुक्त दुविधा निवारणका लागि प्रयास गर्नुहुन्छ ।

३८. नियमले जे निर्देश गर्छ ।	१	२	३	४	५	६	X
३९. अरुको कल्याण जेले गर्छ ।	१	२	३	४	५	६	X
४०. कार्यालयमा जुन विषयले अधिक समता प्रदान गर्दछ ।	१	२	३	४	५	६	X
४१. कुनै परिस्थितिसँग सम्बन्धित तथ्यहरु जसलाई ध्यान दिइएको हुन्छ ।	१	२	३	४	५	६	X

तल दिएका संकेतको आधारमा आफूलाई मनपर्ने अंकमा चिनो लगाउनुहोस् ।

१	२	३	४	५	६	X
कहिले पनि	एकदम कहिले काहीं	कहिले काहीं	धेरै जसो	धेरै धेरै जसो	सधैं	प्रयोजन गर्न नमिल्ने

मेरा संस्थाले...

४२. कुनै पनि गान्छो विषयमा मेरा प्रिन्सिपल कसरी उत्तरदायी बन्न सक्नुहुन्छ भन्ने जानकारी दिएको छ ।	१	२	३	४	५	६	X
४३. नैतिकयुक्त दुविधाको अवस्था उहाँले छिटो समाधान गर्नुहोस् भन्ने चाहन्छ ।	१	२	३	४	५	६	X
४४. मेरा प्रिन्सिपललाई नैतिकयुक्त प्रक्रियाको विकासमा मद्दत पुऱ्याउँछ ।	१	२	३	४	५	६	X
४५. नैतिक दुविधा आइपर्दा नीति वा त्यसको प्रक्रियाबारे सबै व्यक्तिहरुलाई जानकारी प्रदान गर्दछ ।	१	२	३	४	५	६	X
४६. समस्या समाधानका लागि नैतिकतायुक्त नीति र रणनीतिबारे सम्बन्धित व्यक्तिहरुलाई जानकारी दिन्छ ।	१	२	३	४	५	६	X

मेरो प्रिन्सिपलको कार्यको उद्देश्य

४७. कार्यवातावरणलाई रुपान्तरण गरी नैतिकतायुक्त व्यवहार हाँसिल गर्नु हो ।	१	२	३	४	५	६	X
४८. नैतिकतायुक्त प्रक्रिया कार्यान्वयन गराउनु हो ।	१	२	३	४	५	६	X

साधारणतया...

४९. मेरा प्रिन्सिपल नैतिक व्यवहार प्रदर्शन गर्नुहुन्छ ।	१	२	३	४	५	६	X
५०. मेरा सहकर्मीहरुले नैतिकतायुक्त व्यवहार र आचरण प्रस्तुत गर्दछन् ।	१	२	३	४	५	६	X
५१. नैतिकतायुक्त दुविधा समाधानको निम्ति निर्णय गर्दा मेरा प्रिन्सिपललाई संस्थाको मान्यताले प्रभावित पार्दछ ।	१	२	३	४	५	६	X

५२. मेरा प्रिन्सिपललाई मेरो संस्था अथवा विभागमा नैतिक प्रक्रिया अवलम्बन गर्न आर्थिक समस्याले असर पुऱ्याउँछ ।	१	२	३	४	५	६	X
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संस्थाको कामसम्बन्धी महत्वपूर्ण निर्णय लिनुपर्दा मेरा प्रिन्सिपलले...

५३. उहाँका सुपरीवेक्षकलाई जानकारी गराउनुपर्छ र उनीहरुको निर्णय मान्नुपर्छ ।	१	२	३	४	५	६	X
५४. सुपरीवेक्षकको सहमति सुनिश्चित गराउनुहुन्छ ।	१	२	३	४	५	६	X
५५. सुपरीवेक्षकहरूसँग परामर्श लिएर आफै निर्णय गर्नुहुन्छ ।	१	२	३	४	५	६	X
५६. स्वविवेक प्रयोग गरी निर्णय गर्नुहुन्छ ।	१	२	३	४	५	६	X

धन्यवाद ।

### **Annex III: Interview Protocol**

#### Ethical Leadership in Technical and Vocational Schools

##### **Reporting**

1. About yourself, your family, background, and your upbringing.
2. About your educational background and training.
3. About your professional experiences (the journey to be the principal of this school)
4. About your school-history, present structure and change
5. Your typical day at work
6. Your likes and dislikes in job
7. The most important recurring/frequent challenges that you have faced during your tenure as principal
8. The factors that motivate and the factors that discourages
9. Your way to addressing the ethical challenges

##### **Ethical Leadership Competences and Practices**

10. Being present and listening
11. Developing confidence in social relations and nourishing these
12. Feeling pain and being troubled by the suffering of others
13. Ensuring that the person is all right after a conflict
14. Righting wrongs
15. Preserving links and harmony in the organization
16. Avoiding hurting others, preserving their dignity
17. According attention to others
18. Responding to needs
19. Offering a second chance
20. Maintaining open channels of communication
21. Allowing for mistakes
22. Forgiving
23. Punishing in a justified manner
24. Offering a well-deserved recompense

25. Ensuring that sanctions are proportional to the gravity of the mistake
26. Applying rules impartially
27. Bringing power struggles and conflicts of interest to light
28. Following procedures
29. Adopting an impartial and just point of view
30. Establishing equity in exchanges for a mutual advantage
31. Offering equal chances
32. Offering the opportunity to present one's version of the facts
33. Promoting democratic participation
34. Consulting
35. Distributing resources adequately
36. Calling for an investigation
37. Raising injustices and racial, sexual and discriminatory biases
38. Highlighting disproportionate benefits
39. Uncovering groups benefiting from advantages over others
40. Raising consciousness among stakeholders on arrangements, power, privileges, and power struggles
41. Searching for consensus through deliberation to ensure that what unites triumphs/victory over what divides
42. Demystifying technical language used to promote understanding for the purpose of making an enlightened decision
43. Relation of ethical leadership with socio-demographic themes such as gender, locale, age, experience, qualification, economy, religion etc.

## Annex IV

## Summary of Ethical Paradigms

Approach	Notion	Advocator	Argument
Objective			Ethics is non arbitrary.
• <i>Naturalist</i>	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
	Happiness	Mill	Higher standard than pleasure
• <i>Non-naturalist</i>			
	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			Ethics is non-arbitrary.
	Simple Subjectivism		Morality is relative to individual
	• <i>Existentialism</i>	Early Sartre	Human beings are free to decide what is good (freedom and creativity)
	• <i>Relativism</i>		Morality is relative to culture
	Emotivism	Ayer	Ethics is the expression of negative or positive emotions
	Prescriptivism	Hare	Ethics is the ideas to prescribe
Inter-subjective	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

(Idea adopted from Hinman, 1994, p. 69)

## Annex V

### Contributions in Ethical Leadership

Year	Author	Basic Idea Proposed in Ethical Leadership
1938	Barnard	The writing was about the importance of the executive's responsibility to serve as a moral teacher for employees.
1947	Simon	The writing was about decision making, recognized that decisions have ethical as well as factual content.
1960	Getzels &Thelen	His social systems model of a classroom included values as one of the cultural dimensions shaping role expectations for individuals.
1965	Gross and Herriott	Executive professional leadership (EPL) of school principals was positively related to “staff morale, the professional performance of teachers, and the pupils’ learning”.
1978	Burns	The important contribution shaping the study of educational leadership was differentiation of transactional from transformational leadership.
1981	Yukl's	The focus was leadership traits, skills, and styles, the two-factor theory encompassing initiating structure and consideration, and the concepts of situational leadership and contingency theory (functionalist view).
1979	Immegart and Boyd	It was open-ended exploration of what might count as legitimate study in the field of educational administration.
1979	Greenfield	He called into question the efficacy of the then dominant paradigm (that organizational goals shape member behaviors and motives; that social systems concepts mirror the experience of participants; that bureaucratic structures guide behavior; that decision making is a systematic process; etc.)
1979	Erickson and Reller's	They highlighted the recognition of and inclusion of teachers as leaders and as important contributors to school improvement decisions and initiatives; and the emergence of the moral and the ethical dimensions of school leadership.

1979	Meskin	It was the study of women as school principals, reminding the field of their generally positive performance as school leaders and, particularly, of their "... propensity toward democratic leadership, thoroughness of approach to problem solving, and talent in instructional leadership, as well as the general effectiveness of their performance as rated by both teachers and superiors ..."
1979	Reed	It was writing 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.
1979	Schrag	He offered four ideas: a moral agent must base his/her decisions on principles that apply to classes of situations, should consider the welfare and interests of <i>all</i> who stand to be affected by his/her decision or action, has the obligation to base his/her decision on the most complete information relative to the decision, and a conscientious moral agent's moral judgments are prescriptive.
1979	Wayson	Wayson discusses what he referred to as the leadership shortage in schools, and observes that: "Leadership must be translated into action by the people who <i>consent</i> to be led. <i>The principal should create conditions that will elicit leadership behaviors from everyone</i> in the building in circumstances and at times that their contribution is essential for achieving the school's purposes.

(Adapted from Greenfield, 2004)

## Annex VI

### Theoretical Underpinnings in Ethical Leadership

Year	Author	Contribution
1992	Bottery	Bottery's view is that the ethical school administrator must lead in a manner wherein one's leadership is critical, transformative, visionary, educative, empowering, liberating, personally ethical, organizationally ethical, and responsible.
1996	Starratt	One way administrators can build a moral community is to encourage individual teachers to nurture the foundational qualities of autonomy, connectedness, and transcendence in their classrooms, as well as communicate the large ethical framework of care, justice and critique.
1973, 1975, 1978, 1979, 1980	Greenfield	Schools are nested within containing community and societal cultures, and the norms and values of those larger social sphere's mediate and shape what transpires among people within the school; just as do sub-cultures within the school itself; just as our respective social class, religion, educational level, race, family customs, ethnicity, and gendered background experiences shape how and what we see, and what we come to understand in attributing meaning to our lived experience.
1978, 1983, 1991, 1996)	Hodgkinson	His framework includes three types of values: Transrational (Type I); Rational (Type II); and Subrational (Type III). Arranged in hierarchical fashion, Hodgkinson places Type I values (Transrational) at the top. The characteristic of Type I values is that they are based on the will rather than upon the reasoning faculty; their adoption implies some kind of act of faith, belief, commitment”.



1999	Leithwood	Approaching matters from a somewhat different theoretical perspective, Leithwood, in exploring the values that might be necessary for what he terms more highly reliable schools, that is schools which more consistently and reliably accomplish that which we expect of schools, differentiates between “personal” values and “professional” values. He suggests that the personal values of the large majority of school administrators are, for the most part ethically desirable, and that what deserves study and attention are the “professional” values on which a highly reliable school learning community would be dependent.
1986	Foster	Foster brought a critical humanist perspective to the study of educational leadership and argued that the work of educational administration needed to be re-conceptualized as a critical and moral practice. Arguing that it was important for educational administrators to understand how school structures, broader social conditions, and the basic culture of the school influenced social relations within the school.