Social Justice Development and Practice in School Leaders in Nepal

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The candidate confirms that the work submitted is his own and that appropriate credit has been given where reference has been made to the work of others.

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Abstract

The focus of the thesis is on how Nepali school head teachers develop awareness, understanding and practice of social justice within educational leadership. There is extensive international research into social justice and educational leadership. However, key influences and experiences in head teachers' personal and professional lives shaping social justice consciousness in the Nepali context is under-researched.

A mixed methods approach, underpinned by a pragmatic and transformative philosophy was adopted to gather qualitative and quantitative data from four focus groups, a survey with 108 respondents and interviews with 12 Nepali head teachers from different cultural, educational and geographical settings. Using an interpretive phenomenological approach, head teachers were provided with opportunities to share experience, insights and personal and professional stories through their own narratives.

The findings suggest both personal and professional influences and experiences impact equally on head teachers' social justice understanding and practice. Analysis of survey data revealed differences of approach and understanding according to heads' gender, their years of experience as educators and more significantly, heads' geographical locations. Nepali head teachers' conceptualisation of social justice is primarily focused on students' welfare, characterised by recognition of injustices and wider societal challenges of inclusion. In seeking to elicit head teachers' visioning for more effective social justice educational leadership, the need to collaborate with other stakeholders and address the lack of professional development were highlighted.

The study concludes with a model to enhance head teacher capabilities to promote social justice leadership within schools and encourage further professional development, especially at local and regional levels. Recommendations include utilising the interpretive phenomenological approach and narrativity analysis as professional development opportunities to assist head teachers in transforming their social justice leadership. Further research is proposed to capture a greater range of head teacher voices across this geographically and culturally diverse country.

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Chapter 1 Introduction

1.1 The focus of the research

Schools are not just places of learning; they need to be places of action and change realising a more socially just world for all. Educational leadership needs to be both visionary and pragmatic to achieve social justice. This thesis explores how Nepali school head teachers develop their awareness, understanding and practice of social justice within educational leadership. The research identifies key influences and experiences shaping head teachers' social justice consciousness at critical points in their personal and professional lives. It assesses how they impact on leaders' understanding and practice of social justice. By generating professional reflection, the research has potential to be transformative. For example, it may enable or encourage some school leaders to develop their leadership resulting in more positive contributions to social justice practice for stakeholders in their setting.

This chapter has six sections providing an overview of the structure and rationale for the research. The next section sets out my philosophical or value position exploring personal and professional experiences that have shaped my attitudes, beliefs, motivation and interests. These reflections assist in forming a philosophical underpinning that facilitates an examination and justification for the rationale for this professional doctorate. A key focus in this chapter is how I became involved in research in Nepal. The rationale for choosing to investigate social justice and educational leadership and how it shaped my approach to the data collection is explained. Next a brief conceptualisation of social justice and how it relates to education and school leadership is introduced. The central aims of the study follow, setting out the three key research questions. A summary of the purpose of the research, expected outcomes and potential value of the study is given and how it contributes to wider research on social justice and educational leadership. The chapter concludes with an overview of the thesis structure.

1.2 Value position, background and professional experience

My background and educational journey as a school pupil formed many of my views and beliefs on fairness and opportunity. As the only member of my family to pass the examination for grammar school and then to progress to university I became acutely aware of differences, variable opportunities; of being part of something that was not inclusive of others. However, despite its selective nature my Catholic grammar school espoused social justice within its Christian mission and was a positive formative experience. Individuals mattered, all had equal rights and everyone was treated with dignity. It was the first mixed Catholic grammar school in the country. Staff were required to use first names for all pupils. Personal and social education promoting gender equality and a rich extra-curricular programme was encouraged. The leadership and several of the teachers were priests from the Institute of Charity, an order founded by philosopher and theologian, Antonio Rosmini. I was surprised to learn, during the literature research, that Rosmini was possibly the first to use the phrase *la giustiizia sociale* (social justice) around the 1830s (Kraynak, 2018; Burke, 2010).

My interest and commitment to 'socially just' education was further shaped by a career of thirty years within a range of English secondary schools; first as a teacher, then in various leadership positions and ultimately as head teacher in a socially deprived school. Throughout my career I have passionately supported and promoted inclusive comprehensive ideals in education. For me this is consistent with the democratic ideals of a society that promotes equity, fairness and equality of opportunity. At the same time, I believe there is a need to eradicate or at the very least minimise the impact of injustice, inequality and discrimination against individuals and groups in schools. In striving to promote fairness and eliminate unfairness the task is not merely to achieve justice for individuals but to ensure a wider contribution to developing justice for families, groups, social organisations and across society; this is my understanding of social justice. I am very much in agreement with the perspective of Dorling (2014) in his analysis of the wider causes of inequality in society. He argues that uneven distribution of capital and income inequality leads to social difficulties, problems with health, mental well-being and reduces life expectancy. Additionally, it reduces educational opportunity and employment prospects.

Social justice is not about the State or an organisation dispensing something to its citizens or members. It is about the agreeing of obligations to which citizens must aspire to demonstrate

to and for each other. This applies exactly the same way in the school and education environment to nurture social justice (Cribb and Gewirtz, 2003). Educational leaders have particular responsibilities in understanding, promoting, modelling and practising social justice. During my own professional development as an educational leader I benefited from opportunities to reflect on critical incidents and experiences that impacted significantly on my role, personally and professionally. Recognising the powerful influence of these experiences and influences has been critical to my own understanding and practise in leadership.

Axiology, the philosophy of ethics, can be described as the value position taken by an individual. It follows that my own axiological assumptions underpin and influence my philosophical beliefs and value position. My intention is to engage with research that is both pragmatic and transformative, producing a positive impact promoting social justice in education and across society (Mertens, 2010). I also accept the pragmatic and transformative assumptions that education researchers and head teachers are motivated by the quest to improve provision for learners through developing social justice and addressing human rights. Furthermore, my approach to epistemology concerning knowledge and understanding of social justice, perspectives of ontology regarding the nature of reality and methodology describing the nature of inquiry are all shaped by my values as outlined earlier. These inter-related aspects of my approach to research are further outlined in Chapter 4, explaining the methodology for this study.

For leadership to be just, it requires an inclusive stance where transparency and clarity of meaning are shared by all. Commenting on the complexities of justice theory terminology, Maguire (rather ironically, in my opinion) states, “Obscurantism, which is often mistaken for profundity, does tend to breed an unfriendly nomenclature” (2014, p.29). This thesis is socially just only if the reader can understand it! The terminology and ‘nomenclature’ must be clear for all. This is especially important for the interaction and communication with the head teacher participants in this research, head teachers from a different culture and language.

1.3 Rationale for my research in Nepal

What are the reasons for choosing Nepal for this research? In part this was a matter of serendipity. Over the last fifteen years I have been very fortunate and privileged to visit

schools and meet educational leaders across international settings including Brazil, India, Iraq, Norway, Latvia, South Korea and on several occasions, Nepal. These experiences inspired me to consider research that could support and contribute to wider international and comparative enquiry around social justice and school leadership. I was particularly drawn to under-researched and under-reported countries like Nepal. This lack of recognition in wider international research is a form of social injustice.

After completing my headship, in 2008-9 I studied for an MA in International Educational Management. My interest in international research was further encouraged in 2009 following an invitation to lead school leadership training in Nepal. The programmes ran in Kathmandu and Pokhara providing me with opportunities to visit schools and meet leaders in the private and government sectors. The diverse experiences and motivations of the Nepali head teachers I met were inspirational. The contrasts and disparity in educational access, provision and outcomes between the Nepali schools were considerable, highlighting the extent of social injustice in the country. These experiences motivated me to focus my doctoral thesis on social justice leadership despite the challenging context of working in an international setting. During this and subsequent visits I established a small network of contacts in the education sector, especially Mahendra Khanal, a principal of an established private school. Mahendra eventually became the co-ordinator for the research in Nepal. Whilst social injustice is evident in all international contexts the variations in Nepal were stark and markedly more noticeable, it being one of the poorest developing nations in the world. Working closely with school leaders during the training and in further visits helped me to develop a wider perspective. This was grounded in the reality of the Nepali educational environment, rather than beginning from a more theoretical starting point of discourse on educational leadership and social justice. This understanding shaped my research focus for the study. The formulation of my research questions and the initial plans to utilise focus groups began to take shape.

The history and culture of Nepal is dramatically different to my own Western-based experience. The opportunity to challenge my established perspectives and assumptions about social justice and leadership in education was another factor that encouraged my plans to undertake research outside the UK. Although my primary focus was Nepali educational leadership, my interest covers the challenges and issues facing school leaders for social justice in education which is a global concern (Bogotch and Shields, 2014).

1.4 Conceptualising social justice

Concepts such as social justice, education and leadership are terms that help to classify, describe, interpret, explain or evaluate aspects of the social world we inhabit. Ontologically, social justice is a highly complex and contested concept with multiple meanings across a multitude of historical and current contexts (Zajda et al., 2006). On the one hand it has an abstract and philosophical meaning whilst at the same time it is deeply practical and relevant to individuals, between individuals and across organisations, communities and societies (Harris, 2014). Establishing the ontology of social justice is crucial to theorising about education and to explore the perceived realities of this concept (Gewirtz, 1998; Clark, 2006; Oplatka, 2014). In this section I briefly introduce Rawls' (1971) understanding of social justice derived from his seminal theory of justice. Later I consider how this is developed by Sen (1987) especially his perspectives on Capability and how these are interpreted by others, particularly Fraser (1997) and Spitz (2011).

It is widely assumed that aspiring to achieve social justice is a 'good' or positive endeavour (Reisch, 2014). Equally, the commitment to eradicate injustice is seen as an obvious and worthwhile undertaking. The realities are more problematic. Individuals, groups and organisations in all areas; political, economic, environmental, religious, cultural and educational, make bold claims for the importance and promotion of 'social justice' within their own sphere. Often these are based on the belief system of individuals and groups working from their own definition and understanding of social justice and how it relates to their context. As Reisch (2014, p.1) states, it is ironic that, "secular and religious, democratic and authoritarian, individualist and collectivist march under the banner of social justice", regardless of their contradictory visions of society. Philosophically, politically, economically, socially or educationally the perspectives are endless. Liberals, Conservatives and Marxists all profess to seek and promote social justice within society and educational systems. Indeed, who is not in favour of social justice in education?

Social justice as a term originally developed in religious or theological thinking (Burke, 2010; Kraynak, 2018). In the 20th century, the work of the political philosopher, John Rawls and his publication, *A Theory of Justice,* became the foundation from which understanding and debates on social justice have subsequently developed, especially for Western Anglo-American perspectives (Spitz, 2011). John Rawls (1971) aims to create an 'ideal theory', one that

encapsulates, in a theoretical way, how justice is seen as the result of agreements between people within a clearly defined society. The economist Amartya Sen (2010; Sen, 1987), develops a different view of justice; one that is more practical and dependent on people and what he describes as their 'capabilities'. Furthermore, Sen's thinking uses wider cultural concepts of social justice, liberty and reason, pointing out these are not uniquely Western ideas (C Brown, 2010). The importance of agency in Sen's Capability Approach, rather than the more theoretical structure of Rawls' view of justice, resonates more strongly with the position adopted in this study.

Fraser (1997) brings a fresh perspective, distinguishing and conceptualising redistribution and recognition, the two paradigms of justice. She articulates how affirmative and transformative remedies for injustice can be achieved by the synergy of redistribution and recognition. Indeed focusing on social injustice may be more effective in understanding the elusive concept since this is more easily identified than idealised notions of justice (Bufacchi, 2012).

There are difficulties in formulating a definitive understanding of social justice owing to the multiple perspectives and complexity of the concept. However, this study will propose a working definition of social justice in the educational context. One that explores a broad inclusive perspective articulated by Nepali head teachers within education and leadership. A perspective that is applicable in Nepali school contexts but may be recognised in other international contexts. Linked to the ontology and perceptions of social justice is the need to address conceptions and notions from a non-Western perspective. Exploring alternative and complementary notions of justice in the specific socio-cultural context of Nepal requires understanding and interpretation across cultures (Geertz, 1973). This is both an ethical and ontological challenge. These themes will be explored further in the literature review.

Social justice within education is a relatively new field of study; however, it has roots and similar characteristics associated with studies in human rights, philosophy and religion, multiculturalism and social and political research (Adams, 2014). There are multiple meanings to the term social justice in education depending on the stakeholder; it is used and claimed by politicians, researchers, policy makers, practitioners, parents and students (Reisch, 2014). All have their own varied perspectives, subtle and significant differences of emphasis. In my view schools are places where social justice should be evident both in the policies and the practices they espouse. Apart from teaching and encouraging learning about social justice, schools should be organisations that promote social justice, minimise injustice and change the world in

which we all live. Social justice in education is not the central focus of this thesis. However, an understanding of its wider meaning and implications for education is essential to appreciate how schools and educational leaders grapple with the multifaceted and demanding challenges created by expectations to achieve social justice in their institutions.

There are many different starting points for an exploration of social justice in education (North, 2006; North, 2008; Gewirtz, 1998). Ideas on equity and inclusion, ensuring that personal or social circumstances are not obstacles to achieving educational potential are vital (Polat, 2011). Inclusion is implicitly or explicitly part of all aspects of educational research, policy and practice (Hytten and Bettez, 2011). Understanding critical pedagogies, personal and professional identities of teachers is yet another approach (Perumal, 2015). Reay (2012) asks what a socially just school looks like. She criticises the political philosophy that produces the injustices evident in British education and compares it with Finland, described as the best example of a socially just education system. The literature review (Chapter 3) examines these approaches and the international dimensions in more detail. This research acknowledges the importance of social justice in educational policy and practice, arguing it is fundamental to all facets of educational leadership, rather than being merely one aspect that leaders may, or may not, consider relevant.

There are few studies exploring the experiential influences shaping educational leaders' lives and work, especially in relation to social justice development and understanding. Although the *International handbook of educational leadership and social (in)justice* (Bogotch and Shields, 2014) offers a comprehensive forum and a wealth of literature exploring aspects of social justice and educational leadership it only briefly touches upon head teacher narratives and the influences shaping their leadership. The handbook adopts an advocacy stance for the promotion of justice and elimination of injustice in line with my own views and professional experience. Earlier studies, for example Sugrue (2005) and Taysum and Gunter (2008) explore life histories of school leaders seeking to understand and explain how these impact on their work. They focus more on professional identities of school leaders and to a much lesser extent on personal dimensions that shape social justice understanding. To address this gap my research uses narrative inquiry (Goodson and Walker, 1991; Goodson, 2013) to gather head teacher stories and critical incidents of social justice and injustice that have impacted on their leadership.

A few overarching dimensions of social justice and educational leadership emerge as areas for exploration in this thesis. The relationship between the theory and practice of social justice is key (Bogotch, 2002). How leaders actively steer their schools towards social justice is important (Theoharis, 2007; C. M. Shields, 2004). One vital dimension concerns the cultural and international aspects. Miller (2017) argues that leadership is culturally situated but explores the recent research on educational leadership that suggests there may be some common approaches to the understanding and practice of leadership. Another area considers the professional development of leaders and represents the most extensive volume of research in this area (Capper et al., 2006; Oplatka, 2009; Forde and Torrance, 2017).

1.5 Aims and research questions

This thesis aims to understand how school leaders develop ideas, understanding and practices of social justice in educational systems in Nepal. The literature review explores the contested concept of social justice. It examines the relationship between social justice and the complexity of school leadership in different contexts and seeks to evaluate these more specifically in the Nepali environment. The significance of this study is that it focuses on the under-researched Nepalese context and takes place *in situ*. Using insights from Nepali head teacher narratives, including personal and professional critical incidents, the extent to which awareness and development of social justice ideas are culturally situated and where there are common universal practices is explored. Meanwhile, the identification of Nepali leadership strategies that are of wider relevance that can inform more effective practice are also considered.

This study addresses the research aims by undertaking an exploratory study of school leadership in Nepal. This is intended to provide opportunities for Nepali school leaders to reflect on their current and potential practice and then to consider the possibilities and strategies to become more effective social justice practitioners. Considering these aims three research questions were proposed for the collection of empirical data in Nepal.

1. What are the key influences and experiences that shape Nepali school leaders' understanding and attitudes of social justice leadership?

2. How do Nepali school leaders apply social justice principles in their leadership practice?

3. What future opportunities for promoting social justice in Nepali schools are envisioned by school leaders, and how do they see such opportunities being realised?

1.6 Purpose and outcomes of the research

I recognise the aims of the study are ambitious. However, it is hoped that a few practical outcomes can be achieved as the study attempts to create some clarity regarding the different meanings and competing views on the social justice concept, between local and universal interpretations. Furthermore, the research has potential to contribute, albeit in a small way, in the field of international comparative educational research focusing on social justice and educational leadership in developing nations. The research creates possibilities to bring benefits to a range of stakeholders contributing to their understanding, knowledge and practice of social justice within and across educational organisations. These stakeholders fall into four main groups:

Educational practitioners in Nepal, especially participant head teachers and other school leaders across the government, private and charitable sectors.

Staff within education support organisations such as charities and Non-Governmental Organisations (NGOs) that work closely with schools, many with specific commitment to a social justice agenda.

Policy makers in Nepal operating in the newly restructured system at local, regional, provincial and national level.

Members of the research community seeking to deepen knowledge and theoretical aspects of school leadership and social justice in new international settings.

More specifically this research aims to contribute to one or more of the following outcomes.

***Practice* -** by enabling the participant head teachers, other Nepalese and wider communities of school leaders to reflect on current and potential practice in educational social justice and by informing provision of professional development and support for school leaders.

Theory - by examining and challenging theoretical understanding, development of conceptual frameworks and links between social justice***,*** education and educational leadership, the research contributes to 'theory-building'.

Policy - to inform the connections, implications and opportunities between leadership policy frameworks and social justice action especially in relation to selection, recruitment and training of school leaders, their own continuing professional development and that of their staff**.**

Research - to encourage further research into school leadership and narratives in different educational systems exploring context and influences on social justice provision and development, primarily within Nepal but also other international contexts.

Ultimately, all educational research should be transformative and improve the quality of education for learners and the life of those working in schools. First and foremost, the intended outcomes for this research are to provide opportunities for Nepali head teachers to share their stories and shape their own social justice agenda. This creates possibilities for head teachers to contribute to and evaluate strategy development, improving social justice provision across educational and the wider communities. Additionally, the research has potential to develop better collaboration, enhancing communication and understanding between the practitioner, policy and academic stakeholder communities concerned. Although policies are being developed by educationalists in Nepal that promote the aspiration for social justice, the part to be played by school leaders is not yet articulated in a meaningful way. I would argue this research is helpful in posing questions and offering suggestions to how school leaders might become more prominent stakeholders in these endeavours.

1.7 Thesis structure

The thesis uses a conventional structure for the remaining chapters. Chapter 2 focuses on the Nepali context, setting the scene for the research. Chapter 3, the literature review, evaluates current international perspectives and conceptual frameworks for social justice and educational leadership. This is designed to facilitate a deeper understanding of wider outlooks beyond the Nepali setting while bringing perspective and critical evaluation to the context

within Nepal. Narrative inquiry is explored in the review with particular reference to Goodson's ideas (2013), to explore how we can learn from school leaders' life stories.

Chapter 4 discusses the methodology, a mixed methods approach involving empirical data collection over three phases. Qualitative and quantitative data was gathered from focus groups, a survey and interviews with Nepali head teachers from different cultural, educational and geographical settings. The aim was to provide opportunities for school leaders to share their experiences, insights and personal and professional stories through their own narratives.

Chapters 5 and 6 present empirical findings in a thematic format. Each theme is introduced using selected quantitative data from the survey presented with appropriate statistical analysis. Themes are further explored in more depth using narratives and examples from qualitative data derived from the interviews and survey. These illustrate head teachers' critical incidents, influences and experiences and their aspirations for improving social justice leadership in the future. The interpretation and implications of the data findings and results are examined in Chapter 7. What the data means to me as the researcher and what I think it means for the Nepali head teachers is considered. This informs a wider discussion alongside analysis of the literature to enable key emerging themes for social justice leadership in Nepal to be interpreted and summarised. How the findings from this social justice research add to or align with other studies will be considered. How the findings identify gaps in current thinking on social justice and educational leadership and how these gaps might be addressed by the findings will be explored. Additionally, the concluding Chapter considers the implications of the research not only for practitioners and policy makers but for researchers and academics.

Chapter 2 Nepal Context

2.1 Introduction

The focus of this chapter is to understand the wider Nepali context. First, important contextual data covering the key geographical, social, political and economic landscape of Nepal, essential to the understanding of the wider social justice environment within the country is discussed. A brief evaluation of the effects of globalisation in this developing nation is considered, identifying the potential challenges and opportunities these may bring. Next, educational provision and organisational structures are described and recent government plans to introduce a new provincial federal structure across Nepal are considered. An outline history of educational development in Nepal to provide a clearer insight into what the current educational and social justice context is and how it came about follows. The impact of the Maoist movement and the civil war is highlighted as an important milestone in Nepal's development. The disruption caused by the civil war and more positive developments are then evaluated. The penultimate section evaluates the resulting wider socio-cultural challenges and the implications for social justice affecting children, teachers, head teachers and schools in Nepal. The chapter concludes with a summary, briefly examining the implications for my research focus on social justice and its leadership in schools.

2.2 Geographical, socio-economic, and political contexts

Although Nepal is a relatively small country with a population approaching 30 million (United Nations estimate, August 2019), the diversity of its people, culture, terrain, and infra-structure is vast. Landlocked between two giant, powerful nations; India to the South and China to the North, Nepal endeavours to have good relations with these two opposing powers (Figure 2.3.a). The geopolitics resulting from this location create both difficulties and opportunities (T. Marshall, 2016). India and China both have a desire to influence, even dominate Nepal's national politics. India does not want Maoist governments in Nepal, while China is keen to

keep stability in the Tibetan region. Nepal needs financial and infrastructure support from both nations.

There is a long and difficult history to the struggle to meet the basic needs of the Nepali people (P. M. Blaikie et al., 2000). UNESCO (2011) report that a third of Nepal's population lives below the poverty line. As one of the world's poorest countries Nepal was ranked 149th out of 189 in 2017 in the UN Human Development Index (United Nations, 2018a). Its position in the Index has remained unchanged over the past five years. The World Bank (2016) reports that 81% of the total population inhabits rural locations scattered throughout small villages, living off the land, often in inaccessible mountainous and hilly areas. This challenging terrain (Figure 2.2.a) presents enormous difficulties for socioeconomic development.

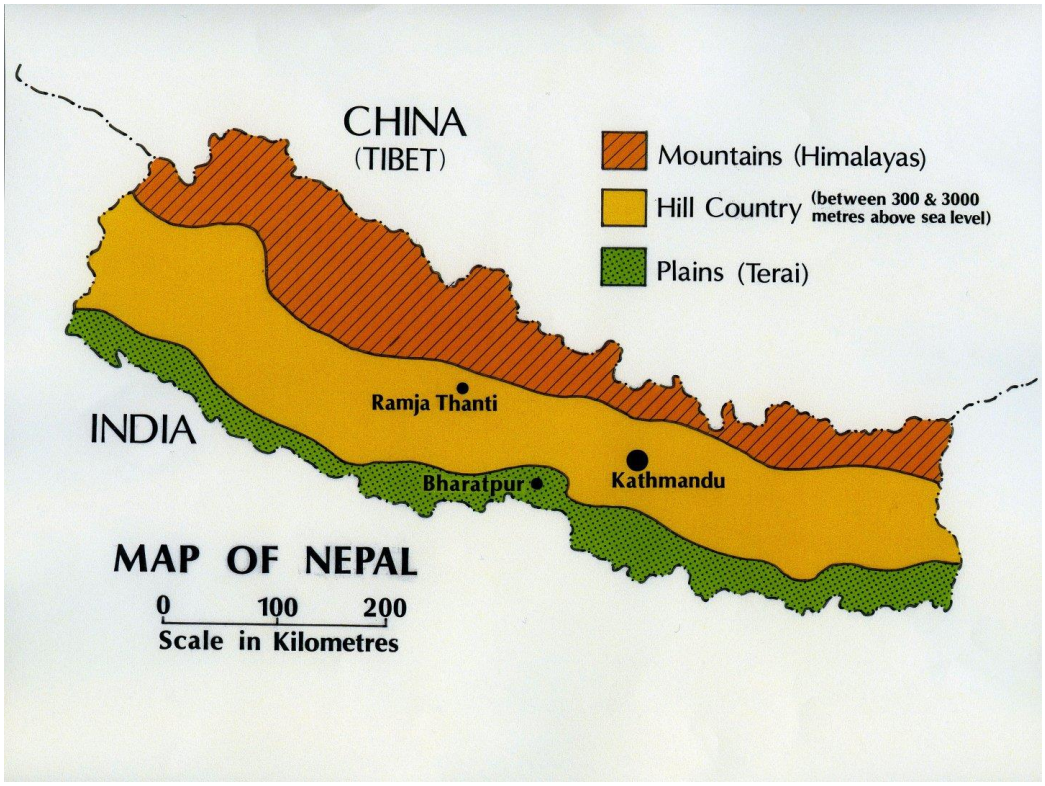

Figure 2.2.a Map of Nepal – Main Geographical/ecological regions: mountains (Himal; over 3000m), hills (Pahad; 300-3000m) and plains (Terai; less than 300m) (Tyman, 2014)

The distinct geographical and varied ecological regions in the country impact in many ways. Infrastructures of power supply, transport and communication are extremely basic even around major cities and towns. Educational provision is rudimentary and health care very limited or non-existent. An appraisal by Murray (1980) describes the magnitude and

uniqueness of Nepal's educational and social challenges given the extreme environment and lack of infrastructure. However, according to the census data in 2011 there have been some improvements in living standards and access to education (Central Bureau of Statistics, 2011). Whilst the level of provision is still relatively low and socio-economic difficulties persist, the rate of change is increasing substantially. The socio-economic pattern is also true for children of school age in Nepal; poverty, discrimination and exclusion are issues but there are some indications of change (UNICEF, 2016b).

Nepal's susceptibility to earthquakes was demonstrated in a devastating manner in 2015 (WorldVision, 2018). More than 8,600 people were killed and 22,000 injured in two earthquake catastrophes. Infrastructure was severely affected, for example 9,300 schools and 500,000 houses were destroyed or significantly damaged. By early 2018 only 2,900 schools had been rebuilt. This has had a serious impact on school drop-out rates and academic progress for those affected. Progress to rebuild and make repairs is slow and although it is over four years since the disaster, many people in the hardest hit and poorest areas are still in temporary shelters. This disaster exposes not only geographical precariousness but raises questions as to the capacity of the government to effectively respond (Shrestha and Pathranarakul, 2018).

Nepal is a developing nation still undergoing post-conflict and earthquake reconstruction and recovery. The replacement of the absolute monarchy that ruled Nepal for centuries led to civil war and the emergence of the federal representative democracy (Whelpton, 2005). Although a parliamentary system emerged, Deraniyagala (2005) argued ongoing economic tensions, related in part to the civil war, continued to have adverse effects in the country. From 1996 to 2006 a violent insurgency led by Maoist rebels destabilised the country but had positive effects as well (Karki and Seddon, 2003). Educational implications of the insurgency are discussed in section 2.3. The economic and political instability undermined overall security impacting on all developments in Nepal including the provision of quality education (Bhattarai and Wagle, 2010; Pherali, 2013). Despite these problems the continued, albeit difficult, movement towards more democratic processes has been underway (Rappleye, 2011). Nevertheless, the eventual emergence of a more democratised system led to the adoption of a new constitution in 2015. Characterised as a partially free state, Nepal held the first national, regional, and local elections under the new constitution in 2017 with a high voter turnout. Although there were

some reports of violence, the signs of an improving democracy are evident (Freedom House, 2018).

Nepal has received funding from outside agencies and countries supporting many of these key developments. The provision of external development funds has led to corrupt practices typical of many developing nations, where resources are ineffectively, inappropriately or worse still dishonestly diverted. Nepal was ranked 114th of 150 nations in the 'corruption indices' (World Audit, 2012). On a more positive note there is good evidence of the positive influence of better education in reducing corruption and challenging the acceptance of a range of corrupt behaviours (Truex, 2011). However, reliance on external funding creates tension between the supporting benefits of capital investment and the dilemma of interference and regulation by the donor agency. Effectively Nepal surrenders some control to organisations, e.g., the World Bank which expects certain conditions to be met by countries in receipt of their funds (Zapp, 2017).

There is a convincing argument that the World Bank is now the most important and "influential international organisation in the education for development field" (Verger et al., 2014 p. 381). Nepal requires development aid funds to finance education. This brings with it other problems. A critical analysis of the World Bank's neoliberal policies and their impact over three decades on Nepal has been undertaken by Regmi (2017). His conclusions are not encouraging. The impact of the three main principles promoted by the World Bank, i.e., marketisation, privatisation and decentralisation have little to offer Nepal's education development. Indeed, it is contended that problems in educational provision are exacerbated by these neoliberal policies. Regmi argues persuasively that a serious gap in understanding and motivation exists between those in government tasked with implementation of educational reform and most of the Nepalese living in remote communities. The lack of appreciation of their problems and impact on the potential opportunities for those in education prevents progress. To appreciate these complex issues an understanding of educational provision and the history and development of education in Nepal is helpful.

2.3 Education in Nepal

Educational systems everywhere are under immense pressure to promote high expectations to achieve academic excellence whilst at the same time addressing and solving any number of societal challenges and inequalities. For Nepal, the intentions and aspirations of The Universal Declaration of Human Rights (UN General Assembly, 1948), adopted by the United Nations in Article 26 are still not realised sixty-one years later. It states,

> *"Everyone has a right to education. Education shall be free at least in the elementary stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.*
>
> *Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms."*

Such ambitions to realise educational opportunity for all can only thrive in socially just environments. This section first outlines educational organisation in the country and introduces recent changes to Nepal's governance. It then briefly focuses on the historical context, including the impact of insurgency, leading to the current landscape.

2.3.1 Organisation of the education sector

Until recently Nepal had five overarching development regions from East to West (MFALG, 2014). These cut across the three main geographical regions dividing the terrain from North to South (Figure 2.3.a). The western regions of Nepal are the poorest and have the least developed infrastructures. The central areas around the main cities are the most developed. For organisational and government administration purposes the five development regions were divided into fourteen zones. These are further subdivided forming the seventy-five districts across the country. Within these districts local democracy was provided through 3915 Village Development Committees (VDC) (Figure 2.3.b).

The decentralisation of control to the VDC is variable in quality but extensive and was encouraged by the government, enabling oversight of education at local level. However, regional and national control is still maintained and is significant in many respects.

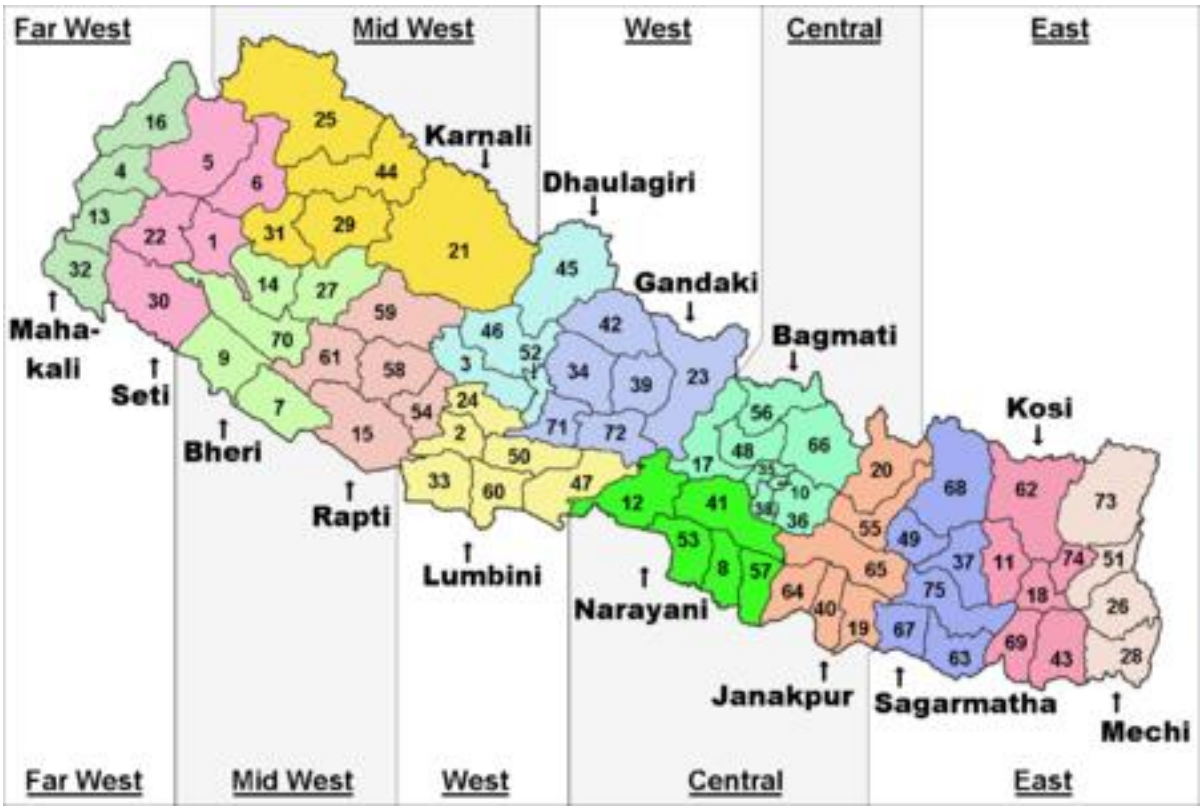

Figure 2.3.a Map of Nepal - Five development regions, 14 zones and 75 Districts. (Hégésppe, 2007)

Decentralisation strategies to support local policy, planning and implementation increase democratic participation (Adhikari, 2006). However, although local people within VDCs are involved in educational planning, management and governance (through School Management Committees - SMC), the inequities within the system and differential progress between cities and other rural parts of Nepal have been and continue to be striking. The Central region and to a lesser extent, Eastern regions covering the main cities become centres of relative wealth, whilst rural areas fall behind.

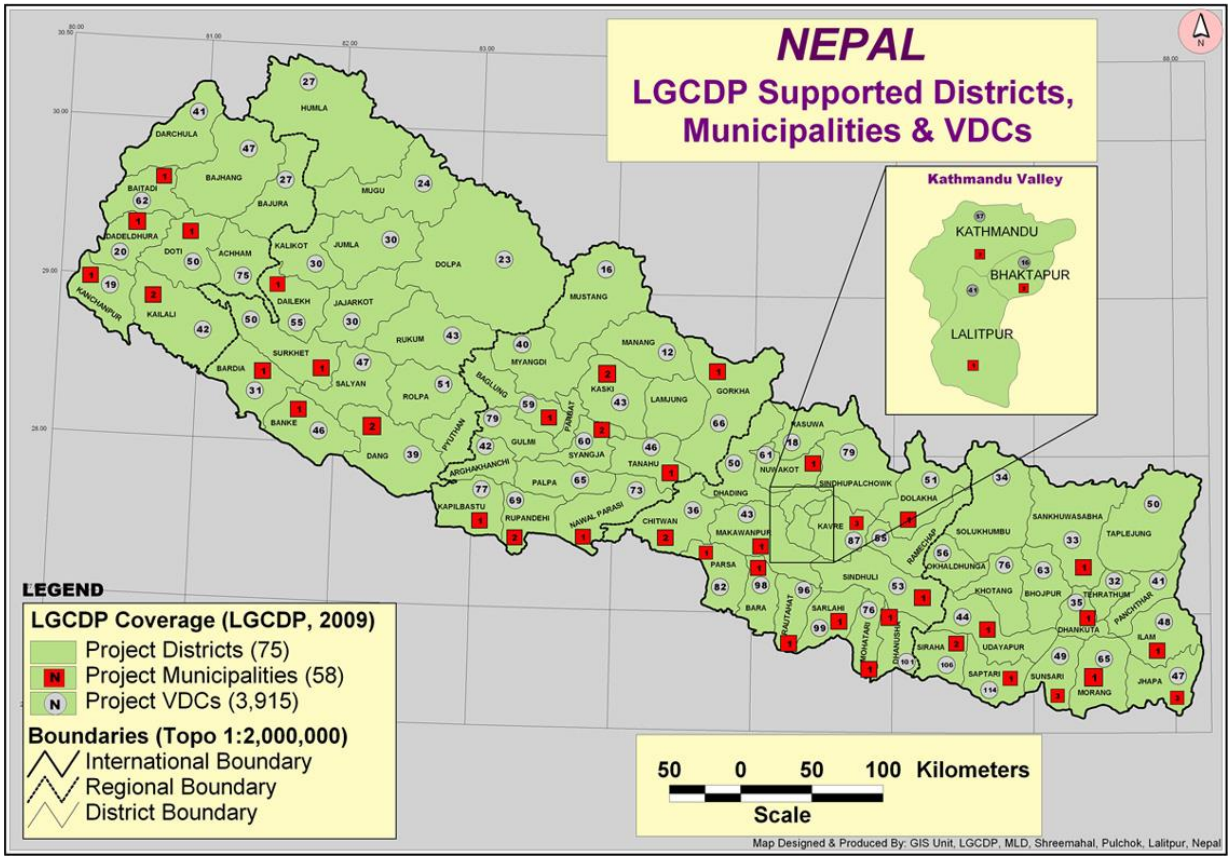

Figure 2.3.b Map of Nepal - Distribution of Village Development Committees (VDC) across the original 75 districts. (LGCDP, 2010)

Appreciating relationships between school leaders and their local communities is critical to understanding the context in which their educational leadership is exercised. School leaders are accountable to regional and national offices and finally to the Department for Education. The organisational structure linking the national government to the local level is summarised in Figure 2.3.c. The Department operated four regional centres coordinating Education Offices in each of the seventy-five districts. These offices line-managed local Resources Centres that exercised some control of the government schools across the country and liaised with the VDCs and finally through the SMCs. Meanwhile private schools must be registered with the government. The percentage of pupils at all ages attending private institutions has risen from 7% to 26.8% in the period 1995 – 2011 (Central Bureau of Statistics, 2011).

The proportion of enrolled pupils in the government and private sector varies significantly according to the geographical zone and development area, see Table 2.3.a. This is a key

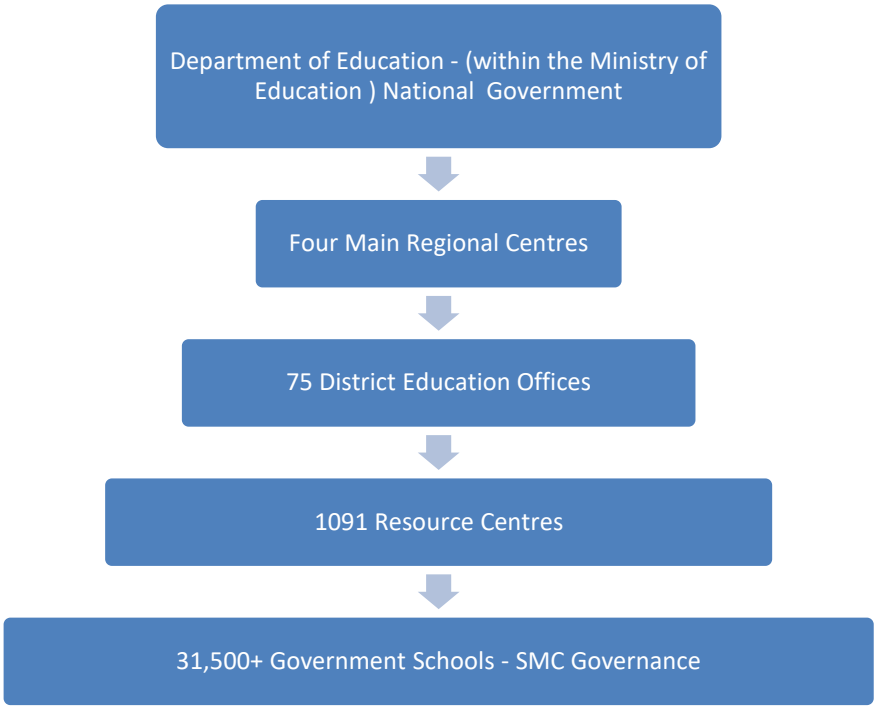

Figure 2.3.c Organisational Structure of National and Local Control of Government Schools

indicator of access and equity in the country: where you live matters. 2014 attendance data profiles for boys and girls are more encouraging (Central Bureau of Statistics, 2018). The varied attitude to education in urban and rural areas is another challenge for school leaders.

Table 2.3.a Percentage of students on roll according to type of school

Ecological Zone	Community Government School	Private School	Other
Mountains	90.5	9.3	0.1
Hills	75.5	25.1	0.5
Terai	66.1	31.7	2.2
Urban	42.9	56.1	1.0
Rural	79.1	19.6	1.3
TOTAL	***71.9***	***26.8***	***1.2***

(Central Bureau of Statistics, 2012)

Whilst levels of literacy across the country have improved over the past 15 years the rate and level of increase are different and unequal for gender, geographical area and whether the pupil has the social and economic advantage of attending a private or government school.

There has been a dramatic reduction in the flow of children from public sector schools to private ones since the 2015 earthquake (Ezaki, 2018). This may have some beneficial effects in ensuring more support for local public schools. The importance of focusing on individual children, their enrolment and completion of education rather than an overview of enrolment across the whole population is argued by Ezaki (2019). The research highlights that there are still specific groups of disadvantaged learners who cannot complete their primary education and others that complete but do not transition successfully into the higher grades.

2.3.2 Transition to new federal organisation and administration

Research for this study took place during a period of transition for Nepal's administration and organisation of government. Research plans and data collection were based on the previous.

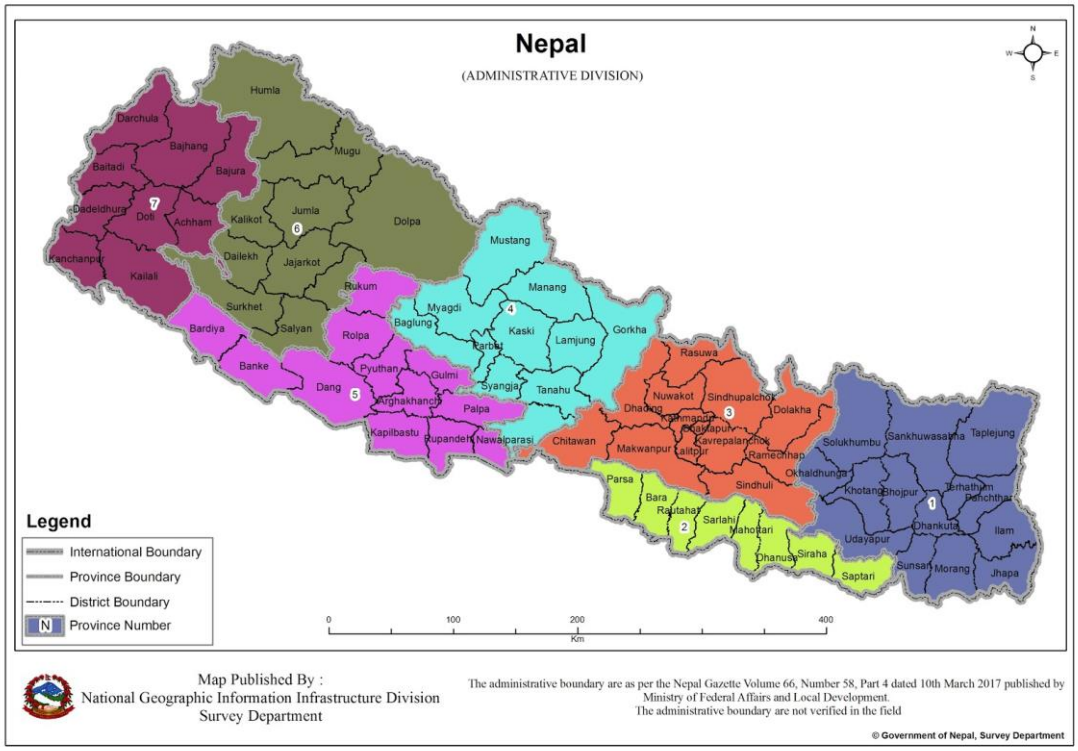

Figure 2.3.d Map of Nepal – Proposed Federal Structure based on seven provinces (NGIIDS Dept, 2017)

structure, in place since 1982; participant head teachers were familiar with this organisation The five economic development zones and fourteen administrative centres have now been replaced by seven provinces each with a dedicated capital (Figure 2.3.d). These reflect the population demographics and terrain for each province more appropriately. The 75 districtsare now 77 in number since two were further divided to reflect their geographical position more accurately. Daly et al. (2019) with school-based and other stakeholders assessed the opportunities and barriers for education and other services arising from federalisation. One key finding identifies the potential for the improvement of educational inclusion and how this contributes to the realisation of the UN Sustainable Development Goal 4: Quality Education. Particular efforts are required to improve learning, especially for girls and other marginalized learners many of whom are in vulnerable and poor settings (United Nations, 2018b).

2.3.3 Historical context: Pre-1996

Nepal's transition towards becoming a 'modern' state began in the 1950s (Carney and Rappleye, 2011). Once the country opened its borders to the outside world the inevitable surge of cultural and technological change was unleashed. The history of education for all people in Nepal is very recent in comparison to most other countries. Until 1950-51, access to education in Nepal was restricted to the Royal family and ruling classes. In 1971 the education system became centralised and a common curriculum developed as more of the population accessed education. In 1990 the first comprehensive National Education Plan was created following the World Summit on Children in New York. This plan focused on participation and inclusion, aiming to raise primary school attendance from 64% (31% for girls) to 100% and at the same time to increase the completion rates from the very low level of 27% to 70% by the millennium (Skar and Cederrot, 1997). In the same year, the government set up the National Education Commission (NEC) to provide more schools to accommodate the increased enrolment of students and to improve the quality of provision with better trained teachers and a more developed curriculum.

Despite these efforts, from the early 1970s the state of Nepal's social injustices, including the educational inequalities, began to fuel the rise of Maoism and the prospect of an underground guerrilla movement (Karki and Seddon, 2003). Protracted failures of the various political

parties, interventions of the monarchy and continued disaffection, especially in rural areas led the Communist Party of Nepal (Maoist CPN) to launch a 'People's War' in February 1996.

2.3.4 1996-2006: The Maoist insurgency

At the commencement of the 'People's War' the impact of the Maoist insurgency on education was immediate (van Wessel and van Hirtum, 2013). Schools, their staff and students were targeted by the insurgents because schools were the visible and physical expression of the government within the scattered communities especially in the Western areas of Nepal where the Maoists were most established. They provided an 'arena' for the conflict with the government (C. M. Shields and Mohan, 2008). However, van Wessel and van Hirtum argue it was not simply the Maoist insurgents that exploited schools in this way, government forces used the same tactics. Four 'qualities' and resources made schools central to the tactics of both parties. The school as a physical structure offering amenities, space to operate and hide, especially in rural locations was crucial. Often students were used as a physical shield to prevent government forces attacking the insurgents. The symbolic nature of the school as the representation of government and education was strategically important. Maoists and the government used the schools to promote their political message. Maoists stressed their opposition to the caste system and the subordination of females. They changed the curriculum, preventing the teaching of Sanskrit seen as the classical and privileged language. The third aspect was the exploitation of 'human resources', i.e., students, teachers and school leaders (Pherali, 2011; 2013). Students were recruited to the cause; staff made to advocate and approve of the actions being taken. Tens of thousands of children and large numbers of teachers were 'abducted' by the Maoists. The fourth resource was financial. By 2000 it was claimed that many schools, including the majority of private institutions were paying regular 'protection' money to the Maoists (Whelpton, 2005). Maoists would extort money from teachers using violent and non-violent means (Pherali, 2011).

This turmoil seriously impeded the provision of education, yet it also enabled the local communities to become awakened by new ideologies and possibilities for the future (J.Hart, 2001). Meanwhile political parties throughout this period and those in government failed to establish an effective response or alternative narrative leaving space for the Maoist agenda to develop and become more established. Research also indicates that the impact of the insurgency, both intended and unintended, was highly variable across geographical areas

(Valente, 2013). Nevertheless, educational leaders, wherever their location, would be aware of the insurgency on their colleagues and schools.

2.3.5 Post-conflict transition

The past few decades since the conflict have been a turbulent and important period of transition. Commitments within the Comprehensive Peace Agreement (CPA) to adopt political, economic and social transformation to remove barriers preventing inclusion are being implemented (Kumar, 2013). Central government pledged to implement the policy Education for All (EFA) as part of the National Plan for Action 2001-2015. The government adopted the United Nations Millennium Development Goals (UNESCO/UNPFN, 2013). This national reform programme included specific commitments to changing educational provision as outlined in the School Sector Reform Plan 2009-2015. Social justice issues were to be central to this strategy and included assurances to eradicate inequality, promote social inclusion and guarantee the human right to access quality educational services. This created massive financial resource implications for the improvement of the educational infrastructure. The rapidly growing demand for school places, training for the expanding teaching and support workforce and implementation of a suitable curriculum were just a few. For Nepal, despite World Bank funds, there are still fundamental problems with participation and enrolment, gender disparity between male and female experience in schools and other societal factors impacting on educational provision and organisation. The 2015 earthquake placed even more stress on financial and resource planning. These pressures make the removal of barriers that create and tolerate educational social injustice more difficult. Meanwhile, providing enough support and training to school leaders to meet the social justice challenges generates additional questions for the government.

2.4 Social justice implications

The Maoist insurgency undoubtedly had many negative implications for education in Nepal (J. Hart, 2001). However, it is also recognised that the insurgency led to some positive aspects particularly for marginalised and deprived groups leading to more achievement and aspirations for better education and opportunities to thrive (Snellinger, 2017). Consequently, these implications raise several issues and demands for school leadership to adapt and change.

2.4.1 The negative implications

The negative impacts of the insurgency on children were numerous including social, economic, psycho-emotional, educational factors and not least the exposure to violence. (J. Hart, 2001). The straightforward disruption of schooling, forcing teachers to strike, physically occupying buildings and cancelling lessons is obvious. Many parents feared sending their children to school in case the Maoists indoctrinated them or worse still recruited them to the violent cause. The exposure to and fear of violence has potentially devastating impacts on young persons. This might be direct or indirect through the witnessing of executions, beatings or threats to older students, teachers and school leaders. In areas where fighting was intense female attendance at school and attainment was lowered (Valente, 2013). Violence towards students was by no means restricted to the Maoist insurgents. There are examples of police and other government forces displaying violence to young people and brutality towards women and others (Bohara et al., 2008). The negative impact on school staff was significant even in areas where Maoists had less influence and control (Nepal et al., 2011). Wider adverse effects on staff and school leaders are well documented and appraised by Pherali (2011; 2103; 2015; 2016).

2.4.2 The positive implications

The disruptive nature of the insurgency created opportunities and a more optimistic view of possibilities for the poor, especially in rural contexts (Snellinger, 2017). Although children and young people, in the deprived and marginalised communities, continued to be poor like their parents they could now envisage change. Snellinger argues that young people saw the potential of moving beyond the unstable agricultural work and insecure wage labour to pursue entrepreneurial paths as a real possibility. The political violence brought into focus the prospect of an alternative future. Sections of poorer Nepali communities now had a greater confidence about how education and schooling could change their own lives and context.

The empowerment of women through supporting better access for females to attend school was a clear positive outcome for many (J. Hart, 2001). Contrary to other conflict studies (World Bank, 2005), educational attainment for females, and for males in many instances improved. Furthermore, the abolition of dowry payments may lead to a reduction in child brides and young childbearing whilst at the same time enhancing attendance and educational

attainment (J. Hart, 2001). Additionally, the Maoists have been vociferous in their striving to outlaw the degrading practices towards those considered to be lower caste (J. Hart, 2001).

Whilst the positive implications of the promotion of an inclusive ideology may be welcomed in schools and the education sector that is not a guarantee for its successful implementation. Replacing the atmosphere of force and threats of violence with a culture of belief, vision and commitment to lead change for social justice remains a challenge for school leaders to implement.

2.5 An overview of barriers to education in Nepal

There are many long-standing barriers to social justice in Nepal. Extreme poverty (Kumar, 2013), the caste system (Vishwakarma, 2002) a range of gender or ethnic inequalities (Maslak, 2003) and geographical isolation are just a few key examples. Despite the attempts by Maoist and other political parties most individuals seeking opportunities for bettering their position through education still face these barriers daily. Promoting and supporting more effective social justice leadership across society is just one of several crucial strategies to combat the acute social disadvantage and severe marginalisation in Nepali society. This vital endeavour for every educational community requires school leadership that understands, promotes and enacts effective social justice that has the capacity to remove the barriers to education.

In the report, *Global Initiative on Out-of-School Children, Nepal Country Study* (UNICEF, 2016a) a detailed analysis of barriers to effective education is presented. Although the primary focus is 'out-of-school' children, the difficulties identified are relevant to all educational provision in Nepal. Nine barriers are identified and for each their impact or magnitude is assessed. Existing policies and interventions applicable to each barrier are mapped and linked to current gaps in provision. Key recommendations to minimise the gaps and reduce the barriers are proposed. Although a detailed and extensive analysis of educational exclusion and remedies for inclusion are presented there is no mention of the role of school leaders. The barriers are: poverty; social exclusion linked to caste or ethnicity; disability; migration, child labour and trafficking; social norms, gender bias and child marriage; school infrastructure and staffing; language; emergencies and civil strife; governance and finance. Some implications of these barriers have been discussed earlier.

2.5.1 Gender discrimination

Although the Maoists have placed the importance of women and their liberation from the previous feudal structures as a priority serious levels of discrimination persist. School enrolment, completion and attendance rates for boys and girls are significantly different (Central Bureau of Statistics, 2018). Nepal was ranked 123rd out of 135 nations in the World Economic Forum comment on the gender gap (Hausmann et al., 2012). Nepal's record on gender equality and educational attainment is poor. Although there are female teachers at all levels in education only 27% of teachers in the lower secondary sector are female. Across the teaching workforce females are in the minority especially in leadership positions. The lack of female role models is acute. Simple resource issues are important too. For example, basic and separate toilet provision is a hindrance to female attendance in many schools. Societal perceptions and attitudes to women and girls and education still need to be changed; child marriage is still accepted in many parts of the country.

2.5.2 Language and education

The exact number of languages spoken in Nepal is difficult to ascertain (Hough et al., 2009). Although the 2011 census confirmed at least 92 languages the *Indigenous Linguistic Society of Nepal* identified 123 spoken languages but estimated there may be as many as 143. Whilst the national language is Nepali, only approximately 50% of the population have this as their first language. Non-Nepali speaking minorities have suffered from ongoing discrimination over the years. Instruction in the mother tongue is limited and appropriate curriculum resources are scarce. Access to schools and opportunities through education are acutely limited for non-Nepali speakers. Difficulties of access are further exacerbated, even for Nepali speakers, by the increasing use of English as the medium for teaching and learning particularly in the towns and cities, encouraging the erosion of the meaning and significance of local culture (Hough et al., 2009).

NGO organisations, e.g., Global Action Nepal, have indicated the increasing inequity created by the differential provision between private and government sectors, the former using English and the latter Nepali as the medium for teaching and learning. More and more students are being sent away from their hill and mountain schools to towns and cities with English-speaking private boarding education. In response the community government schools are illegally

charging ‘school fees’ or payments to provide English education locally. Whilst this arrangement may be helpful to a few students, for the many who cannot afford the ‘fees’ the gap in provision is widened further and their social exclusion increased. The diversity of languages impacts not only on learners but the wider community including parents, teachers and the school leaders themselves.

2.5.3 Ethnicity and caste

To an outsider visiting Nepal, religious culture in the country is evident. However, the extent of religious practice and adherence is much more difficult to assess. Around 81% of the population of Nepal are Hindu and 11% Buddhist whilst Christian and Islamic groups are in the minority. The diversity of ethnicity is clear as one travels through different geographical areas. There is a significant cultural diversity of ethnic groups; however, the *Indo-Aryans* from the South and *Tibeto-Burman* group from the North dominate. In addition, there is a highly complex stratification of society resulting in the intrinsically unjust caste system. Officially the caste system is no longer recognised by the state but still retains a major influence throughout Nepalese society. The proportion of teachers from the lowest Dalit caste in primary and lower secondary levels is only 5% whereas the proportion of students from this caste in these schools is between 14-19%. Dalit children suffer exclusion through a combination of school and community factors (D. Khanal, 2015).

2.5.4 Disability, child labour and trafficking

Thirty percent of children with a disability (special needs) are not in any form of education (Central Bureau of Statistics, 2012). This is an important indicator of social injustice. Child labour and trafficking of minors, especially girls for sexual exploitation is a serious problem in Nepal. Approximately 37.4% of children between the ages of 5-17 years are involved in some form of child labour (Central Bureau of Statistics, 2015). *The Trafficking In Persons Report* (United States Department of State, 2015) describes a number of bonded labour industries where children are involved; these include agriculture, domestic work, the textile industry, brick kiln and stone-breaking. Child labour has a devastating impact on educational chances for the poorest and most marginalised in society.

2.6 Summary

The implications for the research focus on social justice and school leadership in Nepal are inextricably bound with the complex, contextual setting. The inevitable changes resulting from globalisation, aid programmes and the historical and continuing influences of the Maoist insurgency all impact on educational challenges. The day to day consequences and encounters faced by all in Nepali society, particularly the poor, disadvantaged and marginalised continue to challenge and test school leaders and their social justice practice. Two main implications for this study emerge. First in the next chapter a review of literature to understand wider perspectives on social justice and school leadership research is conducted. This attempts to draw an understanding to illuminate the key implications for school leadership in the Nepali context of leadership. action. Second, by conducting empirical research with educational leaders the study explores more deeply the social justice understanding, values and actions of Nepalese school leaders. It examines possibilities for future improvements of leadership and professional development in education that recognises the unique context for Nepal.

Chapter 3 Literature Review

3.1 Introduction

Using a Maori proverb McNae illustrates in a simple but striking manner the importance of seeking social justice, “When asked what is the most important thing in the world? The reply is: lt is people, it is people, it is people!” (McNae, 2014, p.93). This chapter explores the interrelated themes of education, social justice and *people*. Appraising the epistemological and historical origins of social justice introduces a range of meanings and problematises this concept. This is followed by an evaluation of social justice across educational contexts and then more specifically for school leadership in international settings. These two areas are further probed with particular reference to Nepal. The dilemmas and challenges of applying Western-grounded models to other cultural settings are raised. Finally, previous research findings on head teacher life stories and narratives of leadership and social justice are examined to gain insights and consider implications for the empirical data in this study.

What is social justice? Within the range of features that characterise the concept of justice, are there hierarchies of importance? Are there accepted fundamental principles of social justice? More precisely what is the meaning of this broad term in education? What influences and experiences shape leaders’ knowledge and understanding of the concept? How is social justice addressed and promoted by educational leaders? Why is it considered to be so important by some and less so by others? To what extent are answers to these questions similar or contradictory in different cultural settings within and beyond national boundaries? How do answers and insights into these questions enable educational leaders to promote more justice and minimise injustice? Is it helpful to understand a theoretical approach to social justice or is a practical and policy-oriented style more appropriate to address the challenges? Twenty years ago Gewirtz (1998) stated that social justice was an under-theorised concept in education policy research. More recently, Bogotch and Shields (2014) and Oplatka (2014) in reviewing the plethora of literature, contend a combined integrated approach of theory, policy and practice is now the way forward.

This literature review cannot fully answer these many questions. However, it seeks to examine key theories of social justice, other insights from the literature and to explain how these may

relate to each other to understand the landscape facing educational leaders. In so doing, this review aims to develop a broad working definition of social justice that provides opportunities to glean key insights to facilitate further reflection on the Nepali context and to enable the subsequent evaluation of the empirical data in this doctoral research.

3.2 Social justice, epistemology and historical perspectives

This section summarises key historical and theoretical insights that underpin concepts of justice and social justice. It conceptualises social justice by expanding on theoretical approaches, emphasising the priority of tackling social injustices, inequities and suffering from different perspectives, including agency and structure. These are then applied to educational situations and leadership implications, including the Nepali context later in the Chapter.

Plato argues in *The Republic* that an ideal state requires four virtues: wisdom, *justice,* courage and moderation. The 13th century philosopher, Thomas Aquinas, asserted that *justice* is a state of mind whereby a 'man' does what is right according to the context before him (Zajda et al., 2006). The term *social justice* was first used by theologians (Burke, 2010). Antonio Rosmini, philosopher and theologian described social justice in the 1830s (Kraynak, 2018). Later, in the 1840s it was defined by the conservative Jesuit, Luigi Paparelli d'Azeglio and Rosmini further promoted his own understanding (Novak, 2000; Mingardi, 2004). These religious perspectives were responses to political movements and radical ideas of the French revolution. By the end of the 19th century the term social justice was widely used by social reformers and political thinkers. John Stuart Mill, in *Utilitarianism*, imagines how both society and its individuals can be equally virtuous (Novak, 2000). This secular debate asked whether the 'social' aspect was the collective behaviour of individuals or if it was to be a state constructed ideal, to be imposed from above?

In the 20th century, distinctions between social justice of individual action and the collectivist determination by the State interested economist and political philosopher, Friedrich Hayek. An ardent defender of liberal market economies, Hayek attacked the idea of social justice as an unwelcome form of state intervention. For him such social justice was anathema; it effectively attacked concepts of individual liberty (Johnston, 1997). It is widely acknowledged that John Rawls' ideas became the foundation to how the understanding of justice defines the

relationship between individual and state (Mandle, 2009). Rawls develops his theory of justice using two overarching principles (1971). The first or *Greatest Equal Liberty Principle*, emphasises each person's equal rights that would be compatible with equal rights and liberties for all members of society. The second principle has two elements: The *Difference Principle* and The *Equal Opportunity Principle*. These declare that social and economic inequalities are arranged so that they ensure the greatest benefit for the least advantaged in society and that there is fair equality of opportunity for all, across society's wide range of benefits.

John Rawls (1999) states a variety of 'things' can be classified as just or unjust. Justice (or injustice) is not simply a product or expression of the law, a particular institution or a system; it includes the myriad of actions encompassing 'decisions, judgements and imputations' (p.7). Furthermore, attitudes and dispositions of individuals and groups can be described as just or unjust. Rawls proposes that the essence of (social) justice is based on the structure of a society and more specifically how it determines, promotes, limits and distributes rights and responsibilities for its people. This requires an understanding of the political, economic and social organisation and cooperation that impacts on the 'institution'. These institutions would include micro examples, the traditional family unit through to schools and the larger macro examples including political and economic structures of government. Rawls' work on social justice is illuminating from a philosophical perspective. However, it is Sen's Capability Approach that is increasingly used to evaluate and respond to practical day to day challenges of how we live, develop as humans and the social justice we seek (Sen, 1987; C Brown, 2010).

3.2.1 Capabilities, social justice, agency and structure

Each person's 'being' and 'doing' is a mix of basic and complex states of activity, or functionings (Sen, 1987). These 'functionings' range from the basics of being safe and healthy, having a job through to the more complex states of being happy or having self-respect. Capabilities, according to Sen, are where the combination of a functioning with opportunity and freedom to choose enables a person to fully operate in the circumstances in which they live. Capabilities enable individuals to enjoy a valued life and achieve valuable outcomes. For Sen, this links to agency and is where a person is actually free to do something in pursuit of what they see as being important. Agency applies to capabilities that include being well-nourished, well-sheltered, avoiding escapable morbidity and premature mortality, *being educated***,** having good health and being able to participate in social interactions without

restriction. Sen has been criticised for lack of clarity and constantly redefining and shaping his concepts of agency, freedom, identity and how these relate to capability (C. S. Hart, 2014; Walker and Unterhalter, 2007). Nevertheless, despite these criticisms, several academics have used or extended Sen's ideas on agency and capabilities, notably Nussbaum (1999) who focuses on the classification of capabilities in relation to human development. She distinguishes three types of capabilities in contrast to Sen's wider view. First, basic capabilities, essential to human life. Next internal capabilities, an individual's innate ability (e.g. speaking a language) to achieve a more advanced function. Finally, 'combined capabilities' where internal capabilities come together with external factors allowing individuals to fully function (C. S. Hart, 2014, p.29). Nussbaum (1993) also believes it is important to identify aspects of life to which capabilities relate, and lists ten universal, normative capabilities to characterise definitive activities performed by human beings.

In critiquing Rawls' notion of the *ideal just world* that relies on the State to maintain fairness and distribution, Sen and Nussbaum argue that the complex effects of human behaviour and their capabilities cannot be ignored if social justice is to be achieved. Recognising the restrictions on agency and 'capability' for each person is important but equally the wider societal considerations and structure of systems must also be evaluated. Societal inequality-based unequal distribution of resources is one challenge. Another key structural principle is that of recognition, the human struggle to be recognised. This may be for recognition as part of one's nation, increasingly this is more about groups within a nation seeking to have their rights and opportunities recognised within their own society (Honneth, 1995). Social philosopher Fraser (1997) suggests that the integration of recognition and redistribution is essential for social justice. Fraser argues that these have been viewed as mutually exclusive features in political thinking. Redistribution is well-established in the theoretical literature and tackles economic inequality aligning with Rawls' thinking and his *Difference Principle*. Socioeconomic injustice rooted in the unjust political structures of society is more evident even if the solutions and commitment to redistribution are not forthcoming. However, recognition is less well-covered, despite its importance in recognising diversity, respecting persons for what they are, giving them a voice and including them as full and active participants in a democratic society. The dilemmas of integrating competing demands of redistribution and recognition are not easily resolved (Fraser and Honneth, 2003).

Importantly, Fraser's generic term, recognition, encompassed her concept of representation (Fraser, 1995). This includes cultural or symbolic ways in which individuals or groups are subjected to social norms of representation, interpretation and communication. These are often detrimental, discriminatory or negligent and include simply ignoring individuals and groups to marginalise, demean and exclude. Her view of the importance of representation provides a three-dimensional vision of social justice, one that encompasses: an economic dimension of redistribution and maldistribution a cultural dimension of recognition and misrecognition and a political dimension in which representation and misrepresentation are highlighted (Fraser, 2008). Fraser's framework provides an effective lens through which to view injustice. In this social justice focus on educational leadership there is scope for reflection on Fraser's framework and how it applies to learners, teachers or school leaders. It applies equally to the positionality of the researchers and the subjects of the research, especially in terms of representation and the participation in the research.

In trying to define what is ideal for social justice Fraser recognises the need to acknowledge the social injustice counterparts of her argument: misrecognition, maldistribution and misrepresentation. Misrecognition, maldistribution and misrepresentation lead to societal conflict and injustice for individuals. They enable an understanding of how the 'structure' or systems within society create opportunities for injustice. Therefore, obtaining an understanding of *injustice* may be more helpful than focusing on more conventional approaches of seeking to understand what makes *social justice*.

3.2.2 Conceptualising social justice through social injustice

Social justice first evolved from philosophical ideas then reinterpreted through theological discourse, adapted by socio-political thinkers and eventually considered by economists. The concept of social justice as an ideal is unclear and problematic. Consequently, it is unhelpful in identifying either the priorities or key strategies for social and educational change in a developing country like Nepal. Therefore, by first conceptualising *social injustice* it may then be possible to more effectively identify priorities for action that lead to social justice. Bufacchi (2012) believes that focusing on social *injustice* rather than *social justice* is more meaningful. Injustice is more easily identified and is a tangible reality, whereas justice is often a theoretical description of a preferred philosophical or ideal conception. Social injustice is not simply the lack of social justice. Indeed, he maintains the opposite view; social justice is achieved in the

absence of social injustice. Bufacchi contends, if understanding injustice was dependent on the meaning of justice, this would create contradictory perspectives of injustice. However, if the reference point is injustice and defining justice is a derivative, then a sharper and more focused understanding is achieved. Concepts of social justice are too often defined, some would argue hijacked, by religious or different political thinkers (Reisch, 2014). For instance, if I believe that a socially just system is achieved when each person is rewarded according to their rank, class or caste, such a system of justice would be good for a few, but anathema and an injustice to the many.

Defining exactly what constitutes an injustice requires a conceptual framework. To be coherent and robust it must encompass all examples and possibilities associated with each and any injustice. Bufacchi proposes a framework for injustice based on three dimensions. The first and most important dimension, *Injustice as Maldistribution.* This is the inappropriate, inadequate or harmful distribution of the benefits and burdens that are shared by society but should not be confused with inequality. It indicates institutional level maldistribution and includes non-institutional contexts, e.g., across communities, families and individuals therefore impacting on personal capabilities. This aligns with Fraser's ideas on maldistribution. The second dimension, *Injustice as Exclusion,* covers policies or actions that exclude others from accessing the benefits or burdens of society. This dimension may be applied to individuals or experienced by groups within society and would be considered by Nussbaum as a combined or external factor capability. The third dimension, *Injustice as Disempowerment* where a person (or group) is made vulnerable or becomes a victim of an injustice by virtue of being disempowered. In other words, they are not sanctioned, allowed or permitted to have control, restricting their participation and access. In effect they are excluded from the distribution of the benefits and burdens. For example, the policy *Education for All*, in which everyone is enrolled, appears to be social justice. However, female students may not be able to use the benefits of their education for a variety of disempowering reasons. Exclusion and disempowerment relate to Fraser's notion of recognition and its counterpart, misrecognition and lack of representation or effectively misrepresentation.

Bufacchi notes that it is vital to distinguish between the circumstances for social injustice and the *act* of an injustice. This is the difference between societal structures that make injustice possible or likely by creating unfavourable conditions or circumstances whereas the act of injustice is when an individual exploits the circumstances of injustice to bring about an

advantage for themselves or to cause detriment to another. For an action or a policy to be deemed an injustice, maldistribution must always be evident. The dimensions of exclusion and disempowerment are only an injustice if they lead to maldistribution. This concurs with Fraser's view of the need to be cognisant of both recognition and redistribution (1997). The greatest injustices occur where all three dimensions are present. Bufacchi's stance on social injustice is less 'theoretical' than Rawls' and others, favouring a more practical or political view which is helpful to school leaders in the field. His belief is that a failure to focus on social injustice inevitably leads to further scope for injustice to thrive; something for educational leaders to take seriously.

How do these different theories and perspectives link together to begin to formulate a working conceptualisation of social justice in educational leadership for this study? This is not an easy task, bridging philosophical principles, policy perspectives and educational leadership practice for the implementation of social justice. In summary, this study adopts the position that social justice educational leadership first requires a recognition and understanding of the three key components of injustice exemplified by maldistribution, misrecognition and misrepresentation as identified by Fraser and Bufacchi. Secondly, that educational injustices are bound up within the structures and culture of society, including organisations and the communities and individuals within them. Thirdly, that Sen's Capabilities Approach and Nussbaum's perspectives, facilitate insights into possibilities for systemic change addressing redistribution, recognition and representation through agency and actions of school leaders. This research seeks to understand how school leaders' own capabilities are enhanced and consequently can improve capabilities of learners and their staff to realise social justice for all.

3.3 Social justice in education

To understand and appreciate social justice in Nepal it is helpful to look at other countries' experiences. International and comparative education, using multi-disciplinary approaches, has been in evidence for over a century. In 1900, Sadler recognised the importance of cultural and social factors impacting on education, establishing the value of comparative international research (Sadler, 1979). Understanding another culture is difficult. Anthropologist, Clifford Geertz claims that to explain culture requires what he describes as 'thick description'. This is the practice of using commentary and interpretations of peoples' words and actions. It goes

beyond simple factual description, or 'thin description'. Thick description provides enough detail and information to enable a cultural context to be grasped by another person outside of that culture (Geertz, 1973). Understanding Geertz's perspective is vitally important to avoid the assumption that social and educational interventions based on Western cultural notions of social justice can be applied to other cultures and raises critical ethical questions. With this proviso in mind the following section explores international perspectives that may have potential to be helpful and meaningful in other cultures. In addition, by examining social justice issues in education these assist in setting an appropriate educational policy and school leadership agenda for addressing social injustices within Nepalese society.

3.3.1 International perspectives

Article 26 of the Universal Declaration of Human Rights (UN General Assembly, 1948), states the rights of *all people* to access education. The declaration resonates with Rawls' philosophy, the belief in justice based on fairness, founded upon principles of the right to liberty and equality. National educational policies based on this declaration, strive to place the individual at the centre, aligning with the spirit of Sen's Capability Approach (1987). Global expectations of the declaration, to provide quality education for all, create significant challenges for third world states (Welch, 2000). Developing countries with expanding populations and rapidly changing political, economic and cultural contexts struggle to manage educational development and address the challenges of social justice action (Woods, 2005). Fraser's (1997) call for redistribution of human and material resources and recognition of diverse marginalised groups are undoubtedly substantial challenges for educational development. The pathway to social justice in education is difficult.

Challenges to achieve social justice in education are not restricted to developing nations. Zajda et al. (2006) present a cogent overview of social justice as a multi-layered construct with contested meanings for education. Relationships between social justice, politics and the State are complex. Neoliberal economic pressures resulting in an ever-widening inequality across society exacerbate social injustice. This places institutions including schools under significant pressures (Gewirtz, 1995; Gorard, 2003a; Stevenson, 2007). Compromising to political, economic, social and cultural forces is counter-balanced against the need for social justice and change. After the 2008 financial crisis, austerity measures in many countries fuelled the neoliberal market approach to education creating more competition, privatisation and endless

auditing (Francis and Mills, 2012). The result was more social injustice as the privileged prospered and the disadvantaged fell further behind. This had further consequences according to Reay (2016). Stakeholders, especially parents, undermined the common educational good, focusing on their own child's needs. Struggles to achieve socially just education are simultaneously undermined by policy and parents. However, Au (2016) identifies some educators, parents and communities in the USA resisting the neoliberal reforms in favour of more socially just practice, through protest and collaborative discussion.

Gale and Molla (2015) argue that even in economically advantaged countries, such as Australia, ideas on student capabilities and efforts towards educational social justice are undermined by increasingly market-driven performance-related policies. These focus more on outcomes for the national economy than on the interests of learners, particularly more disadvantaged students. Although different to Nepal's context, it raises wider questions about unintended consequences of policy implementation. Francis et al. (2017) identifies this disconnect between social justice research in education and engagement with policymaking for education. In earlier research Thrupp and Lupton (2006) suggest more appreciation should be given to school context and how policies could be contextualised more appropriately at the local level. Social justice plans ensuring fairer distribution of resources, additional support for schools in challenging circumstances and more effective recognition of disadvantaged student groups are needed. A more integrated approach to context, practice, policy and research is required to achieve greater social justice across education.

In addition to more integrated policy and practice, Sen's ideas on capabilities provide additional scope to understand how individuals and schools realise social justice in education (Sen, 1987; 2010; Walker and Unterhalter, 2007). Assuming social justice can be achieved simply by virtue of the provision or participation in education is rather simplistic and ignores more fundamental challenges. C. S. Hart (2014) makes a strong argument combining Sen's ideas with Bourdieu's concept of habitus and capital. Together these elements determine a person's capability to aspire to better things. Although her empirical studies are only based on two studies in English schools, they produce compelling evidence of how aspirations may be developed into capabilities. It is only by developing the underlying capabilities of young people that social justice can be realised. A similar conclusion is reached in a USA study by Larson (2014, p.171) reviewing how "the material conditions of children's lives can powerfully

limit the real opportunities and freedoms that children have". I would argue this is equally applicable to educational professionals striving to achieve social justice leadership.

Tikly and Barrett (2011) offer an interesting perspective on how the quality of education and social justice in low income countries can be improved. Drawing upon ideas from Fraser and Sen, they argue that fostering capabilities that individuals and communities value will help to develop human capital and human rights in education. Although the study is in an African context a wider global picture is considered. Three dimensions emerge as important areas for educational development as a unified social justice approach. First ensuring inclusion, where access for different groups of learners is improved by developing everyone's capabilities to overcome cultural and institutional barriers. The second looks at the relevance of education; outcomes that are meaningful for learners in their own context. The third dimension probes into the local, national and global structures for decision-making and the nature of participation by stakeholders. These are different from the direction that the World Bank promotes. Tikly and Barrett's perspective may have some relevance to the Nepali context because they address the potential limitations of externally imposed models of transformation that lack adequate understanding of local context and culture.

3.3.2 Implications for education in Nepal

The World Bank (2005) is deeply involved in studies and interventions in over 50 countries affected by conflict. These include promotion of education to prevent further conflict and encourage reconstruction. Nepal is one such country. The impact of the World Bank's efforts to support Nepal's education development has already been discussed (Regmi, 2017). In an earlier paper Regmi (2015) argues how the narrow economic view of global, technical planning of supranational organisations, especially the World Bank, limits or removes the capacity of 'Least Developed Countries' to decide their own educational aims and priorities. Nepal has been particularly vulnerable to these external pressures owing to the 10 years' armed conflict and continued political instability. This analysis is confirmed by Bhatta's (2011) comprehensive, historical perspective on the use and impact of foreign aid on Nepal's move towards *Education for All* from 1990 onwards. Whilst acknowledging many positive features of foreign aid for educational development Bhatta identifies the crucial dilemma facing developing countries in receipt of external funds. As each recipient country becomes dependent on aid to achieve global targets, aid agencies increasingly set their own external

targets. Nepal's Ministry of Education (MOE) effectively becomes a manager of these externally imposed demands, rather than a leader of its own plans and priorities. This loss of ownership as donors take control of recipient programme planning further impedes genuine educational progress (Winther-Schmidt, 2011).

Whilst the World Bank dominates the strategy globally, the national and local work of NGOs does not operate any more successfully. NGOs' endeavours to alleviate poverty, mitigate against social injustice and provide human and material resources in Nepal are in danger of being a wasted effort according to Karkee and Comfort (2016). Ultimately the effectiveness and efficiency of NGOs are dependent upon strong, stable government. For some years the governments in Nepal have suffered from poor management, elements of corruption, lack of stability and general inefficiency. Karkee and Comfort suggest that NGOs should be more advocate-oriented, empowering people, raising awareness, drawing attention to discrimination and marginalisation. Being advocates rather than direct service providers would make them more effective and create more sustainable change.

Identifying the factors that create educational inequality in Nepal is a complex undertaking. Devkota and Upadhyay (2015) analysed empirical data from the 1996 and 2004 *Living Standards Survey*, finding a 5% increase in educational inequality. One key factor, made more acute by ethnic, economic and geographical dimensions, has been the increase in urbanisation. The movement of people from rural to urban areas predominantly favours the more economically advantaged and certain ethnic groups. Wilson (2014) discusses key challenges facing rural education in Nepal and how the application of Sen's Capability Approach may offer some improvements for a more socially just education. He identifies three key areas of research. First a focus on policy and wider socio-political and economic factors. Second school-based research on teaching and learning and community involvement of parents and other stakeholders. Finally researching the role and importance of school leadership.

Another political and economic dilemma for educational systems is whether the public or private sector is best placed to achieve social justice for all (Power and Taylor, 2013). Comparing public and private provision is a complex and under-researched area. Thapa (2015) produced an analysis of Nepali private and public school performance using the 2005 School Leaving Certificate examination results, declaring that there is a positive private school effect. There is little, if any, consideration of contextual factors. This simplistic analysis feeds into the criticisms and contempt for public education especially in developing countries like Nepal.

Joshi (2018) refers to an editorial article in the *Economist* suggesting that governments should either encourage the private sector or simply let them get on without interference. It is not clear how this would lead to social justice for all. Social justice is usually associated with the public sphere, by virtue of its availability to all learners regardless of financial status. Joshi used head teacher evaluations to ascertain what makes a good school, his findings suggest it is more than exam performance. Leadership is certainly a critical factor. However, despite head teachers from both sectors recognising qualities in both public and private schools, parents in Nepal continue to place more faith in the private sector and stigmatise public provision (Joshi, 2014; 2018).

Decentralisation policies for educational management of schools in Nepal, advocated by the World Bank, have significant ramifications for social justice in local communities. Carney et al. (2007) detail the impediments for developing schools through community participation in Nepal. Edwards (2011) describes two further unintended features of decentralisation. Educational policies created and then disseminated (largely controlled from external providers) *disconnect,* that is they fail to reach the intended stakeholders. This *disconnect* is made more damaging by other stakeholders who *capture* or take control of policies locally for their own purposes. These issues impact on School Management Committees tasked with governance of schools locally. Two examples of decentralised policies that create disconnect and capture in Nepal are teacher management (P. Khanal, 2011), and community participation in schooling (P. Khanal, 2013). Both have detrimental effects for social justice. The selection and promotion of teachers locally are tainted by political interference, favouritism and nepotism. Corruption thrives. Community participation is usually controlled by a small elite based on particular socio-economic factors and allegiances to political groups.

More recent moves for further decentralisation leading to federalisation based on a governance structure of three layers, Central, Provincial and Local, is still in its infancy (Daly et al., 2019). However, despite limitations and challenges currently experienced there are some signs of optimism. The reorganisation of local government from 135 municipalities and 3833 Village Development Committees to only 753 Municipality and Rural Council governments is more manageable. It may disrupt or at least alleviate the *disconnect* and *capture* that have damaged the current situation. Daly et al. ponder the possibilities for the improvement of better education with less inequality. They highlight the importance of new opportunities for engagement with parents and other stakeholders. They consider the opportunities for

building capacity and professional development of existing teachers through expertise in the regions and at national level. However, no separate comments on the role or importance of school leadership are offered.

Whilst most literature on globalisation focuses on Western-inspired policy, organisation, NGO involvement and other well-intended interventions, it does not evaluate how school is perceived by students. How do Nepali students respond to the creation (imposition?) of a 'modern' education? To what extent are their experiences and expectations met by the public education provision, guided by NGOs and World Bank expectations? The relationship of educational vision, policy and its enactment in practice is not a straightforward journey, especially when it is driven from a globalised view based on Western perspectives of education. Madsen and Carney (2011) and Valentin (2011) both provide separate ethnographic explorations of marginalised students in Kathmandu detailing how their social reality is at odds with the vision of modern schooling envisaged by planners. Although students are presented with the opportunities of education their daily lives are simply incompatible with the possibilities presented. Females, individuals of certain castes and marginalised groups are excluded by virtue of culture, language and ethnicity. Most students are excluded simply by virtue of poverty, the economic landscape in society and the nature and availability of employment. Expectations arising from globalisation are often far removed from the lives and resources of the intended recipients. Speaking directly with students exposes the gaps in educational provision (Koirala-Azad, 2008). Capabilities and aspirations are not nurtured.

Kumar (2013) argues that exclusion is at the heart of injustice in Nepal and it sustains and increases the chronic poverty and marginalisation experienced by many. Social justice can only be realised by developing overarching policies of inclusion in every sphere of government. It requires harnessing human capital and capabilities by removing all forms of discrimination addressing deep-rooted problems for marginalised ethnic and caste groups and females. Recent research into female students' dropout from high schools in Nepal illustrates Kumar's argument is still evident today (Dahal et al., 2019). Educational factors for female attendance and completion are complex, echoing issues of capability and aspiration. The solutions proposed touch upon better policy implementation, improving teacher and student motivation in an improved learning environment. By focusing on blatant injustices, as advocated by Bufacchi, building support and developing interventions that are culturally and contextually

appropriate there is more likelihood that leaders can succeed in making the required changes. The next section reviews how educational leadership for social justice action might address these changes, the wider problems of inclusion and exclusion and the cultural contexts and professional development needs of leaders.

3.4 Social justice and educational leadership research

Until recently international research on school leadership in the field had been restricted to a relatively small number of Western countries (Slater et al., 2014). However, since 2001 three important networks have been created: the *International Successful School Principals Project* (ISSPP); the *International Study of Principal Preparation* (ISPP); the *International School Leadership Development Network* (ISLDN) with two strands, one focusing on social justice leadership and the other on educational leadership in 'high needs' schools. Table 3.4.a details the composition of the networks illustrating the continued dominance of Western, Anglo-American countries and the lack of representation from developing countries. The ISSPP network identified six claims to describe effective leadership applicable in most contexts. Two of the claims are particularly relevant to social justice (Day and Gurr, 2016). First, leaders need to engage with and acknowledge the accountability-oriented and decentralisation policies in their own country. Secondly, successful leaders that serve diverse student populations promote social justice through appropriate forms of teaching and learning, expanding students' social capital, building strong internal school communities and nurturing educational cultures in families (i.e. working with parents). Nevertheless, other research identifies different emphases and priorities for developing countries as they seek to improve school leadership. For example, lack of finance, materials and facilities are important limiting factors (Oplatka, 2014).

An alternative perspective on studies in educational leadership for ethics and social justice is collated by Normore and Brooks (2014). They conceptualise social justice using different disciplines in social sciences, e.g. anthropology, sociology, law and psychology. They identify two key aspects for school leaders. Social justice has both "personal and collective dimensions" and "it is manifest as tangible and observable activities and behaviours" (p.xiii).

Table 3.4.a Networks in international research on school leadership

		Network/year established		
	Countries	ISSPP 2001	ISPP 2004	ISLDN 2008
Africa	Ghana			x
	Kenya		x	
	Nigeria		x	
	South Africa	x	x	
	Tanzania		x	
America	Brazil	x		
	Canada	x	x	
	Chile	x		
	Costa Rica			x
	Jamaica		x	
	Mexico	x	x	
	Puerto Rico	x		
	USA	x	x	x
Asia	China	x	x	x
	Hong Kong			x
	Israel	x		x
	Singapore	x		
	Turkey	x	x	x
Australasia				
	Australia	x	x	x
	New Zealand	x	x	x
Europe	Albania			x
	Austria	x		
	Cyprus	x		
	Denmark	x		
	England	x	x	x
	Finland	x		x
	Greece	x		
	Ireland	x		x
	Norway	x		
	Portugal	x	x	
	Scotland		x	x
	Spain	x		x
	Sweden	x		x
	Switzerland	x		
	Wales			x
Total		25	15	17

School leaders are therefore seen to be in the privileged position of being able to start from a theoretical or abstract consideration of social justice and then apply actions and remedies to

influence social justice process and outcomes for individuals and the school organisation. Ryan (2010) contends that to effectively promote social justice in schools requires political strategy within the organisation. Identifying and overcoming barriers to equity requires micro-political practices and initiatives. Working outside the system, rather than protesting, confronting and challenging, in more subtle and strategic ways in the organisation may be more productive (Ryan, 2016).

Whether research is 'field' based or emanates from a social science perspective, educational leadership and social justice need to be inextricably intertwined and not seen as separate entities according to Bogotch and Shields (2014). Indeed, social justice is inevitably part of every aspect of life. Schools are therefore spaces for discussion, the curriculum and learning about social justice. Educational leaders need to have vision and nurture these activities. Bogotch and Shields claim it is not possible to be a leader in school education without a commitment to social justice. Three international studies are considered below to emphasise the intertwining of educational leadership and social justice in different ways.

Taysum and Gunter (2008) undertook research on the lived experiences of 14 school leaders in England. It explored how their own school experiences as pupils impacted on their current leadership. Using Cribb and Gewirtz's (2003) conceptualisation of social justice encompassing distributive, cultural and associational dimensions, they found these leaders were all influenced by the distributive injustice of the economically and socially defined class they experienced as school students. The impact shaped heads' subsequent practice of social justice in different ways. However, one common theme was their desire to make the curriculum and school environment more relevant to students and their parents. Taysum and Gunter cited this as an example of 'associational' justice shaped by prior experience.

Research by Richardson and Sauers (2014) found that the enactment of social justice by school leaders in a small study in Delhi was dependent on their environment emphasising the importance of context. Five leaders were interviewed, four working in relatively affluent environments and one in a very poor disadvantaged area. Those school leaders in affluent circumstances focused on teaching *about* social justice and the idea of serving others, whereas the head in challenging circumstances was more intent upon providing opportunities for students to *change* their social status and move them away from poverty.

Applying Fraser's social justice perspective, Wang (2016) undertook empirical studies with 21 leaders in Canadian schools. The studies evaluate how school leaders utilise the underpinning ideas of redistribution (socio-economic injustice) and recognition (cultural/symbolic injustice) to realise a more just education for all. Wang found that by raising awareness and focusing on injustices, leaders began to reconceptualise their understanding of social justice. This led participants in the study to go beyond merely thinking about the redistribution and recognition frameworks and to put into practice strategies to achieve social justice outcomes for individuals and at a social level in the school. Leaders sometimes are in danger of placing too much emphasis on affirming the injustices rather than transforming the culture to eradicate them.

3.4.1 Social justice leadership in challenging circumstances

The struggle by education systems to cope with extremes of injustice, inequality, ignorance, poverty and conflict highlights the immense challenges to leadership at policy and institutional levels (Cribb and Gewirtz, 2003; Davies, 2004; Paulson, 2011). The optimistic view that education and school leaders are a natural force for good is not always evident in the research. Indeed there is plenty of evidence to the contrary (Davies, 2004). The implications of civil war on corruption, human rights and further opportunities for repression of individuals and groups should not be underestimated (Bohara et al., 2008). For instance, Pherali (2011) argues that education was one of the primary causes of the conflict in Nepal that lasted from 1996 to 2006. He identifies limitations and deficiencies in the education system ranging from school exclusion in all its forms and violence in and out of the classroom including corporal punishment. Ironically it was not the dispossessed that led the 'People's War' but those who had some education and could see injustice but also political opportunities created by fermenting the conflict. R. Shields and Rappleye (2008) previously argued the seeds of the conflict lay in the relationship between education policy and its inability to improve equity. The resulting lack of opportunity, and exclusionary practices contributed to an environment of conflict and hostility. Understanding the relationship between inequality and violence is important (Nepal et al., 2011). The impact of the conflict on children pervaded every aspect of their lives in and out of school (S. Parker et al., 2013). Educational injustice to a large extent contributed to the conflict but was also seen as a potential solution to it (Standing and Parker, 2011).

Davies (2016) cogently assesses the challenges and dilemmas to post conflict states of realising justice. Educational policy makers and leaders in schools need to be aware of past harm and acknowledge causes and responsibilities. Of equal importance is to secure the present and develop for the future a human rights education for learners to appreciate how to understand and avoid past mistakes. For Davies such measures would involve the removal of violence in school both physical and psychological. This requires the abolition of teacher 'violence', i.e., corporal punishment. As Davies argues, "The answer to extremism is not moderation, but a highly critical and informed idealism" (2016, p.16).

Although violent conflict within Nepali communities and schools ended in 2006, the political ramifications and interference have continued and appear to be embedded. Schools have become places in the community where discord and political conflict persist (Pherali, 2013). Nepal's ten-year conflict still has obvious and hidden impacts on today's educational provision. Pherali's more recent studies specifically focus on school leadership and the conflict (2016). He argues teachers' and school leaders' voices need to be heard. Their traumatic experiences could assist in providing insights to shape post-conflict development of education and social justice. Equally, how head teachers positioned themselves either as supportive, compliant or in opposition to the conflict enables an understanding of how social justice is achieved or injustice embedded. Pherali develops this idea further using four categories of teacher (or leader) intellectuals proposed by Aronowitz and Giroux (1993). There are hegemonic intellectuals who are complicit in perpetuating injustice of the dominant group; accommodating intellectuals who simply acquiesce uncritically to what is expected of them; thirdly, critical intellectuals who may understand and disapprove of injustices but fail to act and provide leadership for change; finally there are transformative intellectuals who are able to reflect critically and then motivate themselves and others to oppose injustice and bring about change.

3.4.2 Social justice, educational leadership and culture

To fully understand the meaning and practice of social justice and educational leadership it is essential to consider their relationship with the culture(s) in which they operate (Dimmock and Walker, 2005). Culture is difficult to define. Generalised labels such as Western or Asian cultures are unhelpful. Culture is the complex set of values held and norms that individuals and groups follow in organisations and societies. Culture exists in organisations, e.g., schools,

and within and across society at all levels. In the previous chapter the context of the people, languages, caste system, religions and geographical context of Nepal were outlined briefly; Nepal is truly a multicultural country. It is multi-ethnic, multi-lingual, multi-faith and its socio-economic profile, caste system history and geographical distinctiveness create unique cultures across the different communities. This needs to be acknowledged when exploring social justice and leadership and it raises important ethical considerations for research and policy development. More importantly beliefs, assumptions, values and norms from other educational and social justice system cultures cannot be applied, imposed or used to analyse Nepali culture. One tension is how in traditional contexts where longstanding notions of culture clash with the new fast-changing ideas that emerge from the impact of globalisation and economic turmoil (Dimmock and Walker, 2005).

Educational leadership for social justice in developing countries with traditional societies requires a conceptualisation based on the norms of that society according to Oplatka and Arar (2016). They express concerns about the use or inappropriate implementation of Western-based social justice concepts, likely to be remote from the structures of the culture in traditional societies. Miller (2017) recognises that although every culture needs educational leadership it must be adapted to be culturally situated. It is questionable as to what leadership practice is transferable across cultures. However, Miller notes some research increasingly demonstrates there are approaches to understanding and practice of educational leadership that may be more universal than first thought. Miller's and Oplatka and Arar's views are not necessarily at odds. One example bridging both perspectives is provided by Middlewood et al. (2017) on promoting the practice of collaboration for leadership and school improvement. As a leadership practice this can be adapted to meet most cultural contexts, however different the circumstances. This is not necessarily collaboration across cultures, Western to Eastern or vice versa. Schools and leaders within their own culture may share ideas and practice. Varying informal through to formal arrangements may be encouraged according to a range of specific issues, e.g., geographical context and respecting other constraints of the different cultures of each region or country.

Research into school leadership practices in Nepali contexts is limited. One study by Bir Singh and Allison (2016), investigates the differences of leadership styles between leaders in five highly-performing public schools and five leaders in lower-performing schools in Kathmandu. Unfortunately, the study uses Western-based theories on 'effective school leadership practice'

focusing on results, achievement and outcomes. It does not focus on the social, cultural and other educational contextual details. It may tick the box of the World Bank aims, however, it raises questions as to whether it is possible to be both a high-performing and a socially just school.

The under-representation of women in educational leadership positions is a complex political, social and economic challenge. It is essentially a cultural problem, associated with discriminatory barriers that are gender-based (Torrance et al., 2017). This social injustice affects not only aspiring female leaders but all staff and learners in schools and impacts on the wider communities they serve. This is an injustice in all cultures. The experiences of female leaders in three very different cultures, England, Malaysia and Pakistan, were examined by Showunmi and Kaparou (2017). Understanding the experiences of these female leaders, as they faced obstacles and adopted different solutions provides cross-cultural insights that include racial and ethnic dimensions as well as understanding gender injustice. One common experience identified in all cultures was the difficulty of combining a leadership career and continued care for their family. Pakistani leaders emphasised their difficulties in dealing with the cultural stereotyping and expectations of women within their own society.

3.4.3 Professional development for social justice leadership

For some time there has been growing international interest in school leader preparation, training and professional development including social justice understanding and practice (K Brown, 2004; Lumby et al., 2008; Young, 2009; Huchting and Bickett, 2012). The widely accepted belief that the quality of leadership makes a significant difference to student and school outcomes is recognised globally; this emphasises the importance of professional development for aspiring and current school leaders (Bush, 2008). There are expectations that school leaders will not only manage learning but confront issues such as equity, inclusion and diversity which are fundamental elements of social justice (Bush and Middlewood, 2005). However, whilst leader preparation and practice are considered in detail, there appears to be very little study around prior experiences and key influences or formative 'critical incidents' shaping educational leaders' understanding and practice of social justice. Other research highlighted the relatively poor provision in leadership development programmes for exploring social justice concerns (Cambron-McCabe and McCarthy, 2005). Meanwhile analysing practical strategies for the promotion of social justice are covered in detail, especially for Western

perspectives (Blankstein and Houston, 2011). Implications for professional development are now being addressed by the International School Leadership Development Network, ISLDN, mentioned earlier (Slater et al., 2014).

Bush (2018) believes that a leadership preparation and induction model could be adapted to suit aspiring and newly appointed head teachers from different cultural contexts. He argues a three-phase model of professional, personal and organisational 'socialisation' would address the leader's role, consider individual needs and reflect the wider institutional and system challenges faced by leaders. The lack of head teacher preparation and professional development programmes in most countries, Nepal included, not only affects new heads but is a serious omission for more experienced and established head teachers. In the absence of provision, more informal collaborative arrangements as proposed by Middleton et al. (2017) could be a solution. Bir Singh and Allison (2016) found in their study of Nepali head teachers that those teachers from lower-performing schools were very keen to learn from colleagues in more successful schools. The role of mentoring whether formal or informal could be considered with other strategies to prepare leaders as well as formal training programmes.

Engaging school leaders in action research offers opportunities to effect social justice improvements and solutions for schools whilst simultaneously providing for leadership professional development. Bosu et al. (2011) examined how primary head teachers in Ghana and Tanzania used action research to overcome challenging circumstances. The research projects focused on girls' access to education (including pregnancy and early marriage), attendance and absenteeism and interventions to mitigate the impact of poor home backgrounds. In gathering data for this research, the head teachers engaged parents and teachers using social justice notions of fairness, equity, recognition and redistribution to bring about change.

There are opportunities to learn from international perspectives on professional development and social justice. Designing leadership preparation programmes that focus on proactive leadership for social justice rather than simply understanding rhetoric is of paramount significance (Oplatka, 2009). Identifying the content and delivery of development programmes and more importantly recognising barriers or resistance to successful implementation of professional development and training is vital (Hernandez and McKenzie, 2010; Hynds, 2010). Ultimately if formal leadership professional development is enacted, ideally it includes values, knowledge, understanding of social justice leadership as well as inclusive policy and practice

according to Forde and Torrance (2017). Their review of social justice leadership development in Scotland emphasises the importance of allowing participants to explore their own context and address their own challenges accordingly. Wilson and Xue (2013) in reviewing opportunities for school leadership learning, for Chinese head teachers, found that informal learning including opportunities for experiential learning, collaborative partnerships and professional networks were valued. These opportunities were perceived to meet head teachers' needs more than the formal, top down professional development training focusing on government policy priorities.

3.5 Narratives and educational leadership

Previous literature has tackled research of social justice and social justice leadership from several different angles. Given the focus of the research strategy for this study I believe it is useful to review literature where head teacher narratives have been used to explore educational and social justice leadership. This provides an argument for choosing a narrative approach in the empirical data collection. Additionally, a theoretical framework for the analysis of narratives (Goodson, 2013), evaluating the intensity of respondents' narrativity against their leadership practice provides a coherent rationale for this approach. Further details and the methodological justification for using narratives and framework for analysis in this study are covered in Chapter 4, Methodology.

There are multiple purposes for teachers and school leaders to share their narratives (Goodson, 1992). Some are simply factual and descriptive, others express feelings and experiences. Narratives may be reflective and evaluative, designed to disrupt the status quo to bring about social justice (Larson, 2014, p.289). These narratives ask why events happen rather than simply recording the what, how and when of an event. Narratives may be used to look back on actions and decisions, to evaluate present practice or to look forward to guide future choices. Narrative is both a method of inquiry and an approach to create transformative leadership for social justice (Insana et al., 2014, p.477).

There is limited literature and research on the formative influences of critical incidents on school leaders and social justice. However, research on narratives in wider educational settings has been established for a considerable time (Connelly and Clandinin, 1990; Cortazzi,

1993). In this section I consider several studies and reflect on issues relevant to this doctoral research. These explore the deeper relationships of educational leaders with their personal histories, culture and community settings and how these intersect with their professional experience and practice.

Sugrue (2005) presents a compelling collection of international studies exploring how life histories shape identities of principals and their educational leadership. Whilst not explicitly focusing on social justice leadership, the main themes on commitment for learning, inclusion, working for and with the wider community are implicitly connected to social justice. Described as 'passionate principals', their reflections, insights and life stories are concerned about the human side of education rather than the managerial bureaucracy and narrow focus of targets and outcomes. Sugrue describes how principals' identities develop from a combination of personal life experience, the professional context at career milestones and institutional influences and context. However, the latter two are more dominant in the literature than the personal life experience, whereas Taysum and Gunter's research places greater emphasis on head teachers' lived experience of their own schooling.

Narrative and life history research in Denmark, Ireland, Norway and the UK explored how head teachers framed their professional lives (Biott et al., 2001). Cross-national comparisons revealed common ground in the content of the narratives. This included importance of professional transitions, turning points and how head teachers view policy reform. However, the researchers found differences in the form and structure of stories from experienced long-serving leaders and the work of new head teachers. The authors used concepts of 'immediacy' and 'distance' as helpful in understanding heads' stories (Spindler and Biott, 2005). New head teachers were more in the 'immediate' present, revealing feelings of uncertainty and a sense of instability. On the other hand, longer-serving school leaders were more stable and embedded in their communities. They were more reflective using a wider repertoire of experience and thus able to 'distance' themselves from the immediate present. This raises questions about professional development needs of leaders at different stages of their career and how social justice practice understanding and practice may change as a leader gains experience.

L. Johnson (2017) explores life histories of pioneer, experienced and novice black and ethnic minority head teachers in the UK. Interesting findings reveal how critical life experiences, professional and social identities intersect and impact on leadership. Overwhelmingly these

life histories evidence all leaders' student-centred priorities. However, pioneer and established heads narrate identities rooted as community leaders whereas new heads focused on raising attainment for their marginalised students, echoing features of Spindler and Biott's observations. Johnson's study recognises the significance and complexity of multiple identities, highlighting the importance of professional identity and context and critically, the need to situate leadership perspectives within the social, political, geographical and historical lives of the leaders.

In other studies by Day and Gurr (2016) biographies and narratives were used to explore successful leadership development and practice of schools in international settings. These are insightful and illuminating stories, but they are about 'successful' head teachers, a small section of educational leadership. What lessons can be learnt from ordinary or struggling leaders and their narratives? In a few studies personal biographies at an early age are included but for the most part narratives start at training, early career or during leadership. Møller and Vedøy (2016) describe one Nordic head's story of leadership for social justice. Charismatic, successful and experienced he focuses on the weak, vulnerable students with behavioural and learning difficulties. But his story is in the context of Norway, resource-rich, ideologically and politically tuned to social justice and entirely congruent with the same educational vision of the head teacher. So what of the stories from those schools in poor and politically unstable environments and where context and school visions are at odds? The need to extend the research base to examine more stories of heads in different cultures and contexts is clear.

Arar and Oplatka (2016) collected narratives from a Jewish Israeli and an Arab Muslim head teacher using in-depth semi-structured interviews which revealed their difficulties integrating personal, cultural and professional dimensions. These narratives demonstrated that the heads' perceptions of social justice were shaped by national and cultural context as well as their personal contexts. The Jewish head working with students not facing inequality, spoke of the difficulties of promoting social justice to his advantaged students whereas the Arab principal's social justice values and vision were "intertwined throughout his day to day reality" (p.69). His personal experience growing up in a peasant family, within a marginalised minority group, powerfully influenced his understanding of social justice. In both cases their vision for social justice was derived from the collection of personal experience and many features are similar. However, the declarative intentions of social justice ideals and policy enunciated by

the more advantaged Jewish head contrasted starkly with the Arab head working in practical ways to change the social justice reality for his marginalised students.

Narrative inquiry research into social justice leadership is valuable. However, it is also a useful professional development approach for the individual leader. Griffiths (2014) employed a personal, critical, philosophical auto-ethnography to map how her understanding of social justice developed as a teacher, leader and researcher over a 40-year career in education. The remembered experiences throughout her career and how they intersected the personal and professional are fascinating. Griffiths argues that theoretical approaches like personal narratives and phenomenological accounts are powerful tools to develop reflective practice leading to insights and understanding of how teachers and leaders work and think about social justice.

3.6 Summary

Social justice is a complex and contested concept. Rawls' fundamental, philosophical principles of justice, encompassing fairness, liberty and opportunity help to anchor social justice complexities. However, it is Sen's and Nussbaum's ideas on capability, the opportunities and abilities for a person to lead a valued life, that make the concept and practice of social justice more meaningful for individual learners, teachers and importantly educational leaders. This underpins the working definition of educational social justice leadership in this research. Societal and individual action are required to achieve greater social justice in education through recognition and representation of diverse identities and redistribution of materials and resources as posited by Fraser. In other words, policymakers must ensure appropriate resources and effective policies enable those in school leadership to address fairness, equality of opportunity to participate fully and be recognised. This research study attempts to take account of the dialectic between 'structure' as exemplified through societal culture, systems, policies and organisation and 'agency', through the leadership role of head teachers.

The reality for school leaders is that the experiences and presence of *social injustice,* as described by Bufacchi, are more obvious and tangible than the ideals of social justice. The

challenge for educational leadership is to prevent, mitigate or where possible eradicate the underlying aspects of injustice: maldistribution, exclusion and disempowerment.

Currently there is limited research into the key influences and experiences shaping school leaders' social justice understanding and practice. This is restricted to how leaders' views are shaped by their professional experiences rather than their formative personal histories as children and learners in school. However, there is growing awareness of the importance of professional training and development and the impact these have on educational leaders' social justice understanding and practice. International research encompassing a range of countries is increasingly more sensitive to cultural contexts recognising the impact of global challenges at national and local level. Using narrative inquiry has proved to be particularly helpful in exploring the personal, social, cultural and professional lives of school leaders. This approach and the wider international studies may be applicable to the challenges and possibilities for social justice understanding and practice in other countries including Nepal.

Chapter 4 Research Design and Methodology

4.1 Introduction

The methodological rationale and research design underlying a mixed methods approach to collect and analyse data gathered from Nepali head teachers is explored in this chapter. The thinking behind the reasons for using focus groups, a survey and interviews to assemble a breadth and depth of qualitative data supplemented by quantitative data is explained. This chapter outlines the aims of the empirical study and explains how these relate to the three research questions. A discussion of the methodology underpinned by an integrated pragmatic and transformative philosophy is provided aligning with my own context, axiological position and experiences as set out in Chapter 1. Challenges, benefits but also limitations of mixed methods are discussed.

This was an ambitious research project in a developing country with substantial challenging circumstances. These had significant implications for the research design, impacting on the choice and nature of the data collection methods. These included assembling a team of Nepali colleagues to assist with coordination of research in the field. This was especially important in reaching out to head teacher participants in remote geographical settings and to speak to head teachers who may feel isolated by virtue of language or cultural contexts. Additionally, other Nepali colleagues were required for interpretation, translation and transcribing of material. The chapter addresses how these additional elements in the research design were managed and related to the philosophical assumptions of the design strategy. The chapter continues with further detailed explanations of the data collection methods and how these connected to each other. The approaches to focus group and survey analysis along with analysis of interview narratives using an interpretative phenomenological approach are explored. The implications for data transparency and trustworthiness in quantitative and qualitative work are reviewed. Finally, an overview of the usual ethical deliberations involved in empirical work is given. However, ethical considerations are embedded in every stage of the research from setting aims, designing methods that are inclusive of Nepali culture and language and how data is analysed and interpreted.

4.2 Research aims and questions

4.2.1 Aims of the research

The aims of this research were to address how Nepali school leaders develop ideas, understanding and practices of social justice in educational systems and how they envisaged opportunities to use their knowledge and understanding to promote social justice in the future. The study was designed to enable school leaders to reflect on current practice and then consider, at the school level, how their leadership could become more effective and inform provision of professional development to promote more favourable conditions for improved social justice.

4.2.2 Research questions

At the outset of this study three research questions were formulated that underpinned my choice of a mixed methods approach and the selection of the specific data collection tools. As G. Thomas (2009) asserts one of the key purposes of the literature review is to reflect on the prima facie questions (as set out in the introduction) that provide the initial sense of direction of the research journey (p.14-15). Initial questions may then change considering insights from the literature review. However, in my case, following the rationale set out by Sandberg and Alvesson (2011) on ways to construct research through gap-spotting and problematization, I found no reason to modify the research questions. The questions continue to address the overall research aim targeting as wide a range of Nepali head teacher voices as possible. Thus Fraser's concern with 'representation' is partly addressed, whilst acknowledging that there are still limitations in the representativeness of the head teacher samples. The three questions are further explained below.

What are the key influences and experiences that shape Nepali school leaders' understanding and attitudes of social justice leadership?

This first question addresses the aim of the research by exploring how Nepali head teachers' current conceptions of social justice in education have been shaped by critical influences and experiences. It takes into account the cultural and social background of the leaders and the context in which they live and work. Leaders were invited to identify key points in their life story, and throughout their educational and professional experience, that have formed and

moulded their social justice awareness and understanding in their educational and leadership roles. The relative importance of informal personal experiences over time and informal observation of role models in school settings are evaluated. Informal influences are compared to the more formal influences exerted by mentoring or line management by other leaders. Finally, the head teachers' perceptions of the relative importance of formal professional development training and government and external education policies were sought.

How do Nepali school leaders apply social justice principles in their leadership practice?

This question focuses on how heads implement social justice principles in their schools through their leadership. The question addresses one of the key aims: head teacher reflections on their practice in social justice. It seeks to evaluate the relative importance placed by head teachers on the range of social justice issues identified as priorities by the focus groups in Nepal's educational and wider context. Head teacher perceptions of the relative impact of key influences and experiences at different times, on their leadership practice of social justice issues are then explored. Impact on practice is described as a measure of what the head teacher has done as an educational leader in relation to social justice issues. Finally, how head teachers promote their practice of social justice based on their core values and beliefs is assessed. The expectations and support for their school community, their staff, students and parents are aligned with their core beliefs and attitudes to social justice.

What future opportunities for promoting social justice in Nepali schools are envisioned by school leaders, and how do they see such opportunities being realised?

This question invited school leaders to explicitly articulate their vision for the ways in which educational leadership could become more effective in addressing social issues in their schools. Their perception of their own professional development needs related to social justice issues is a key focus. Analysis of the findings from research questions 1 and 2 are used to develop further understanding of the implications of this research question and the opportunities to promote a more socially just leadership in Nepal. Insights arising from this question may raise important implications for practice, policy and theory.

4.3 Research philosophy

This research was an exploratory study that adopted the paradigm of mixed or multiple methods (R. Johnson and Onwuegbuzie, 2004). This paradigm emerged in response to the perceived limitations of adopting either a strictly qualitative or quantitative approach rooted in the dichotomy between interpretivist and positivist philosophical positions. Using a methodological pluralism that combines qualitative and quantitative data has a number of advantages (Grbich, 2013). In the first instance the mix of data provides a broader view in response to the research aims and questions. Addressing questions from different angles provides opportunities to cross-check and compare the different data against each other and enhances validity of findings. Furthermore, combining analysed data and the subsequent interpretation of data findings enables different perspectives of the phenomena under study to be viewed by both the researcher and, importantly, the reader. Complex and multi-faceted research problems in education, like social justice, are best served by a mixed methods approach (Donmoyer, 2014), including designs where a predominantly qualitative approach is supplemented with quantitative data.

Whilst this research employed a methodological pluralism it did not adopt a philosophical pluralism (Knox, 2004). Although a mixed methods approach is ambitious and potentially difficult it provides a flexible and pragmatic design for complex social and educational subjects (Stockman, 2015). Exploring social justice development in a range of Nepali school leaders would be considered a complex social and educational subject. The philosophical underpinning and integration of the qualitative and quantitative approaches in this study embraces two complementary options. The first is pragmatism, focusing on the best ways to address a research problem whilst accepting that culture, context, individual experience and the constructed nature of reality must be recognised (Johnson and Onwuegbuzie, 2004). The second option is the transformative perspective (Mertens, 2010). In a transformative framework researchers and participants, in this case Nepali head teachers, may improve their practice by participation in the research and by engaging in critical self-reflection. Ultimately these research findings may lead to wider recommendations and improvements in education policy and practice.

4.3.1 Pragmatism perspective

Onwuegbuzie and Leech (2005), assert that the polarisation of quantitative and qualitative methodologies is at the least unhelpful and at worst counterproductive for social science research. Reframing quantitative and qualitative research approaches by emphasising exploratory and confirmatory methods enables a united single pragmatic framework with many advantages for data collection and analysis. Morgan (2014) supports this view stating that to resolve the challenges and limitations of the positivist (quantitative) and interpretivist (qualitative) dichotomy requires that each research question be most appropriately answered by utilising the best tools available. Focus groups are exploratory and capture views and ideas across a range of respondents in different contexts. Surveys enable an extended reach to the population of participants facilitating confirmation of trends and patterns in their thinking. Interviews enable deeper exploration of issues arising from the other methods and give voice to individual school leaders. A methodological pluralism is therefore appropriate for this educational research. Furthermore, Morgan argues that pragmatism embraces a number of values critical to social justice in educational settings. For example, it promotes the importance of praxis, democracy, equality and progress. It is therefore coherent and appropriate with the nature and focus of this study.

Pragmatism accepts that provisional truths may emerge within the methodological design, analysis and interpretation (R. Johnson and Onwuegbuzie, 2004). Pragmatism is not simply an emphasis on the application of practical solutions, the *how-to* aspects of research. It must address *why to do* research in a particular way, the philosophical is as important as the practical. This resonates with Morgan's (2014) view of the stance taken by John Dewey the American philosopher, democratic socialist, educational reformer and a leading figure for the promotion of the philosophy of pragmatism. He sought to make the emphasis on human experience more central than the philosophical concerns with abstract ideas. His influential approach on education and social justice was shaped by his views on the nature of experience. Dewey's model of experience encompasses an understanding of the sources of our beliefs and the meanings of our actions and their interdependence. This research explores head teacher experiences and how these shape social justice beliefs and actions.

4.3.2 Transformative perspective

This study aligns with Mertens' (2010) transformative framework, in that it uses belief systems that enable the researcher and participants to find their voice to support the increase in human rights and social justice. A research paradigm is founded on four connected assumptions: axiology, epistemology, ontology and methodology, according to Denzin and Lincoln (2011). My own values, personal beliefs, attitudes and their impact on the research, have been discussed in the introduction. In essence the transformative action assumption of this research is coherent with pragmatism. It utilised the best methods in practice, acknowledged my beliefs and recognised actions to bring about change for social justice.

The inter-relatedness of the four philosophical assumptions and how these are positioned within a transformative perspective are succinctly addressed by Mertens (2010). Axiological assumptions about values require suitable ethical considerations, especially for cultural norms that promote human rights and social justice. In this research inclusion is paramount. Ontological assumptions, recognising the broad nature of cultural meaning, accepting a range of versions of reality is essential. These multiple realities are shaped by social, political, cultural, economic, gender, disability and other values. In this research, the implications of the caste system and geographical context are central. The epistemological assumptions, for example, using phenomenology to enable the importance of lived experiences and perspectives and to give voice to head teachers seeking to bring future changes to improve social justice. Finally, this research recognises methodological assumptions that support appropriate qualitative and quantitative methods that are inclusive, address power issues, cultural complexity and enable stakeholders to fully and freely participate (Davies, 1997). By choosing to incorporate three methods of data collection more extensive opportunities to consult head teacher views and stories from different contexts are possible. The data analysis of this range of head teacher experiences, understandings and views may have more leverage in helping to transform the educational social justice landscape in the future. Fraser's notions of recognition and representation are enhanced through this approach.

4.4 Research design overview

The research design for this mixed methods study, pragmatism and the transformative framework, is both systematic and appropriate to address the research aim. The design was structured to collect, analyse and then interpret the dominant qualitative data supplemented by quantitative data to explore the phenomenon, *social justice* in Nepali educational leadership. Selecting the optimal mixed methods research design was critical for coherence across the study starting with aims, through data collection and finally to interpretation. Leech and Onwuegbuzie's (2009) three-dimensional typology of mixed methods design is helpful in conceptualising the most appropriate choice. The three dimensions consider: the level of mixing of data (partially versus fully mixed), how data is collected over time (concurrently or sequentially), and the emphasis of approach (data equality or one form of data that is dominant to the other). Using this typology my study was designed as a partially mixed, sequential, dominant status design. Partially mixed since the mixing of data was undertaken

Table 4.4.a Research design stages

Stage	Purpose and design implications
Focus Groups Nov, Dec 2013	Qualitative data collection. Orientation to culture, language, educational provision in Nepal. Consultation and elicitation of ideas, beliefs. Building relationship with research coordinator and research assistant. Outcomes and findings inform survey and interview stages.
Survey May 2014 data collection 2015	Focus group outcomes shared with research coordinator and assistant. Further discussion of roles and planning for next phases.
Oct 2016 to March 2017	Translators appointed for survey development. Pilot of survey. Quantitative and qualitative data collection using survey. Head teachers supported by research assistant. Findings used to inform the interview stage.
Interviews May 2017	Pilot first Nepali and English interviews. Qualitative data collection. In depth exploration of issues with head teachers; research assistant acts as interpreter and translator. Data to be evaluated considering themes from focus groups and survey data insights.
June-Dec 2017	Translation and transcription of interviews.

primarily at the interpretation stage rather than at the setting of aims, data collection and early analysis. Sequential in that qualitative and quantitative data are collected at different

times rather than concurrently. The design is dominant status since the qualitative component was given more weight than the quantitative element. All empirical data collection was carried out in Nepal in three sequential stages summarised in Table 4.4.a.

4.4.1 Limitations and benefits of the mixed methods approach

Whilst the rationale for adopting the mixed methods approach identifies strengths, further consideration of the limitations and benefits of such an approach is useful before embarking upon the data collection methods and subsequent analysis. It is essential to maximise the benefits and mitigate the limitations in working with both qualitative and quantitative paradigms. Stockman (2015), lists several potential limitations of the mixed methods approach according to a range of challenges, including some simple practical questions of simplicity versus complexity. Assumptions about obtaining more data the better, but with confusion over the myriad of method combinations and analysis may digress from the intended research purpose. Combining different methodologies may create contradictions in understanding the role and purpose of the different elements. Understanding which elements are used and how they are combined is crucial (Driscol et al., 2007). Merging and converting qualitative and quantitative data may be problematic, even when the justification appears to be clearly explained. Driscol et al. (2007) evaluates how numerical analysis of qualitative data may be used to assist in the categorisation and thematic structure of data with the help of tools such as NVivo. This process, of quantitizing, may lead to undermining of the subtleties and uniqueness of qualitative data. Additionally, Nzabonimpa (2018) explores a wide range of methodological literature for the possibilities and impossibilities of qualitizing and quantitizing data. For example, quantizing multiple answers from an open question in a survey or a series of extracts from narratives into a summarised quantitative form may run the risk of creating unintended patterns of meaning. It may suggest, wrongly, that statistical tests are appropriate through ideas of numerical 'objectivity'. On the other hand, qualitizing, the conversion of quantitative data into qualitative data, also creates potential pitfalls. For example, it may impose restricted, or categorised, subjective meanings on to numerical patterns. It may be that such limitations are created by the way questions are framed for the data collection. In this research the 'quantitizing' of qualitative data and the 'qualitizing 'of quantitative data are only undertaken at a very basic level and are intended to reveal themes and trends by consulting a wider head teacher sample. It is not intended to create opportunities for detailed statistical analysis of qualitative data. This research emphasises the dominance of qualitative

data. Nevertheless, the qualitizing and quantitizing processes offer complementarity and triangulation of the data sources enhancing the insights obtained (Hammersley, 2008).

4.4.2 Nepali research coordinator, research assistants, translators

At an early stage in the planning of the research design I decided that additional support would be essential from native Nepali individuals in three specific roles. A research coordinator was necessary to make contacts, plan visits and liaise with local research assistants for data collection, translation and interpretation. The coordinator would have to be a native Nepali with expertise in the language and culture and have extensive experience and knowledge of educational systems and leadership in the Nepali context. To overcome the range of logistical, geographical, cultural, language and access challenges for implementing the research design, especially data capture in remote locations, additional assistants were required. Finally, throughout the development of the data collection methods and to support analysis, translators were needed to write Nepali versions of explanatory materials and survey questions and for the translation and transcription of Nepali interviews. Further details of roles are provided in the appropriate data collection methods and analysis sections. Additionally, the benefits of developing these three roles address several ethical implications, covering challenges of positionality, access and importantly cultural sensitivity.

4.4.3 Research design timetable amended

The original timetable planned for an extended survey collection commencing in May 2015 to achieve as large a sample as possible. However, on 25th April 2015 Nepal suffered its deadliest earthquake for 81 years. Seventeen days later, after hundreds of after-shocks another major earthquake struck. The destruction affected 39 of the 75 districts impacting upon a third of the national population. The strongest impacts were in the more remote rural areas. Destruction of homes and schools was catastrophic (WorldVision, 2018). Later in 2015 I became seriously ill and was unable to travel abroad until early 2017. A significant truncation of the survey and interview phases had to be facilitated. The implications for this are considered in section 4.5.4. on the final interview design.

4.5 Data collection methods and sampling

4.5.1 Overview

This section explains the three stages of the research design. The rationale and purposes for each method are first justified and then the specific design selected is articulated. The strengths and limitations of each method and sampling rationale are considered. Finally, the organisation and processes of empirical data collection in the field are covered. As indicated in Table 5.4.a the three data collection methods are linked and intended to complement and facilitate each other. Furthermore, the data collection is consistent with the sequential design outlined in section 1.4. Survey and interview methods in the sequence are dependent and shaped by the preceding method data outcomes.

4.5.2 Focus group method rationale – Stage 1

Focus groups have the advantage of being flexible and practical in generating rich data on meaning while being sensitive to cultural norms and processes. Data may be derived both from individual participants and the collective interaction of the groups (Bloor, 2001; Liamputtong, 2011). In this research the focus groups had three purposes. First as an orientation exercise for me to develop understanding of Nepalese cultural norms and context. Second, to enable a range of Nepalese head teachers working in varied contexts to explore their own perceptions and understanding of social justice. Finally, to collate sufficient preparatory data on the conceptualisation of social justice to inform the construction of a wider survey of head teachers and follow-on in-depth interviews. Hammersley (2008) describes this as a form of facilitation where one method is used to underpin other data collection methods. The focus group design enabled an exploratory discussion in four different settings thus broadening my contextual knowledge of the social justice challenges facing Nepali school leaders. The survey question answers serve to enhance my understanding of the key concerns raised by the focus group discussions.

4.5.2.1 Focus group design

Focus groups have a variety of design forms (Morgan, 1997; Krueger and Casey, 2000) and it is important to select appropriately for the specific purposes intended. In this research a blend of semi-structured consultation and unstructured discussion was used to elicit participants'

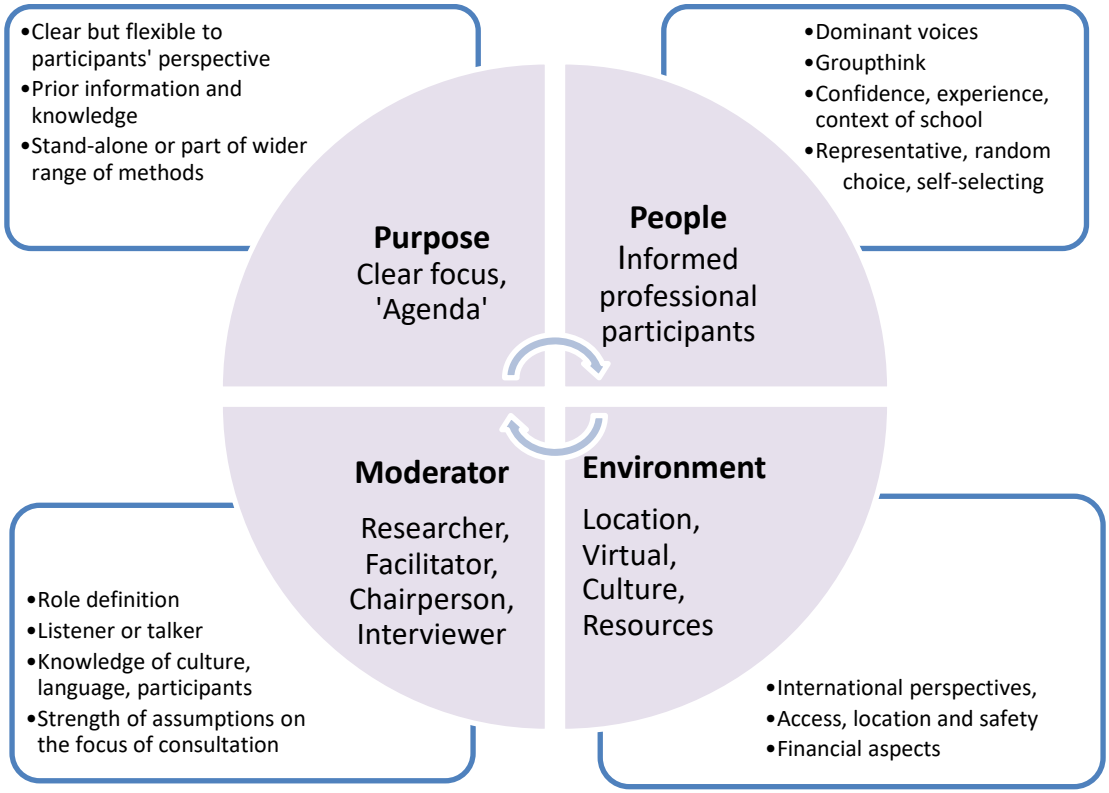

Figure 4.5.a Key elements of the focus group, based on Krueger & Casey (2000, p.64) adapted to illustrate factors influencing effectiveness.

understanding of social justice within their educational leadership. Krueger and Casey (2000) helpfully discuss four elements for the design and functioning of effective focus groups: purpose, moderator role, type of participant and environment factors. Each must be considered individually and collectively, especially when conducting a focus group in an unfamiliar international setting. Figure 4.5.a examines these elements in more detail to assess the design implications for the focus group discussion.

The strengths and limitations of focus groups for researching social justice leadership fall into three areas, moderator, participant and environment. An outsider moderator can observe and readily understand issues but may inhibit group interactions. A moderator may understand complexity and probe effectively but needs to ensure this does not change participants' views. Ideally, 4-6 participants enable full participation, but there still may be some reluctance and views become one-sided. Groups constituted by head teacher participants not known to each other brings diversity to the discussion, but time is needed to develop group culture. If

participants do know each other, mutual support is enhanced and there is rapid understanding of the task, however, there may be a danger of 'groupthink', personal loyalties may hinder the agenda. Where participants are experienced professionals they can operate independently from the moderator. However, such a group may divert attention to other issues. Where participants are inexperienced professionals new ideas are not hindered by prior experience, but there may be a lack of depth in understanding. Ideally a mix of professional experience is a strength as long as the dominant voice of the more experienced heads do not limit discussion. Finally, using a familiar school environment allows for relaxed discussion, but interruptions need to be minimised and recording can be difficult.

4.5.2.2 Focus group sampling rationale

A range of head teachers were invited through a snowballing process in order to include female and male, government and private schools (Cohen et al., 2011). To obtain the sample for each group the research coordinator liaised with contacts in three host schools in Kathmandu, Pokhara and Chitwan to expedite recruitment and to ensure head teacher participation from outside the city. To widen the focus group sample beyond the more developed areas, head teachers in and around a remote hill village, Dhamilikua, in the Lamjung district were invited to form a group. This was facilitated by a local head teacher, a contact known to the research assistant. Six to eight participants were planned as an ideal number for each focus group consultation. Across the four groups 37 head teachers initially volunteered, of which 33 attended and participated. It is recognised that the four groups constituted a non-probability sample in relation to the wider school leader population (Gorard, 2001). However, the diversity of participants was considered enough to facilitate the initial exploration of the social justice issues as intended.

4.5.2.3 Focus group organisation and data collection

The four focus groups were conducted in November and December 2013, each hosted in the school of a head teacher participant known to the coordinator or assistant. Participants received written documentation and were briefed in both English and Nepali as to the nature, purpose and aims of the research. Additionally, their right for privacy and confidentiality at all times and the right to withdraw at any time during or after the focus group discussions were

Table 4.5.a School leaders' focus group details

	Kathmandu	Pokhara	Lamjung	Chitwan
Region	Hills, Capital City	Hills, 2nd City in Nepal	Hills, Remote Village	Terai, Bharatpur City
Participants	10 (1 absent)	8 (1 absent)	6	9 (2 absent)
Gender	1 Female 9 Males	1 Female 7 Males	1 Female 5 Males	2 Females 7 Males
Nature of head teacher participants	Mixed government and private, not all known to each other	Mixed government and private, not all known to each other	Government school head teachers from a range of basic rural schools, known to each other	Mixed government and private, majority known to each other
Language used	English, with some Nepali speakers	English	Nepali	English, with some Nepali speakers
Location of group discussion	Private School	NGO School Pokhara – Private Charitable	Village State School	NGO School Bharatpur – Private Charitable

made explicit. All head teachers who volunteered to participate were accepted and signed consent forms explaining their rights and responsibilities to the other focus group members (Appendices A & B). I acted as the lead facilitator for each group. However, the host head teacher, research coordinator and assistant provided translation, additional explanations and clarifications as required. Recordings were made of the contributions and discussions. As an additional measure, owing to the locations and ambient noise, field notes were taken by the research coordinator and research assistant. Table 4.5.a provides further details of the focus group composition indicating the range and profile of the sample in each case.

Two questions were used as the key prompts for the focus group discussion:

What is your understanding of social justice in relation to your personal context and your professional context as an educational leader?

Can you identify and describe the key experiences and influences that have shaped your understanding and practice of social justice?

At least one hour was allowed for the discussion of both items. A consensus of views emerged for the first discussion point. For the second item heads talked about their leadership and aspirations to improve social justice in school rather than focusing on experiences. As a prompt I introduced a timeline setting out six main phases of life. This was helpful in eliciting a range of interesting perspectives and stories (Figure 4.5.b).

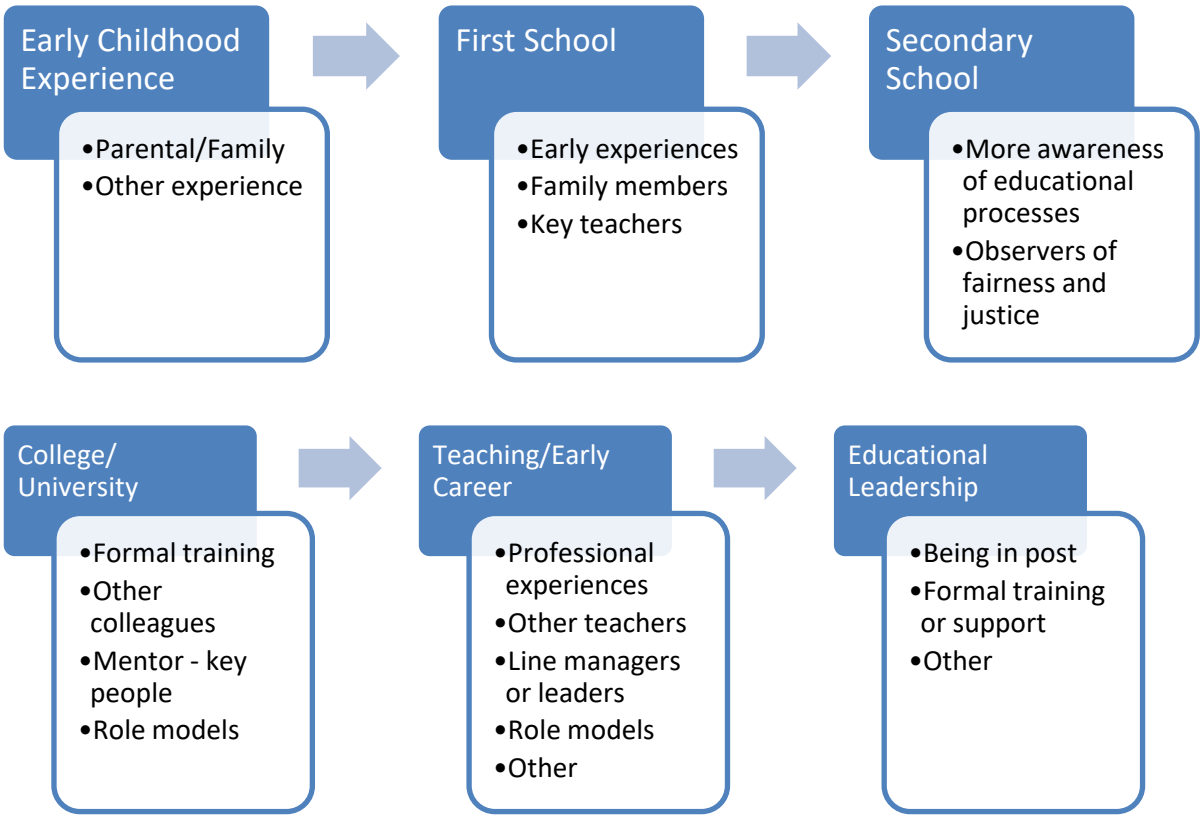

Figure 4.5.b Timeline prompt used in all focus groups

4.5.3 Survey rationale - Stage 2

Surveys are highly flexible in collecting varied and diverse data and allow the study of a wide range of variables (Muijs, 2012). The rationale for a survey is justified when the data required for the research does not exist, as in this case (Gorard, 2003b). The survey in this research was constructed with three main purposes. Using findings from the focus groups it widened the consultation across a larger and more diverse range of Nepali head teachers. Furthermore, it collected a range of personal and professional contextual data on the participants and gathered insights into their understanding, attitudes and experiences of social justice. Finally, it invited potential volunteer interviewees for the in-depth phase of the research. The survey enabled a wider and more diverse target population of head teachers to be considered for the interviews. Furthermore, consistent with the sequential design described earlier, the survey offered a preliminary orientation for me as the researcher and for head teacher volunteers prior to the interview process. This facilitated some analysis of survey data before the interviews and enabled comparing of data sets later, based on the same research questions.

4.5.3.1 Survey questionnaire design

The online survey was constructed using the *Bristol Online Survey* (now *Online Surveys*) recommended by the University of Leeds, guaranteeing security and confidentiality for data collection and storage. The *Online Surveys* software to develop, deploy and analyse the survey is clear and simple allowing the researcher to focus on the relevance and quality of the survey content (Silverman, 2006). The alternative written survey option (for heads with no internet access) was identical in format to ensure consistency. The survey was composed in both Nepalese and English, respecting the main language of the country, seeking to be inclusive to all participants no matter what their level of language proficiency. It was recognised that there are many other languages used by school leaders in Nepal (Hough et al., 2009). Participants were asked to identify their main language to establish the extent of this linguistic diversity and to appreciate how this might impact on understanding of key concepts and later analysis.

Survey questions were derived not only from qualitative data arising from the focus groups but also from ideas emerging from the literature, e.g., head teacher 'representation' based on gender, caste, location and leadership experience, social justice values and beliefs, links between social justice and professional development. The survey was divided into four sections (Appendix C). Section one explained the aims of the research, information for

respondents including data protection, ethical considerations and notes for completion. Section 2 focused on personal attributes of respondents, e.g. gender and caste. The third section used several close-ended questions to collect wider professional and contextual attributes, e.g., the respondent's school type, geographical location and their teaching and leadership experience. Section 4 comprised six questions using Likert rating scales to explore respondents' ideas, views and attitudes to social justice in educational settings. Two additional open-ended questions invited respondents to provide further reflection on their experiences and influences shaping social justice and to suggest ideas on more effective ways to improve social justice for the future.

The survey design included mandatory and optional questions providing a flexible and structured facility to gather data for later analysis. It ensured that each respondent completed all essential items whilst being free to choose optional questions, helpful to busy head teachers. Nominal data (e.g. gender, caste) was collected by a series of multiple-choice style questions. Whilst this type of question forces an answer in a category it was important, where appropriate, to offer the option 'other' and a space to explain if required. This ensured that no respondent felt excluded by the categories of answers offered. Six mandatory selection list type questions, where each item is answered separately, were used to collate ordinal data based on Likert attitude ratings. Two optional open style questions for free text answers were used to allow respondents to expand on their answer ratings in other questions.

4.5.3.2 Likert items and scales

Likert scales are widely used as a simple but effective way of assessing attitudes and values (Johns, 2010). A statement or question is posed and a series of options on a continuum are presented to the respondent and this is repeated for a number of (Likert) items. In this survey six Likert scale format questions were posed and a consistent four scale response continuum, in descending order was used (Table 4.5.b).

The design of the Likert items on a consistent four-point 'scale' ensured clarity and ease for respondents rather than adopting more complex multiple rating options. Each scale avoided a neutral mid-point forcing respondents to place an answer rather than opting for an 'undecided' alternative or 'don't know' option (Johns, 2005). Statements in each of the six questions were phrased in a neutral way rather than being potentially leading questions.

Table 4.5.b Four-point Likert scale for survey questions

Question Number	Ratings / Attitude scale offered			
11, 12, 15,	Very Important	Important	Less Important	Not Important
13	Significant Impact	Moderate Impact	Less Impact	No Impact
16	Very Significant CPD	Significant CPD	Less Significant CPD	No CPD
17	Strongly Agree	Agree	Disagree	Strongly Disagree

Similarly, items within each question were given as neutral terms that did not favour or emphasise particular values or attitudes (J.D. Brown, 2011). The range of items offered to respondents in Q11, 13, 15 and 16 could not necessarily cover all options. To redress this potential limitation, respondents were able to add their own items and rate them using the same scale.

4.5.3.3 Survey and sampling rationale

There are over 31,000 government schools in Nepal. Ideally, the respondent sample for the survey should reflect, as far as possible the profile of gender, caste, wider cultural, language and social characteristics in the profession across the head teacher population. Additionally, head teachers from different types of school, geographical contexts and socio-economic status needed to be consulted across the population. However, the practicability of accessing head teachers in an international setting in such a challenging context means that achieving a random or probability sample is effectively impossible. A non-probability sample was obtained by targeting head teachers using purposive sampling in the first instance and then a *snowballing* technique was adopted to create a 'booster' sample (Gorard, 2003b). Whilst the sample obtained cannot be deemed truly representative of the population of head teachers in Nepal, it does enable consideration of a breadth of backgrounds and experiences, rather than relying on data limited to a narrower group.

An ambitious sample target of between 250-300 head teacher respondents was set. All head teacher contacts from previous visits, training sessions and the focus groups were sent the

survey by email. The research coordinator contacted other head teachers and educationalists to disseminate the online survey and provided written copies where required. Everyone contacted was asked to cascade this to colleagues to increase participation in the survey.

4.5.3.4 Piloting the survey

The first draft of the survey was circulated to five Nepali native speakers and three English colleagues to assess the clarity of instructions, the ease and time for completion and whether the language was culturally appropriate. Minor amendments and modifications were recommended, including some alterations to parts of the Nepalese translation and the wording of items on caste categories. Categorisations based on traditional Hindu caste labels were replaced by more recent secular, government terms used in census procedures. A second draft was then piloted by three Nepali head teachers. They were asked to comment on how accessible and meaningful the questions and concepts appeared to them as professionals.

4.5.3.5 Survey organisation and collection of data

Online and printed versions were made available in January and February 2017. Returns from the private sector appeared online relatively quickly. The research assistant spent three months targeting government schools in specified geographical areas across the Hill and Terai regions. Effectively this was random 'cold-calling' and although time consuming it produced responses from what would be considered hard to reach participants. Using a contact in one of the education centres in the far-western region a further nine participants were secured. In total 110 questionnaires were submitted. Two incomplete surveys were discarded resulting in a final sample of 108 (Table 4.5.c).

Table 4.5.c Survey summary: head teachers' personal, school and geographical details; actual numbers followed by percentage in brackets of overall total							
Q1 Gender	*Female*	*Male*	*Other*				Total Sample
	19 (17.6%)	89 (82.4%)	0 (0%)				108
Q2 Caste (main overarching categories)	*Dalit*	*Janjati/Madhesi*	*Bahun/Chetri*	*Other*			
	0 (0%)	28 (25.9%)	73 (67.6%)	7 (6.5%)			108
Q4 School Category	*Government*	*Private/NGO/ Trust*	*Private Company*	*Other*			
	60 (55.6%)	8 (7.4%)	37 (34.3%)	3 (2.8%)			108
Q5 Years in education (Head's experience)	*0-4*	*5-9*	*10-14*	*15-19*	*20-24*	*25 or more*	
	5 (4.6%)	10 (9.3%)	9 (8.3%)	17 (15.7%)	23 (21.3%)	44 (40.7%)	108
Q5a Number of schools in experience	*One*	*Two*	*Three*	*Four*	*Five or more*		
	27 (25%)	26 (24.1%)	27 (25%)	14 (13%)	14 (13%)		108
Q6 Years as Head of school(s)	*0-4*	*5-9*	*10-14*	*15-19*	*20-24*	*25 or more*	
	52 (48.1%)	24 (22.2%)	16 (14.8%)	6 (5.6%)	8 (7.4%)	2 (1.9%)	108
Q6a Number of schools as Head	*One*	*Two*	*Three*	*Four*	*Five or more*		
	88 (81.5%)	16 (14.8%)	3 (2.8%)	1 (0.9%)	0 (0%)		108
Q7 Geographical Region of current school	*Terai*	*Hill*	*Mountain*				
	37 (34.3%)	62 (57.4%)	9 (8.3%)				108
Q8 Development Region of school	*Far West*	*Mid-West*	*West*	*Central*	*East*		
	7 (6.5%)	6 (5.6%)	26 (24.1%)	49 (45.4%)	20 (18.5%)		108

4.5.4 Interview rationale – Stage 3

Interviews allow the researcher to listen to views, experiences, feelings and attitudes and gain an insight into the world in which the interviewee lives (Brinkmann and Kvale, 2015). It is a pragmatic and natural form of communication between individuals. It provides a first-hand opportunity for the researcher to appreciate the realities of the head teacher experiences (Sugrue, 2005). Educational leadership and social justice are complex and it is important to recognise that biography, history and wider contexts are all interrelated (Floyd, 2012). The nature of data being sought relates to past events and the interview grants access to key moments in the heads' life history. Interviewing promotes interaction between the researcher and interviewee allowing lived experiences and their impact on educational leadership to be shared. An interview is a natural setting for head teachers to share narratives of key influences and experiences shaping their social justice understanding and practice. Interviews are particularly suitable for a phenomenological approach where there is a focus on real world experiences of the head teachers (Moriah, 2018).

4.5.4.1 Interview design

A pragmatic approach was adopted on conducting and analysing interview data, based on the research aims (Brinkmann and Kvale, 2015). Face-to-face rather than telephone or online interviews were essential in this design. An interpretive phenomenological approach (IPA) was adopted for the semi-structured interviews in this study. IPA is an investigative method to make sense of experiences from the perspective of a person in their own context (Moriah, 2018). Seidman (2013) describes how a three interview series approach may be used to capture an in-depth understanding of the phenomenon under investigation. Bevan (2014) uses a similar three-part sequential method of interviewing for descriptive phenomenological research. These frameworks were adapted in this study to incorporate the three phenomenological elements within a single interview (Table 4.5.d).

The interview was not a discussion nor a structured or closed-question answer exchange. It was a semi-structured interview where each head was enabled to explore how they experience particular phenomena, e.g. social justice and injustice and reflect on critical incidents. The understanding of the social phenomena from each head teacher's perspective and how they have experienced their world is based on the assumption that reality is what the head teachers perceive it to be rather than aligning with an objective reality or one imposed by

the researcher. In order to elicit the 'stories' of head teachers as they explore social justice concepts and their experiences, the interview becomes a narrative (Goodson, 2013).

Table 4.5.d Three part phenomenological interview structure

Phenomenological concepts and Research Question or interview focus	Seidman's description of the (three) interview series	Bevan's description of the interview focus
RQ1 - Interview Part 1: The school leader's lifeworld in context, understanding the leader as a person, values, expectations, etc.	Focused Life History	Contextualisation
RQ2 - Interview Part 2: The leader's experience in detail, relating to practice and implementation of social justice values	The Detail of Experience	Apprehending the Phenomenon
RQ3 - Interview Part 3: 'Intentionality', meaning, ambitions, future aspirations and trajectories	Reflections on Meaning	Clarifying the Phenomenon

In this instance, I asked head teachers to recount stories or specific episodes, experiences and actions significant to the head that told a story about 'social justice'. Whilst establishing 'factual' information, or 'what' happened, it was the meaning of the key themes that was central to the narrative. It may be that each head teacher, as narrator, was also an informant, where they recounted specific episodes and experiences that they witnessed for third parties or the wider community (Bevan, 2014). The interviewer must bracket their own presuppositions to allow head teachers to bring out aspects she or he feels important.

This research interview is an interaction between two professional people, both educational leaders, respect is important and cultural and power issues need to be sensitively addressed (Davies, 1997). The narrative arises in part from this interaction; however, the role of the interviewer is not to over-guide but support and encourage interviewees to realise and potentially change their descriptions and attitudes towards the phenomena. Interviewees will

have their own agenda for what they wish to get out of the exchange (Davies, 1997). Thus, the interview can be construed as a learning process for the interviewee (Goodson, 2013).

4.5.4.2 Interview sampling rationale

As a small-scale qualitative study, a non-probability sample of 8-12 head teachers was considered suitable for the data collection through interviews. This provided a manageable number but at the same time allowed for a breadth of head teacher attributes, experiences and the feasibility of covering different geographical and school contexts. Purposive sampling was adopted to select a number of respondents who indicated a willingness to participate in the interview on completion of the survey (96 out of the 108 completing the survey). A number of factors determined the final selection, for example the requirement for face-to-face interviews, (preferably in the head's own school) and the geographical logistics for both the interviewer and interviewee. It was important that ordinary head teachers were given a voice, not just those with high profiles or successful reputations. Eventually 16 head teachers were identified on these criteria (Table 4.5.e), of which 12 are reported in this study; their names have been changed to protect their identities.

4.5.4.3 Head teacher profiles

Sunil, a thoughtful and committed head of a government school, has worked in five schools in both state and private sector. He travelled from Sindhupalchok district to Kathmandu for the interview, a significant journey. Most answers were in English, but Nepali was used for clarification. A relatively new senior leader, Sunil was extremely keen to be interviewed and expressed interest and commitment to social justice. He referred to significant family events that formed his understanding of social justice. He was the only interviewee from the Janjati / Madhesi, caste category.

I have met **Ajay** several times and visited his government school in Bhaktapur. He is a quiet, focused and determined school leader. Ajay works in challenging circumstances and is proud of his school. He described attendance and gender discrimination as key challenges and was particularly concerned about inclusion. He regularly monitors attendance of boys and girls by caste, especially Dalits. He has informal experience of being mentored by other head teachers. Ajay is very open and honest about the difficulties and challenges but also the joys and successes at his school.

Sita presented as a confident head of a large split-site government school in a poor area of Kathmandu. Before the interview I observed her students walking to school, clean and smart in their uniforms, and well behaved as they negotiated the muddy pathway to the entrance. Sita seemed uncomfortable during the interview in Nepali. Translation revealed she was suffering from toothache. Sita appeared to be a methodical and passionate leader. She was accessible to her teachers in her shared office. Student success and performance are high priorities for Sita.

Anu has an all-female staff and around 300 students in her government school in one of Kathmandu's most deprived areas. Described as a 'slum' school, it caters for students from the immediate locality. The interview, in Nepali, took place in the 'library' – a room that contained few books and no learning resources. During our discussion younger students from the adjacent classroom wandered in on several occasions unsupervised. Anu chatted to the children and then returned them to their class. Anu, an established head, was friendly, engaging and committed to her staff, students and local community. Supportive, caring relationships with everyone were encouraged.

A few hundred metres from Anu's school is a Christian Mission School led by **Ram**. He is Nepalese but became a Christian and his new faith guides his leadership. The school, sponsored by an international charity, serves marginalised migrant children in Grades 1-5 unable to access state schools. Their parents arrive in Nepal, mainly from India, to beg on the streets or undertake very poorly paid work. This school had relatively good facilities and resources compared to Anu's school. Every child's photograph was displayed on a noticeboard signalling commitment to knowing each student. Each morning a meal is provided for parents, children and others as part of the school's mission to the poor. Engaging parental involvement is a priority.

Kedar starts work at 6.30 a.m. with students starting early school at 7a.m., owing to the heat and climate in Chitwan. The interview took place in his office at 7a.m. This was also the staff room, so a number of interruptions occurred. Tea was served. An elephant grazed on vegetation just outside the open window. Although Kedar clearly understood English he preferred to answer in Nepali. Kedar worked in the steel industry in Kathmandu before becoming a teacher. His first formative job was working with nomadic disadvantaged pupils which had a profound effect on his early career and understanding of social justice. He was

keen to reach out to families in his community and spoke of the school's links with a local orphanage.

Bharat, was keen to be interviewed and share his views. He expressed his desire to become more aware of social justice issues and spoke of his current involvement in charitable work with international links to develop education in the challenging circumstances of Nepal. Bharat is a relatively new head teacher leading a government school.

According to the research assistant, **Usha** had been inspirational at their meeting to discuss the survey. Her interview took place at the end of the school day in the library, a poorly resourced room. Usha spoke in Nepali and was chaperoned by a teacher friend. She was highly impassioned and demonstrative, providing interesting descriptions of her work and beliefs. She is clearly a dynamic and committed leader. The interview was interrupted by a deafening hail storm. Hailstones the size of golf balls damaged car bodywork and people had to take cover for protection.

Naresh established and now leads his own private school in Pokhara. He used English primarily but occasionally spoke in Nepali. Naresh illustrated his answers using biographical details of his life and teaching career. He spoke of corporal punishment and its impact on his current leadership. Interestingly his choice of teaching as a career was a last option. However, he is now successful and fully committed to his school. Passionate about his work as a lead coordinator representing private schools to government ministers, he spoke of his ambition to develop work with government schools that he perceived as less successful.

Hari presented as a confident head of a well-established large government school. During the interview, in Nepali, he was succinct in his answers but appeared comfortable with the questions and concepts. The interview was interrupted on several occasions since he shared an office with other teachers. His staff were keen to offer views and Hari was happy to listen and then shape his own answer to questions. He was keen to show me his school at work.

Dinesh is an engaging and committed head of a private school. He was very thoughtful and reflective during the interview. He is clearly organised and has high expectations of himself and his staff to develop school effectiveness and improvement. The school, in contrast to government schools, was well-resourced and staffed. Students clearly enjoyed significant

advantages over their government school peers. Dinesh discussed the private and public system divide.

Rashmi is head of a well-resourced private school in a relatively affluent area of Kathmandu. Students are mainly from the immediate locality. Accommodation, although cramped, is being developed to its maximum capacity. Rashmi has invested funds into the school to expand provision up to grade 10. The school is linked with other schools and thrives on collaboration. Rashmi is well-established and has a strong sense of purpose. The interview took place in English and she was fluent and articulate addressing questions.

4.5.4.4 Piloting interviews

The first two interviews in Kathmandu were treated as pilot interviews. One in English the other Nepalese. I wanted to familiarise the research assistant with the interview process and sequence and for me to acclimatise to the interpretation and translation. Working carefully with each interviewee we talked through the survey questionnaire slowly, using it as a guide for the interview. Notes were taken to highlight where appropriate additional prompt questions might be helpful. I guided the research assistant to ensure he did not lead the interviewee or dominate the discussion. I asked him to comment on my impact as the researcher; how this might influence the interviewee, whether they were responding authentically and consistently with their survey answers and the extent to which they might be seeking to give the 'right' answer. The two interviewees were also asked to comment on the experience and whether they had understood everything and had been given adequate opportunity to describe, reflect and explain their ideas. The piloting enabled the research assistant and me to prepare for the subsequent interviews to follow.

4.5.4.5 Interview data collection

Sixteen interviews were undertaken in May 2017, including the two initial pilot sessions. Participants previously provided consent through the completion of the survey. Brief field notes were taken at each interview, noting date and time, school details, environment and other relevant issues. Head teachers were asked to select their preferred language for the interview and to give consent for interviews to be recorded. Five interviews were undertaken in the Central Bagmati area (locations around Kathmandu). Stories of how the head teachers came to participate in the interviews are illuminating in themselves. The first interviewee,

Table 4.5.e Details of head teachers interviewed: personal, professional and school information (≥ greater than or equal to)

'Name' (pseudonym) and gender	Caste	Education experience years	No. of schools in career	No of years as head teacher	No. of schools as head teacher	School type & grades	Main region	Development region and geographical location	Interview length (minutes), language used during interview, S interviewed in own school
1 **Sunil; Male**	Janjati / Madhesi	≥ 25	≥ 5	0-4	1	Government G1-10	Hill	Central, Bagmati, Sindhupaclhock	60 English
2 **Ajay; Male**	Bahun / Chhetri	15-19	≥ 5	0-4	1	Government G1-10	Hill	Central, Bagmati, Bhaktapur	62 Nepalese
3 ***Sita; Female***	Bahun / Chhetri	≥ 25	1	≥ 25	1	Government G1-12	Hill	Central, Bagmati, Lalitpur	33 Nepalese - S
4 ***Anu; Female***	Bahun / Chhetri	20-24	2	5-9	1	Government G1-8	Hill	Central, Bagmati, Bhaktapur	37 Nepalese –S
5 **Ram; Male**	Bahun / Chhetri	5-9	2	0-4	1	NGO TRUST Christian G1-5	Hill	Central, Bagmati, Bhaktapur	18 English – S
6 **Kedar; Male**	Bahun / Chhetri	20-24	3	5-9	1	Government G1-12	Terai	Central, Narayani, Chitwan	54 Nepalese - S
7 **Bharat; Male**	Bahun / Chhetri	≥ 25	2	0-4	1	Government G1-10	Terai	Central, Narayani, Chitwan	33 English
8 **Mohan; Male**	Bahun / Chhetri	≥ 25	4	0-4	1	Government G1-12	Terai	Central, Narayani, Chitwan	28 Nepalese

Table 4.5.e continued - Details of head teachers interviewed: personal, professional and school info (≥ greater than or equal to)

'Name' (pseudonym) and gender	Caste	Education experience years	No. of schools in career	No of years as head teacher	No. of schools as head teacher	School type and grades	Main region	Development region and geographical location	Interview length (minutes), language used during interview, S interview in own school
9 **Kamal; Male**	Bahun / Chhetri	≥ 25	4	0-4	2	Government G1-12	Terai	Central, Narayani, Chitwan	13 English
10 ***Usha; Female***	Bahun / Chhetri	≥ 25	2	10-14	1	Government G1-5	Terai	Central, Narayani, Chitwan	37 Nepalese – S
11 **Naresh; Male**	Bahun / Chhetri	≥ 25	4	20-24	1	Private Company G1-12	Hill	West, Gandaki, Kaski	55 English – S
12 ***Rita; Female***	Other: Christian	5-9	2	0-4	1	Special Needs NGO Catholic G1-12	Hill	West, Gandaki, Kaski	28 English –S
13 **Hari; Male**	Bahun / Chhetri	≥ 25	1	0-4	1	Government G1-10	Hill	West, Gandaki, Kaski	31 Nepalese -S
14 **Pawan; Male**	Bahun / Chhetri	≥ 25	2	0-4	1	Government G1-12	Hill	West, Gandaki, Kaski	19 Nepalese - S
15 **Dinesh; Male**	Bahun / Chhetri	≥ 25	4	15-19	1	Private Company G1-12	Hill	West, Gandaki, Kaski	27 English - S
16 ***Rashmi; Female***	Bahun / Chhetri	15-19	3	0-4	1	Private Company G1-8	Hill	Central, Bagmati, Kathmandu	56 English - S

Sunil, travelled for two days and spent a night in Kathmandu to be available for interview. He had been inspired by the survey. The second interviewee travelled from an outlying district into the city for the interview whilst the remaining three were interviewed in their own schools. Six interviews took place in the Central Narayani area, three in the heads' own school and the others in a private school hosting a workshop. The final five interviews were held in the heads' own schools in the West Gandaki region around Pokhara.

There were several challenges and difficulties in undertaking the interviews. All were conducted during the school day. In government schools, head teachers often do not have their own office and interruptions were common. Staff would need to access the head teacher for decisions or were simply curious about the visit and interview. Interruptions from disinterested or intense staff, one head teacher's tooth ache, a ferocious hailstorm and even an elephant (not in the room!) featured as part of the heads' normal day-to-day work environments.

Recorded interview files were uploaded to a software package, Trint. This automatically transcribes audio into a basic text file and distinguishes between voices of each speaker. This speeded up the transcription stage as the software enabled precise checking and editing of the file text, synchronised with the voice recording. By repeatedly listening to the recordings an accurate transcript was created and then exported to Word and into NVivo for further analysis.

4.5.4.6 Interpretation, translation and transcription

Collecting data in Nepalese or a mixture of Nepalese and English have implications for the validity of the analysis and the reporting of the research (Birbili, 2000). The researcher must ensure competence of the translators and be confident of their understanding and knowledge of the Nepalese culture and the context of schools and head teachers.

Interview recordings were of variable quality, being affected by background noise of children and staff in busy school environments. Some speakers had very strong accents and some used Nepalese and English interchangeably as they strove to understand questions or communicate their thoughts. Before recordings were shared with translators, pseudonyms were adopted and care was taken to ensure the identities of schools protected. Interviews in English were transcribed by myself and then checked by a Nepali English speaker to ensure I had accurately represented the words of the speaker. Interviews in Nepalese were translated and transcribed

by Nepali postgraduate students at the University of Leeds. Once a transcription was complete it would be read by me and checked by another Nepali speaker. Thus, additional scrutiny of transcriptions provided a reliability cross-check from the oral to written text.

For consistency, each transcriber used a common guidance framework and word template to produce the transcript. The overriding purpose of the transcript was to secure a style that faithfully represented the meaning of each interviewee's words. Verbatim versions, with pauses, repetitions, hesitation, notes on voice tone etc., were not required, these being more appropriate for socio-linguistic analysis. In this case a literary style representation, highlighting the communication of each interviewee's story was captured, enabling a focus more applicable for content and meaning analysis. However, in order not to separate the story from the context, reference to the brief field notes on the school environment, demeanour of each head and other factors were noted.

4.6 Data analysis

Preliminary data analysis occurred at each of the three data collection stages. Each part was treated separately in the first instance and then using a thematic approach guided by the three research questions including qualitizing and quantitizing as outlined in section 4.4. Initially data from the three methods contributed to analysis presented as three overarching themes linked to each of the research questions. However, on further reflection these were further subdivided into five main themes to highlight key elements rather than be limited by a procedural manner. Details of the thematic approach are set out in the next chapter. These explain how combining relevant aspects from the quantitative survey data and qualitative survey questions and interview data are organised. NVivo software was used to collate and sort all data into appropriate categories (Bazeley and Jackson, 2013; Watling et al., 2012).

The qualitative data based on narrative enquiry provided further depth and breadth of understanding of key issues. Narratives were analysed using an interpretative phenomenological approach. There is value in combining qualitative and quantitative data findings, bringing details of context to the narratives (Elliott, 2005). The quantitative data summarised and grouped the main attributes of the Nepali head teacher sample, providing their views and attitudes to key social justice themes. This quantitative data was helpful in

identifying possible relationships between variables in the head teacher survey data, head teacher attributes and contextual dimensions and responses to the survey questions. The qualitative data was vital in exploring and explaining head teacher motivations, perceptions, reasons for their choices and leadership decisions. The narrative of each head teacher enabled valuable comparisons to be considered between their perception and behaviour with reference to the wider group in the survey sample and the other interviewees (Webster and Mertova, 2007).

4.6.1 Focus group data analysis

Four levels of analysis were applied starting with individual contributions, group summaries and agreements, the impact of group effect and finally an assessment of the overall *holistic* picture. At each level there are a number of key questions: What was included and excluded in terms of individual contribution? How was consensus and disagreement determined in relation to group contribution? Crucially how was the interaction and group effect determined? Finally in developing an overall holistic summary, which elements of the other three levels were included? Analysis was based on observation notes, transcripts taken from recordings (where feasible) and subsequent discussions with the research coordinator and assistants. It was important to ensure that analysis carefully addressed 'groupthink', normative discourse, dominance of individuals and moderator influence and bias (Breen, 2006; Flores and Alonso, 1995; A. Parker and Tritter, 2006; Smithson, 2000). The cultural context and any tensions present were also considered (A. Thomas, 2008).

4.6.2 Survey analysis

The Online Surveys allowed for simple analysis and for data to be exported into a spreadsheet format suitable for more sophisticated software packages, in this case SPSS was used (Muijs, 2011). All open questions with free text answers were uploaded to NVivo and were coded using the same process as for the transcript in the interviews, as described in section 4.6.3.

4.6.2.1 Descriptive statistical analysis

The extent of agreement across the head teachers surveyed was high for most questions. In other words, the variance was consistently low. Initially, I planned to analyse survey data using mean averages, derived from scaling the four categories from 4 to 1, and then to

calculate standard deviations for the responses given. However, I decided this was inappropriate given the variance evident. That original approach has an implicit assumption that there is reasonable variance and that the distances between categories are 'known' and 'equal', while in reality respondents were interpreting the terms e.g. 'important', 'less important' rather than by using a scale or numbers. Furthermore, it is not possible to ascertain whether one respondent sees 'very important' as just a bit more than 'important' and another respondent sees the difference as substantial. This methodological problem is further amplified when it is applied across the items. For example, is the difference between 'Very Important (4)' and 'Important (3)' the same for 'Child Poverty' and 'Attendance Girls'? Owing to the lack of variance across the categories I considered aggregating the two positive categories e.g. 'Very Important' and 'Important' and the two negative categories e.g. 'Less Important' and 'Not Important'. This had some minor effect on the tables of distribution and the ranking of items. However, I decided it was more valuable to see the full data used by the respondents and to acknowledge in particular the items each head teacher deemed as the 'most' or 'least' important category for each question.

The rank order of responses for each of the survey questions was used as an alternative method for analysing the data. In such an analysis the responses in each of the categories were treated as ordinal data rather than scale, eliminating the potentially inaccurate assumptions associated with scaling. Treating items as ordinal data allows different rankings assigned by different head teacher groups to be analysed, illustrating head teachers' perspectives of priorities and importance.

4.6.2.2 Further statistical analysis

How do particular groups of head teachers respond to the six main survey questions (11, 12,13,15,16 and 17), in comparison to the whole sample? Do female head teachers view social justice issues differently to males? How does caste or years of educational experience impact on each head teacher's evaluation of priorities for social justice? How does the geographical location of the head teacher and school or the type of school affect their approach to social justice? To explore these questions eight head teacher groupings were established using answers from survey questions 1-8.

To simplify the range of comparisons and make the statistical analysis more robust, data was aggregated, reducing the number of levels within each grouping, apart from gender and

geographical region, see Table 4.6.a. The decision to aggregate some of the groups in this way was a response to the relatively small sample size of 108 head teachers. The Kruskal-Wallis test was employed to determine the differences in how particular groups of head teachers ranked items in each of the six main survey questions. This test is based on the Wilcoxon rank sum test, it makes no assumptions about the distributions of the original items and is appropriate and robust for non-parametric data, where there is *not* a normal distribution. It is ideal for the analysis of ordinal data. It simply analyses the difference between the rankings given by respondents against a null hypothesis, i.e., items would be equally distributed regardless of the

Table 4.6.a Summary of the eight head teacher groupings based on attributes, experience and context across the survey sample

Head teacher group by *attribute*, *experience* or *context*	***Levels within the head teacher group – actual number followed by (%) of total***			
Q1 Gender	*Female*	*Male*		Total
	19 (17.6%)	89 (82.4%)		108
Q2 Caste (main categories)	*Janjati/Madhesi*	*Bahun/Chetri*	*Other*	
	28 (25.9%)	73 (67.6%)	7 (6.5%)	108
Q4 School Category or Type	*Government*	*Private NGO*		
	60 (55.6%)	48 (45.4%)		108
Q5 Total Years of Experience	*0-9*	*10-19*	*20 +*	
	15 (13.9%)	26 (24%)	67 (62.1%)	108
Q6 Years as Head of School(s)	*1-9*	*10+*		
	76 (70.4%)	32 (29.6%)		108
Q9 Zone - Bagmati vs All Other	*Bagmati*	*Others*		
	39 (36.1%)	69 (63.9%)		108
Q7 Geographical Region of School	*Terai*	*Hill*	*Mountain*	
	37 (34.3%)	62 (57.4%)	9 (8.3%)	108
Q8 Development Region of School	*West*	*Central*	*East*	
	39 (36.1%)	49 (45.4%)	20 (18.5%)	108

type or group of head teacher responding. This test initially determines if the null hypothesis is to be accepted or rejected producing a Chi-square value which enables a probability score (*p*) to be calculated. However, in this data rather than focusing on *p* values the emphasis was on *differences* of ranking of items by head teachers and the related effect sizes that can be calculated. In line with the arguments presented on the care required for quantizing and qualitizing the use of *p* values would be misleading. Wasserstein and Lazar (2016) set out the specific context, process and purpose of the *p*-value and argue that adherence to the significance status it is commonly misused and misinterpreted in many instances. Difference measurement is explained below.

$$\frac{(\text{Mean} - \text{Mean0})}{\text{Standard Deviation0}} = \text{Standardised Distance (Difference)}$$

The standardised distance average of the group, compared to the overall average under the null hypothesis, determines the *'difference'* between the ranking given by the head teacher group and the ranking expected by the null hypothesis. Whether the test has two or more groups, the null hypothesis mean is the overall mean (across the groups). If the mean of each group is equal to that, the conclusion is that there is no *difference* between the groups. However, where there is a difference (either greater +, or lesser -) and the effect size calculation produces at least a medium effect then the relative difference between the two groups is discussed and explored further.

Although an item may be deemed statistically significant and is different it does not provide a measure of the level or impact of the difference that requires an *effect size* calculation. Using the Chi-square value (χ^2) it is possible to determine an *effect size*. SPSS does not do this automatically, but it can be calculated manually. In this data eta squared (η2) is used as an appropriate measure for effect size.

$$\eta^2 = \frac{\chi^2}{N - 1}$$

Eta squared measures the proportion of variance in a dependent variable in relation to different groups defined by an independent variable. As such in this data it indicates the level or amount of effect that the dependent variable exerts in relation to the different groups of head teachers. The values for *η2* effect sizes are as follows:

Small effect - >0.01 Medium effect - >0.06 Large effect - >0.14

For comparison with Cohen's effect sizes see Appendix D, (Lenhard and Lenhard, 2016). In these calculations the effect size values indicate size of the difference between group means. The means are based on a ranking score by a group of head teachers. The effect size categories effectively indicate whether one group ranks an item relatively more or less important than another group as follows: Effect sizes are relative descriptors given they are calculated on ordinal ranking based on head teacher opinions. A small effect is a real effect but may only be noticeable by careful study. Whereas a large effect is substantial enough or consistent enough to be clearly obvious in the data and evidence (McLeod, 2019).

Given that each of the six questions has a series of Likert scale items as follows: Q11 (14); Q12 (6); Q13 (6); Q15 (5); Q16 (14) and Q17 (10), a total of 440 Kruskal-Wallis tests were processed based on the eight head teacher groupings. Later a further 55 tests were processed for the Province grouping. Of the 495 tests, all those identifying a small, medium or large effect size are given in Appendix E. The format used for all tables in the main findings, reporting the Kruskal-Wallis results, are presented in descending order of *effect size*. The head teacher grouping, levels (the independent variable) are given alongside the dependent variable, survey question item. Eta squared *effect size* are given for each calculation alongside the difference measures.

4.6.3 Interview data analysis

Interview analysis concentrated on transcript content rather than a linguistic focus. The detailed process of transcribing talk into narrative text enabled the research assistant, translators and myself to familiarise ourselves with issues, develop understanding and begin to recognise key themes (Goodson, 2013). As Riessman (2008) notes this familiarisation stimulates an initial tentative thematic approach, examining the content of experiences and events. Furthermore, it encourages a structural review of the narrative, taking into account the background, context and chronology as well as the identification of themes. Once recordings were in text form, repeated reading through the transcripts deepened familiarisation with the data before a more systematic analysis was undertaken.

Interview transcripts were uploaded to NVivo to enable the preliminary process of content analysis. Content analysis concerns itself with the meanings and significance of events, experiences, ideas and aspirations being communicated (Newby, 2010). Qualitative content analysis employs a set of procedures that can be applied to the head teacher narratives. In

this instance a conventional coding approach was used to begin the process of extracting meaning (Saldana, 2009). Coding is not without difficulties and frustrations and may lead to fragmentation, over-simplification or over-complicating matters with too many codes (H. Marshall, 2002).

Saldana (2009) describes the benefits and limitations of a wide repertoire of methods in two stage analysis, first and second cycle methods. Initial data analysis, using first cycle methods is simple, direct and seeks to identify themes and categories. Second cycle coding is more challenging and relies on more analytical skills to identify categories, themes and conceptual possibilities from the insights and details of the first cycle coding process. Effectively this is the reorganising and reconfiguring of a large range of broad categories and themes into a smaller and more focused number (Saldana, 2009). Too few coding methods may result in incomplete analysis of data whilst too many methods results in confusion and potentially diverts the analysis away from the intended research questions (Miles and Huberman, 1994). However, coding methods are a pragmatic starting point for the analysis. Drawing upon Seidman's and Bevan's interpretive phenomenological frameworks enabled the analysis to be anchored within the remit of the three research questions. The IPA framework highlighted how head teachers construct their understanding and represent their leadership of social justice. The analysis provided further categorisation of key themes allowing for the next stage of analysis, interpretation of stories or narratives.

The 'stories' expressed in the interviews were analysed using narrative enquiry, the use of which is well-documented in educational research (Dhunpath, 2000). Czarniawska (2004) states that whilst everything can be considered as narrative, it is more usually the spoken word or written text describing a key action or event or a sequence of linked events. Goodson's theory of narrativity was adapted to analyse the coded interview data (2013). His theoretical framework has two dimensions. The first, narrative intensity, explores the extent to which a narrative is description or elaboration. Description is factual, where stories are recounted but not analysed or evaluated. Elaboration on the other hand, involves reflection, evaluation, theorising about possibilities, considering why things are and what they might be. The second dimension links closely to how the process of description or elaboration is realised leading to 'courses for action'. This framework provides an assessment of the degree of learning potential (description vs elaboration) and the degree of action potential (extent of the courses for action) and is summarised in Figure 4.6.a.

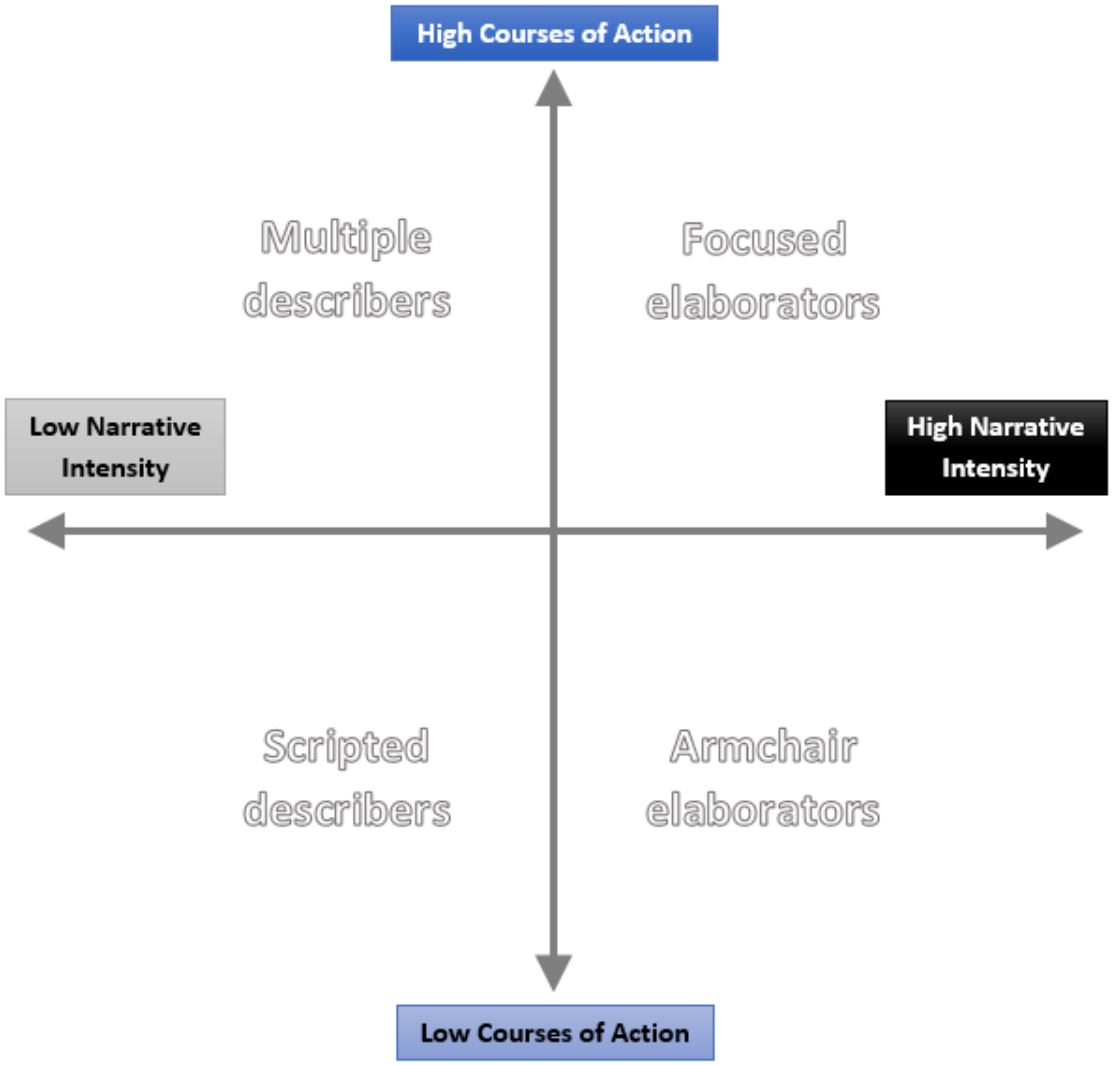

Figure 4.6.a Theory of narrativity framework – adapted from Goodson's (2013, p.68) development of courses of action

The framework uses four broad sub-categories, or identity potential, within the two dimensions.

- Scripted describers: narratives are simple, descriptive, tending to be passive and recounting what is generally accepted. Narratives are usually restricted or focused on one dominant identity.

- Armchair elaborators: narratives have the intensity of elaboration and evaluation but there is little, if any, courses of action evident. The narrative is reflective but detached from actual practice.

- Multiple describers: narratives often result from multiple identities, personal and professional in a range of roles. Narratives are still largely descriptive, lacking in reflection and elaboration.

- Focused elaborators: high narrative intensity, evaluation and elaboration. Strategic, innovative ideas break away from 'scripted accepted' norms leading to high courses of action and practical solutions.

This framework evaluates heads' narratives assessing the extent of their *elaboration* in terms of their understanding and practice of social justice. It identifies their strategies for current and future *courses of action*, leading to better social justice outcomes.

4.7 Research trustworthiness

The trustworthiness of research is an overarching concept that redefines the concepts of validity and reliability (Lincoln and Guba, 1985). Ontologically, these terms are understood differently when considering quantitative versus qualitative research. These different perspectives may call into question *validity* and *reliability,* i.e., the quality of qualitative research (Hammersley, 2007). Hantrais (2009) discusses three strategies that may be utilised to enhance validity and reliability within mixed methods approaches as in this study. These are triangulation, facilitation and complementarity.

The original concept of triangulation in research was to corroborate results from one method with findings from another based on an understanding that objective measures are being used. N. W. H. Blaikie (1991) argues that these traditional understandings of the meaning of triangulation as an objective validation process are not appropriate or relevant to mixed methods social science research. Blaikie is highly critical of the use of triangulation in social science, however, he concedes that it may be reasonable to use multiple methods. Hammersley (2008) discusses how concepts of triangulation at the theoretical, methodological and respondent level, coupled with complementarity and facilitation establish trustworthiness in the research. The focus group and survey both facilitated the design of interview. These methods are an example of complementarity, an integrated approach to seek data collection from different perspectives on social justice contexts in Nepal.

Validity, within mixed methods research, stems from ensuring appropriate, thorough and effective methods are employed. The focus group, survey and interview methods enrich and broaden perspectives rather than attempting to claim that one data set can be used to definitively corroborate other data (Blaikie, 1991). Furthermore, awareness of the limitations of different methods is vital to avoid any inappropriate generalisations of data sets.

During data collection, and at the summary of final analysis following coding, ideally it should be possible to amend and validate data and clarify items to ensure accuracy of interpretation. This thoroughness of approach assures transparency because allowing scrutiny and questioning promotes trustworthiness and confidence in the findings (Creswell, 2013). For logistical reasons head teachers were unable to review their survey or interview responses. However, to address this limitation, scrutiny was extended to the research coordinator, research assistants and those involved in translation and transcription. By systematic cross-checking validity of data is further supported.

4.8 Ethical considerations

4.8.1 Ethical review procedures

Research ethics should be embedded at every stage of the research process including an awareness and sensitivity to the impact and outcomes of the research (Thomas, 2009). Ethical research is much more than a set of practical considerations during data collection. It has to be rooted in the research aims, the conduct of the researcher, respect for participants and others involved in the study. It must take account of how the outcomes impact on participants and others affected in the wider community. There should be appropriate sensitivity and openness so that the research is seen as inclusive to those participants who wish to contribute.

Before proceeding with data collection an ethical review was completed and approved by the University of Leeds Research Ethics Committee: reference AREA 13-024. Ethical review guidance was derived primarily from the University of Leeds Research Ethics Policy (2018) and British Educational Research Association, Ethical Guidelines for Educational Research (BERA, 2018). At the time of this research there were no overarching Nepalese guidelines on conducting research nor any recommendations for undertaking educational research with

schools or educational staff. I discussed the Leeds and BERA guidelines with the Nepali coordinator and assistants. Further details are covered in subsequent sections.

4.8.2 Ethical issues in the research

There are significant, inter-related ethical considerations that impact upon this research and my own position. As a British researcher coming into a Nepalese context there may be unspoken hierarchical assumptions or expectations (Busher, 2006)For example, I may be perceived as the 'knower', or that I am coming to tell them how to do things 'right'. Since social justice is a complex and culturally-bound concept it was vital that participants in the study were able to put forward and share their own definitions and understanding of this concept. One of the purposes of the focus group discussions was to explicitly promote Nepali school leader views rather than introduce or compare them with my own position. The focus group outcomes, rather than my views, were used to shape the survey and interview data collection that followed. Similarly, whilst my personal value position must be open and transparent it should not influence the survey participants or interviewees.

I consulted the research coordinator in Nepal at all stages of the planning and collection of data to check the strategy, processes and plans for the research were culturally sensitive to the participants and the wider community. I made it clear that focus group contributors were to be approached carefully to ensure participation was by invitation without pressure due to any form of relationship or obligation to the research coordinator. The same applied to the coordinator's contacts used to establish the focus groups. Each participant received written explanations in Nepali and English relating to confidentiality, anonymity, the nature of informed consent and the right of participants to withdraw at any time was reiterated. (Appendix B).

The relationships between myself, the research coordinator and assistants and the participants required exploration to ensure a common understanding of the ethical implications. All research activity must protect and support those directly involved in the research, i.e., participants, researchers and other assistants. It must evaluate and minimise any negative impact on other stakeholders, e.g., students, other educational professionals, policy makers and the wider community. Identifying third parties is avoided. It was important to ensure that specific diversity issues of gender, language and ethnic groupings of the participants were considered appropriately, and that participation of individual head teachers was open to all

sectors reflecting the diversity of the population. The close working relationship between myself, research coordinator and assistant in Nepal enabled 'situated judgements' (BERA, 2018, p.2) to be made, appropriate to different cultural contexts during the data collection. An emphasis on respect and regard for local customs and protocol at all times so that the research is well-received and culturally sensitive is essential.

A range of ethical issues can be created by translation. Whose interpretations are really being promoted, the speaker, translator or the researcher's? How is the meaning affected by choice of either Nepalese or English language?

Apart from personal and institutional protection of identities there are wider implications and ramifications for participants in countries with different types of control and social and political conventions. It was essential that individuals in the focus groups acknowledged the shared responsibility of confidentiality and that anonymity of respondents in the questionnaire and in-depth interviews was met without compromise. This was a particularly important consideration so participants could safely express views that may be critical or supportive of their colleagues, government or institutional authorities. Care had to be taken to ensure there was no detriment to individuals' future careers. There are implications for managing the focus group discussion and reporting survey and interview data in this thesis and in any future publications.

Encrypting laptops and online questionnaire items and normal principles of data protection and storage applied. All data in written form was filed and stored in locked cabinets. Written and electronically stored items will be destroyed after three years following publication. This allows for further analysis of data to support future publications.

4.8.3 Ethical issues post-research

British Educational Research Association guidelines (BERA, 2018) refer to the responsibility of researchers to make their findings available in clear and accessible formats to research participants, the professional community and wider public where appropriate. A summary report of this thesis will be presented in Nepal after publication. Head teacher participants from all stages of data collection and other school leaders will be invited to a workshop to discuss data findings, analysis and implications of the research. A translation of the summary report and information on published articles arising from the research will be made available

to participants. Thus, the transformative potential of the research for head teachers and Nepal's educational provision may be realised.

4.9 Summary

This chapter has presented a coherent research design and methodology using three linked, sequential methods, appropriate for the research aims. It justified the use of a pragmatic and transformative approach as a suitable theoretical framework for this mixed methods study. The vital roles of research-coordinator, research assistants and translators are explained, and implications explored. An emphasis on sensitivity, need for flexibility and fair treatment of all individuals recognising cultural challenges and different perspectives is central to the researcher and participant interaction. The ramifications of accessing and recruiting participants in an international context and more crucially the rationale for selection of head teacher samples at each stage are set out. The importance and dominance of qualitative data supplemented by quantitative data from survey responses are emphasised. The use of narratives and the interpretive phenomenological approach for the interviews, coupled with broader quantitative data trends and patterns, derived from qualitative survey responses enables an overall thematic analysis to be presented. Trustworthiness of the qualitative and quantitative data is discussed exploring how limitations are mitigated and possibilities enhanced. Finally, through careful consideration of ethical guidelines the dilemmas, unintended consequences and direct and indirect consequences of the research are appreciated. Ultimately, minimising detrimental effects and maximising beneficial outcomes is paramount in this study and indeed, in any research.

Chapter 5 Research Findings (1) Head teachers' Values and Formative Experiences of Social Justice Understanding

5.1 Introduction

In this and the following chapter, data findings and initial analysis of the research are presented through five overarching thematic sections. This chapter presents two key themes addressing research question one.

What are the key influences and experiences that shape Nepali school leaders' understanding and attitudes of social justice leadership?

First, an assessment of the espoused values of Nepali school leaders is given. This theme explores what leaders express as their social justice values and identifies common features as well as differences drawing on data from focus groups, survey responses and narratives. The second theme concentrates on how these values have been formed. Chapter 6 then analyses data with an emphasis on social justice leadership practice.

Section 5.2 explains how quantitative and qualitative data from the focus groups, survey and interviews are organised in the two Findings Chapters. Data from the three sources are integrated where appropriate to provide supporting evidence in the exploration of the five key themes. Within these overarching themes other sub-themes are identified from the analysis and interpretation of head teachers' responses where their attributes indicate differences. The section also explains additional data analysis reviewing Nepal's recent provincial reorganisation. Following presentation of the themes in Sections 5.3 and 5.4 the chapter concludes with a summary of key findings.

5.2 Thematic data presentation

5.2.1 Focus group, survey and interview data organisation

In each thematic section qualitative data findings from focus groups, survey and interviews are integrated to achieve a breadth and depth of understanding. Focus group data provides initial insights and perspectives. Survey data raises awareness of social justice leadership issues in several ways. Both quantitative and qualitative aspects of the survey provide insights to wider contexts both at the school and regional levels but most importantly linked to head teacher groupings. In so doing, the survey data helps to identify other focal points for future research that extend geographically beyond the boundaries of the narratives provided through the interviews. Individual interview narratives provide more reflective opportunities for Nepali heads to voice their views in depth using examples and illustrations of key issues.

Quantitative data used to supplement the qualitative data is presented using two table formats. In the first format, simple descriptive frequencies summarise % responses by head teachers for the four rating scales for each survey question. These provide an overview of the relative level of importance and significance that head teachers attach to the social justice items under evaluation. In the second format, Kruskal-Wallis statistical test calculations are provided. These present differences of ratings and responses identified by head teacher groupings concentrating on those items with medium and large effect sizes. Groups include gender, caste, experience, school type and geographical locations. Items are listed in descending order of effect size with difference values for each head teacher group. As discussed in the methodology chapter, the quantitative data used here arises from the quantitizing of qualitative data. In other words a numerical analysis of ordinal data is undertaken to rationalise the categorisation of head teacher responses. The frequency distributions and the focus on effect sizes facilitate an overview of the collective responses of the head teacher sample and provide insights into differences between groups of heads.

Qualitative data from open questions in the survey, focus groups and interviews are integrated to offer further insights into important themes and emerging key trends. The qualitative data provides examples and illustrations to illuminate and explain phenomena; it raises questions and promotes discussion on trends, patterns, similarities and differences identified in the quantitative data. This enables further exploration of Nepali head teachers' understanding,

priorities and actions for social justice. Twelve of the sixteen interviewees were selected for presentation of data in the main thematic sections. The twelve selected were based on the breadth and depth of answers provided and to avoid duplication of similar responses.

5.2.2 Applying the data for the new provincial structure.

As indicated earlier the empirical data collection took place before the recent introduction of seven new provinces across Nepal. However, since this is an important and relevant change it was decided to include some further analysis to address this key development. Geographical locations of head teachers given for the survey were mapped to the provinces. Extra Kruskal-Wallis tests were performed to assess how head teachers ranked social justice issues, based on the seven provinces, currently identified by numbers 1-7. Additional tables have been included to the data findings for those results again indicating medium or large effect sizes where head teacher responses are different across province locations. These tables are presented in the same format as previous ones in each thematic section.

5.3 Head teachers' social justice values

5.3.1 What head teachers regard as important for social justice

Understanding what headteachers regarded as important social justice issues was first explored through Focus groups. This was designed to reveal their conceptualisation of social justice, their own working definition within their context. Heads were asked to consider the question:

> *What is your understanding of social justice in relation to your personal context and your professional context as an educational leader?*

Fourteen items were identified by the head teachers. These are listed in alphabetical order below.

> *Attendance of Boys; Attendance of Girls; Caste System; Child Friendly School; Child Poverty; Child Labour; Ethnicity; Fairness for All; Gender Differences; Language; Parental Support; School Fees/Payments; Religion; Special Educational Needs (SEN).*

Rather than articulating a precise definition, groups described social justice as a series of discrete entities but recognised interconnections. Most items were student-centred issues focusing on the needs of the individual or groups of learners. However, some items e.g., caste system, ethnicity, language and religion, were used to describe wider societal and cultural factors that impact upon students, staff and head teachers in their leadership of schools. Other items highlighted local community matters, e.g. parental support, child poverty and child labour. Two of the items, *Child Friendly School* and *Fairness for All*, represented established government policy. Head teachers commented that these two policies acknowledge an accepted philosophical approach to education by the profession. Indeed, all head teachers stated these two approaches (or policies) encapsulated social justice in Nepali education whereas the other twelve items provided specific examples of key areas. The fourteen social justice items identified by the groups formed a key question in the survey for the more diverse range of head teachers to consider. This data on the relative importance of the social justice values is summarised in the next section.

5.3.2 Relative importance of social justice issues

Head teachers provided their evaluation of the relative importance of the fourteen social justice issues using a Likert scale for survey Question 11. Table 5.3.a summarises the distribution of responses in descending order of importance, using the category “Very Important”.

Four items are rated “Very Important” by 75% or more of the respondents notably the government policies *Child Friendly School* and *Fairness for All*, followed by *Parental Support* and *Girls’ Attendance*. The top seven items have very high levels of agreement across the four ratings categories: all in excess of 90% for “Very Important” and “Important” and the indications for “Less Important” and “Not Important” are very low. However, there is greater variance for the seven items at the bottom of the table with indications spread across the four ratings. *Ethnicity* and *Religion* score significantly lower than other items. These ratings provide insights into the espoused values and priorities across the wider head teacher sample and were helpful prompts for the interviews later.

Table 5.3.a Survey Question 11 - % Distribution of answers - Head teachers identifying the relative importance of social justice issues in Nepal education (108 respondents).

Item	Very Important	Important	Less Important	Not Important
Child Friendly School	88.0	12.0	0	0
Fairness for All	88.0	10.2	0.9	0.9
Parental Support	79.6	17.6	2.8	0
Attendance Girls	75.9	22.2	1.9	0
Child Poverty	63.0	27.8	4.6	4.6
Attendance Boys	62.0	35.2	2.8	0
Special Educational Needs	50.9	42.6	4.6	1.9
Language	48.2	29.6	18.5	3.7
Child Labour	47.2	28.7	13.9	10.2
Gender Differences	40.7	34.3	13.0	12.0
School Fees/Payments	25.9	39.8	23.2	11.1
Caste	23.2	33.3	22.2	21.3
Ethnicity	14.8	42.6	28.7	13.9
Religion	11.1	26.9	36.1	25.9

During the earlier focus group discussions, head teachers spoke of the wide-ranging aspects of diversity and inclusion using the fourteen terms expressed as their key social justice items. Different perspectives on the caste system were expressed. Some believed the caste system was now of less significance. Others were vehement in claiming caste hierarchies still pervaded all aspects of society and educational provision. Female head teachers spoke of frustration at the magnitude of problems facing women and girls. Even senior female heads were subject to much discrimination. They claimed that male head teachers were either oblivious or simply underestimated gender problems. Child poverty and child labour were perceived as particularly challenging issues. The role and support of parents were repeatedly raised and questioned, especially in rural situations where large numbers of children miss school as they work at home and in the fields. Concerns were expressed about corporal punishment in schools being counter to the spirit of the *Child Friendly School*.

Following on from these focus group discussions, Table 5.3.b presents the Kruskal-Wallis analysis for question 11 items. This provides information on how the different sub-groups of heads rate the social justice issues. Of the 112 tests, nine produced results with medium or

Table 5.3.b Survey Q11: Kruskal-Wallis analysis of variance and effect size: Head teacher opinions of relative importance of social justice issues.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	*η2 effect size*
School Type	Government	60	School fees	-4.57	20.89	1	<.0001	***0.20***
	Other	48	payments	4.57				
Years Total	20 or more	67	Child	3.47	12.17	2	0.002	***0.11***
Experience	10 to19	26	labour	-2.74				
	0 to 9	15		-1.47				
Development	East	20	Parental	1.17	12.10	2	0.002	***0.11***
Region	Central	49	support	2.43				
	West	39		-3.47				
Main Region	Mountain	9	Attendance	1.04	11.87	2	0.003	***0.11***
	Hill	61	boys	-3.30				
	Terai	38		2.83				
Years Total	20 or more	67	Child	2.90	8.96	2	0.011	***0.08***
Experience	10 to 19	26	poverty	-2.59				
	0 to 9	15		-0.86				
Main Region	Mountain	9	School fees	-2.75	7.70	2	0.021	***0.07***
	Hill	61	payments	1.24				
	Terai	38		0.30				
Main Region	Mountain	9	Special	-0.17	7.55	2	0.023	***0.07***
	Hill	61	Educational	-2 51				
	Terai	38	Needs	2.71				
Years Total	20 or more	67	Fairness	2.50	6.79	2	0.034	***0.06***
Experience	10 to 19	26	for All	-1.31				
	0 to 9	15		-1.90				
Development	East	20	Gender	1.21	6.68	2	0.035	***0.06***
Region	Central	49	differences	1.52				
	West	39		-2.56				

large effect size differences. The most notable difference is private school head teachers' rating of the importance of *School fees and payments*, with a large effect size 0.2. Head

Table 5.3.c Survey Q11: Kruskal-Wallis analysis of variance and effect size: Head teacher opinions of relative importance of social justice issues by Province.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	η2 effect size
Province	1	12	Child labour	1.62	24.16	6	0.001	***0.226***
	2	8		-1.77				
	3	49		1.25				
	4	19		0.94				
	5	7		1.02				
	6	6		-3.81				
	7	7		-1.65				
Province	1	12	Ethnicity	-2.59	21.37	6	0.002	***0.200***
	2	8		2.16				
	3	49		1.95				
	4	19		-1.11				
	5	7		1.69				
	6	6		-0.68				
	7	7		-2.26				
Province	1	12	Language	-0.16	15.70	6	0.015	***0.147***
	2	8		2.30				
	3	49		0.22				
	4	19		-2.54				
	5	7		1.50				
	6	6		1.21				
	7	7		-1.40				
Province	1	12	Special	1.83	14.09	6	0.029	***0.132***
	2	8	Educational	1.46				
	3	49	Needs	-1.36				
	4	19		-2.56				
	5	7		1.18				
	6	6		0.87				
	7	7		0.82				
Province	1	12	Parental	1.10	13.49	6	0.036	***0.126***
	2	8	support	0.40				
	3	49		2.43				
	4	19		-2.55				
	5	7		-0.49				
	6	6		-1.74				
	7	7		-0.69				

teachers with 20 or more years' experience in education rate three social justice issues as relatively more important than those with fewer years of experience; *Child labour, Child poverty,* and *Fairness for All* (all medium effect size).

The geographical location of head teachers appears to impact on relative importance ratings in five cases, all with medium effect sizes. *Parental support* and *Gender differences* were rated as relatively less important by Western school leaders than their Eastern and Central colleagues. Head teachers in the Terai rate *SEN* as more important than those in Hills and Mountain regions. Heads in the mountain region placed relatively less emphasis on *School fees* than their colleagues in the Hills or Terai. Heads in the Hills placed relatively less emphasis on *Boys' attendance* than heads in the Mountains or Terai. The survey reveals heads years of experience and more significantly their geographical location, influences the relative importance placed on social justice items.

Analysis of head teacher responses by Province (Table 5.3.c) reveals three large effect sizes, *Child Labour, Ethnicity* and *Language* and two with medium effect size, *Special Educational Needs* and *Parental Support*. Understanding the geographical, demographic and other local or regional reasons for these differences in ratings requires further research.

5.3.3 Head teacher narratives on social justice issues

The importance of each of the fourteen social justice issues and their inter-connectedness became more apparent in the interviews. The narratives reveal the complexity and interaction of one or more of the social justice items and the value placed on these by the school leader. The following section highlights some of these items using selected examples from interviews.

Attendance, parental support, poverty and gender

Kedar spoke about his understanding of the attendance problem working in remote parts of Chitwan with the marginalised Chepang community. Their experience of poverty impacted on access to food and the parents' ability to support and send their children to school.

> "They could afford to eat grains for only six months a year, they had to resort to eating vegetation from the jungle for the rest of the remaining six months. The parents did not feel like education was important, so the children did not come to school."

Another example was given by Anu describing one unfortunate 6-year-old whose father had died and whose mother was effectively destitute. "The boy is now a 'street kid' sniffing glue and he has stopped attending school." These examples highlight each head teacher's values being a response to challenging and negative contexts, rather than starting from an ideal.

Sunil spoke passionately about working with parents to tackle the attendance problems at his school, especially for girls. These examples reveal societal and family challenges and their impact on attendance.

> "I told my teachers to inform me if any student does not come to school for two days… I'll dial them (parents) or, go to their home myself. This way if we do direct encounters with students and teachers then it automatically enhances our mutual relationship…"

He gave an example of where a girl had been withdrawn from school because she had failed Grade 8.

> "Her parents came to me and I told them that it's all your fault. Because you were biased. You ordered your daughter to do all the household work. She didn't have enough time to study."

Attendance, Ethnicity, Gender and Child Labour

A significant attendance problem affected children in Usha's school, who were disadvantaged by poverty, their ethnicity and the insecurity of their mothers, many being single unemployed parents. Some of Usha's parents are migrants from India, others are street vendors from the Tamang and Lama communities. Most migrant children have no certification and so they cannot be enrolled in school. Usha told the authority she would get the birth certificates later. She found domestic work for the childrens' mothers in the locality of the school.

> "The children would not even have shoes to wear, no bags, some don't even have underwear. Now those children have passed class 5…. wear shoes, they have books…if they cannot afford books we help them. Now there is opportunity for them to learn which they don't have in their home."

Rashmi spoke of her dilemma with privileged parents supporting their own child's education while maintaining injustice by employing children under 14 years of age who do not attend school.

> "We surveyed grade one and grade two children they came up with the ideas that they have children working in their home… I asked one child, 'do you make your bed once you get up?' And he said, 'No I don't because I have a small sister working for me'."

Parental support as a key issue

Anu described her efforts to tackle social injustice where there is a lack of parental support.

> "This area is a slum where people from all over the country live. People are uneducated and marginalised here and there are many social injustices. There are often cases of child sexual abuse, domestic violence and polygamy. Once or twice a month we call the parents to talk about these issues."

Kedar argued that getting parental support is the most important social justice issue.

> "The biggest problem in government schools is to gather the parents. Parents think that they've sent their children to school and their job is done. They never visit the school to learn about their children. We invite them repeatedly, but they don't come, always making some excuses. It's very difficult to receive any help from the parents. I've made a rule to provide the exam results to the students only if their parents come for it but many of them just don't come."

Ajay spoke about his challenge and frustration trying to work with parents and the local community,

> "... my school children are 95% Tamang [ethnicity]. Only a few students do good in their studies from that community. How can we motivate such parents for their children's studies? They do not even care if the child comes to school. We have to make the parents aware, tell them about the importance of education. There isn't much that the school can do. Because they show up inebriated even when they are invited for some function at school. I don't have much idea what to do about this."

Child Friendly School, Government Support and School Fees

Although the *Child Friendly School* policy was given the highest relative importance by all head teachers only a few commented on it explicitly. Ajay summed up his own vision and context for his school,

> "…we try not to discriminate on gender or caste. We've been focusing on child friendly environment … But there has been complaints that some teachers discriminate, they beat the girls but not the boys. As this is a government school we do not charge fees. What we see in the same locality is that the ones who have money

> go to private schools and the ones who don't come to us. So the environment outside the school is discriminatory."

Dinesh explained he would like government support for scholarships for more disadvantaged children to attend his private school. Scholarships are awarded based on an entrance exam to determine ability.

> "If there could be… government support for the poor family, give the money to the parent …if they cannot do it that way, then they can give some grant to us. We can use that money to provide exclusively for those students. We are at this time giving 10% through the scholarship. If we get the support that way we can extend it up to 20, 30 maybe or 40%."

Ajay does not and will not charge fees, but he recognised the impact on his enrolment. Other government heads admitted they were charging small amounts specially to provide English medium teaching. Bharat agreed and explained that many government schools now have fee structures for students.

These examples illustrate a range of common social justice values held by head teachers that align with the focus group and survey data at one level. However, they demonstrate how the values are shaped by the wider social context and the complex inter-relationship of different factors. The next section explores some of the unspoken values, items not acknowledged in the focus group discussions.

5.3.4 Other social justice values

Three important features emerged from analysis of responses from the focus group discussions. First, the level of agreement across the four groups was very high. This agreed with findings from the survey. Next, head teachers' focus, and perspectives were centred on the present rather than reflecting on the past. Values that described current practice in their schools and local communities were important rather than looking back to conditions that may have created social injustice and associated problems. There was no sense of a blame culture; no identifying someone else or something in society for creating social injustice. Finally, there were no references to lack of educational resources or finance, no mention of past conflicts, insurgency, and instability despite this being raised by myself. The absence of any acknowledgement of staffing, leadership, or organisational deficiencies in the management of

schools and how these may impact on social justice was also noted. Similarly, there were no references to local political or community contexts.

These observations prompted me to invite further comments and discussion in the focus groups about political engagement and leadership focusing on the practice of head teachers, their staff, and the role of the community and government. I enquired about nepotism; corruption; civil war and community unrest as well as political benefits and challenges linked to School Management Committees. Whilst participants were willing to acknowledge the importance of these, there was still some hesitation or reluctance to engage in an extended exploration of these challenging areas. These considerations were perceived as important and central to current educational provision for social justice. However, head teachers stated they needed to work within their immediate context and the limits of their own influence. This may be a pragmatic decision but needed further exploration in the survey and interviews to allow heads to consider these matters individually rather than openly in front of colleagues in the focus group. To explore this further survey question 11a prompted respondents more directly to consider the wider range of historical, professional and resource-oriented considerations that may impact on how they conceptualised their social justice values.

Table 5.3.d. summarises survey respondents' additional factors to the original fourteen social justice items. Forty-three survey respondents from the 108 sample offered seventy-seven suggestions. Some answers duplicated existing items noted by the focus groups. For instance, 'family harmony' or 'parents must value and find worth in the teachers' relate to *parental support*. However, new issues emerged, based on fifty-seven comments, categorised into three main themes.

Table 5.3.d Survey Q11a: Other Important social justice issues and values.

Theme	Main issues (number of respondent comments in each issue)
1 - Political & Historical	Political (16) Impact of historical armed conflict (5)
2 - Economic & Social	Economics, poverty & societal (13) Health and nutrition (6)
3 - School	Teachers, teaching and training (12) Curriculum matters (5)

In the first theme, there was an emphasis on the negative impact of political interference and corruption creating social injustice. Positive comments on government actions and policies to promote justice and fairness were less evident. Several respondents described political interference and nepotism linked to teacher and leadership appointments as a serious source of injustice. One noted that education was disrupted by political instability and teacher strikes. The political implications of the insurgency and after-effects of the civil war were cited by five respondents. One head said the ten-year armed conflict followed by a ten-year transitional period after the settlement had been destructive, spoiling good education in Nepal.

A wide range of economic social justice issues were raised. The rich and poor divide in society, uneven allocation of resources owing to political corruption, low employment, lack of skills training and migrant labour were listed. Heads cited the deficient infrastructure, access to transport and other services creating societal injustice. Health problems and inadequate nutrition were highlighted which particularly affect the poorer and marginalised students. A lack of adequate hygienic facilities for menstruating females affects their attendance at school.

Head teachers added a range of concerns directly related to educational provision and social justice mentioned by focus groups. For example, lack of recruitment of qualified and effective staff and inappropriate selection of teachers through political corruption. Inadequate and unfocused training of teachers in pedagogy and poor support for minority languages were detrimental to creating a just educational system. One person indicated there needed to be better provision for women in education. Another suggested that teachers needed better support and improved salaries to raise the quality of provision. Several respondents indicated the curriculum was not inclusive.

Interviewee narratives revealed how items within these three themes overlapped and interacted. These provided examples and illustrations to emphasise the key areas. Dinesh was critical and disappointed with government policy. He believed that whilst the government supports a policy of *Education for All*, it lacks sufficient quality to be of value to learners. He claimed teachers were inadequately trained and not monitored highlighting the importance of training for professional staff,

> "It's failing poorly. They have made teachers permanent, given salary to teachers who are trained but it did not work. There was no education minister asking why it did not work…why teachers are not teaching in an appropriate way…So I see a lack of honesty in government policy."

Sita argued a lack of opportunity is a social injustice. She believes that students will thrive only if they have extra-curricular activities beyond their studies to get the broadest education possible and to remain engaged. Sunil explained how a poor curriculum and lack of extra-curricular activities is a social justice issue for everyone in school. He associated this with poor school management and linked this to local political influences. He said expectations for schools to teach in English were unrealistic and often led to poor staff appointments.

> "And there are teachers who can't even speak a single English sentence. So how were they appointed? They were appointed because of management committee chairperson."

Usha described how health problems hindered student learning in her school. Most students were under-nourished with other serious health problems. Family poverty led to an unhealthy diet and prevented access to medical treatment. Naresh drew attention to the serious health problem of HIV. He described how three students, infected by their parents, were ostracised and discriminated against. The school community and individuals concerned were placed in an impossible situation. Parents and other students ignorant of HIV expected exclusions. Others, including NGOs and government officials, were pressurising the head to support the students.

Some heads commented on other societal inconsistencies and double standards. Bharat described his feelings on the injustices of poverty and child labour, lamenting how society can 'turn a blind eye' to these challenges.

> "… this is another bigger issue, child labour... It shocks me as I told you before… poverty...Sometimes I get so sad on this point. Suppose a guy goes to give this speech, anti- child labour and then he goes to the restaurant… If we go from here to ten different restaurants, we will find more than eight restaurants with a child [labourer]."

Head teachers articulating further instances of social justice, described how their leadership practice was challenged, modified and developed in the light of their values and beliefs. These aspects are considered in more detail in the following section.

5.3.5 Implementing social justice based on values and beliefs

In this section head teachers assess their level of agreement with a series of statements that described how their values and core beliefs impacted on their social justice approaches,

responses summarised in Table 5.3.e. This provided respondents with opportunities for self-reflection, linking their personal values and beliefs to social justice leadership.

Table 5.3.e Survey Q17: % Distribution of answers – Head teacher opinions on core values and beliefs (108 respondents).

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
17.1 I actively promote social justice in my school	85.2	14.8	0.0	0.0
17.8 It is crucial to treat all members of the school community with respect	84.3	15.7	0.0	0.0
17.9 As a school leader, I believe I can make a difference	82.4	15.8	0.9	0.9
17.2 Every student should be able to succeed regardless of background and circumstances	75.0	22.2	2.8	0.0
17.4 There should be high expectations for all students	74.1	21.3	3.7	0.9
17. 7 I expect staff to think about what they are doing for the students	73.2	25.9	0.9	0.0
17.5 There should be high expectations for all staff	66.7	30.5	2.8	0.0
17.3 Parents should have the right to choose a school for their children	66.7	26.8	5.6	0.9
17.6 Parents and students should be involved in school decision-making	55.6	42.6	0.0	1.8
17.10 My head teacher decision-making is guided by moral and/or religious values	34.3	41.7	19.4	4.6

Nine out of the ten items have very high percentages of agreement across the whole sample. The exception is statement 17.10, *My head teacher decision-making is guided by moral and/or religious values* with only 34.3% of respondents strongly agreeing. These comments were explained through the survey open answers and resonated with interviewees who made it clear that the moral and religious values of a person should be kept separately from their professional role as school leaders and teachers.

Table 5.3.f Survey Q17: Kruskal-Wallis analysis of variance and effect size - Head teacher opinions on core values and beliefs.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	η2 effect size
Development Region	East	20	17.3 Parents Choose School	2.27	10.95	2	0.0042	***0.102***
	Central	49		1.17				
	West	39		-3.05				
Development Region	East	20	17.4 High Expectations Students	2.36	9.48	2	0.0088	***0.089***
	Central	49		0.74				
	West	39		-2.68				
Development Region	East	20	17.5 High Expectations Staff	2.96	9.12	2	0.0104	***0.085***
	Central	49		-0.74				
	West	39		-1.62				
Years Total Experience	20 or more	67	17.4 High Expectations Students	2.96	8.86	2	0.0119	***0.083***
	10 to19	26		-2.30				
	0 to 9	15		-1.30				
Caste	Other/	7	17.10 Moral Religious Values	2.21	7.96	2	0.0187	***0.074***
	Bahun/Chhetri	73		-2.46				
	Janajati/Madhesi	28		1.38				
Main Region	Mountain	9	17.6 Parents Students Decision	-2.66	7.59	2	0.0225	***0.071***
	Hill	61		0.27				
	Terai	38		1.26				
Years Total Experience	20 or more	67	17.10 Moral Religious Values	2.53	7.34	2	0.0255	***0.069***
	10 to19	*26*		-2.49				
	0 to 9	15		-0.47				
Caste	Other	7	17.2 Every Student Succeed	1.56	7.28	2	0.0262	***0.068***
	Bahun/Chhetri	73		-2.62				
	Janajati/Madhesi	28		1.92				
Years Total Experience	20 or more	67	17.6 Parents Students Decision	2.66	7.11	2	0.0285	***0.066***
	10 to19	26		-1.85				
	0 to 9	15		-1.44				

There was significant agreement across the head teacher sample for items 17.1 - *I actively promote social justice in my school*, 17.7 – *I expect staff to think about what they are doing for the students,* 17.8 – *It is crucial to treat all members of the school community with respect,* and 17.9 – *As a school leader, I believe I can make a difference.* However, Table 5.3.f lists nine occasions, out of a total of 80 possible results where specific groups of heads expressed differences in approach to the core beliefs and values. These were all at a medium effect size.

Table 5.3.g Survey Q17: Kruskal-Wallis analysis of variance and effect size - Head teacher opinions on core values and beliefs based on the Provinces.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	$\eta 2$ effect size
Province	1	12	Parents	1.95	21.49	6	0.002	***0.201***
	2	8	have the	1.02				
	3	49	to choose a	1.17				
	4	19	school for	-1.93				
	5	7	children	0.37				
	6	6		-3.72				
	7	7		0.11				
Province	1	12	There	1.94	14.56	6	0.024	***0.136***
	2	8	be high	2.05				
	3	49	expectations	-0.74				
	4	19	all staff	-2.48				
	5	7		1.11				
	6	6		-0.80				
	7	7		0.31				
Province	1	12	There	2.14	14.24	6	0.027	***0.133***
	2	8	be high	0.92				
	3	49	expectations	0.74				
	4	19	all students	-2.77				
	5	7		0.75				
	6	6		-1.47				
	7	7		-0.34				

Again, the head teachers' years of experience is a key factor. Heads with 20+ years' experience were more likely to promote high expectations for their students, encourage parental involvement and student decision-making. And promote moral and religious values. The location of head teachers had an impact on four of the items listed. Western head teachers were less likely to agree on the importance of the parents' right to choose a school, having high expectations for all students and high expectations of all staff, than their Central and Eastern colleagues. Heads in the mountain region were also less likely to agree that parents and students should be involved in decision making.

Head teachers who categorised themselves as Bahun/Chhetri were relatively less likely to agree that every student should be able to succeed and thattheir decision-making was guided by moral and /or religious values than others.

Heads from Provinces 4 & 6 gave less importance to three items compared to heads in other provinces: parents having the right to choose a school (large effect size), high staff expectations and high student expectations (both medium effect sizes). These differences of attitude need to be explored further and may have implications for training and development.

5.3.6 Head teacher narratives on social justice values and beliefs

Head teachers' expression of their social justice values and beliefs included examples from practical day-to-day leadership through to more strategic vision for education. Ajay explained his struggle to create a vision for his school based on respect.

> "It is important to treat everybody with respect. I still haven't been able to fully implement it. If we address the children with respect, they will address us with respect. Environment of the school becomes better if everyone is shown respect."

Ajay described his expectations of teachers, staff and his students' needs.

> "The children want that… the teacher should come to class and teach. I don't want them to dread the feeling of being taught by a certain teacher. The classes should be cleaned by the cleaning staff …children expect those things…. they would expect the toilets to be clean."

Several head teachers expressed confusion about decision-making being guided by moral and/or religious values. They wanted clarification of the terms moral and religious. Kedar voiced the views of many head teachers, reflecting the survey response for this statement.

> "The country is secular now so there is no need to talk about it [religion]. As a public teacher I shouldn't talk about religion anyway."

Other heads indicated a very clear divide between religious faith and rational secular educational organisation and felt the two should not be mixed. Ajay said,

> "…I don't need to be guided by any religion. I can take these decisions on my own….as a teacher we automatically have morality in us."

Usha spoke about her belief that a practical approach addresses poverty and the value of harnessing assistance from others in her community,

> ‘‘The parents of these children don’t even care about them, they just give birth to them. We have to look after them, feed them, we have brought clothes, combs, oils, we bathe them, brush their teeth, we have created an environment for them to come to school. We should look after their health. There’s a medical college nearby where they need to practice, we take children there and get their teeth, eyes checked up.”

Engaging support of parents and enabling them to understand their key role in their child’s education was a very strong feature arising from the interviewees. It resonated with the survey data analysis and comments from the focus groups. Heads spoke about their strong belief that reaching out to parents was vital for social justice. Understanding the impact and influence of these values and beliefs and their influence on social justice understanding is addressed as part of the next section.

5.4 Data Theme: Formative influences and experiences shaping social justice understanding and values

5.4.1 Focus group findings

The second area of discussion for head teachers in the four focus groups was based around this question:

> *Can you identify and describe the key experiences and influences that have shaped your understanding and practice of social justice?*

The first group in Kathmandu identified six different life phases (Figure 4.5.b), where critical incidents and experiences had been significant. The timeline of these six phases was used as a prompt in the three subsequent focus groups discussion prompting several interesting patterns to emerge. First, the variety and emphasis of negative comments and feelings about perceived social injustices were more numerous and more strongly articulated than positive feelings about ‘good’ social justice experience. Whereas aspects of society were recognised as unfair, creating social injustice, individual agents, such as parents, other family members, teachers or school leaders were identified as playing significant roles to promote social justice.

Those head teachers identifying themselves as coming from deprived circumstances described very early childhood instances that impassioned their need to become socially just in their work. Others who felt they had experienced economic advantage and other privileges in their early lives, claimed their understanding of the issues associated with social injustice emerged later as adults. Often this was through the intervention of a mentor, teacher at university or experiences in their early careers. Some explained their understanding only really developed when directly faced with injustice in their role as school leaders.

The social justice insights and reflections given by head teachers indicate the complex interplay and different challenges for each leader at the personal, social, organisational and professional level. They raise interesting questions about the conscious and subconscious nature of influences and experiences. The timeline was incorporated into question 12 of the survey and was used as a key question and prompt in the interviews. In addition, the focus group discussion raised the notion of different types of influences from personal to professional or from informal to formal. These ideas were incorporated into question 15 of the survey and again formed a key question in the interviews. Using the questions prompted by the focus group had two benefits. First it extended the same consultation to a wider range of Nepali heads. Secondly it was important to maintain a Nepalese insider, or emic perspective, rather than introduce an outsider or etic perspective with alternative ideas.

5.4.2 Importance of key experiences and influences shaping social justice over time

Data presented in the following sections are survey and interview findings based on an exploration of school leaders' conceptions of key influences and experiences that shape their awareness, understanding and attitudes towards social justice in educational leadership. Two related areas are explored. First, the stages and nature of formative influences that have been important in the lives of head teachers across their personal timeline are identified. Later, in section 5.4.3, the types of influence and experiences in head teachers' personal and professional lives are evaluated to see how they contribute to understanding of social justice.

5.4.2.1 Survey data

Head teachers were asked to rate the importance of six items over time. Table 5.4.a provides the descriptive statistics for their distributions. Items in the table are ranked by the share of

"Very Important" category. In fact, the cumulative share of "Very Important" and "Important" ranges between 88%-94% indicating that all items are highly important across the sample. Furthermore, the share of heads who indicated "Less Important" is very low across all items (3.7%- 9.3%) and for "Not Important" even lower (0%-4%). Early childhood and school experiences are as important in shaping social justice understanding as college and university experience and the impact of school leadership itself.

This data is in line with the focus group findings. It indicates how early personal experiences are powerful and enduring. It suggests that more recent influences and experiences based on teaching and leadership are not necessarily as dominant as expected for these school leaders. Further analysis of the responses by sub-groups of heads finds that three out of forty-eight Kruskal-Wallis tests, produce medium effect sizes, see Table 5.4.b. First School experience is rated relatively more importantly by East-based head teachers (medium effect size, 0.1). Head teachers from the Terai rate their College/University experience as more important than

Table 5.4.a Survey Q12: % Distribution of answers – Head teacher opinions on the relative importance of key experiences and influences shaping awareness and understanding of social justice issues at different times (108 respondents).

Item	Very Important	Important	Less Important	Not Important
Educational Leadership	69.4	24.1	5.6	0.9
Early Career	57.4	35.2	6.5	0.9
Early Childhood	57.4	30.6	8.3	3.7
First School	53.7	37.0	9.3	0.0
College / University	45.4	49.1	3.7	1.8
Secondary School	45.4	46.3	8.3	0.0

those from the Hills and even more so than those from the Mountain region. Head teachers who do not adopt a Nepali caste category rate their experiences of College and University as more important than those who adopt a caste category (medium effect size, 0.079). However, caution must be exercised in this comparison. Those head teachers who do not adopt a Nepali caste, i.e. the other category, include Muslim, Christian and Tibetan heads who on this measure rate their higher education experience very positively.

Table 5.4.b Survey Q12: Kruskal- Wallis analysis of variance and effect size - Relative importance of key experiences and influences shaping awareness and understanding of social justice issues at different times in head teachers' lives.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	$\eta 2$ effect size
Development Region	East	20	First School	3.13	10.75	2	0.0046	***0.100***
	Central	49		-2.23				
	West	39		-0.22				
Main Region	Mountain	9	College University	-2.49	8.90	2	0.0117	***0.083***
	Hill	61		-0.67				
	Terai	38		2.14				
Caste	Other	7	College University	2.90	8.42	2	0.014	***0.079***
	Bahun/Chhetri	73		-1.13				
	Janajati/Madhesi	28		-0.42				

Table 5.4.c Survey Q12: Kruskal- Wallis analysis of variance: Relative importance of *First School* experiences and influences shaping awareness and understanding of social justice issues at different times in head teachers' lives across the provinces in Nepal.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	$\eta 2$ effect size
Province	1	12	First School	1.67	15.24	6	0.019	0.14
	2	8		2.63				
	3	49		-2.23				
	4	19		-1.03				
	5	7		0.39				
	6	6		1.51				
	7	7		-0.64				

Geographical differences according to the heads' Province location (Table 1.4.c) indicate that heads from more urban areas in Province 3 and to a lesser extent Provinces 4 and 7, assign less importance, to the influence of *First School* than head teachers in Provinces 1,2,5 and 6 (large effect size).

5.4.2.2 Head teacher narratives

This section explores head teacher stories of key experiences that shape social justice understanding presented in the chronological order of the six timeline phases. Quotations have been carefully selected to provide contextual examples of the interviewees' lived experiences. These provide further detail of the different elements highlighted by the survey.

Early family experiences

Head teachers told powerful stories of early family experiences shaping social justice awareness. Sunil, the government head teacher from Sindhupalchok described how his perception of caste was influenced by his mother. She was from a Brahmin family. His father's caste is Rai. This caused tension and his grandfather ostracised his mother. Later his mother and father were divorced, and he was raised by his mother. Her example and determination inspired Sunil.

> "Even though my mother was from a priest family, she drinks water and she goes and eats food from an oppressed family…. After listening to my mother I made up my mind that caste system is not good. It brings injustice in society. At the age of 8, I started eating with the oppressed people. Many used to scold me saying we have to discard Sunil as well because he has eaten in the house of untouchables."

Likewise, Dinesh, a private school head from the hill area of West Gandhaki, also described his mother's positive influence on his early childhood. "… [My mother] was very much sympathetic to the poor and people with problems. I think that is the main motivation to me ...from my mother. I formally, directly and indirectly learned about inequality."

Bharat from Chitwan in the Terai, had a different experience. Although his father died when Bharat was five, leaving his mother in difficult circumstances, he was not aware of discrimination. There appeared to be an order in society that he accepted as a young child. Key males were accepted as the dominant citizens and were believed to be making the right decisions for others. He now knows his mother suffered discrimination as a single parent.

Early family and school experiences

Some heads had more limited awareness of social justice issues in their childhood due to their more privileged upbringing. Usha, from the Chitwan area, described her own experience of being considered as upper middle class, "we were sent to school even though there was no tradition of sending girls to school back then. We were not exposed to the social injustices then."

In addition to caste, treating girls and boys in the same way was uncommon as indicated by Anu.

> "Well I myself have faced discrimination between sons and daughters. Because of that, I did not want others to face the same. My father passed away when I was young, then my brother sent two of my brothers to Kathmandu for their studies, but I was sent to the public school in the village. Even then, I wanted to study. So, I studied while doing the household chores."

Sita, a head from a Kathmandu government school, told how only a few families were educated where she lived; people were unwilling to send girls to school. She experienced bullying and teachers did not attempt to stop this as there were too many students to teach. She persuaded her sister to take her to school determined to be educated.

> "There were a lot of people, I still remember the room. My friends would push me because there were so many pupils. There would be a small space for you to sit. I was admitted late so probably that is why I had to sit at the last benches, I accepted that but you should at least have a bit of space to sit. I think I spent most of that year standing and studying. There were so many students, I was afraid to speak. Those days students were afraid to speak to the teachers. My elder sister and I were admitted to the same class. My legs would hurt, and my father used to massage my legs. They would let my sister sit but not me. Once I sat and they pushed me, I told them that my sister cries all night please let her sit and I will stand instead."

Before joining school Ajay, a government head in Bhaktapur, his father and brother taught him the alphabet. He did not experience discrimination in his family, and it was expected that everyone regardless of gender would attend school. Ajay's first school experiences were positive, "…when we were admitted to what is called nursery now, the head teacher and teachers treated us like their own children which made us feel good."

Others had different early experiences. Naresh, now a private school head in Pokhara, spoke of his poor family, the daily chores and how this impacted on his schooling and that of his friends. The school had no furniture, just mats. From the age of six he and his friends were subjected to corporal punishment.

> "So teachers they used to give the homework ….and err the home environment was not that type of environment…. I myself used to cut one basket, about one basket of grass in the morning time before going to school and after coming from the school another full basket of grass. I had to cut for the domestic cattle…In their houses all of my friends …they didn't have the educational err doing homework that type of environment … that was not in their home. So they didn't do the homework also at that time. They received the corporal punishment that was using the sticks… I was so frightened while they received that type of punishment my friends."

Kedar, from Chitwan, remembered details of his own schooling and the determination he demonstrated to achieve despite the difficulties.

> "When I was in school, there used to be some discrimination, between girls and boys, between rich and poor, but we were not too bothered by that. Especially between children from cities and children from villagers, when we went to school, we were not allowed to sit at the front. We had to sit at the last benches because the city children would not let us. I want to recall an interesting incident. We used to have morning classes then. I was a good student but I never got to sit in the first or second benches. So what I did was I went to the school at night and stayed there so that I could sit in the first bench the morning after. Incidents like that taught me about the discriminations that students face."

Ajay recalls his experience of discrimination and being forced into the back benches at secondary school.

> "For the secondary school we had to walk about one hour and go to town. When we reached there, Bhaktapur, the area has majority of Newar community, but we who were travelling from the village were mostly Brahmin and Chettri. There I felt some discrimination…. For example, we had to sit at the very last benches. The locals would not allow us to sit at the front. They used to take our lunch from our bags and eat it. We couldn't fight with them as we were outnumbered, there were only a few of us and they were many. One hundred students had to sit in one class sometimes."

Sunil's positive experience of schools resonates with the awareness he developed from his mother's influence.

> "When I was in school till 5th grade, the teachers just taught us texts in the books. They did not teach us about caste system, social injustice etc. When I was in 8, 9 and 10th grade there were some teachers who I still remember. They gave us knowledge of religion, system, social order, justice, injustice, law. At that time our teachers used to say we are Hindus but there are some deficiencies in the Hindu system. Because of their lectures we were motivated to look for our own self. We started reading different books and novels, we learnt Indian language also."

Ajay's class 11 and 12 (college) had less discrimination and there were more liberal rules.

> "…we experienced so much freedom compared to school. The school was very strict and you had to very disciplined and attentive. But in college, the teacher would teach in the class and you were free to stay or leave, the teacher wouldn't mind. Girls and boys could sit together. In the school, girls and boys had separate rows."

College, university and early career experiences

Anu, head of a deprived school in Kathmandu, described her initial career ambitions and the influence of college and family on her career.

> "I wanted to become a social worker and had studied social service in college. I did a diploma in that course from Padma Kanya campus. So I wanted to be involved in social service but my family urged me to pursue teaching, that's why I started teaching. After that I realised that teaching is a form of social work as well. Because people are not conscious without education, and without consciousness they will not be involved in social work."

For Usha, attending college as a student was the start of social justice realisation.

> "Our family was educated; my elder brothers were teachers. They told me to just focus on my studies and nothing else. We were taught that if you study, you'll be able to get a job, your life will be easier. In my school days, I did not care for anything else. After I went to college, then I started to realise that there are injustices in the society, that there were things that I still hadn't learnt about society."

When Hari (head of a large government school) was in college, he had more opportunities to understand social justice.

> "After going to the college, I understood that there shouldn't be any discriminations on the basis of caste. With friends in college level from the social circle we had student committees … spreading awareness about equality. They were teaching us that we should move ahead with togetherness and equality. We knew a lot about

> social justice …. that we should not have any thoughts about partiality and discriminations."

Early careers in education

Head teachers spoke of their increasing recognition of social justice issues in their early careers. After becoming a teacher, Hari acknowledged the huge importance it had in helping him to understand social injustice. He first experienced discriminatory mentality in his colleagues. He explained:

> "…there are Dalit people, and they are termed as untouchables and they say (*colleagues*) that we can't eat the food if they touch it. People staying little bit far from them as they think they shouldn't touch them. I saw these behaviours even in this school."

School leadership role experience

Finally, in their school leadership role and working with the wider community, head teachers explored their deeper understanding of problems specific to their unique context. Ajay related the change from being a teacher to taking on a leadership role and the realisation of the extent of social injustice challenges in his school.

> "So I started facing problems after I became the principal. When I was a teacher, I just had to teach the class. The first problem I had to face was in … the different types of children, some are from poor families some are from rich families. I had to integrate these children from different families. Some children would not bring lunch whereas some would. Some children did not have a dress whereas others were neat and tidy."

Dinesh described the influence of many discussions with parents when he became head teacher of a private school. Many of his students are from poor families and they have a multitude of problems to resolve. He is aware of their social needs but cannot always help from the limited resources he has as the school leader.

Usha explained that as head teacher she became part of different community groups outside the school, for example the mothers' group.

> "I am part of that committee; people bring their problems there. People who have rented their place to the marginalised, come and complain that they fight. A head teacher has to sometime act like a judge, a lawyer, a doctor."

For Hari, social justice principles became important because of the interaction with teachers and managers from NGOs and INGOs. Although he was always against discrimination and "partiality", these personnel helped him to develop the concept of "indiscrimination". Bharat illustrated the influence of being a school leader on social justice awareness by using the story of an encounter with the police and local community and his students. The day-to-day expectations and experience of the job shapes and challenges the leader. Following a dispute between groups of boys from his school and complaints of their football games the police became involved and requested his intervention. He quickly realised this was not a dispute about football but tensions between different indigenous ethnic groups.

Kedar felt the need to acquaint himself with the lives of his students in the local community to understand the social justice challenges.

> "I became the principal in 2068 BS (2011). I felt like I should change things, so I went to the children's homes in the village. I saw that many homes didn't have electricity, they couldn't feed the children. I wanted to find out why the children couldn't study, and I found out such things. Some of the parents would just drink and fight."

Sita reflected on the influences of age and experience on a school leader:

> "Well as time passes you become mature due to age, due to education. You read things in newspapers; you see inequalities in society around you. That's how you learn about these things, you don't have to have experienced it yourself."

At all stages heads' responses reflect the findings from the survey data, i.e., early childhood and school experiences appear to be as important and, in many cases, more important in shaping social justice understanding as their college, early career and leadership experiences later. The importance of early family experiences included positive examples, particularly role models. However, often it is the negative critical incident creating injustice or unfairness that is cited by the heads as a significant influence on their social justice awareness and understanding.

5.4.2.3 Survey Question 14

Survey respondents were invited to describe examples of influences and experiences. Thirty-nine of the 108 sampled made a response, including five who volunteered for the interview phase later. These examples add further breadth and support the interview narratives covered

above. Many contributions focused on the action head teachers were undertaking rather than how they had been influenced. However, those comments on influences and experiences have been are grouped under three categories starting with individual personal experiences at a specific moment through to the impact of wider social considerations, career experience and influence of government policy. Whilst most comments were brief, one female head (Rashmi, interviewee 16, head of a Kathmandu private school) summed up her perceptions as follows:

> "Indeed, my understanding was shaped by my childhood experiences and culture of society and home. As I grew up, through reading, research, exploration and education my understanding and my horizon both broadened and …my Master's degree…helped me be aware of social justice."

Personal specific critical incidents

One head teacher described witnessing an "inappropriate approach" to discourage child labour,

> "The children were sent back home with little money and now they are left with neither job nor any further support."

Another head recalled an incident where,

> "A teacher yelled at a student as 'low caste', unfortunately this student belonged to the same lower caste, and I saw the student dull and sad throughout the day."

One head described witnessing a "teacher's brutality" in dispensing corporal punishment to a Grade 4 class. Another head noted the important influence of her Law degree training which helped her develop a better understanding of social justice.

Community, social and school incidents

Here head teachers commented more generally on 'ongoing' experiences in the community or school setting rather than a single event. These formed most of the examples provided. One person spoke of the superstitions and ill social practices that hinder children. This may refer to religious rituals or caste matters. A few noted that daily interaction with their students was constantly formative, as one head said, "…the interaction with students builds up the strongest learning to the leadership."

Several head teachers described the diversity and complexity of issues impacting on their understanding, e.g. caste, language and culture. For some it was discrimination between their students based on gender, caste and creed. One summed up his experience,

> "I have been working at such school which include diverse genders, classes, religions, castes, languages and cultures. These diversities taught me to respect and do justice to all of them."

Another male respondent described 'biased' teachers in their school, noting how educated parents had better interaction with these teachers, helping their children to gain advantage. Often children from rural settings are disadvantaged by their "less responsive" parents. Another observed the level of education of students' parents is a significant issue for practicing social justice. A further male head teacher spoke of up to 25% of the population not supporting their children to access school. The connection between language and ethnic or religious groups was cited by one head as a key influence. They had observed children with minority languages in certain areas being unable to access good schooling.

Wider societal, government policy influences

One head teacher described Nepal's infrastructural limitations, such as road networks, other transport arrangements, power supply and communication provision, especially during the rainy season. These had impacted on her awareness of social justice since they seriously affected children, making it difficult or sometimes impossible for them to access school. At the economic level one head teacher (Bharat, interviewee 7) said, "It's the discrimination in between rich and poor kids and its psychological impacts on the kids is very alarming to me." In terms of poverty and gender another found the way girls are sent to government schools and sons to private schools troublesome. Only two heads drew attention to the influence of political interference in the educational process and the negative impact on educational outcomes for students.

Most of the respondents' examples highlighted negative influences and experiences. However, one head teacher chose a more positive focus for their answer claiming that every child makes him realise the importance of equal opportunity. He went on to describe how all stakeholders involved in school inspire and motivate him to treat every child in a fair way.

5.4.3 **Importance of informal and formal experiences** shaping social justice

5.4.3.1 Survey data

In this section the survey data focused on types of influences experienced by leaders rather than the time of the influence in the head's life story. The rationale behind the question was to follow up on comments made by focus group participants, exploring the issues in more depth from different perspectives across a more diverse group of heads.

Table 5.4.d Survey Q15: % Distribution of answers - Head teacher opinions on the relative importance of how awareness and understanding of social justice issues has been shaped by informal and formal experiences, CPD, government and educational policy (108 respondents).

Item	Very Important	Important	Less Important	Not Important
Informal Personal Experiences	52.8	40.7	5.6	0.9
Formal CPD	47.2	38.0	13.9	0.9
Gov. & Educational Policy	43.5	35.2	18.5	2.8
Informal Observation in Schools	41.7	43.5	13.0	1.8
Formal Mentoring	33.3	47.2	17.6	1.9

Table 5.4.d shows the distribution of the five types of experience and influences for question 15 ranked in descending order from the "Very Important" category which ranges from 52% to 33%. Overall, the "Important" and "Very Important" categories range between 93%-80% indicating high levels of agreement. None of the items received more than 3% for the "Not Important" category. Two interesting features emerge from this data. First, head teachers indicated little difference between the importance of informal influences and experiences, either personal or observations in school settings and the professional experiences, e.g. professional development training and government and educational policy. This is consistent with the previous data analysis indicating early personal experiences are as influential as later professional influences. Secondly, formal mentoring is seen as very important by only one third of the sample. These findings have important implications for all in school leadership. First in terms of heads' training and professional development including the value of mentoring. Secondly they are important in evaluating the effectiveness of policy and communication from the government. Examining these issues according to the attributes and

contexts of different head teacher groupings reveals that gender, years of experience and geographical location are, as before, linked to differences of approach.

Table 5.4.e provides the Kruskal-Wallis analysis for five items indicating at least a medium effect out of a total of 40 tests. Head teachers in their mid-career (10-19 years) ranked *Informal Observation in School Setting* as much less important than those heads with up to 10 years and those with more than 20 years' experience. Furthermore, heads with 20 or more years' experience ranked the item *Informal Personal Experience* relatively more importantly than less experienced head teachers. Those heads based in the Terai rated both *Informal Observation in School Setting* and *Formal Mentoring* as relatively more important than their

Table 5.4.e Survey Q15: Kruskal-Wallis analysis of variance and effect size - Relative importance of how awareness and understanding of social justice issues has been shaped by informal and formal experiences, CPD, government and educational policy.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	η2 effect size
Years Total Experience	20 or more	67	Informal Obs. School Setting	1.98	15.47	2	0.0004	***0.145***
	10 to19	26		-3.78				
	0 to 9	15		1.90				
Main Region	Mountain	9	Informal Obs. School Setting	-1.76	10.96	2	0.0042	***0.109***
	Hill	61		-2.03				
	Terai	38		3.12				
Gender	Male	89	Formal Mentoring	-3.08	9.52	1	0.002	***0.089***
	Female	19		3.08				
Years Total Experience	20 or more	67	Informal Personal	2.83	8.08	2	0.0176	***0.075***
	10 to19	26		-2.22				
	0 to 9	15		-1.22				
Main Region	Mountain	9	Formal Mentoring	-1.67	7.56	2	0.0229	***0.071***
	Hill	62		-1.46				
	Terai	37		2.49				

colleagues from the Hills and Mountain regions. Finally, female heads rated *Formal mentoring* as more important than male heads. The relative importance of mentoring is considered further in the interview narratives.

5.4.3.2 Head teacher narratives on informal and formal experience

In this sample of head teachers, unlike the survey data, informal personal experiences and informal observations in school settings appear to be far more influential than formal professional influences. Of the 12 interviewees, 10 had more than 20 years' experience and their comments align with the results in Table 5.4.e for 'Years Total Experience'. They described informal experiences and specific personal critical incidents that shaped their social justice consciousness. Rashmi explained the impact of a personal family experience.

> "…when I started working my father suddenly died. And then I started taking the role of family [leader] ... So that helped me to understand what leadership position is…to confront with so many things... it started shaping my understanding in a broader way and then I thought like ... I understand what a leader can do in terms of influencing others. That helped me."

Ram, head of the Christian mission school, reflected emotionally as he compared his own son with the poorest children in his care.

> "…we are all human beings we have the same blood…and that's why it is also our responsibility…what is the difference between my children and others' children? I just…remember my son... and then… I just compare what is the difference between my son and the other street children?"

Bharat described the importance of the wider community beyond school and the effect that community people and their activities of support helped so many others. All head teachers gave examples of how informal observation of other colleagues and institutions helped to shape their social justice understanding. Anu was specific in describing how she created her own informal opportunities as she arrived to teach in a newly established school that she is now leading.

> "This school had just started then. There weren't many students or teachers. The teachers here used to work in the resource centre, they didn't have much idea. So, I started learning on my own, observing schools nearby, how they operate. I started managing this school."

Usha made an interesting point on the nature of influence,

> "The motivation comes from the children. We receive training for ten months and every three months after that, but we learn the most from the children themselves."

Anu described a distant relative who had a major influence (informal mentor) on her thinking.

> "One of my elder relatives, she achieved a higher position in life by struggling and studying very hard, I was inspired to do the same. She is a professor now …if she can do it, we can all excel in our respective fields."

Sunil has one teacher that he looks to for guidance and support as an informal role model or mentor and described the personal value of the relationship. However, other male heads spoke more generally about informal role models. Ram for example is guided by a religious leader whereas Naresh described many working colleagues being role models in a variety of schools over the years. Rashmi was more specific, she worked with international volunteers from Canada for four years. One female in this group was particularly helpful in challenging Rashmi's thinking on social justice and became an informal mentor. She said,

> "Yes we Nepali understand the culture very well and we are used to it…and what I have felt is we Nepalese are a little…I mean less critical in certain issues. For us to put our views at times…it's difficult…now I faced that with my mentors also."

Rashmi also had experience of informal peer-mentoring with another Nepali female principal to share ideas and explore challenges together. None of the sixteen interviewees provided examples or experience of formal mentoring developing their social justice understanding. This aligns with the relatively lower rating of importance given in the survey. When asked about the contributions and influences from NGOs and INGOs on social justice training Hari indicated his concerns, "They have done a few things of significant importance towards social justice issues, however, their behaviour is not quite acceptable." He explained that some NGOs affiliated to religious groups discriminate against other religions and overall have a negative impact on society and education.

Sunil acknowledged the guidance for head teachers resulting from government and educational policies*, Fairness for All, Child Friendly School*. However, other heads were critical of the government's policy implementation to support schools. Rashmi expressed her views,

> "(The government) says there should not be social injustice. But again, to me …I mean our government makes very nice laws but in terms of monitoring and evaluation it's really weak. So, I'm not much influenced by government."

However, Naresh, although a private school head, works alongside government education trainers on non-violence education that is removing corporal punishment from school. He indicated the positive influence on him and his school. Hari is less convinced of the beneficial influence of government. He stated,

> "There are government policies but not much effective. Concepts and ideas seem important, but they have not been implemented in a significant way.

Naresh spoke of one and two-day training and professional development opportunities over the years with a range of organisations. He described a missionary school that provided a one-year course on school management with elements of social justice. Most heads indicated that formal professional development was lacking around social justice and therefore it had not been an important influence. Kedar explained that training was more for pedagogy and little on leadership and management with five or six hours on social justice. Dinesh agreed but explained how he developed his own social justice understanding by reading relevant literature to compensate for the lack of formal professional development.

5.5 Summary

Focus groups identified and agreed on fourteen items to characterise their understanding of social justice issues in Nepali educational settings. These primarily focused on students and learning, underpinned by recognition of societal diversity and challenges of inclusion. Survey and interviewee respondents agreed on the relative importance of these items, highlighting in particular the policies *Child Friendly School and Fairness for All.* There was significant agreement about the importance of gaining and developing parental support and improving attendance. Whilst recognising the impact of other factors there were more varied views on the importance of religion, ethnicity and caste as social justice issues and the status of fees and payments in the school system. Analysis by head teacher sub-groups indicated the critical influence of the school leaders' experience and their geographical location. Data findings on heads' social justice values and beliefs and the influences and experiences shaping their social

justice understanding demonstrate considerable agreement across the range of respondents. However, within the broad range of Nepali head teachers' views, important key differences of emphasis were identified both for individuals and groups of head teachers. Once again heads' geographical location, their level of leadership experience in years and to a much lesser extent their gender were the chief factors indicating differences of response to values and beliefs. Whilst the initial focus group data and certain survey questions focused on discrete elements of values, beliefs, influences, and experiences, interview narratives raised awareness of the complex interaction of these elements. The narratives illustrated how the range of informal and formal influences and experiences shaped social justice understanding. The implications from the interpretation of these qualitative findings and additional data analysis from the next Chapter, focusing on social justice leadership practice, are discussed in greater detail in Chapter 7.

Chapter 6 Research Findings (2) Social Justice Leadership in Practice

6.1 Introduction

This chapter presents data findings with an emphasis on leadership practice. Three key themes are used to present the analysis of the findings. First the impact of social justice values and influences on leadership practice is examined. Next implications for future practice are identified, exploring heads' visions of strategy, policy and practice to improve social justice leadership. The third theme looks at head teachers' perspectives on training and continuing professional development needs (CPD), to achieve their objectives for social justice in their educational context. The analysis of data from focus groups, survey and interview narratives follows the same rationale presented in Chapter 5. The chapter concludes with a summary of the key emerging themes.

6.2 School leaders' application of social justice

The data findings in this section focus on how head teachers assess the relative impact of key experiences and influences on their social justice practice. This addresses research question two:

How do Nepali school leaders apply social justice principles in their leadership practice?

6.2.1 Impact of influences on social justice practice

As indicated in the previous Chapter focus groups identified six phases of a head's life that may have an influence on shaping social justice understanding (see survey question 12). This section assesses the impact of influences during those phases of a head teacher's life with respect to implementation of social justice in their professional work. For this question respondents were told that 'impact' is a relative measure for actions taken as an educational leader in response to social justice issues that became apparent at different times in their lives. Table 6.2.a gives the distribution of responses for question 13, in descending order for

"Significant Impact". Response ranged from 68.5% to 45.4%. Furthermore, together with "Moderate Impact" the answers range from 97% to 89%. None of the items had more than 2%

Table 6.2.a Survey Q13: Distribution of answers - Head teacher opinions on the impact of experiences and influences on leadership practice (108 respondents).

Item	Significant Impact	Moderate Impact	Less Impact	No Impact
Educational Leadership	68.5	28.7	1.9	0.9
Early Career	63.9	30.6	4.6	0.9
First School	58.3	32.4	9.3	0.0
Early Childhood	56.5	32.4	10.2	0.9
Secondary School	55.6	38.9	5.5	0.0
College University	45.4	44.4	8.3	1.9

of the respondents indicating them as "No Impact". Therefore, across the whole sample of head teachers these key experiences demonstrate at least a moderate impact and, in most cases, a significant impact. Although the professional experiences from early career through to leadership appear to be relatively more significant in creating leadership actions for social justice, all phases are deemed to have impacted significantly. This aligns with question 12 responses indicating how the six phases influenced and shaped understanding of social justice issues in equal measure. This further supports the equal status of personal and professional experiences in shaping and impacting on social justice practice.

Table 6.2.b Survey Q13: Kruskal-Wallis analysis of variance and effect sizes: - Head teacher opinions on the impact of experiences and influences on leadership practice.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	η2 effect size
Main Region	Mountain	9	First School	-2.06	12.39	2	0.002	***0.116***
	Hill	61		-1.96		2		
	Terai	38		3.23		2		
Main Region	Mountain	9	Early Childhood	-0.35	10.25	2	0.006	***0.096***
	Hill	61		-2.86		2		
	Terai	38		3.18		2		
Gender	Male	89	Early Career	-2.57	6.61	1	0.0102	***0.062***
	Female	19		2.57		1		

Of the forty-eight Kruskal-Wallis tests for question 13 across all groups, three indicate differences with medium effect sizes (Table 6.2.b). Head teachers from the Terai rated both *First School* and *Early Childhood* as having a relatively more significant impact than their colleagues from the Hills and Mountains. Female heads indicated that *Early Career* was relatively more significant for them than the male heads.

6.2.2 Head teacher narratives: impact of influences on practice

Six examples of heads' narratives are selected in this section to illustrate the impact of influences on social justice practice from early childhood through to being in school leadership. Despite the range of examples, it was evident from the analysis of transcripts that heads found it much more difficult to answer this question than the earlier exploration of influences shaping their understanding of social justice. This may suggest a gap between understanding and practice, or heads may have difficulty in articulating the link between the two. However, the transcripts reveal some interesting features. Small incidents, both personal and professional, have an enduring effect on the strong commitment adopted by heads. Negative experiences of social injustice have more influence and impact based on the interviewees' examples.

Sunil's social justice leadership is rooted in his mother's influence. As a school leader he has continued the practices he started as a boy of eight, for example, eating with oppressed people. Although he was ostracised for these actions, he is willing to go against the prevailing attitudes in society towards untouchables. His determination to combat the discrimination against people by virtue of their caste extends to challenging not only his students but his staff and others in the wider community. He explained how he tried to be a role model and take responsibility for making social justice work.

> "I am the leading person in my institution now. Every leading person, I think, must be ideal for others. First of all, I should carry out social justice equally among all students, guardians and other people. And secondly as a leader, I have to direct them. It is said that school is a common home of everyone. And if I direct staff then it helps to shape a just society."

For Naresh two powerful examples from his early formative experiences of school have impacted on his practice as a school leader. Firstly, his fear of corporal punishment and its effect on his fellow students has made him work hard to eliminate this in all schools.

> "…even though in Nepal corporal punishment system is not avoided…in many schools in this city and in my school too….but….every year, every staff meeting I say that corporal punishment is completely prohibited in this school. In some schools in Pokhara they are renowned by the corporal punishment, very, very stupid schools!"

As a boy in Grade 9, Naresh organised to take a tour with his school friends, needing just 20 Rupees to pay for a one-night stay and food for the walk. His parents would not support him, he was devastated.

> "I felt very much inferior among my friends. Then next day I didn't go to the school I was absent, I wept, I cried I requested so much … but it was very difficult for me. I didn't get the money."

Naresh now ensures that all students are supported to attend extra-curricular visits. He spoke at length about how this was a key feature of his school's commitment to equal opportunity for all students regardless of their background. Each year group have excursions of one or more days according to their age.

When Rashmi started teaching, she noticed that groups of under-performing, non-academic students were being treated badly by teachers in the classroom. These students, often from disadvantaged backgrounds, suffered injustice as far as she was concerned. She was given

some of these students as a class and she decided she would have to behave differently from the other staff. She realised this was going to be a challenge, going against established practice.

> "…what I have seen, what I perceived there and what I have seen as injustice in terms of teacher behaviour….I decided that I won't be doing those sorts of things, so my intention was to help those children…and through my school management."

Ajay experienced a striking contrast between his previous employment in a private school and later work in a government school. Although he himself had studied in a government school he was not aware of the differences as a student. His commitment to work and lead in a government school.

> "When I was teaching in the private school, the children were cleaner, they had every facility but it was not there in the government school. I then felt that I should do something, the children should get equal opportunity, there should not be such difference from the same place. That's how I became motivated as a [school leader]."

Sita spoke of a very specific incident that changed her approach to her own teaching and then her leadership style. She described herself being very strict as a young teacher, scolding children who did not complete their homework. One day she asked the students to show their homework. One student had not done his and started crying.

> "I asked him why and he said that he had to collect drinking water all morning and came to school at 10 so had a problem."

This really made her think and she decided to change her attitude and practice. Now she allows children to do their homework in class. On becoming a leader, she encouraged her staff to be more understanding and places high expectations on them to follow her example.

> "…our students have some problems, some have only one room in their homes, the parents cannot look after them as they go to work. I tell the other teachers…not to give homework that is too burdensome. I used to tell the teachers earlier on …but now they understand, and they do not load the students with homework."

The interview data supports the survey findings indicating that different influences and experiences over time impact on the Nepali school leaders' social justice practice in equal measure. This aligns with the earlier data findings for development of understanding of social justice; the impact on practice is shaped equally by personal and professional experiences and

informal and formal influences. However, whilst the impact was identified across all phases, interviewees were able to articulate examples from earlier personal experiences more easily than later professional influences. The fact that more recent professional experiences or government policy is not the dominant feature raises several questions and implications that are discussed later.

6.3 Future opportunities to promote social justice

In the next sections two themes are used to explore the third research question.

What future opportunities for promoting social justice in Nepali schools are envisioned by school leaders, and how do they see such opportunities being realised?

Survey and interview responses are reviewed to understand how ideas and suggestions may shape positive changes and address social issues more effectively in Nepal's schools. How heads envisage their ideas for more effective social justice leadership at different levels is examined in some detail. Later in section 6.4, perceived professional development needs (CPD) of the head teachers are explored. This offers indications as to how ideas for improvements in social justice leadership might be realised, through enhancing opportunities for training and continuing professional development.

6.3.1 Making heads more effective in social justice leadership

Survey question 18 asked: *In your opinion how can educational leaders in Nepal become more effective in addressing social justice issues in their schools?* Seventy of the 108 head teachers responded providing a range of ideas from personal perspectives through to strategic proposals. Figure 6.3.a provides a breakdown of the heads' answers organised into one of four levels. Within each level heads' responses were then categorised to understand the range and emphasis of their ideas for improving social justice leadership. At Level 1, focusing on more personal micro-perspectives, head teachers spoke about themselves or their peers. They reflected on what individual leaders could and should contribute to improving social justice leadership by setting high expectations for themselves and others. At this level, one overarching category is used for expressions of expectations at a personal level or for peer school leaders. Levels 2 and 3 are closely related and could be described as meso or middle level perspectives. At Level 2, head teachers articulated more specific ideas about

stakeholders and processes within their own school. Five distinct categories were identified by the heads relating to three key stakeholder groups and further ideas relating to training, professional development, curriculum improvements and resource organisation. In contrast, Level 3 responses included wider suggestions beyond their own schools for their local communities and other stakeholders outside of their school. At this meso level suggestions including local politics, School Management Committee and wider related stakeholders. At Level 4, the macro level, heads referred to items covering national, societal, government and wider political implications. Comments referred to how head teachers might influence or contribute to government and educational policy and how they should respond to national expectations.

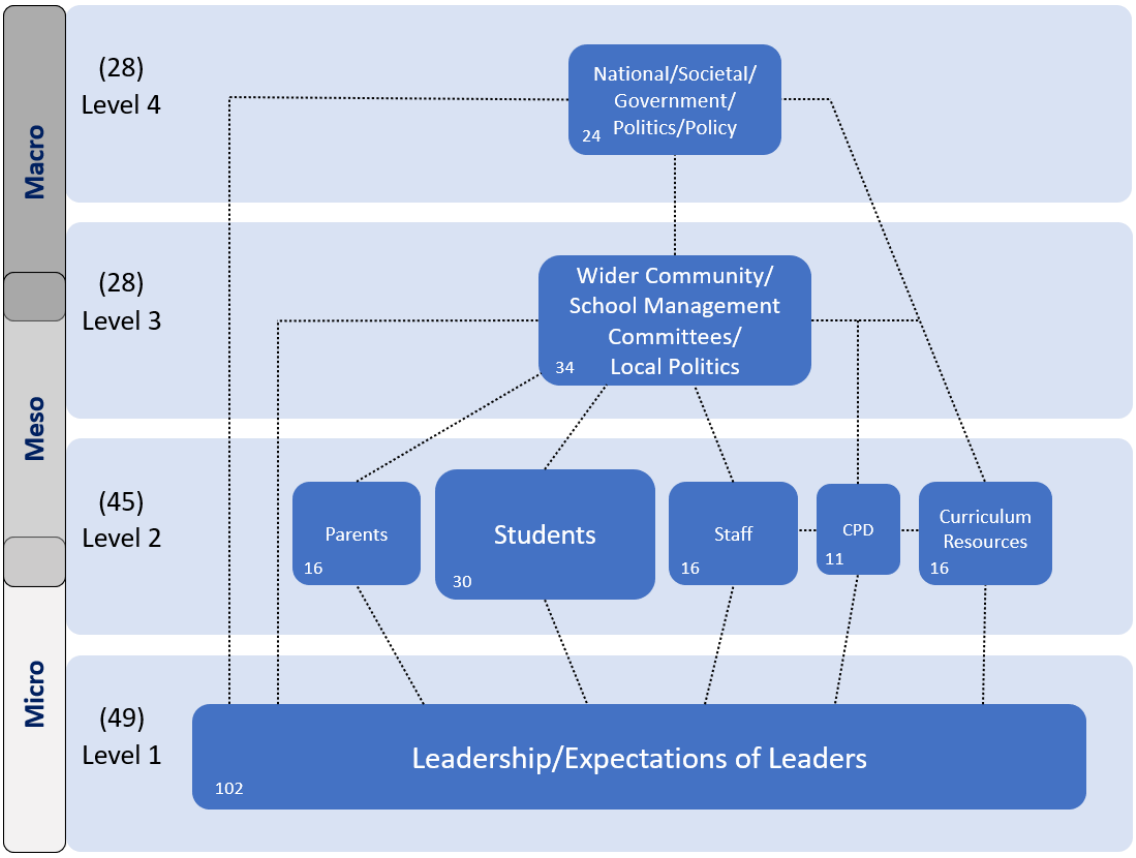

Figure 6.3.a Survey Q18: Categorisation of head teacher responses on how educational leaders in Nepal could become more effective in addressing social justice issues in their schools (based on 70 respondents from 108) CPD = Continuing Professional Development.

The number of head teachers commenting at each level is given in brackets (). The size of the block for the categories reflects the total responses given and is indicated in the bottom right for each block. This provides an indication of the emphasis and priorities placed on each

category by the respondents. Interviewees' comments ranged across all these levels and perspectives. Selected narratives portraying their insights are incorporated in the relevant sections below.

6.3.2 Leadership: expectations of leaders

In Level 1 a total of 102 comments from 49 respondents could be described as aspirational, setting expectations and standards without necessarily providing specific examples of what leaders could or should do. For example, respondents state,

> "I believe the school leaders can do this and it is possible, but one should have strong commitment and willingness to solve such problems."

> "It is the responsibility of the head teacher to foster all the students with impartiality, justice, equality and equity."

> "If leaders are independent in making decisions and if they are more professional."

Other comments related to the heads' leadership of stakeholders as described in the above section and developed into school policies and plans.

> "Capable leadership followed by measures to deal with all the social injustices with support from all stakeholders."

> "The principals must come up with inclusive work plans including all the social justice issues."

Several respondents provided more focus and spoke about the head's authority and the need to empower the leader, whilst at the same time holding them accountable. This required political interference to be minimised at the local level. Crucially, they argued, selection and promotion of leaders had to be on the evaluation of ability only. Heads should receive training to develop their capacity, skills and attributes. These would include impartiality, awareness, commitment, duty, authority, team spirit, professionalism, being a practical role model and so on.

For some it is the practical relationship and service to students that is the key to improving social justice, the small but significant contributions.

> "We offer them [students] food and clothes that bring them back to school. This motivates the parents to send them to school."

Heads should be compassionate and give clear information to the students. Many of these micro perspectives then led to some further reflection on how these could develop into more specific support for stakeholders at the immediate organisational level.

6.3.3 School stakeholders, professional development, curriculum and resources

Forty-five respondents shared 89 comments in total providing a range of specific ideas for developing a more effective social justice environment in schools. Ideas were grouped into five main categories: parents (16), students (30), staff (16), professional development (11) and curriculum development including resources (16). Survey respondents were clear about the importance of leaders working with stakeholders in their school. However, interviewees provided more detail. For example, Kedar, explained his vision through practical training and professional development opportunities for his teachers, visiting local schools to observe best practice.

Other comments raised interesting ideas about the need for an inclusive and challenging curriculum to address social justice in their schools. Sita advocated a broad curriculum and providing opportunities for other activities to create a more inclusive and effective education.

> "Extra activities are needed to energise the students to study. Students get bored if they only study. Only a few of them will just want to play and not study at all. They should be treated differently. [In Nepal] we say education for all so every kind of student is taught the same way…..[but] we try to handle them individually, if someone likes to write, we just let them write, we don't bother them."

Ram suggested that a more practical, rather than theoretical, curriculum would create a more just and inclusive education. He described head teachers as being the catalysts for these changes not just in education but in society as well.

Occasionally head teachers raised the issue of resourcing. Sunil described two problems to be avoided: first, the lack of finance and second the misuse of funds and resources, corruption.

> "Scholarships and amount for textbooks also. Two years ago, there was a [head] and she did not provide textbook money. Government gives money to school and school

> provides to students. And she swallowed that money. She showed the receipt but swallowed all the money. Sometimes they lied to the students, if government provides 500 Rupees to the students, they give them only 300. I'm telling you, frankly."

Although ideas at this level were more precise as particular stakeholders and processes were highlighted, there was still little detail about the actual role of leaders. For example, the need for more parental involvement as a recurring theme was identified but no solutions for this problem were given. Interviewee responses also indicated how suggestions at this level were linked to other levels demonstrating the complexity of issues facing head teachers.

6.3.4 Wider community stakeholders and School Management Committees

Twenty-eight survey respondents commented at this meso-perspective making a total of 34 comments. Head teachers stressed the desire and hope for wider community involvement to address social justice:

> "In every activity organised in the school it must incorporate the community sentiment. There must be active involvement of the community members. This will bring in social justice in the school and the society as well."

> "There is no better way than enhancing roles and contributions from stakeholders. Implementation requires School Management Committees' cooperation."

> "Managing close coordination with every local institution."

Bringing together all stakeholders was a common theme. One respondent argued the head must select those people from the community who understand and have a desire to contribute to the betterment of education. Another said this should include the poor and marginalised not just the advantaged. This links to a similar point made by Ajay commenting on 'distance' between his school and the Tamang ethnic group in the wider community. Although, the 34 items were closely linked, 15 related to the wider community, 15 to references about stakeholders beyond the school and only four items mentioned School Management Committee. This reflected the previous reluctance of respondents to the survey and interviewees to highlight potentially sensitive political pressures.

6.3.5 Societal, government and political perspectives

Nineteen survey respondents commented within this broad macro-perspective providing 24 comments. Two interviewees articulated several ideas at the strategic level demonstrating their engagement at the macro-level whilst other interviewees made some connections to national, government and policy implications. For some heads in the survey, aspirational policy development at a national level is essential for establishing more effective social justice in schools. For example, enshrining social justice issues in the Constitution and ensuring equal rights of all. Others referred, albeit briefly, to the need for head teachers having a proper role to play in formulation of educational policy and to be consulted extensively. One response indicated that heads could not solve social injustice alone, there had to be a multi-agency approach, underlining another head's comment that the uneven economic and social divisions in society impacted upon education. A common theme was the desire to see an end to political interference in education, respondents said,

> "My personal observation is that the educational system in Nepal is in many ways politicised and rather than focusing on quality, it is more guided by profit-making."

> "Every political interference must be ceased…"

Other respondents spoke of the corruption in appointments,

> "Selections of school leaders should be impartial and as per ability and not political pressure for his work."

Dinesh's comments resonated with these respondents. He first identified the wider problem before suggesting ways to improve educational provision and social justice.

> "OK, really we are in a transition period in Nepal …which explains the huge scale of problems in terms of a civil war…. And we spent almost a decade trying for the Constitution and mapped out a lot of discussion a lot of dialogue, disability movement and some rules and regulations made by our education ministry."

Dinesh argued the civil war left many government schools without staff capable of effective administrative and pedagogical leadership. Heads and other teachers were often appointed for political reasons. In the private sector schools might have good management but they too often lacked the background in teaching and learning. He proposed a national set of guidelines for head teachers in both sectors.

> "…so that's the problem. If we can go …for… complete government regulation. And the rules are applied. That situation would bring a change... there should be very clearly defined provisions for the head teacher, what they can do and their rights... and their duties. So they have no ambiguities of this this or that...So head teachers would be given more authority and if this authority comes to head teacher, and they can apply ...their standard offer to minimize the social injustice."

Naresh spoke at length about the national problem of political interference in education agreeing with many of the earlier respondents' comments. He described the lack of government funding to support effective professional development across the school system. However, he argued solutions to promote social justice were more likely to be found at the regional and local level. Sunil's views were similar; government must provide more funding and scholarships, but heads must address political corruption locally to ensure justice.

6.3.6 Interactions across micro, meso and macro perspectives

The details in Figure 6.3.a are helpful in pinpointing themes and highlighting the emphasis placed on ideas at different levels. Survey and interviewee responses also underline the links and interactions across these levels and are indicated by dotted lines within the figure. For example, most responses in the survey identified an idea of how leaders should first establish their own expectation (Level 1) and then develop this by providing examples of how to support and lead stakeholders in their own schools at Level 2 and more widely at Level 3. However, a few heads first mention the need to improve national policy and direction and then comment on how this filters down into better practice locally. On reviewing these links it was not apparent whether heads favoured a 'bottom up' or 'top down' model of improvement. In terms of the number of responses indications seem to favour the bottom up route, but this requires further research.

6.4 Identifying professional development and training needs

The focus of this theme directly follows on from the previous section where ideas and strategies to improve social justice leadership included examples of improving existing provision or creating new opportunities for professional development. In the survey heads

were presented with the fourteen social justice items originally identified by the focus groups. They were asked to assess their own personal CPD needs in relation to each of these items.

Table 6.4.a Survey Q16: % Distribution of answers: - Head teacher opinions on relative importance of personal and professional development/training needs (CPD) 108 respondents.

Categories – ranked in descending order of significance	Very Significant CPD required	Significant CPD required	Less Significant CPD required	Not Significant - No CPD required
Child Friendly School	82.4	15.7	1.9	0.0
Fairness for All	80.6	16.7	1.8	0.9
Parental Support	70.4	25.9	3.7	0.0
Attendance Girls	63.0	30.6	5.5	0.9
Special Educational Needs	59.3	36.1	2.8	1.8
Attendance Boys	51.9	40.7	6.5	0.9
Child Poverty	49.1	32.4	11.1	7.4
Gender Differences	49.1	28.7	12.9	9.3
Child Labour	46.3	35.2	9.3	9.2
Language	36.1	33.3	24.1	6.5
School Fees/Payments	26.8	38.9	21.3	13.0
Caste	20.4	32.4	26.8	20.4
Ethnicity	19.4	32.4	34.3	13.9
Religion	17.6	25.0	30.6	26.8

Table 6.4.a shows the distribution of question 16 items ranked in descending of “Very significant CPD required”. The top six items have very high levels of “Very significant” and “Significant” ranging between 98-93% with almost no one indicating “Not significant”. Further down the rows we find higher heterogeneity in the responses; Religion, Ethnicity, Caste and School Fees/Payments being rated as the least important areas for personal professional

Table 6.4.b Survey Q16: Kruskal-Wallis analysis of variance and effect sizes - Head teacher opinions on relative importance of personal and professional development/training needs.

Head teacher grouping variables	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	*η2 effect size*
School Type	Government	60	School Fees Payments	-4.18	17.48	1	<.0001	***0.163***
	Other	48		4.18				
Main Region	Mountain	9	Attendance Boys	1.04	17.40	2	0.0002	***0.163***
	Hill	61		-4.15				
	Terai	38		3.70				
Main Region	Mountain	9	Child Poverty	-3.16	14.72	2	0.0006	***0.138***
	Hill	61		-0.94				
	Terai	38		2.81				
Development Region	East	20	Attendance Boys	3.73	14.77	2	0.0006	***0.138***
	Central	49		-2.45				
	West	39		-0.47				
Development Region	East	20	Attendance Girls	2.78	10.20	2	0.0061	***0.095***
	Central	49		-2.62				
	West	39		0.46				
Development Region	East	20	Parental Support	2.66	9.74	2	0.0077	***0.091***
	Central	49		0.31				
	West	39		-2.47				
Development Region	East	20	Special Ed. Needs	2.61	8.51	2	0.0142	***0.080***
	Central	49		0.02				
	West	39		-2.14				
Development Region	East	20	Fairness for All	2.41	8.35	2	0.0154	***0.078***
	Central	49		0.37				
	West	39		-2.34				
Development Region	East	20	Gender Differences	2.33	8.30	2	0.0157	***0.078***
	Central	49		0.51				
	West	39		-2.41				
Main Region Region	Mountain	9	Child Labour	-2.60	8.11	2	0.0173	***0.076***
	Hill	61		0.18				
	Terai	38		1.69				
Caste	Other	7	Attendance Girls	0.28	6.92	2	0.0315	***0.065***
	Bahun/Chhetri	73		-2.52				
	Janajati/Madhesi	28		2.53				
Zone of School	Other	69	Attendance Boys	2.61	6.82	1	0.009	***0.064***
	Bagmati	39		-2.61				

development. This clearly shows a variation of priorities across the different items. Heads identify the need for professional development on government policies and training to reach out to gain more parental support.

Comparing head teachers' groupings for CPD, of the 112 Kruskal-Wallis tests, twelve were found to have medium or large effect sizes, see Table 6.4.b. It is striking that of these results ten items related to some aspect of the geographical locations of head teachers, including: six for Development Region; three for Main Region and one item for Zone of School. Of the two remaining items, one for Caste and one School Type. Interestingly unlike previous analyses of questions the heads' grouping 'Years' Experience' did not appear, suggesting that this factor has less influence on determining the level of requirements for professional development.

Five results correlated with responses provided in question 11. The most significant difference was the importance of *School Fees and Payments* and the identification of the need for CPD by private heads in contrast to those from government schools (large effect size). *Attendance Boys* is highlighted as important and a CPD requirement by heads in the Terai and Mountains, but not those heads in the Hills (large effect size).

Three items related to the development region, West-based head teachers placed relatively less importance on the social justice issues *Gender Differences, SEN and Parental Support* and indicated relatively less need for CPD in these areas (all medium effect sizes).

Head teachers identifying as Bahun/Chhetri indicated that they had relatively less need for CPD for *Attendance Girls* (medium effect size). All other differences were related to geographical factors. Head teachers in the Terai identified a CPD need for *Child Poverty* and *Child Labour* (both medium effect size). Head teachers in the Central region identified less need for CPD on *Attendance Boys* (in line with Bagmati zone) and *Attendance Girls* (both medium effect size), whereas those in the East identified more need. Head teachers in the West were relatively neutral for attendance but ranked relatively less need for CPD on *Fairness for All.*

Head teachers across the seven provinces placed different ratings of CPD needs in seven of the fourteen items tested, see Table 6.4.c, and six of these items indicated large effect sizes, ranging from 0.15 to 0.21. The seventh item had a medium effect size at the top of the scale at 0.13. Provinces appear to have differing emphases on different factors. However, overall Provinces 1,2 and 5 tended to rate items more importantly. Whereas Provinces 4, 6 and 7 rated items less importantly and Province 3 was overall neutral. For example, *Child Labour,* is an important CPD issue for Provinces 1 and 5, whilst for Province 6 this is not a priority. *Attendance Boys* is an important CPD issue for Provinces 1 and 2 but less important for

Province 3. Therefore, despite general patterns of agreement subtle and nuanced differences occur that require further probing through interviews.

Table 6.4.c Kruskal-Wallis analysis - Head teacher opinions on relative importance of personal and professional development/training needs (CPD) based on provinces.

Head teacher grouping	Level	Count	Survey Question Variable	Difference	Chi-square	Degrees of Freedom	Prob>ChiSq	$\eta 2$ effect size
Province	1	12	Child poverty	1.38	21.97	6	0.001	***0.205***
	2	8		1.12				
	3	49		-0.41				
	4	19		-0.54				
	5	7		1.41				
	6	6		-4.08				
	7	7		1.09				
Province	1	12	Child labour	2.28	21.55	6	0.002	***0.201***
	2	8		0.27				
	3	49		0.34				
	4	19		-0.69				
	5	7		1.55				
	6	6		-3.76				
	7	7		-0.87				
Province	1	12	Language	-0.42	20.37	6	0.002	***0.190***
	2	8		1.89				
	3	49		0.55				
	4	19		-3.57				
	5	7		1.69				
	6	6		1.86				
	7	7		-0.51				
Province	1	12	Religion	-1.15	20.40	6	0.002	***0.191***
	2	8		2.56				
	3	49		-0.17				
	4	19		-2.29				
	5	7		1.95				
	6	6		2.01				
	7	7		-1.19				
Province	1	12	Special	1.82	17.63	6	0.007	***0.165***
	2	8	Educational	1.69				
	3	49	Needs	0.02				
	4	19		-1.58				
	5	7		1.48				
	6	6		-0.34				
	7	7		-2.88				
Province	1	12	Attendance	2.87	16.13	6	0.013	***0.151***
	2	8	boys	2.08				
	3	49		-2.45				
	4	19		-1.00				
	5	7		-0.25				
	6	6		0.08				
	7	7		0.79				
Province	1	12	Caste	-0.73	13.68	6	0.033	***0.128***
	2	8		2.75				
	3	49		-0.54				
	4	19		-0.80				
	5	7		2.00				
	6	6		-0.38				
	7	7		-1.29				

Interviews revealed that very little CPD is available to head teachers, or their staff. Interviewee responses closely reflected the survey data. The level of agreement was a clear factor once more and the order of importance of items (Table 6.4.a) was echoed by the interviewees. Five of the interviewees identified significant or very significant CPD requirements for all social justice items. *Religion*, *Ethnicity* and *Caste* were rated by at least five interviewees as having less or no significant CPD requirement. *Child Labour, Language* and *School fees* were rated as having less significant CPD requirement by three heads. Although some interviewees identified more variable needs overall, most items were deemed as requiring at least significant CPD. When asked to expand on the need for CPD for these key items, interviewees referred to their previous answers on parental support or lack of it, attendance issues, but there was very limited commentary on government policy.

Survey respondents and interviewees were asked to add further ideas for CPD requirements in addition to those listed. Initially most responses focused on variations of CPD relating to working with parents. Some suggested training for parents whilst others considered staff training in counselling to enable more effective interactions with parents and reaching out into communities. Leadership and management training were mentioned by only a few respondents and little detail was provided. One referred to handling social and political identities, another to cooperative working. Some respondents listed teacher training for behaviour management, developing the curriculum, technology and ICT.

Interviewees talked about CPD for their staff or parents rather than focusing on their own leadership training. As stated earlier, Kedar believed training for staff was vitally important. He primarily relied upon collaborating with and observing other schools.

> "Yes, training is very important. You forget what you've listened, you remember what you've seen but you learn what you've done. That's why I take my teachers to other better schools to visit. We observe what they've done and inspire ourselves to do better."

Ajay proposed CPD could be used to establish a consistent approach by staff. The lack of consistency created unfairness and that meant the school was not *Child Friendly.* Sunil, Rashmi and Hari agreed that the need for CPD on girls' attendance was greater than CPD on boys' attendance. Sunil identified a personal CPD need to explore the reasons for students dropping out of school, especially girls. However, overall, heads did not appear to have clear or specific ideas to describe their CPD needs beyond their own answers to survey question 16.

6.4.1 Professional development overview

Findings indicate there is a marked absence of professional development for social justice educational leadership in Nepal. Heads expressed their lack of confidence in government policy and report that its influence is only the same as for other personal and professional experiences. The data findings clearly indicate the overwhelming importance that Nepali head teachers place on their need for professional development and their frustration at the lack of training available. Considering these empirical findings, the implications for providing a range of professional development opportunities that may be offered locally, regionally and at central level are explored in the next Chapter in section 7.4. Further consideration of how professional development might be established for the range of heads, for example, according to head teacher experience and geographical factors needs careful planning.

6.5 Summary

Data analysis indicated that influences and experiences at all phases of life made at least a significant difference to social justice practice. Informal and personal experiences had a similar impact to more formal and professional experiences. Whilst survey respondents and interviewees agreed on the link between influence and impact articulating examples to illustrate impact was more difficult to establish. Where examples were cited these tended to focus on impact created by a negative experience linked to social injustice. Heads are clear about the need for CPD but are less secure on articulating specific ideas on their CPD needs for leadership of social justice.

Head teachers' ideas on improving leadership and the environment for social justice in their school organisations and beyond focused on expectations of themselves at a micro level. Then interactions to engage students, staff, parents, their local communities followed. These interactions included the day to day practical work of heads through to more strategic contributions towards shaping and realising more effective educational policies and a coherent vision for social justice. However, these more strategic visions, at the macro level, were restricted to a smaller group of heads. The next section highlights some key trends, based on an overview of data findings from both chapters. These trends, along with the interpretation of qualitative findings inform the discussion of implications in the next Chapter.

6.5.1 Emerging trends across head teacher groups

In summarising the interpretation of data findings for the five thematic sections over Chapter 5 and 6 the level of agreement across the survey and interviewee data is high. Nevertheless, within the survey answers, *Years' Experience, Geographical locations* and to a much lesser extent *Gender* stand out as having an impact on head teachers' responses. Some interesting patterns emerge pointing at variations of response. These are illustrated in the following tables collating effect sizes for each of the three factors across all questions. In each case the *differences* between the relevant groups are given. To highlight the trends the differences are colour-coded; green for where there is more emphasis on the relative importance or significance of the item and red for less emphasis. Although in the reporting of data findings medium and large effect sizes were the focus a recurring pattern of differences between male and female heads was noted based on small effect sizes that was not apparent for other

Table 6.5.a Impact of gender on head teacher responses to social justice issues

		Independent Variable - Gender	
		Difference Scores	
Dependent Variable	**Effect Size η2**	**Male** *(89)*	**Female** *(19)*
Q11 What is the relative importance of the following social justice issues?			
11.7 Ethnicity	0.053	-2.373	2.373
Q12 What is the relative importance of the key experiences and influences that shaped your social justice understanding at different times in your life?			
12.2 First School	0.049	-2.296	2.296
12.4 College/University	0.038	-2.022	2.022
Q13 What is the relative impact of the key experiences and influences that shaped your social justice understanding at different times in your life?			
13.1 Early Years	0.058	-2.487	2.487
13.5 Early Career	0.062	-2.565	2.565
Q15 How has your awareness and understanding of social justice been shaped by the following?			
15.1 Informal Personal Experiences Over Time	0.042	-2.108	2.108
15.2 Informal Observations of Role Models	0.044	-2.157	2.157
15.3 Formal Mentoring/Line Management	0.089	-3.081	3.081
15.5 Government and Education Policy	0.045	2.187	-2.187
Q16 Indicate the level of CPD needs you have in relation to the social justice issues listed.			
16.8 Fairness for All	0.051	-2.336	2.336
16.9 Gender Differences	0.051	-2.33	2.33
16.11 Parental Support	0.038	-2.021	2.021
Q17 Values/Beliefs - To what extent do you agree/disagree with the following statements?			
17.10 Moral Religious Values Are Important	0.037	-1.987	1.987

factors. Given the importance of gender as a research focus it is worth reporting these in this overview since it draws attention to issues that have implications for future research and developing policy on professional development. To highlight trends in differences in response for the gender, years of experience and geographical factors, effect sizes are colour coded as follows: yellow for small effect, blue for medium effect and green for large effect size.

Female heads answered differently to male heads for 13 items across six of the survey questions (Table 6.5.a). In each case, except for the impact of Government and Education Policy, females were more positive in their emphasis of importance or significance of items.

Eleven of the differences are small effect sizes and two have a medium effect size. These differences in approach, although small, require further research. Narratives from the four female interviews align with trends from the survey. All four gave examples of the significant positive influences from their family and early childhood. However, although these females are from more privileged backgrounds, they too suffered discrimination but were determined and able to overcome the impact of any prejudice.

Table 6.5.b Impact of Head teacher total years of experience on responses to social justice issues

		Independent Variable - Total Years Experience		
		Difference Scores		
Dependent Variable	**Effect Size η2**	**20 or more** *(67)*	**10-19** *(26)*	**0-9** *(15)*
Q11 What is the relative importance of the following social justice issues?				
11.3 Caste	0.059	2.324	-2.332	-0.373
11.5 Child Labour	0.114	2.899	-2.593	-0.858
11.6 Child Poverty	0.084	3.467	-2.743	-1.469
11.8 Fairness for All Policy	0.063	2.502	-1.305	-1.889
Q15 How has your awareness and understanding of social justice been shaped by the following?				
15.1 Informal Personal Experiences Over Time	0.075	2.825	-2.218	-1.218
15.2 Informal Observations of Role Models	0.145	1.975	-3.78	1.896
Q17 Values/Beliefs - To what extent do you agree/disagree with the following statements?				
17.4 High Expectations for All Students	0.083	2.962	-2.304	-1.302
17.5 High Expectations for All Staff	0.058	2.411	-2.186	-0.676
17.6 Parents & Students Involved in Decision Making	0.066	2.662	-1.853	-1.44
17.9 I Can Make a Real Difference as Head	0.058	1.428	0.375	-2.474
17.10 Moral Religious Values are Important	0.069	2.531	-2.486	-0.473

Table 6.5.b summarises responses for heads' total years of experience in education across the survey questions. It clearly shows that heads with 20 or more years' experience have different views to their less experienced peers for eleven items across three questions, 11, 15 and 17. In this case differences are all medium effect except for one item, the impact of role models in informal settings. Overall, according to these effect sizes, years of experience has a greater impact on differences of response than those determined by gender. As noted previously nine of the twelve interviewed heads had 20 or more years' experience and their comments align with the survey trends. For the other interviewees, two with up to 19 years' experience and one with up to 9 years their comments were more in line with the more experienced heads rather than their survey peers.

For the geographical variable, Main Region, those heads residing in the Terai are consistently more positive stressing the relative importance and significance of 12 items across six questions. All the differences have medium effect sizes except one item, Attendance Boys, which has a large effect size. This data suggests that geographical location of the head teachers has a greater impact on responses than the impact of total years' experience.

Table 6.5.c Impact of Main Region location on head teacher responses to social justice issues

		Independent Variable - Main Region		
		Difference Scores		
Dependent Variable	**Effect Size η2**	**Mountain** *(9)*	**Hill** *(61)*	**Terai** *(38)*
Q11 What is the relative importance of the following social justice issues?				
11.1 Attendance Boys	0.110	1.037	-3.438	2.965
11.12 School Fees/Payments	0.072	-2.751	1.237	0.304
11.14 Special Educational Needs	0.071	-0.169	-2.512	2.71
Q12 What is the relative importance of the key experiences and influences that shaped your social justice understanding at different times in your life?				
12.4 College/University	0.083	-2.491	-0.67	2.141
Q13 What is the relative impact of the key experiences and influences that shaped your social justice understanding at different times in your life?				
13.1 Early Years	0.096	-0.351	-2.861	3.177
13.2 First School	0.116	-2.063	-1.96	3.233
Q15 How has your awareness and understanding of social justice been shaped by the following?				
15.2 Informal Observations of Role Models	0.102	-1.755	-2.025	3.121
15.3 Formal Mentoring/Line Management	0.071	-1.674	-1.463	2.491
Q16 Indicate the level of CPD needs you have in relation to the social justice issues listed.				
16.1 Attendance Boys	0.163	1.042	-4.148	3.699
16.5 Child Poverty	0.138	-3.16	-0.943	2.812
16.6 Child Labour	0.076	-2.602	-0.178	1.693
Q17 Values/Beliefs - To what extent do you agree/disagree with the following statements?				
17.6 Parents & Students Involved in Decision Making	0.071	-2.661	0.268	1.258

Once the data is analysed according to the new Province organisation further interesting patterns and differences emerge for 16 items across four of the questions. Large effect sizes occur for 11 of the 16 items and the other five are medium. Heads in Province 4, around Pokhara, place relatively less importance on items than heads in all other provinces. Those heads in Provinces 6 and 7 also place less emphasis on most items followed by Province 3 (around Kathmandu) which indicates a mixed response to the items. Finally, heads in Provinces 1, 2 and especially Province 4, showed more positive responses for these items. These are tentative indicators of heads' response to the social justice issues. Nevertheless, they serve to underline the importance of geography in understanding factors that influence head teachers in their approach to social justice leadership. There will be historical, cultural, linguistic, economic, social and political factors intertwined with this geography. The implications of these findings and trends are discussed in the next chapter.

Table 6.5.d Impact of Province location on head teacher responses to social justice issues

		Independent Variable - Nepal Provinces						
		Difference Scores						
Respondents		*Province Number (respondent total)*						
Dependent Variable	**Effect Size η2**	**1** *(12)*	**2** *(8)*	**3** *(49)*	**4** *(19)*	**5** *(7)*	**6** *(6)*	**7** *(7)*
Q11 What is the relative importance of the following social justice issues?								
11.5 Child Labour	0.226	1.62	-1.77	1.25	0.94	1.02	-3.81	-1.65
11.7 Ethnicity	0.2	-2.59	2.16	1.95	-1.11	1.69	-0.68	-2.26
11.10 Language	0.147	-0.16	2.30	0.22	-2.54	1.50	1.21	-1.40
11.11 Parental Support	0.126	1.10	0.40	2.43	-2.55	-0.49	-1.74	-0.69
11.14 Special Educational Needs	0.132	1.83	1.46	-1.36	-2.56	1.18	0.87	0.82
Q12 What is the relative importance of the key experiences and influences that shaped your social justice understanding at different times in your life?								
12.2 First School	0.142	1.67	2.63	-2.23	-1.03	0.39	1.51	-0.64
Q16 Indicate the level of CPD needs you have in relation to the social justice issues listed.								
16.1 Boys	0.151	2.87	2.08	-2.45	-1.00	-0.25	0.08	0.79
16.3 Caste	0.128	-0.73	2.75	-0.54	-0.80	2.00	-0.38	-1.29
16.5 Child Poverty	0.205	1.38	1.12	-0.41	-0.54	1.41	-4.08	1.09
16.6 Child Labour	0.201	2.28	0.27	0.34	-0.69	1.55	-3.76	-0.87
16.10 Language	0.19	-0.42	1.89	0.55	-3.57	1.69	1.86	-0.51
16.13 Religion	0.191	-1.15	2.56	-0.17	-2.29	1.95	2.01	-1.19
16.14 Special Educational Needs	0.165	1.82	1.69	0.02	-1.58	1.48	-0.34	-2.88
Q17 Values/Beliefs - To what extent do you agree/disagree with the following statements?								
17.3 Parents Have Right to Choose Schools	0.201	1.95	1.02	1.17	-1.93	0.37	-3.72	0.11
17.4 High Expectations for All Students	0.133	2.14	0.92	0.74	-2.77	0.75	-1.47	-0.34
17.5 High Expectations for All Staff	0.136	1.94	2.05	-0.74	-2.48	1.11	-0.80	0.31

Chapter 7 Discussion

7.1 Introduction

This chapter discusses implications arising from the interpretations of the data analysis. It examines selected insights from the literature and reflects on methodological and theoretical frameworks used in this research. The aim of the study was to understand how Nepali school leaders develop ideas, understanding and practices of social justice leading to improvements in their leadership. The extent to which the aim has been achieved is first explored by revisiting the research questions and then by describing how the research contributes to knowledge and understanding for social justice leadership in Nepal. The opportunities offered through the interpretive phenomenological framework and narrative enquiry are explored as part of leaders' personal and informal professional development. Proposals for future professional development and training are then outlined based on data findings and insights from the application of the theoretical and methodological frameworks. The implications of the Capability Approach for school leaders in Nepal are examined. Finally, I propose a model that provides a framework to consider the interrelationships between these key themes illustrating the central importance of head teacher capabilities and how they support the development of more effective educational leadership for social justice.

The discussion of the implications is deliberately selective rather than attempting to be exhaustive in the further interpretation and application of the findings. The sheer volume of data and myriad of issues is too great to allow adequate discussion of all implications within the constraints of the word limit for this doctoral thesis. Nevertheless, the areas presented are designed to be a synthesis of key themes leading to a coherent interpretation of educational leadership for social justice in Nepal.

7.2 Implications of research question findings

What are the key influences and experiences that shape Nepali school leaders' understanding and attitudes of social justice leadership?

There was consistency across the focus group data, survey findings and interview narratives indicating the shaping of social justice understanding is clearly and strongly influenced by both personal and professional experiences. Furthermore, informal and formal experiences were equally important. However, within these headlines of agreement specific formative influences at the individual level occur in different ways and contexts as revealed by interviewees. For instance, Sunil spoke in detail how his mother's example deeply affected him as a child. Anu described how she felt as a female in a male dominated family, she was sent to the local public school unlike her brothers who were offered private education. Sita and Kedar (and others) spoke of their frustration in school as they were forced from the front to the back benches in class. The importance and implications of formative influences on school leaders is under-researched and deserves significantly more attention. A few studies, for example Sugrue (2005) and Taysum and Gunter (2008) look at formative influences in a wider context. It is not simply about acknowledging the importance of formative influences on shaping each person's character and outlook on life. That is important for everyone. This research further emphasises the need to encompass the impact of personal formative influences on professional lives of school leaders specifically linked to the education of children. I would argue, this is different to other careers, in that explicit modelling and promotion of justice and elimination of injustice are central to the role and responsibility of educators and educational leaders.

In terms of training and professional experiences, focus group and survey data indicated personal and early influences were equally important. However, interviewees provided few examples to illustrate the influence of training and professional experience. Hari's college experience heightened his sensitivity enabling him to identify and attempt to eliminate discrimination and marginalisation of others. Usha spoke of how her leadership was shaped by working with community groups. Some interviewees indicated the lack of training opportunities for leaders. The data suggests that teacher or leadership training and professional development opportunities are extremely limited in Nepal. Furthermore, the repertoire of informal collaboration and mentoring, use of role models and so on are not at

the forefront of these school leaders' daily experience, although Sunil and Rashmi both mentioned the positive influence of colleagues or mentors. While there is very little research on leadership training in Nepal, professional development of leaders for social justice is expanding considerably in international educational research (Bogotch and Shields, 2014). Analysis of focus group data revealed heads from a disadvantaged upbringing claimed their main social justice influences arose in early family and school experiences. Whereas, heads from a more advantaged upbringing indicated that later teacher training, early career experiences and leadership shaped their social justice understanding. This dichotomy was partially evident in the interview narratives but was less distinctive. The implications and impact of formative influences and experiences on an individual leader and the relationship for training and professional development are addressed later in this discussion.

How do Nepali school leaders apply social justice principles in their leadership practice?

Head teachers were asked to identify their priorities for social justice and encouraged to reflect on their practice and how they tackled injustices. Agreement across the focus group, survey and interview data was evident and responses were rich and varied. Heads' practice of social justice was mostly student-oriented and practical, first revealed in the focus group discussions. Interviewee data reveals similar patterns, for example, Usha described clothing and equipping the poorest students in her school, thus tackling injustice directly and explicitly. Naresh, intensely affected by his own childhood experiences, was determined that his students will have opportunities to access extracurricular visits and activities. These concerns resonate with those studies of social justice actions that result from their own prior experience (Bush and Middlewood, 2005). Anu, profoundly aware of child protection issues, engages actively with parents at least monthly. Ajay spoke of his struggle to engage effectively with parents and make them appreciative of education and supportive of their children. Heads described actions that were mostly reactive involving the micro-managing of issues directly with people or across the organisation. However, some heads adopted a more pro-active leadership-oriented practice. For example, Sunil explained the importance of his actions for social justice setting an example to his staff, that they can follow. His treatment of everyone must be consistent.

Leading and managing interactions for social justice at the micro and meso level is critically important. Marginalised and disadvantaged groups are particularly vulnerable to external forces that require standardisation in education e.g., imposition of curriculum or requirements to teach in Nepali or English rather than local indigenous languages. Acknowledging injustices is the first step. Taking steps to address issues is significantly more problematic. Head teachers in this research often acknowledged the injustices perpetuated by lack of parental support. The parents were seen as the barrier and most heads felt the solution might be to confront them. In the examples above, Usha is more strategic at a micro-political level than for instance Ajay (Ryan, 2010; 2016). She confronts the lack of employment and poverty that prevents parents supporting their child's education. Usha is addressing the system that impacts badly upon the parents which consequently creates injustice for their children. However, Ajay continues his attempts to engage parents without being able to change their context.

There are several implications arising from this data. First it indicates most head teachers conceptualise their often-reactive practice in terms of students' welfare and inclusion. However, there is evidence of most heads also conceiving practice in broader terms of leadership, evaluating barriers to social justice and working with other stakeholders. However, what is not said or implicitly acknowledged is often as important as what is explicitly identified. Performance management of teachers, head teacher self-evaluation, dealing with internal and external corruption and other leadership and management roles were explicitly acknowledged by a small minority of heads in the surveys and interviews. Heads may be naturally cautious or reluctant to draw attention to these issues. Alternatively, the approach used in this research may need to be adjusted to elicit head teacher views on these sensitive issues.

> *What future opportunities for promoting social justice in Nepali schools are envisioned by school leaders, and how do they see such opportunities being realised?*

Survey responses and narratives focusing on ideas and suggestions for a more socially just educational system indicated this was the most challenging question in the research. The task required Nepali heads to think beyond their own remit and have a wider conceptualisation of social justice. As Wang (2016) noted, once head teachers reconceptualise their understanding of social justice, they become more adept at developing effective strategies for social justice practice. This reconceptualisation of social justice requires heads to envision outside the immediate needs of their own context and students. It requires a conceptualisation that

understands other key stakeholders, teachers, parents and those in the community tasked with school governance. As seen in the previous section, leadership and management of teachers and wider strategies for social justice were not explicitly identified as priorities by most heads. Focus groups, survey respondents and interviewees were able to articulate some of the barriers and difficulties they faced. For example, the difficulties of engaging stakeholders, especially parental involvement. However, apart from Usha's focused efforts, ideas or strategies to facilitate parental involvement were not forthcoming.

Of all the interviewees Naresh was the most expansive reflecting on current problems and future solutions. He and Dinesh analysed the impact of government policy and action and both expressed their thoughts on how government might be more effective. Ram and Sita both reflected on the benefits of a broader more inclusive curriculum to create more social justice. The implications of these insights and the interpretation of head teachers' ideas for improving social justice leadership, summarised in Figure 6.3.a, are further examined in more detail in the subsequent sections.

7.2.1 Contribution to knowledge and understanding

The data findings and interpretations cannot claim to be representative of the wider Nepali head teacher population. Nevertheless, the exploratory and indicative trends, patterns and insights gained are presented for a wider discussion and interpretation of social justice leadership in Nepal. To that extent, with appropriate caution, transferability of the findings to other leadership contexts in Nepal may be applicable as a form of *naturalistic generalisation* (Stake and Trumbull, 1982). Despite the small scale of this exploratory study, the insights and understanding of social justice leadership in Nepal's context have potential to contribute, albeit in a small way, to other comparable developing countries, as well as in the increasingly important field of wider international and comparative education research. At the very least it identifies important gaps in understanding of the importance of a wider range of influences and their impact. Meanwhile, some of the patterns and underlying themes arising from this data make a small but important contribution to knowledge of social justice practice for further consideration by head teachers, policymakers and researchers.

Assuming naturalistic generalisation, the interpretation of findings in this context are potentially of direct significance to Nepali school leaders in all sectors. The findings also suggest that other stakeholders, including those in the local communities responsible for

school management, governance and NGOs working for aid agencies can play their part in facilitating an environment for heads to become more effective in making positive contributions. The important role of parental support has been repeatedly highlighted by head teachers in their quest to achieve social justice for their students. This priority is one found in other research e.g., Day and Gurr (2016). In addition, government policy makers at local, provincial and national levels may be able to interpret this data to formulate policy more appropriately to the broad range of factors that may hinder or help social justice leadership.

Caution must be exercised in drawing conclusions from the quantitative data given the relatively small sample. Nevertheless, the analysis undertaken is sufficiently robust enough to identify trends and patterns of different responses by different groups of head teachers (Nzabonimpa, 2018). The rankings by different head teacher groups revealed considerable agreement in most instances, however, important differences of emphasis were evident in two key areas: heads' years of experience and geographical location. To a lesser extent gender differences were evident (see Figure 7.2.a). It must be stressed that differences highlighted within these groupings do not automatically indicate a causal effect. There may be chance results and other unmeasured or unidentified confounders. However, the data raises interesting questions about patterns and trends that deserve further discussion. These are reviewed in the later sections on leadership perspective, professional development opportunities and links with capability development.

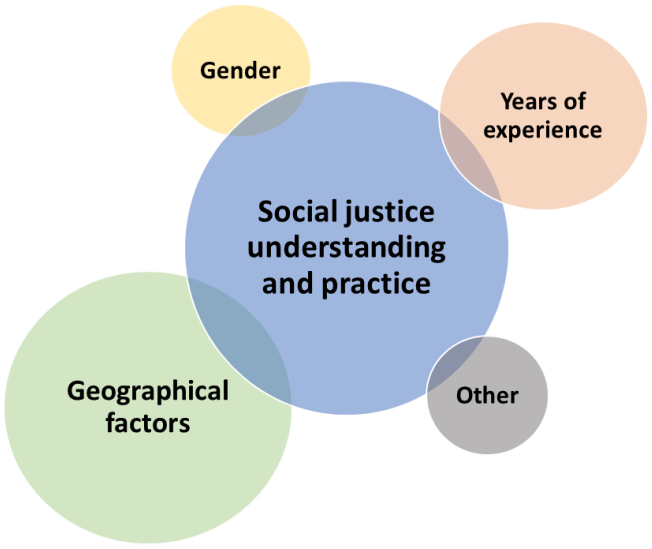

Figure 7.2.a Relative influence of head teacher attributes, experience and location on social justice understanding and practice.

The overview of empirical data and review of relevant literature confirm that Nepali society, its schools and people are significantly exposed to Bufacchi's (2012) three dimensions of social injustice: maldistribution, exclusion and disempowerment. The research findings reveal complex and wide-ranging head teacher understanding and practice of social justice in both personal and professional contexts. Heads' understanding and practice of social justice have been shaped by a multitude of personal, professional, informal and formal influences and experiences. Furthermore, head teachers' suggestions and insights to enhance social justice and minimise injustices within the Nepali educational system are diverse. Despite the complexity and variety of responses systematic coding of all the data reveals two key propositions that have implications for how head teachers in Nepal and other similar settings may be assisted in their social justice leadership. The first concerns the how heads adopt perspectives of leadership, whilst the second relates to how these perspectives are articulated and more importantly then acted upon.

7.2.2 Micro, meso and macro perspectives on social justice leadership

For many head teachers their primary social justice focus is restricted to immediate events and relationships characterised as personal and individual, a micro-perspective of leadership. However, some head teachers extend their focus and relationships to include other stakeholders and organisations in their local community. These would be examples of a meso perspective of social justice leadership. For many this is first expressed as organisational leadership and is restricted to their own school. For some, the meso perspective is extended, becoming system leadership where their social justice concerns recognise the importance of engagement in the wider community. A smaller group of head teachers have a social justice focus that goes beyond their immediate relationships and local schools. In this macro-perspective heads are making links with wider socio-economic, political issues, perhaps engaging with policy and strategy at higher levels, interacting with those responsible for national leadership of education. These perspectives are profiled in Figure 7.2.b and are directly based on the interpretation of data findings shown in Figure 6.3.a.

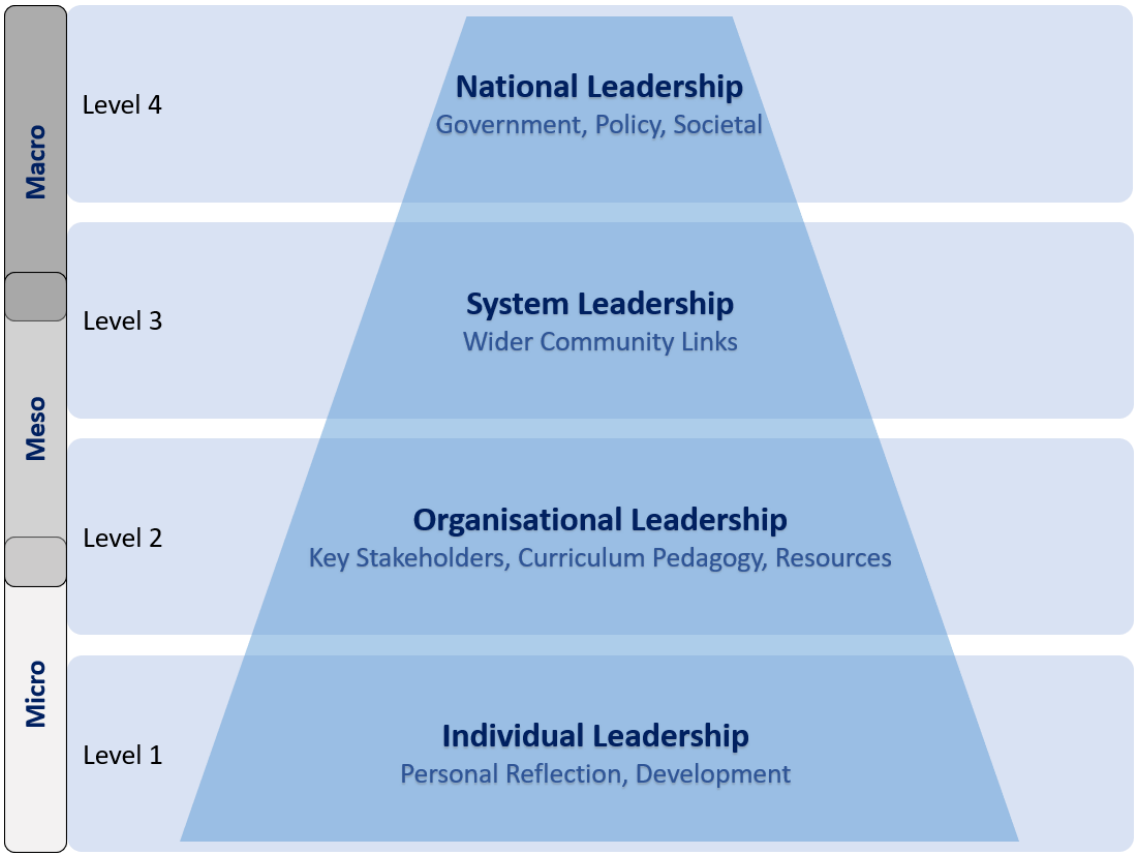

Figure 7.2.b A model of Nepali head teachers social justice leadership perspectives. Based on interpretations of survey and interview data findings**.**

These perspectives are not unexpected and would be evident in an analysis of many leadership issues regardless of culture or context (Miller, 2017). However, the focus, emphasis and extent of Nepali heads' micro, meso and macro perspectives on social justice are not simply an indication of social justice understanding, practice and ability to envision change. Heads' responses provide a profile that enables and individual or groups of leaders to critically evaluate their own position. Furthermore, these profiles are useful for policymakers and researchers enabling them to make appropriate plans that respond to the nature and level of micro, meso and macro indicated.

The second key proposition, how perspectives are acted upon, emerges from the analysis of interviews using Goodson's framework of narrativity and understanding of courses of action. As indicated earlier this framework classifies head teacher narratives as description or elaboration (Figure 4.6.a). Whether a head adopts a micro, meso or macro perspective their articulation at any level may be simply one of describing events, contexts and attitudes. Alternatively, response may include reflection, analysis, ideas on change to address social

justice. Furthermore, whether head teachers are in describer mode or elaborator mode their narratives can be further analysed to elucidate the extent of their social justice practice, i.e., the level of action resulting from either their descriptions or elaborations.

7.3 Applying the phenomenological interpretive approach and narrative enquiry different ways

This section first discusses the value of how interviewees' narratives are revealed. It then considers how understanding the meaning if the narrative analysis has different benefits for the heads. The three-part phenomenological interview structure successfully facilitated the construction of head teacher social justice narratives, providing heads with a coherent means to critically evaluate their approach to social justice leadership. An additional advantage of this approach to develop reflective practitioners emerged as a by-product of the research and is further explored later in relation to in professional development.

7.3.1 Narrative enquiry approach

What do the narratives of the twelve head teachers reveal about their description and elaboration of social justice or their propensity to take courses of action for change? Goodson's narrativity framework (2013) is designed to map each head's narrative into one of the four groups: scripted describers, armchair elaborators, multiple describers and focused elaborators. This framework is especially powerful in creating an in-depth analysis of leadership, differentiating how each leader is located in terms of description, intention and more importantly action. However, in my analysis a modified application of the framework was used recognising the fact that each interview was only a short glimpse into the heads' life stories, their social justice experience and practice. During the mapping of heads' narratives, it became apparent that different elements of their stories occupied different categories within Goodson's narrativity framework. For example, whilst some heads may be a focused elaborator on social justice development through parental involvement they may be more like scripted describers when speaking of their professional development needs. Rather than ascribing a narrator into one aspect of the framework the option of exploring how different key themes, e.g., attitudes to social justice, professional development requirements could be used instead. By adapting how Goodson's framework is used to explore different elements of a person's narrative there several benefits. First a profile of an individual's approach to social

justice leadership can be constructed. This is valuable not only for the researcher but also for the head teacher's own professional reflection, in this case their social justice understanding and practice. Furthermore, by using the framework to analyse across a group of head teachers it creates opportunities to evaluate educational leadership capacity overall. It can pinpoint strengths and limitations to formulate an agenda for professional development in a variety of formats, this is discussed later. Using the narratives to identify turning points in the personal of professional lives of heads, identifying those key transitions responding to policy or other external factors is helpful (Biott et al., 2001).

There are similarities between Goodson's narrativity framework and Pherali's (2016) application of Aronwitz and Giroux (1993) ideas on treating teachers as intellectuals. In this model, planning and designing are linked with implementation and execution of educational practice across four 'intellectual' categories. This provides an additional view of how Nepali head teachers think and plan action for social justice. Hegemonic intellectuals, like scripted describers, are fixed by virtue of a normative role defined by their gender, caste or political allegiance. Social justice courses of action are misaligned, restricted or suppressed. These intellectuals align themselves with the dominant views in society and seek actively to maintain that dominance. Accommodating intellectuals, or multiple describers, allow the status quo to be perpetuated without engaging critically or politically, they adapt to different situations accordingly. Critical intellectuals, like armchair elaborators, will critique existing thinking and ideology, but do not feel justified to facilitate change. For them, analysing and acknowledging social justice issues is sufficient, enacting or promoting change, as Bogotch and Shields (2014) demand, is simply not part of their approach. Finally, transformative intellectuals or focused elaborators are characterised by self-criticism, a willingness to engage with change that is carefully justified and explained in terms of ideas and enacted through sound strategies.

7.3.2 Scripted describers

I would not categorise any of the interviewees as scripted describers. However, elements of their narratives reveal frustration with what they perceive as barriers to their effectiveness or for their students to succeed. These were expressed in negative oversimplifications rather than evaluating issues more precisely. For example, parental support was a key concern for most heads. Kedar said, "Parents think that they've sent their children to the school and their job is done." Ajay was more emphatic, "The [parents] do not even care if the child comes to

school." In these instances, such generalisations are a form of scripted description. The value of the analysis for the head teacher or researcher is to be able to map the nature and depth of the description offered.

7.3.3 Armchair elaborators

Each interviewee gave examples of social justice actions; therefore, none could be simply characterised as armchair elaborators. Whilst each interviewee evaluated social justice concerns, they did not necessarily act upon them. Sunil explained he was aware of corrupt misuse of resources by one head blatantly forging receipts on government grants but acting on this was problematic. There were also instances where heads critiqued issues not directly within their remit. For example, Bharat lamenting on the existence of child labour and the fact that communities conveniently ignored and deplored the problem at the same time. Rashmi acknowledged that her own students and parents used other children to work as servants in their homes. Identifying and deploring an injustice cannot always be followed by a course of action to change it. However, should leaders take a step further? It could be argued that heads should at least raise concerns and teach others about the social injustice even if they are unable to directly address the cause and eliminate it as reported by Richardson and Sauer's (2014) Dehli study. Nevertheless, these difficult situations should not be underestimated.

7.3.4 Multiple describers

This category is particularly applicable to heads' narratives since they covered multiple aspects of their social justice thinking including personal and professional comments. Here the magnitude and range of social justice concerns were being acknowledged but strategies to address the issues were not fully or coherently developed. Head teachers described the importance of engaging with all stakeholders, parents, School Management Committee, local communities but practical or strategic suggestions to achieve change were limited. For example, Ram described how he saw heads as catalysts for reforming of curriculum and societal attitudes but did not develop any specific ideas to explain how this might be realised. Professional development needs were identified by most heads. Whilst they could identify and describe their professional needs in their narratives, they did not elaborate details. This may be due to the limited provision of professional development in Nepal.

7.3.5 Focused elaborators

Usha operated as a focused elaborator at a micro and meso perspective level in her evaluation of students' health problems and her resourceful actions, using local medical students to provide care and treatment. Equally she was imaginative in addressing poverty issues. By arranging employment for single mothers in the local community it enabled children to attend school. Kedar was creative in his approach to providing CPD for his staff, visiting other schools to observe good practice, in the absence of other formal training opportunities.

Naresh's narrative demonstrated focused elaboration in several instances. For example, he evaluated the long-standing issues with political interference in the country and drew attention to the lack of funding from the government for any form of effective professional development for social justice in schools. His analysis resonated with many respondents in the survey. However, he went on to propose an alternative solution rather than blaming the lack of funding. He believes that the solution to professional development for social justice can be found locally and regionally in the schools themselves.

Dinesh reflected on the impact of the civil war and described the transition Nepal was undergoing. He considered the new constitution as a key opportunity generating a discussion and new possibilities for government to introduce regulations. These could encompass defined provisions, rights and responsibilities for head teachers, providing a visible authority that they could exercise to address social injustice. Although his elaboration did not include details of the 'provision', his thinking, at a macro-perspective level, clearly linked the aspirations of the Constitution with the requirement to empower school leaders.

7.3.6 Overview

Using the narrativity framework to categorise an individual or aspects of their work has its drawbacks. Apart from the danger of over-simplifying complex matters, labelling may have a negative impact. If the narrativity framework is to be used as a tool for personal and professional reflection, 'scripted describer' and 'armchair elaborator' may have pejorative overtones. It suggests limited thinking or being detached. Alternative simpler labels may be more appropriate. In addition, assumptions about description and elaboration need to be further examined. For example, the process of description should not be underestimated. Description is a crucial and important preliminary feature leading to elaboration. On the other

hand, elaborations based on imported or imposed thinking may not address contextual challenges effectively or appropriately as Regmi (2015) and others have noted. Meanwhile, elaboration established from narratives of experience and reflection develop leadership capacity and capability. These are likelier to lead to courses of action appropriate for the cultural and contextual challenges in Nepal. Elaboration of social justice in education must be translated into practice. This can take many forms starting with direct micro-perspective actions to address specific injustices. The course of action taken may include some informal or formal professional development enabling future leadership to express more effective actions for social justice. In this way head teachers' capabilities are developed further facilitating wider meso and macro-perspectives to be developed.

Head teachers may be positioned in one or more of these categories but the likelihood is that they occupy all quadrants at different times depending on their capabilities and other factors that limit or enhance their opportunities and commitment to move from description to elaboration.

As indicated in the methodology section this approach does not focus simply on an attempt to capture the 'what' and 'when' of each leader's story but is designed to explore the 'how' and 'why' issues of their development and practice. By revealing the nature of a head teacher's thinking on social justice the narrativity analysis has further benefits. It may contribute to an understanding of how professional development may prepare educational leaders for leadership of social justice. It should enable individual leaders to be more reflective about their life history and how it shapes them developing an emphasis on the reflective practitioner as an ideal form of professional development. As noted earlier important differences of perception exist between some groups of heads, male and female, those with different lengths of service and according to geographical location. Using narrative analysis with these groups may be helpful in further understanding why differences occur and provide suggestions for more specific and appropriate professional development according to the attributes and experience of the heads.

Despite the passage of thirteen years, the impact of the conflict is still present if not articulated explicitly by this group of head teachers (Bohara et al., 2008). Participants in the focus groups appeared to be reluctant to address these issues. However, survey respondents identified the political ramifications of corruption, interference and most importantly, the lack of trust left as part of the Maoist conflict's legacy. This was picked up by Naresh in his

reflections. This is a sensitive area that may require a different approach to establish the ongoing influence and impact of the conflict (Pherali, 2011; 2013). The varied responses from the different methods raise methodological, cultural and ethical implications for the researcher. Selecting the most appropriate method to elicit data whilst being responsive to culturally sensitive areas is an important issue. The length of experience of the head teacher could be an important factor here

Another perspective on the importance of identifying critical formative influences shaping social justice understanding is their impact on head teacher capabilities. To what extent are capabilities, those opportunities or freedom to achieve social justice, enhanced or limited by the formative experiences? By focusing on developing capabilities, the potential to achieve better outcomes, or what Sen describes as 'functionings' is not only of relevance to learners, but to teachers, leaders themselves, parents and others in the wider community.

7.4 Professional development for social justice leadership

Professional development for social justice leadership should not be restricted to formal training organised by government and other training bodies. Head teacher respondents in this research identified the dearth of opportunities for continuing professional development. Furthermore, they indicated that even where training was provided it had little influence or impact on their social justice understanding or practice. The implications for developing training and professional development for head teachers suggest three ways forward based on the data findings and the circumstances and contexts that Nepali head teachers work within. The three suggestions offered respond to suggestions from the respondents in this research, reflect insights from the literature review and offer pragmatic solutions for practice in a developing country with limited resources. Furthermore, these proposals are designed to enhance the capabilities of head teachers in meeting the systemic nature of social justice problems and to address the range of solutions identified by heads in section 7.2.2.

7.4.1 Informal professional development

Empirical findings demonstrate the value of personal critical reflections and how these might be explicitly acknowledged as informal professional development opportunities and resonate

with Griffiths' view (2014). The interpretive phenomenological approach enables heads to describe and elaborate their stories. Being a describer is an important starting point for identifying social justice concerns. Developing as a reflective practitioner and accessing informal mentoring opportunities are powerful ways to move leaders from describer towards elaborator mode and then to operating as a transformative intellectual. This process of experiential learning should be valued as an important aspect of professional development. Engagement with one's own story using the three-stage interpretive phenomenological framework could form part of a professional reflection either individually, in small informal groups or informal mentoring.

In a poorly resourced country like Nepal, encouraging head teachers to utilise opportunities as reflective practitioners is not only cost effective but also an efficient and productive form of professional development. The experience of the focus groups in this research indicates the value of sharing professional experience. Opportunities for female heads, as the minority group in leadership, to have a separate space would be beneficial especially for less experienced and newly appointed heads to have more established female role models (Torrance et al., 2017).

7.4.2 Collaboration and mentoring

Collaboration and mentoring as professional development opportunities may be quite informal as Kedar, one of the interviewees described, using local schools for his teachers to gain ideas. Collaborative informal networks are beneficial and allow learning locally, between different individuals, involving heads of both genders, varied years of experience within the same geographical contexts and facing similar but perhaps varied circumstances. The research findings tentatively suggest that the use of collaborative and mentoring strategies is under-utilised in Nepali schools, although evidence from some heads indicates its value for developing social justice understanding and ideas for better practice. This is particularly the case for female heads featured in this research, as they placed greater importance on mentoring and informal opportunities for professional development. There is good evidence in wider literature regarding the benefits of local collaborative practice enabling school improvement that is adaptable in most cultural contexts (Middlewood et al., 2017). The sharing of narratives on social justice and leadership through local mentoring or collaborative meetings would be a manageable and practical professional development requiring the

minimum of resources (Insana et al.,2014). Again, Spindler and Biott's (2005) ideas on immediacy and distance could be used to evaluate the benefits and limitations of mentoring by more experienced head teachers with less experienced colleagues.

7.4.3 Formal training and continuing professional development

Under the new decentralised province arrangements, the Nepali government have an opportunity to consider alternative structures of central, regional and local head teacher training. Rather than top-down neoliberal reforms expected by the World Bank and others, the Nepali government could seize the opportunities to develop their decentralisation policies and processes as advocated by Daly et al. (2019). This may allow for the development of more realistic and appropriate future plans for education, contextualise the key social justice issues and identify the way forward with better provision for the professional development of leaders. Evidence on the value, strengths and pitfalls of leadership development programmes in international settings is helpful (Oplatka, 2009; Hernandez and McKenzie, 2010; Hynds, 2010). Under the new Constitution there is the opportunity to develop a national conversation on inclusion and principles. However, decentralising the control to the provinces, for example to manage curriculum and training for head teachers and opportunities for School Management Committees to reconsider their role.

A standardised package of professional development, centrally controlled and designed, may simply create scripted or multiple describers. Findings on the analysis of head teachers in different provinces suggest approaches to professional development should be flexible, responding to specific needs based on geographical locations that capture the myriad of cultural and other context specific characteristics. Rather than a hierarchical provision a structure with different purposes at each organisational level could be created. An overarching vision of policy at central level with substantial CPD control to be based at the province and the district level. By avoiding a prescriptive approach head teachers' capabilities would be enhanced and a blend of informal and formal models of collaborative practice have more chance of success at local and regional levels. This is especially true if the agenda for identifying needs of school leaders and social justice for education is made locally by the communities themselves rather than following a national blueprint. Adopting Bush's approach on leadership preparation and induction is worth considering (2018). Additionally,

professional development for leaders with different lengths of experience and according to gender should be considered according to the wishes of head teachers locally.

7.5 The Capabilities Approach

The value of Sen's Capability Approach is increasingly appreciated as an important framework for educational contexts (Walker and Unterhalter, 2017) though research has primarily focused on developing capabilities for learners (C.S Hart, 2014; Gale and Molla, 2015). In this study the critical evaluation of Sen's thinking was examined to understand how it informed the process of achieving a socially just society through educational leadership. The development and implications of heads' *capabilities,* enhanced or constrained by personal and professional contexts, became apparent during the data analysis and following reflection of literature. One of the attractions of Sen's Capability Approach is that it focuses on the centrality of social justice and allows for broad interpretations of the ways in which opportunities and freedoms may be realised to achieve a more valued life experience. It does not prescribe a precise formula for each capability but recognises the importance of cultural and contextual differences. Sen's basic capability, *'being educated'*, encompasses a more meaningful appreciation and understanding of 'good' education, beyond enrolment figures and examination outcomes; measures commonly used to evaluate education. Sen's approach, therefore, respects local context and culture and is applicable to all countries including Nepal. If developing capabilities are good for learners then it is appropriate to apply this rationale for school leaders. The realisation that personal and informal experiences play a crucial role in developing social justice practice demands an understanding of how school leader capability is enhanced or limited by such experiences. What differences in head teacher capability develop according to head teachers' gender? How does length of experience or geographical location impact on a leader's capabilities? The following section discusses how the empirical data may be interpreted to understand capabilities required for effective leadership for social justice.

7.5.1 Head teachers' capabilities for social justice

Sen does not directly identify or promote specific capabilities directed towards educational development. He simply identifies a basic capability, 'being educated', and explains how this may lead in different ways to achieving a more valued life. However, Nussbaum (1993), developing Sen's ideas, articulates ten universal, normative capabilities that connect to justice

and education (Table 7.5.a). Although the universal capabilities are separate and distinct with their own equal importance, they are also related to each other in complex ways.

I have selected four that may be viewed as being particularly pertinent to education and leadership to explore the nature of capability and educational leadership. First Nussbaum's universal capability is re-articulated as a headteacher capability and how this would be

Table 7.5.a Nussbaum's universal capabilities and head teachers' capabilities for social justice

Nussbaum's examples of universal capabilities	Head teacher capability for social justice leadership	Nepali head teacher examples of social justice capability through thinking, planning and actions
Senses, Imagination and Thought	Leader free to imagine, think and reason; culturally aware; having freedom of expression especially for educational and political matters.	Respondents demonstrated a willingness to express themselves freely on social justice matters. They identified, through self-reflection, a range of student-centred injustices. Heads' self-reflection based on their prior experiences and ability to apply these thoughts imaginatively to their professional practice.
Practical Reason	Leader able to use conscience to think critically about good and evil.	Respondents' awareness of social injustices in their own personal and educational contexts. Their ability to critically identify courses of action in their position as educational leaders to promote social justice, e.g. working to eradicate the injustice of corporal punishment in school.
Affiliation	Leaders able to collaborate and work with education stakeholders and through such interaction generate sympathy, compassion protection and justice.	Most respondents expressed a strong desire to work more closely with parents. Some head teachers described the value of working collaboratively with other head teachers, but few undertook this practice. However, the willingness to affiliate with this research was self-evident.
Control Over One's Environment	Leaders able to participate in controlling strategy, policy, resources in their own schools; able to make free choices with teachers, parents and others to promote education.	A few Nepali leaders expressed a desire to be consulted for national policy. Most heads identified the negative impact of political control at local level, implying their need to be free to control their own educational environment. E.g., Leading and controlling a more appropriate curriculum.

characterised for social justice leadership. Next, I select examples from the empirical data that serve to illustrate the headteacher capability through thinking, planning and actions in each of the four cases. By mapping these capabilities against the empirical data in this study two important outcomes are considered. First, notions of what might constitute head teacher capabilities for social justice leadership emerge that may be applied in a variety of contexts. Second, by examining evidence of Nepali heads' expression of these capabilities or the actions and outcomes resulting from capability, a head teacher may become more explicitly aware of how to use these capabilities more effectively to achieve social justice.

These insights demonstrate the critical importance of capabilities in leadership. There are important links to head teachers' perspectives outlined in section 7.2.2 and summarised in Figure 7.2.b. The relationship between these capabilities and the leadership perspectives are further discussed in section 7.6 later.

7.5.2 Developing other stakeholders' capabilities

It is not possible to review the implications of capabilities for other stakeholders in detail. Students' capabilities ought to be the central priority as these are critical for enabling these learners to take full advantage of the potential of education. Leaders in this study particularly stressed the imperative of working with other key stakeholders, especially parents, but also teachers, those specifically involved in School Management Committees and others in the local community. Every stakeholder, whether learners or leaders, will possess different levels and types of capability that impact on others thus limiting or enhancing opportunities for the realisation of social justice in the community. Sunil's chiding of the parents who did not value their daughter's attendance at school is just one example of the dilemma when a capability offered in school is then taken away by home. Head teachers' capabilities are either enhanced by the support of their School Management Committee or limited by its inadequacy or inappropriate interference. Collective responsibility with shared social justice values is critically important. Furthermore, the context that head teachers share with other stakeholders is also a crucial factor impacting on capability development.

7.6 Summary

Educational leadership for social justice is complex. Based on insights from the literature review this study suggests that social justice leadership requires three fundamental elements to be effective. Leaders must first recognise and understand injustices as exemplified by

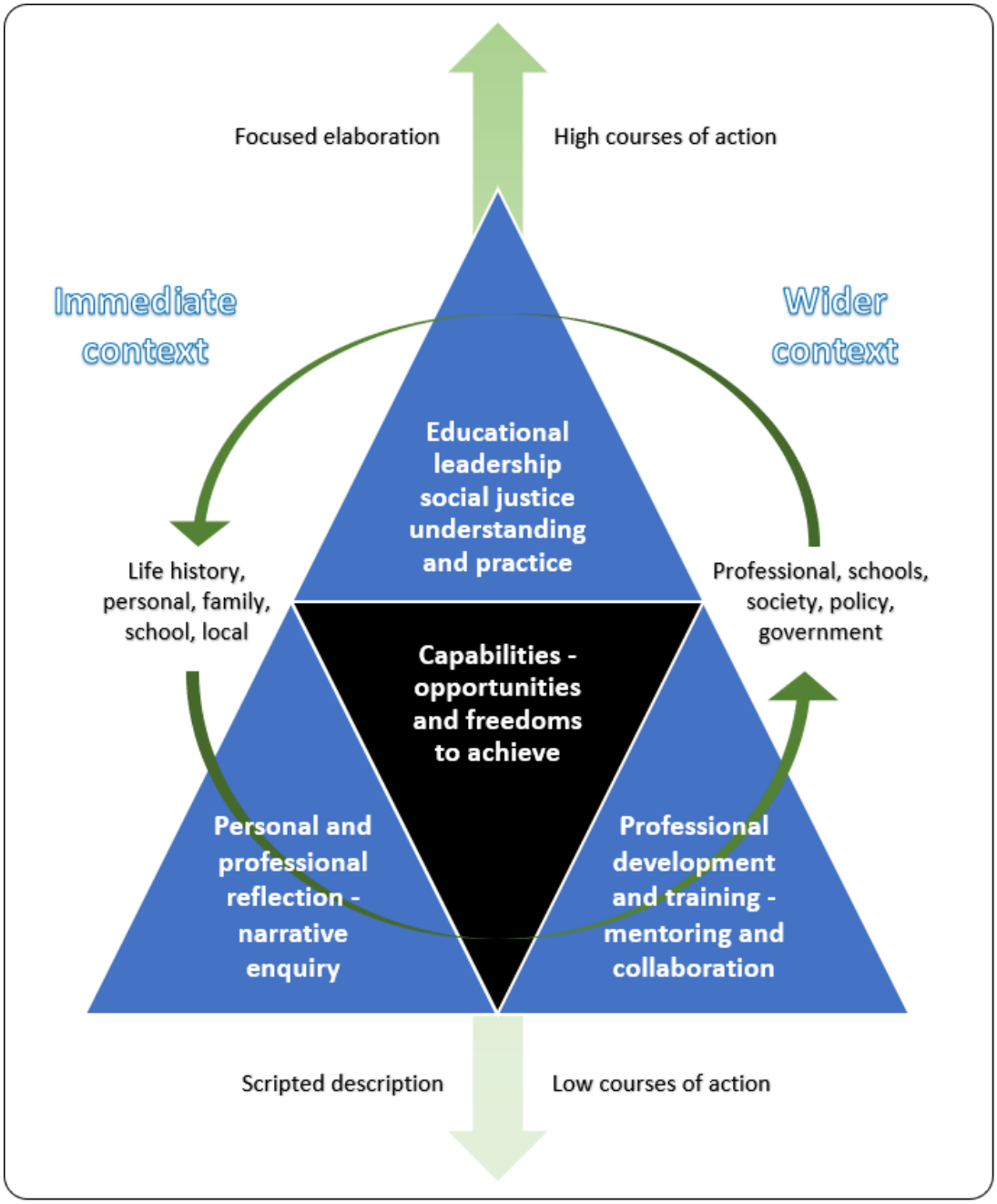

Figure 7.6.a Model for development of educational leaders' social justice understanding and practice.

maldistribution, misrecognition and misrepresentation. Secondly, they must appreciate that educational injustices are embedded within the structures and culture of society. Finally, leaders are responsible through their agency and actions to facilitate insights and then realise systemic change for social justice through Fraser's concept of redistribution, recognition and representation. Using this working definition of social justice leadership and the interpretation of empirical data findings a model for developing educational leaders' understanding and practice of social justice is proposed, Figure 7.6.a. The model is focused on five interrelated elements that shape both individual school leaders' understanding and practice of social justice and school leadership capacity more widely. The five elements are: context, impacts of heads' personal and professional lives, heads' capabilities and educational leadership.

Educational leadership does not happen in isolation, the immediate and wider contexts impact on all aspects of leadership. Schools and leaders are subject to historical, social, political, economic, cultural and other contextual factors creating either barriers or facilitators for change. Research findings suggest that personal and professional experiences, including the process of reflection through narrative enquiry, have a key role in shaping understanding and practice of social justice leadership. These are as influential as the more formal professional development and training opportunities, which in Nepal are very limited. Crucially it is the combined impact and influence of these personal and professional development opportunities that shape head teacher capabilities. It is these capabilities that translate as opportunities and freedoms for head teachers to make a difference in their school leadership, including leadership for social justice. Where the heads' capabilities are limited courses of action and leadership opportunities are constrained. Evaluations of social justice challenges are scripted and restricted to description. Conversely where capabilities are extended, courses of action and leadership opportunities are extensive. Social justice evaluation is based on focused elaboration, demonstrating insight and understanding.

Leaders are shaped by a multitude of personal and professional influences, creating opportunities and freedoms or barriers and resistance for change. The impact of the barriers and facilitators will depend on the context. The findings in this research indicate that at the micro-perspective level, where head teachers are directly interacting at a personal level with students and staff, they may feel they have greater capability or more freedom to control, lead and manage. At the macro-perspective, head teachers express frustration and concern with government policy and lack of support for training and professional development. There is

little evidence in the findings that head teacher capabilities are enhanced by government policy or through national level professional development. In the middle of these two extremes, the meso-perspective, a more mixed set of circumstances are indicated by the findings. Some heads develop their capabilities though participation in informal mentoring and collaborative practice. Interaction with parents and local political structures, including School Management Committees are currently perceived as barriers to social justice and heads relate their frustration and concerns in large numbers.

This interpretation of heads' capabilities and their ability to lead social justice raises implications for practice and policy within schools, locally, at regional and national levels. Research indicates that the 'top-down' models of the World Bank and other aid agencies have limitations. Since they tend to operate on a deficit model where they import ideas and strategies from elsewhere based on global and neoliberal ideas of *social justice*. These imports do not easily take into account the local cultural contexts, nor do they adequately understand the nature and capacity of local leadership. In the model proposed in Figure 7.6.a leadership capabilities are built from the bottom up.

Although Nepal has made significant improvements in educational provision, there are still serious social injustices disrupting and preventing groups and individuals from accessing basic education. School leaders in Nepal have a central role in bringing about social justice, one that does not yet appear to be fully understood by government, policy makers or the research community. The vital importance of capabilities must be recognised by all stakeholders.

Chapter 8 Conclusion

8.1 Introduction

Four areas are covered in this conclusion. First a summary of key findings focuses on how the research questions have been addressed. Implications of the research are examined outlining how this study contributes to the field of educational leadership and social justice. Next, limitations of the study and difficulties experienced in the research process are reviewed. This is essential to ensure more effective research in future studies. These reflections influence recommendations for future research and for further investigations in Nepal. The third area includes a brief overview of implications for practitioners and policy makers as well as researchers and academics. Since reflection on the interface of professional practice and academic research is essential in a professional doctorate in Education, the chapter ends with an autobiographical reflection. This describes how my beliefs and attitudes have changed and explores the impact on my approaches to professional practice and academic issues.

8.2 Summary and contribution to research

Research findings indicate that the influence and impact of personal and early life experiences on educational leaders' social justice understanding and practice are underestimated in comparison to later professional experiences. Nepali head teachers' priorities for social justice are primarily student-centred and conceptualised by identifying injustices. Head teachers in this research recognise the importance of other stakeholders in the pursuit of social justice, especially parents. Head teacher strategies for improving social justice are mostly expressed as micro-perspectives, however, meso and macro-perspectives were offered by some heads. These included suggestions for collaboration with all stakeholders, ideas for curriculum change, better professional development opportunities, more coherent government policies and greater transparency in local politics. Respondents identified the need for more professional development opportunities but with little articulation of specific details or plans. The level of agreement across the head teacher samples was significant, including between government and private head teacher views. Nevertheless, the findings indicate some small

differences according to gender and larger differences for years of experience and across geographical locations.

The importance of Sen's Capability Approach for social justice became evident during evaluation of the narratives. Analysis of findings challenges the idea that social justice understanding is simply developed through leadership experience and exposure to professional development. The multiplicity of formative influences that clearly have significant impact on leaders' awareness of social justice need to be understood and how these are formative for head teacher capabilities. If we attempt to narrow our thinking that there may be an ideal policy to enhance social justice understanding and practice, then we blind ourselves to the great diversity of potential starting points and journeys that characterise each educational leader in Nepal and their culturally-bound context as they seek to understand social justice.

Findings from this study contribute to knowledge and understanding of educational leadership for social justice across a range of stakeholders. Primarily it is of direct value to the participant head teachers, further promoting practitioner reflection and the outcomes will be disseminated through workshops in Nepal in 2020. Secondary contributions of this study for policy, research and theory-building are more limited and cautious. Findings are informative to policy makers concerned with implications and opportunities between leadership policy frameworks and social justice action especially in relation to selection, recruitment and training of school leaders. The study suggests several considerations for professional development. Next, I would cautiously suggest that this study's application of the interpretive phenomenological approach and narrativity framework contributes to theory-building, albeit in small ways. First there is value in combining these two approaches for the elicitation and analysis of data from educational leaders focusing on the phenomenon of social justice. Secondly, I would contend that these approaches can be adapted to support pragmatic and transformative outcomes as professional development opportunities for leaders in a variety of contexts. The research proposes that head teacher capabilities need to be explored further to understand their impact on social justice leadership and to appreciate how they can be developed by informal and formal professional development opportunities.

8.3 Limitations of the study

Inevitably, regardless of the quality of initial planning, unexpected events have impacted on the research process. Ideally the period between the initial focus group exploration and the survey distribution should be shorter. Similarly, the time between survey analysis and interviews should be extended to enable a more thorough understanding of emerging issues before undertaking the interviews. Attempting to gather survey data across such a wide geographical area was extremely ambitious. The inability to reach remote parts of Nepal and engage with more marginalised populations is acknowledged. The sample of 108 survey respondents and 12 interviewees produced interesting and compelling evidence. However, although findings and analysis cannot be generalised to the wider head teacher population, Nepali head teachers may find that the narratives and commentary resonate with their own experiences of social justice leadership prompting questions and reflection.

Interviews were brief, and some conducted in busy working environments. It would be beneficial to allocate three separate sessions for each interviewee in line with the frameworks of Bevan (2014) and Seidman (2013). This would provide more reflection time for interviewees and researchers, thus increasing the depth of data. Opportunities for interviewees to control the agenda and digress from the researcher's framework would enrich the narratives. Further opportunities for interviewees and researcher to check the accuracy and meaning of the data and its interpretation would increase respondent validation.

Head teachers were reluctant to discuss three important areas. The historical but important impact of the insurgency and civil conflict was the first. Although now over 10 years since the conflict ended political ramifications still influence educational leadership. Additionally, current political influences, School Management Committees and corruption received some attention, but details and illustrations were not forthcoming. The research coordinator alerted me to these difficulties describing how government heads are subject to political interference at all levels making it difficult for heads to comment. Finally, there was scant reference to staff competences and abilities including those of leaders and how these produce injustices.

8.4 Implications and recommendations for future research

Implications for practitioners, policy makers, researchers and academics are determined by key findings and the limitations identified. Although implications for different stakeholders are interdependent, highlighting specific challenges for each group strengthens the recommendations for future research for educational social justice leadership in Nepal.

One key academic implication this study highlights is the complexity of working in a very challenging and difficult context. This raises a range of practical and ethical implications for researchers to understand Nepal's logistical, cultural and linguistic issues and to ascertain how to gain access to relevant participants especially considering the challenges indicated. This is especially important to tackle the reluctance of participants to discuss sensitive areas.

Educational provision and school leadership for social justice in Nepal are under-researched raising implications for policy makers. However, deeply rooted societal problems of injustice cannot simply be 'researched'. There are dangers that possibilities for future research may be launched in all sorts of directions to satisfy externally directed policy. Furthermore, policy makers must avoid the assumption that education is the solution for all social injustice. There must be a coherent strategy underpinning a commitment to ensure sustainable improvements and social actions that arise from long term policies and practices. Policy makers must understand the capabilities and professional needs of practitioners through effective research and consultation in developing any strategy. For the strategy to be socially just the ownership of the vision and planning must be in the hands of the Nepalese and not be imposed or controlled from outside. Furthermore, the selection of research priorities for policy development must be grounded on realistic evaluations of existing educational practice and aligned to emerging themes from new research (Bogotch and Shields, 2014).

In seeking social justice understanding for practitioners there are several routes for the future. For example, research that continues to promote policy and practice of leadership focusing on outcomes, responding to external agendas of agencies such as the World Bank. Alternatively, research could focus on Nepal's own priorities looking for opportunities and conditions for individuals and groups of learners, teachers and leaders, focusing on capabilities. The relationship of capabilities to school leadership and their role in realising social justice in education is worthy of more detailed research. This study tentatively suggests a model whereby capabilities of school leaders are enhanced or constrained by a combination of

personal or informal influences and professional or formal experience. In-depth case studies of head teachers in Nepal, for example by gender, or for leaders at different phases in their career could be used to identify head teacher capabilities and how they may be enhanced.

Geographical factors are a key feature shaping heads' understanding and practice of social justice. Therefore, it is suggested that intensive future research with in-depth studies focuses on regions and localities. More detail about the particularities of the new provinces enables regionalised and then localised policy to be more effectively addressed. Decentralisation implications need to be reviewed carefully as the rate of Nepal's transformation increases dramatically through globalisation pressures. Another issue arising from this study has been the identification of ineffective interventions from external agencies in Nepal and other developing countries. Research into policy, structure and organisation must be matched by studies that seek to research individual voices of school leaders and other stakeholders. Implications for researching the bigger picture can only make sense if the particularities of impact on individuals is given equal status. There is great value in qualitative data studies, that explore the detail and depth of social justice issues in educational leadership with individuals including their narratives. Nevertheless, broader quantitative data on the educational landscape that individuals operate within are of value to achieve triangulation in analysis and a comprehensive understanding of the challenges and opportunities for improving social justice. Mixed methods, as adopted in this study, combining rich detail through integrated quantitative and qualitative data is one way forward.

Finally, as indicated earlier one of the main outcomes of the research is to offer a series of workshops. These are primarily planned for research participants and other head teachers to explore the findings and review the analysis and interpretation of the data. Utilising the existing and established contacts in Nepal enables the potential impacts of this research to move beyond aspiration. Workshops are not only valuable for practitioners in school leadership but raise opportunities for policy makers and researchers in Nepal to appreciate the implications of the research. Through invitation to collaborate, network and develop mutual understanding, all stakeholders in social justice leadership may understand perspectives and limitations affecting other stakeholders. Engaging and reflecting on current and potential practice in educational social justice enables a deeper understanding of the implications for provision of professional development to further support school leaders. This pragmatic and

transformative focus is an especially important outcome for the objectives of a professional doctorate.

8.5 Autobiographical reflection

From the outset I was aware of my inexperience as a researcher in comparison to my extensive practitioner involvement in educational leadership. Although I reflected on being an outsider from a Western-perspective, I now appreciate the potential for this to create gaps in trust and confidence for gathering sensitive data. Consequently, my understanding and appreciation of social justice challenges for Nepali school leaders has improved. I have developed more awareness of the cultural complexities of language, gender and especially the caste hierarchy and the underlying nuances that continue to shape thinking in this culturally diverse country. At the outset I understood the importance of Nepal's unique geography, its influence on daily life and implications for achieving social justice. However, I did not fully appreciate the magnitude and significance of these powerful geographical influences. Whilst Nepal's diverse terrain creates challenges for communication, transport and other important aspects of infrastructure, I now see how it has positive effects too, building resilience and flexibility in the people including those tasked with leading schools.

My own research journey started as an observer of Nepal, perhaps a *multiple describer* of educational leadership and social justice in schools and across society. My intention through the methodological and philosophical approach chosen, was to minimise the possibility of becoming an outsider *armchair elaborator*. By gathering sufficient breadth and depth of data and providing opportunities to give head teachers a voice, I endeavoured to reveal and promote *focused elaboration* on the intersection of educational leadership and realisation of social justice through courses of action. I understand the importance of working strategically at the micro-perspective level, directly with stakeholders and the importance of wider perspectives. When educational leaders recognise diversity, include the marginalised and respect cultural differences then wider social harmony ensues, and social justice follows. Then capabilities of school leaders, students, learners and other educational stakeholders in the community are enhanced. I am even more convinced of the importance of pragmatism in research to maximise effective transformation.

The truth of the Maori proverb, “it is the people, it is the people, it is the people,” emphasises to me the gulf between policy and day-to-day practice of education. This research journey has confirmed my commitment to social justice, moving my thinking still further towards the human story, especially narratives of injustice, human narratives which are too often overlooked. Although the Nepal research experience in one sense brings me back to where I started as a head teacher practitioner, I now have a wider appreciation and understanding of school leadership. The role of school leaders, wherever they operate, is to ensure that education is all about the *people.* Fulfilling that role enhances *capabilities* and social justice of learners, teachers, parents, the wider community and not least, school leaders themselves.

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Appendix A Information to Focus Group Participants

UNIVERSITY OF LEEDS

6 November 2013

Social Justice Development in School Leaders
Focus Group Participation

Dear Colleague,

You are being invited to take part in a research project. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

The purpose of the project is to explore how the concept of *Social Justice* is understood, practised and promoted by school leaders within Nepal. Internationally, the importance of fairness, equity, inclusion and other justice-related issues are increasingly recognised by a variety of stakeholders and educational leadership emerges as a key feature. Whilst there is extensive interest in leadership development training programmes in many countries, there is limited research into how leaders develop their understanding and approaches to social justice. This research is designed to explore the influences that impact on leaders' insights and awareness of social justice practice especially in the context of the economic and development challenges within Nepal.

You have been approached as a current school leader. This invitation has been sent out to around 18 schools including government, private and charitable organisations in both urban and rural settings in order to gain views from a range of settings. These schools have been selected by Mahendra Khanal, a school principal in Kathmandu who has kindly agreed to act as a coordinator for the research in Nepal. There will be 3 focus groups: Kathmandu (Central); Pokhara, Kaski (West); Itahari,Sunsari (East).

You are invited to contribute to a focus group discussion of between 6-8 school leaders. It is anticipated that the discussion will take about 90 minutes in total. The discussion will be an open agenda to seek your views and insights on the influences and experiences that have shaped your understanding and approaches to social justice issues with reference to your educational leadership. You will be asked to identify what you think are the key issues affecting social justice educational leadership in Nepal. Your views will help to shape a questionnaire that will be circulated to around 250 schools in different settings across the country.

All the information that we collect about you during the course of the research will be kept strictly confidential. You will not be able to be identified in any reports or publications. If you are willing to take

part in the focus group you will be asked to sign the attached consent form and to agree to maintain confidentiality and anonymity for the other participants.

Hopefully you will find a number of benefits associated with participation in the discussion. The opportunity for a collaborative discussions and professional reflection with peers and colleagues in educational leadership and management may be useful. However, it is also recognised that there are some professional risks that need to be considered. Sharing institutional and personal details that may be 'market' sensitive in the competitive arena of school institutions or identification of limitations and areas of conflict within your own organisation in relation to social justice requires careful consideration. This emphasises the need for confidentiality within the group.

The focus group discussion will take place at a suitable school or another agreed venue in late November or early December 2013. Travel expenses are available if required. If you require further details about the areas for discussion then please feel free to contact myself or Mahendra Khanal.

It is anticipated that the questionnaires informed by this focus group will be undertaken in January and February 2014. This will be followed by in-depth interviews with up to 12 individual school leaders in March or April 2014. The research will be completed and published by September 2015. However, an interim summary report of the key data will be made available to all participants by September 2014.

This study is part of a Doctorate in Education research degree based at the University of Leeds; contacts for further information are as follows:

Brendan Higgins: Lead Researcher
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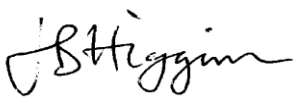
Dr Michael Wilson: Supervisor
Address: School of Education, Hillary Place, University of Leeds LS2 9JT
Telephone: +44 (0) 113 343 4580
Email: m.d.wilson@education.leeds.ac.uk
Alternatively you may prefer to contact the coordinator in Nepal:
Mahendra Khanal: Research Coordinator (School Principal)
Address: Kanjirowa National School P.O. Box: 10736 Koteshwor, Kathmandu
Telephone: Kathmandu 4601000/4601183/460277
Email: kanjisl@mail.com.np
Thank you for taking the time to read through the information and for considering your participation in this research. Please do not hesitate to contact me or one of the other contacts for further information.

Yours sincerely



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UNIVERSITY OF LEEDS

विद्यालय नेतृत्वकर्ताहरुमा सामाजिक न्यायको विकास
प्रश्नावली र अन्तरवार्तामा सहभागिता

आदरणीय समकक्षी मित्रहरु,

तपाईलाई यस अनुसन्धान प्रोजेक्टमा सहभागिताको लागि आमन्त्रण गरिएको छ । सहभागी हुने वा नहुने निर्णय लिनुभन्दा पहिले यो अनुसन्धान किन गर्न लागिएको हो र यसमा के-के कुराहरु समावेश छन भन्ने बुझ्नु तपाईका लागि महत्वपूर्ण छ । कृपया तल उल्लिखित जानकारीहरु ध्यान दिएर पढनुहोस् । तपाईले चाहेमा आफ्ना समकक्षी मित्रहरुसँग यस विषयमा छलफल गर्न सक्नुहुनेछ । साथसाथै यस विषयसँग सम्बन्धित कुनै द्विविधाहरु भएमा वा थप जानकारी चाहिएमा हामीलाई सोध्न सक्नुहुनेछ । यस अनुसन्धान प्रोजेक्टमा सहभागी हुने वा नहुने निर्णयमा पुग्नमा लागि तपाईले पर्याप्त समय लिन सक्नु हुनेछ ।

यस अनुसन्धान प्रोजेक्टको मुख्य उद्देश्य नेपाल भित्र रहेका विद्यालय नेतृत्वकर्ताहरुले सामाजिक न्यायको अवधारणालाई कसरी बुझेका छन् र कसरी यसको अभ्यास र पवर्द्धन गरिएको छ भन्ने पत्ता लगाउनु हो । अन्तर्राष्ट्रिय जगतमा पक्षपात सहित, न्यायपूर्ण, समावेशी र अरु न्याय सँग सम्बन्धित विषयहरुलाई विभिन्न व्यक्ति तथा समुहरुले सामाजिक न्यायको मुख्य विशेषताको रुपमा बुझेका छन् । विभिन्न देशहरुमा नेतृत्व क्षमता विकासको तालीमलाई प्राथमिकताका साथ लिइएको छ तर नेतृत्वकर्ताहरुले उनीहरुको सामाजिक न्याय सम्बन्धि बुझाई र अवलम्वनको विकास कसरी गर्छन भन्ने विषयमा सीमित मात्रामा अनुसन्धान भएको छ । विशेष गरी अनुसन्धान प्रोजेक्टको मुख्य उद्देश्य भनेको नेपालमा रहेको आर्थिक तथा अन्य विकासका चुनौतिहरुको परिवेशमा

नेतृत्वकर्तालाई प्रभाव पार्ने तत्वहरु जसले उनीहरुको सामाजिक न्याय सँग सम्बन्धित अन्तरदृष्टि र जागरुकतामा असर पार्दछ, त्यसको पहिचान गर्नु हो ।

तपाई वर्तमान समयमा विद्यालय नेतृत्वकर्ता भएकाले तपाइको सम्पर्कमा आएका छौं । यो निमन्त्रणा पत्र शहर तथा गाउँका चार सय सरकारी, नीजि तथा च्यारिटी विद्यालयहरुमा पठाइएको छ । यस्तो गर्नुको मुख्य उद्देश्य दुर्गम तथा सुगम सबै क्षेत्रको प्रतिनिधित्व हुने गरी सुचनाहरु सङ्कलन गर्नु हो ।

तपाईलाई प्रश्नावली भर्नका लागि आमन्त्रण गरिएको छ । यसको उद्देश्य सामाजिक न्याय सम्बन्धी तपाईले भोगेका र प्रभाव पारेका कुराहरुले सामाजिक न्यायसँग सम्बन्धित विचारको विकास कसरी भएको छ र विद्यालय नेतृत्वकर्ताको हैसियतले तपाईले यसलाई कसरी अवलम्बन गर्नु भएको छ भन्ने विषयमा तपाईको विचार र अन्तरदृष्टि प्राप्त गर्नु हो । यस प्रश्नावली पुरा गर्नका लागि लगभग तीस मिनेट समय लाग्ने अनुमान गरिएको छ । तपाईबाट सङ्कलन गरिएका सबै सुचनाहरु गोप्य राखिनेछ । तपाईले दिएका सुचनाहरु कुनै पनि रिपोर्ट वा प्रकाशनमा पहिचान गर्न सक्नुहुने छैन ।

यस प्रश्नावलीको अन्त्यमा, तपाईलाई भविष्यमा हुने अन्तरवार्तामा सहभागी हुन इच्छुक भए नभएको सोधिनेछ । अन्तरवार्तामा लागि मलाई १२ (बाह्र) प्रधानाध्यापकहरु चाहिने छ र उनीहरुसँग एक-दुई घण्टा यस अनुसन्धान प्रोजेक्टसँग सम्बन्धित तथा प्रश्नावलीमा उठाईएका मुख्य विषयवस्तुहरुको बारेमा छलफल गरिनेछ । अन्तरवार्ताका सहभागीहरु गाउँ-शहर, सुगम-दुर्गम, नीजि तथा सरकारी सबै क्षेत्रको प्रतिनिधित्व हुने गरि छनौट गरिनेछ । अन्तरवार्ता तपाईकै स्कूलमा वा अरु कुनै तपाईलाई पायक पर्ने स्थानमा हुनेछ । अन्तरवार्ताका मिति, समय र स्थान तपाईको प्राथमिकतालाई आधार मानेर तय गरिनेछ । अन्तरवार्ता २०१४ को अन्तातिर यानिकी पौष महिनाको पहिलो वा दोस्रो हप्तामा हुनेछ । यदि आवश्यक परेमा अन्तरवार्ताका लागि लाग्ने भ्रमण खर्च उपलब्ध गराईनेछ । अन्तरवार्तामा समावेश विशेष विवरणहरुको बारेमा प्रश्नावलीबाट प्राप्त सुचनाहरुको विश्लेषण गरिसकेपछि तपाईलाई उपलब्ध गराईनेछ ।

यस अनुसन्धान प्रोजेक्ट २०१५ को अन्त्य सम्ममा पूरा गरि प्रकाशन गर्ने प्रयास गरिएको छ । तर पनि मुख्य सुचनाहरुमा आधारित अन्तरिम सारांश रिपोर्ट २०१४ को अन्त सम्ममा तपाईलाइ उपलब्ध गराइनेछ ।

यो अनुसन्धान लिड्स विश्व विद्यालयबाट सम्पन्न गर्न लागिएको विद्यावारिधि लगायत अध्ययनको एक हिस्सा हो । कृपया यस अनुसन्धान प्रोजेक्ट सँग सम्बन्धित अन्य विविध जानाकारीहरु चाहिएमा तल उल्लेखित नाम र ठेगानामा सम्पर्क गर्नुहोला ।

यदि तपाई यस अनुसन्धानको लागि लिईने अन्तरवार्तामा सहभागी हुन इच्छुक हुनु हुन्छ भने तपाईलाई सहमती पत्रमा हस्ताक्षर गर्न लगाईनेछ ।

ब्रेन्डन हिगिन्स :- अनुसन्धान प्रमुख

ठेगाना : स्कूल अफ एजुकेशन, हिलारी प्लेस, लिड्स विश्वविद्यालय, एल एस २ ९ जे.टी.

उमेश परियार : अनुसन्धान समन्वयकर्ता

ठेगाना :

फोन नं. :

इमेल :

माथि उल्लिखित जानकारीहरु संयमताका साथ पढिदिएकोमा र अनुसन्धान प्रोजेक्टमा तपाईको अमूल्य सहभागिताको लागि धन्यवाद । कृपया थप जानाकारीको लागि मलाई वा माथि उल्लिखित कुनै पनि व्यक्तिलाई विना हिचकिचाहट सम्पर्क गर्नुहोला ।

Appendix B Focus Group Participant Consent Form

UNIVERSITY OF LEEDS

Consent to take part in Focus Group Discussion **Social Justice Development in School Leaders - Nepal**	Add your initials next to the statement if you agree
I confirm that I have read and understand the information sheet, Focus Group Discussion: Social Justice Development in School Leaders dated 8 November 2013 explaining the above research project and I have had the opportunity to ask questions about the project.	
I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (Please contact the lead researcher, Brendan Higgins via email at j.b.higgins@leeds.ac.uk if you wish to withdraw at anytime. You will also be able to withdraw any data already provided from the study.)	
I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the report or reports that result from the research. I understand that my responses will be kept strictly confidential.	
I agree for the data collected from me to be used in relevant future research in an anonymised form.	
I agree that the data collected from others in the focus group will remain confidential within the group and will be used in relevant future research in an anonymised form.	
I agree to take part in the above research project and will inform the lead researcher should my contact details change.	

Name of participant	
Participant's signature	
Date	
Name of lead researcher	Brendan Higgins
Signature	
Date*	

6 Nov 2013

*To be signed and dated in the presence of the participant and the lead researcher Brendan Higgins. Once this has been signed by all parties the participant will receive a copy of the signed and dated participant consent form, information sheet and any other written information provided to the participants. A copy of the signed and dated consent form will be kept with the project's main documents in a secure location.

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UNIVERSITY OF LEEDS

अन्तरवार्ताको लागि विद्यालय नेतृत्वकर्ताको स्वीकृति

विद्यालय नेतृत्वकर्ताहरुमा सामाजिक न्यायको विकास-नेपाल

	सहमत भएका हरेक बुँदाहरुको लागि तलका सबै कोठाहरुमा हस्तान्तरण गर्नुहोला ।
म यो कनफर्म गर्दछु कि मैले जानकारी पत्रमा उल्लिखित सुचनाहरु पढें र बुझें । मलाई यस अनुसन्धान प्रोजेक्टको बारेमा प्रश्नहरु सोध्ने अवसर प्रदान गरिएको थियो र म यस अन्तरवार्तामा सहभागी हुनका लागि सहमत छु ।	
म बाट सङ्कलन गरिएका सुचनाहरु anonymous भविष्यमा हुने अनुसन्धान प्रोजेक्टमा प्रयोग गरिने कुरामा म सहमत छु ।	
म यस अनुसन्धान प्रोजेक्टमा सहभागी हुन सहमत छु र मेरो सम्पर्क ठेगाना परिवर्तन भएमा प्रमुख अनुसन्धानकर्तालाई सुचित गर्नेछु ।	

सहभागीको नाम	
सहभागिको हस्ताक्षर :	
मिति :	
अनुसन्धान प्रमुखको नाम :	
हस्ताक्षर :	
मिति :	

प्रमुख अनुसन्धानकर्ताले सहभागी व्यक्तिको उपस्थितिमा हस्ताक्षर गर्नु पर्नेछ ।

Anonymous: प्राप्त सुचना तथा जानकारीहरु कुनै पनि व्यक्ति विशेषबाट प्राप्त गरिएको हो भनी व्यक्तिको नाम किटानी नगरिनु ।

सहमती पत्रमा हस्ताक्षर गरिसकेपछि यसको एक प्रति, जानकारी पत्र र अन्य लिखित विवरणहरु सहभागीलाई हस्तान्तरण गरिनेछ । मिति सहित हस्तान्तरण गरिएको समहमती पत्रको एक प्रति यस अनुसन्धान प्रोजेक्टको मुख्य दस्तावेजहरुका साथ सुरक्षित स्थानमा राखिनेछ ।

Appendix C Survey

UNIVERSITY OF LEEDS

शैक्षिक नेतृत्वमा सामाजिक न्याय

Social Justice in Educational Leadership in Nepal

खण्ड १: यो अनुसन्धान र यसमा यहाँको सहभागीता के हो भन्ने बारेमा

Section 1: What this research is about and your participation

यो प्रश्नावलीले शैक्षिक नेतृत्वमा सामाजिक न्यायका बारे तपाईंका धारणा तय गर्ने अनुभव र प्रभावका सम्बन्धमा सोध्छ । तपाईंको प्रतिक्रिया देशभरका विभिन्न विद्यालयका प्रधानअध्यापकको प्रतिक्रियासँग गाभिनेछ ।

यसबाट प्राप्त हुने नतिजा विविन्न खाले शैक्षिक प्रणालीको नेतृत्व र सामाजिक न्यायप्रति हाम्रो बुझाइलाई निखार्न उपयोगी हुनेछ । यसका अलवा नेपालमा नेतृत्व प्रशिक्षाण र विकासको नीति तय गर्न पनि यसले अन्तरदृष्टि प्रदान गर्नेछ ।

सहभागीताको लागि धेरै धेरै धन्यवाद । ब्रिण्डेन हिग्गिन्स, शिक्षा विभाग, लिड्स विश्वविद्यालय, संयुक्त अधिराज्य, बेलायत ।

This questionnaire asks about the experiences and key influences that have shaped your understanding of social justice in educational leadership.
Your responses will be combined with those of other head teachers and principals from different schools across Nepal.
The findings will be useful to increase our understanding of leadership and social justice challenges in different educational systems. In addition they will provide insights to inform policy on leadership training and development in Nepal.

Many thanks for your participation. Brendan Higgins - School of Education, University of Leeds, UK.

तथ्याङ्कको संरक्षण - Data Protection

यो प्रश्नावलीमा समेटिने सबै तथ्याङ्क सुरक्षित रुपमा राखिनेछ । यसबाट आउने परिणाम पुरै बेनामी हुनेछ र यसमा यहाँलाई पहिचान गर्न सकिने छैन ।

यद्यपि तपाईं प्रश्नावलीको अन्तमा अन्तरवार्ताको चरण छनौट गर्ने नगर्ने भन्ने तय गर्न सक्नुहुनेछ । यस्तोमा तपाईंका सबै तथ्याङ मूल र सहायक अनुसन्धाताले गोप्य राख्नेछन् । अन्तरवर्ता लिन चाहनेका लागि थप विवरण पठाइनेछ ।

All data collected in this questionnaire will be held securely. Results from the questionnaire are entirely anonymous and you cannot be identified.

However, at the end of the questionnaire you may choose to volunteer for the interview stage. In this case all your data will remain confidential to the lead researcher and research assistant. Further details will be sent to those who volunteer for the interviews.

समापनको जानकारी - Notes for completion

प्रश्नावली पुरा गर्न ३०–४० मिनेट लाग्नेछ । धेरैजसो प्रश्नका लागि छनोट गरेको उत्तर छेउमा ठिक चिन्ह लगाइदिए पुग्छ । केही प्रश्नमा भने तपाईले टिप्पणी गर्न वा आफ्नो भनाइ छोटकरीमा भन्न पर्नेछ । ज्यादाजसो प्रश्नको उत्तर अनिवार्य छ भने केही चाहिँ स्वेचिछक छन् । स्वेिच्छक प्रश्न प्रष्टसँग खुट्याइएका छन् ।

प्रश्नावली पुरा नभएको खण्डमा तपाईंलाई त्यसको स्मरण गराइनेछ । तपाईं आफ्नो उत्तर जुनसुकै समयमा 'सेभ' गर्न र चाहिएको बेलामा फेरि प्रश्नावलीमा फर्कन सक्नु हुनेछ ।

The questionnaire should take **around 30-40 minutes** to complete. Most questions just require a tick in the circle or box next to your chosen answer. Some questions ask you to comment or briefly describe your views. Most questions need a response but a few are OPTIONAL and marked clearly. You will be reminded if a question has not been completed. You can save your answers at any time and return to the questionnaire when convenient.

खण्ड २ तपाईंको व्यक्तिगत विवरण र पहिचान

Section 2: Your personal details and identity

निम्न तीन प्रश्न तपाईंको पहिचान र वंशका सम्बन्धमा छन् । पहिल्यै भनिए अनुसार नै तथ्याङक पूर्णरुपमा गोप्य रहनेछ र तपाईंको पहिचान कतैबाट पनि हुनेछैन । यी प्रश्नको उत्तर दिन चाहनु हुन्छ भने कृपया आफूसुहाउँदो उत्तरमा ठीक चिन्ह लगाउनुहोस् । यी प्रश्नके उत्तर दिन चाहनु हुन्न भने 'नट एप्लिकेवल' वा 'भन्न चाहन्न' मा चिन्ह लगाउन निर्देशिका पच्छ्याउनुहोस् ।

The following three questions refer to your personal identity and heritage. As indicated earlier all data is strictly confidential and you will not be identified in any form. Please tick the answers appropriate for yourself. If you prefer not to answer these questions follow the instructions to mark answers as 'not applicable' or 'prefer not to say'.

1.**क) लिंग**? - **Gender?**

- महिला – Female 3
- पुरुष – Male 2
- भन्न चाहन्न -- Prefer not to say 1

2.२०५८ को जनगणनामा नेपालमा १०३ जातजातीको पहिचान भएको छ । यसलाई सामान्यतया तीन वर्गमा समेट्न सकिन्छ । तपाईं आफूलाई वशंका हिशावले कुन वर्गमा पाउनु हुन्छ? -- **In the 2001 Nepal census 103 caste/ethnic groups were identified. These can be generally categorised into 3 overarching groups. Which group would you identify with as your main heritage?**

- दलित – Dalit 4
- जनजाती/मधेशी -- Janajati/Madhesi 3
- बाहुन/क्षेत्री -- Bahun/Chhetri 2
- अन्य/भन्न चाहन्न -- Other/Prefer not to say 1

*a.*तपाईंले 'अन्य' छान्नु भएको छ भने कृपया थप विवरण खुलाउनुस् । अथवा तपाईं 'अनुपयुक्त' वा 'भन्न चाहन्न' मा पनि चिन्ह लगाउन सक्नुहुन्छ । -- If you selected 'Other' or 'Prefer not to say', please provide further details OR if you wish mark answer as 'Not applicable' or 'Prefer not to say'. *Optional*

_____

*3.*तपाईं आफ्नो वृहद साँस्कृतिक पहिचानलाई कसरी वर्णन गर्नु हुन्छ ? उदाहरणका लागि, तपाईले बोल्ने भाष, तपाईंको जाती र धार्मिक सम्प्रदाय जुन तपाई खास गरी चिनाउनु हुन्छ । तपाईंलाई सान्दर्भिक लागेको अन्य साँस्कृतिक पहिचान पनि समावेश गर्नुहोस् । तपाईंलाई मन लागे यो उत्तरलाई 'भन्न चाहन्न' भनेर चिन्ह लगाउनु भए पनि हुन्छ ।

How would you describe your wider cultural identity? For example the languages you speak, your ethnic and religious groups that you identify with in particular. Include any other cultural identity that you consider relevant. If you prefer mark this answer as 'Prefer not to say'. *Optional*

_____
_____
_____

पृष्ठ 6 धारा 3: तपाईंको स्कूल र आफ्नो शिक्षा र नेतृत्व अनुभव।

Section 3: Your school and your teaching and leadership experience

4.'हाल तपाईं कस्तो खालको विद्यालयमा काम गर्नु हुन्छ ? -- **What type of school do you work in currently?**

☐ सरकारी लगानीको -- Government Funded 4

☐ निजी(ट्रस्ट)-गैरनाफा मूलक संघ संस्था समेत -- Private (Trust) including Charitable/NGO 3 Organisation

☐ निजी (कम्पनी ऐन अनुसारको) -- Private (As per Company Act) 2

☐ अन्य – Other 1

a. 'अन्य' छान्नु भएको भए कृपया थप विवरण दिनुहोस If you selected Other, please provide further details:

_____
_____

b. तपाईंको विद्यालयले कति उमेर समूह समेट्छ ? कृपया सान्दर्भिक सबै समूहमा चिन्ह लगाउनुहोस. -
- **What age range does your school cover? Please tick all relevant ranges**.

☐ प्राथमिक तह १-५ -- Primary Grade 1-5

☐ निम्न माध्यमिक तह ६-८ -- Middle/Lower Secondary Grade 6-8

☐ निम्न माध्यमिक तह ९-१० -- Lower Secondary Grade 9-10

☐ माध्यमिक तह ११-१२ -- Higher/Upper Secondary Grade 11-12

☐ अन्य -- Other

i.'अन्य' छान्नु भएको भए कृपया थप विवरण दिनुहोस **If you selected Other, please specify:**

_____

5. ग) तपाईंले अध्यपकको रुपमा काम गरेको कति बर्ष भयो? **How many years have you *worked* in school education?**

○ ०-४ -- 0-4 - 6

○ ५-९ -- 5-9 -5

○ १०-१४ -- 10-14 -4

○ १५-१९ -- 15-19 - 3

○ २०-२४ -- 20-24 -2

○ २४ बर्ष भन्दा बढी -- 25 or more years - 1

*a.*यो अवधिमा कति विद्यालयमा काम गरिसक्नु भएको छ ? - **How many schools have you worked in over this period of time?**

○ १ – 1 5

○ २ – 2 4

○ ३ – 3 3

○ ४ – 4 2

○ ५ भन्दा धेरै -- 5 or more 1

6. घ) तपाईं प्रधानअध्यपक भएको कति बर्ष भयो? -- **How many years have you been a school principal (or head teacher) - include all schools?**

- ०-४ -- 0-4 6
- ५-९ -- 5-9 5
- १०-१४ -- 10-14 4
- १५-१९ -- 15-19 3
- २०-२४ -- 20-24 2
- २५ बर्ष भन्दा बढी -- 25 or more 1

*a.*अहिले सम्म तपाईंले कति विद्यालय मा प्रध्यानापकको रुपमा काम गरिसक्नु भएको छ ? -- **How many schools have you worked in as the headteacher or principal?**

- १ – 1 5
- २ – 2 4
- ३ – 3 3
- ४ – 4 2
- ५ भन्दा बढि -- 5 or more 1

पृष्ठ 7 तपाईंको वर्तमान स्कूल ----- Your current school

7. तपाईंको विद्यालय कुन क्षेत्र मा पर्छ? -- **In which *main region* is your school located?**

- तराई -- Terai region 3
- पहाड -- Hill region 2
- हिमाल -- Mountain region 1

8. तपाईंको विद्यालय कुन बिकास क्षेत्रमा पर्छ? -- **In which *development region* is your school located?**

- सुदुर पश्चिमाञ्चल -- Far West 5
- मध्य पश्चिमाञ्चल -- Mid-West 4
- पश्चिमाञ्चल – West 3
- मध्यमाञ्चल – Central 2
- पूर्वाञ्चल – East 1

9. तपाईं को विद्यालय को अञ्चल जनाइदिनु होला -- **Please indicate the name of the *zone* where your school is located.**

- महाकाली – Mahakali 14
- सेती – Seti 13
- भेरी – Bheri 12
- कर्णाली – Karnali 11
- राप्ती – Rapti 10
- धौलागिरी – Dhaulagiri 9
- गण्डकी – Gandaki 8
- लुम्बिनी – Lumbini 7
- बाग्मती – Bagmati 6
- जनकपुर – Janakpur 5
- नारायणी – Narayani 4
- कोसी – Kosi 3
- मेची – Mechi 2
- सगरमाथा – Sagarmatha 1

10. नेपालको ७५ जिल्ला मध्य तपाईंको विद्यालय कुन जिल्लामा पर्छ? -- **In which of the *75 districts* is your school located? _____**

खण्ड ३: शैक्षिक क्षेत्रमा सामाजिक न्याय बारे तपाईंको बिचार पहिल्याउने

Section 4: Exploring your ideas on social justice in educational settings

नेपालको चार शहर काठमाडौं, पोखरा , लम्जुङ र चितवनका प्रधानाध्यापकसंग यस बिषयबारे छलफल गरिएको थियो। उनीहरु लाई बिशेष दुई कुरामा प्रश्न गरिएको थियो।

छलफलको पहिलो प्रश्न यस्तो थियो:

एक शिक्षक-नेता भएको नाताले ब्यक्तिगत र पेशागत सन्दर्भमा सामाजिक न्यायबारे तपाइको

बुझाई कस्तो छ ?

यसले सहभागिकर्ताहरुलाई सामाजिक न्याय र त्यसको भिन्नता बारे बुझ्न सजिलो पा

Four Focus Groups of head teachers from Kathmandu, Pokhara, Lamjung and Chitwan were consulted for this research into social justice issues. They were asked to discuss two key themes. The first item for discussion was this question:

What is your understanding of social justice in relation to your personal context and your professional context as an educational leader?

This enabled participants to develop a shared understanding of social justice and establish points of difference or emphasis.

11. लक्षित समूहले पहिचान गरे अनुसार तपाईंको व्यक्तीगत र व्यवसायिक अवधारणा अनुसार सामाजिक न्यायका विषयको सापेक्षित महत्वबारे आफ्नो मत जाहेर गर्न तलको सूचकलाई छान्नुहोस् ।

In terms of your personal and professional perspective use the grid below to indicate your opinion on the relative importance of these social justice issues in education as identified by the Focus Groups. *Required*

Please don't select more than 1 answer(s) per row.

Please select at least 14 answer(s).

Answer Grid for Q11

	धेरै महत्त्वपूर्ण Very Important	महत्त्वपूर्ण Important	कम महत्त्वपूर्ण Less Important	महत्ताहीन Not Important	
उपस्थित छात्रहरु					Attendance - Boys
उपस्थित छात्राहरु					Attendance - Girls
जातिय प्रणाली					Caste System
बालप्रेमी विद्यालय					Child Friendly School
गारिबि					Child Poverty
बाल श्रमिक					Child Labour
जातजाती					Ethnicity
निष्पक्षता					Fairness for All
लैङ्किक भिन्नता					Gender Differences
भाषा					Language
अभिभावकीय सहयोग					Parental Support
विद्यालय शुल्क					School Fees/Payments
धर्म					Religion
बिशेष शैक्षिक आवश्यकता					Special Educational Needs

*a.*स्वेच्छिकः सामाजिक न्यायका अन्य विषय पनि छन् कि जसलाई तपाईं थप्न चाहनु हुन्छ ? उदाहरणका लागि : क० कोष तथा स्रोत जस्ता भ्रष्टाचारजन्य संगठनिक समस्या वा ख० शिक्षक तथा शैक्षिक नेतृत्व नियुक्तीमा नातावाद तथा कृपावाद कारण ग० पहिलेको शसस्त्र द्वन्द्व र अन्य व्यवधानका कारण उत्पन्न सामाजिक वा राजनैतिक वा ऐतिहसिक सवालहरु तेस्तो भए, तिनको पहिचान अन्य अन्तर्गत तल दिनु होला अन्य १, अन्य २, अन्य ३ इत्यादि ।

OPTIONAL: **Are there any other social justice issues that you would like to add to the list above? For example: a) organisational problems such as corruption involving finance or resource management or b) favouritism/nepotism in the selection and appointment of teachers and leaders. c) perhaps there are political or social issues or historical considerations from the previous armed conflicts and other disruptions. If so please identify these below under - Other 1, Other 2, Other 3 etc.**

_____

_____

*b.*प्रश्न ११ (क) को जबाफ दिनु भएको छ भने तपाइले पाउनु भएको ती विषयको सापेक्षित महत्वलाई जनाउन तलको सूचकमा चिन्ह लगाउनुहोस् । -- **If you answered Question 11(a) please indicate the relative importance of the issues you identified in the grid below.**

Please don't select more than 1 answer(s) per row.

	धेरै महत्वपूर्ण Very Important	महत्वपूर्ण Important	कम महत्वपूर्ण Less Important	महत्ताहीन Not Important	
अन्य १					Other 1
अन्य २					Other 2
अन्य ३					Other 3
अन्य ४					Other 4
अन्य ५					Other 5

पृष्ठ 9 धारा 4 जारी ----- Section 4 continued:

लक्षित समुह छलफलको दोस्रो मूल विषय तलका प्रश्नमा आधारित थिए ।

सामाजिक न्यायबारे तपाईंको बुझाइ र व्यवहारालई ढाँचा दिने मुख्य अनुभव र प्रभावलाई पहिचान र वर्णन गर्न सक्नु हुन्छ ?

विभिन्न समयमा भएका अनुभव र मूल प्रभावलाई पहिल्याउन उत्प्रेरकको रुपमा समयरेखाको प्रयोग गरिएको थियो ।

कृपया आफ्नो बुझाइ र व्यवहारालई ढाँचा दिने तपाईंको मुख्य अनुभव र प्रभावका बारेमा सम्झनुहोस र अर्को प्रश्नको उत्तर दिनुहोस् ।

The second main theme of the Focus Group discussions was based on the following question:

Can you identify and describe the key experiences and influences that have shaped your understanding and practice of social justice?

A timeline was used as a prompt to explore and identify the experiences and key influences at different points in time.

Please think about your own key experiences and influences that may have shaped your **understanding** and **practice** of social justice and then answer the next questions.

12. सामाजिक न्यायप्रतिको सचेतना र बुझाइलाई ढाँचा दिने तपाईंको जीवनका विभिन्न समयका मूल अनुभव र प्रभावको सापेक्षित महत्वलाई जनाउन तलको सूचक पुरा गर्नुहोस् ।

Complete the grid below to indicate the *relative importance* of key experiences and influences that may have shaped your own awareness and understanding of social justice issues at different times in your life.

Please don't select more than 1 answer(s) per row.

Please select at least 6 answer(s).

	धेरै महत्त्वपूर्ण Very Important	महत्त्वपूर्ण Important	कम महत्त्वपूर्ण Less Important	महत्ताहीन Not Important	
बाल्यकाल : पूर्व स्कूल, अभिभावकीय, पारिबारिकर अन्य अनुभवहरू					A - Early Childhood: Pre-school, parental/family and other experiences
पहिलो विद्यालय: प्रमुख शिक्षकहरू , निश्पक्षता/न्याय, पारिबारिक प्रभावको प्रारम्भिक अनुभवहरु					B - First School: Key teachers, early experiences of fairness/justice, family influences
माध्यमिक विद्यालय: शैक्षिक प्रक्रियाहरू, निष्पक्षता र न्याय मुद्दाहरूको थप जानकारी					C - Secondary School: More awareness of educational processes, fairness and justice issues
कलेज / विश्वविद्यालय: औपचारिक प्रशिक्षण, सँगी विद्यार्थीहरू, शिक्षक र आदर्श व्यक्तीको प्रभाव					D - College/University: Formal training, influence of fellow students, mentors and role models
प्रारम्भिक र विकास शिक्षण पेसा: व्यावसायिक अनुभव, अन्य शिक्षक, नेता र लाइन प्रबन्धकहरू र आदर्श व्यक्तीको					E - Early and Developing Teaching Career: Professional experience, other teachers, leaders and line managers and other role models
शैक्षिक नेतृत्वको भूमिका: पदको अनुभव, औपचारिक र अनौपचारिक तालिम, अन्य नेता र प्रबन्धकहरू अनुभव					F - Educational Leadership Role: Experience in post, formal and informal training, other leaders and managers.

*13.*सामाजिक न्यायका विषयको तपाईंको नेतृत्व अभ्यासमा विभिन्न समयमा भएका मूल अनुभव र प्रभावको सापेक्षित छापलाई जनाउन तलको सूचकलाई पुरा गर्नुहोस् । -- **Complete the grid below to indicate the *relative impact* of these key experiences and influences at different times on your leadership practice of social justice issues.** *Impact on practice is a measure of what you have done as an educational leader in relation to social justice issues.*

	महत्वपूर्ण प्रभाव Significant Impact	मध्यम प्रभाव Moderate Impact	कम प्रभाव Less Impact	कुनै प्रभाव No Impact	
बाल्यकाल : पूर्व स्कूल, अभिभावकीय, पारिबारिकर अन्य अनुभवहरू					A - Early Childhood: Pre-school, parental/family and other experiences
पहिलो विद्यालय: प्रमुख शिक्षकहरू , निश्पक्षता/न्याय, पारिबारिक प्रभावको प्रारम्भिक अनुभवहरु					B - First School: Key teachers, early experiences of fairness/justice, family influences
माध्यमिक विद्यालय: शैक्षिक प्रक्रियाहरू, निष्पक्षता र न्याय मुद्दाहरूको थप जानकारी					C - Secondary School: More awareness of educational processes, fairness and justice issues
कलेज / विश्वविद्यालय: औपचारिक प्रशिक्षण, सँगी विद्यार्थीहरू, शिक्षक र आदर्श व्यक्तीको प्रभाव					D - College/University: Formal training, influence of fellow students, mentors and role models
प्रारम्भिक र विकास शिक्षण पेसा: व्यावसायिक अनुभव, अन्य शिक्षक, नेता र लाइन प्रबन्धकहरू र आदर्श व्यक्तीको					E - Early and Developing Teaching Career: Professional experience, other teachers, leaders and line managers and other role models.
शैक्षिक नेतृत्वको भूमिका: पदको अनुभव, औपचारिक र अनौपचारिक तालिम, अन्य नेता र प्रबन्धकहरू अनुभव					F - Educational Leadership Role: Experience in post, formal and informal training, other leaders and managers.

*14.*विद्यालयमा सामाजिक न्यायका विषयप्रति तपाईंलाई सचेत पार्ने मूल अनुभव वा प्रभावका बारेमा कृपया छोटकरीमा बताउनुहोस् । -- **Please describe briefly the key influences or experiences that made you aware of the social justice issues in schools.** *Optional*

_____

_____

*15.*आफ्नो व्यक्तिगत विचारमा सामाजिक न्याय मुद्दाहरूको आफ्नो जागरूकता र समझ कसरी प्रस्तुत गरिएको छ?। तपाईं प्रभावित हुनु भएको छैन भने अन्तिम मा 'महत्वपूर्ण छैन' चयन गर्नुहोस् । -- **In your personal opinion how has your awareness and understanding of social justice issues been shaped by the following?** If the item had no influence at all then select 'Not Important' in the last column.

Please don't select more than 1 answer(s) per row.

	धेरै महत्त्वपूर्ण Very Important	महत्त्वपूर्ण Important	कम महत्त्वपूर्ण Less Important	महत्ताहीन Not Important	
समय अनौपचारिक व्यक्तिगत अनुभव					Informal personal experiences over time
विद्यालय परिवेशमा आदर्श व्यक्तीको अनौपचारिक अवलोकन					Informal observation of role models in school settings
अन्य नेतृत्वबाटऔपचारिक प्रशिक्षण वा व्यवस्थापन					Formal mentoring or line management by other leader
औपचारिक व्यावसायिक विकास प्रशिक्षण CPD					Formal Professional Development Training CPD
सरकार र शिक्षा नीति					Government and Education Policy
अन्य					Other

a.'अन्य' छान्नु भएको भए कृपया थप विवरण दिनुहोस -- If you selected 'Other' please give further details.

_____

*16.*तपाईको व्यक्तीगत र व्यवसायिक विकास वा तालिम (सिपिडि) बारे विचार गर्नुहोस् । तल उल्लिखत सामाजिक न्यायका सवालहरुको सूचिका लागि तपाईँलाई चाहिने तहको व्यक्तीगत र पेशागत विकास वा तालिम (सिपिडि) लाई जनाउन तलको सूचक पुरा गर्नुहोस् ।

Considering your own personal and professional development or *training* needs (CPD) use the grid below to indicate the level of CPD you require for each of the social justice issues listed.

Please don't select more than 1 answer(s) per row.

Answer Grid for Q16

	धेरै महत्वपूर्ण सिपिडि आवश्यक Very Significant CPD required	महत्वपूर्ण सिपिडि आवश्यक Significant CPD required	कम महत्वपूर्ण सिपिडि आवश्यक Less Significant CPD required	महत्ताहीन सिपिडि आवश्यक छैन Not Significant - No CPD required	
उपस्थित छात्रहरु					Attendance - Boys
उपस्थित छात्राहरु					Attendance - Girls
जातिय प्रणाली					Caste System
बालप्रेमी विद्यालय					Child Friendly School
गारिबि					Child Poverty
बाल श्रमिक					Child Labour
जातजाती					Ethnicity
निष्पक्षता					Fairness for All
लैङ्किक भिन्नता					Gender Differences
भाषा					Language
अभिभावकीय सहयोग					Parental Support
विद्यालय शुल्क					School Fees/Payments
धर्म					Religion
बिशेष शैक्षिक आवश्यकता					Special Educational Needs

*a.*स्वेच्छिकः सामाजिक न्यायका अन्य विषय पनि छन् कि जसलाई तपाईं थप्न चाहनु हुन्छ ?कृपया यी सूची अन्तर्गत तल भर्नुहोश - अन्य 1, अन्य 2 अन्य 3 आदि

OPTIONAL - Are there any other social justice issues that you would like to add to the list above? Please list these below under - Other 1, Other 2, Other 3 etc.

_____

*b.*प्रश्न Q16a (क) को जबाफ दिनु भएको छ भने तपाइले पाउनु भएको ती विषयको सापेक्षित महत्वलाई जनाउन तलको सूचकमा चिन्ह लगाउनुहोस् ।

If you answered 16a above please indicate the relative importance of the issues identified using the grid. Please don't select more than 1 answer(s) per row.

	धेरै महत्वपूर्ण सिपिडि आवश्यक 4Very Significant CPD required	महत्वपूर्ण सिपिडि आवश्यक 3Significant CPD required	कम महत्वपूर्ण सिपिडि आवश्यक 2Less Significant CPD required	महत्ताहीन सिपिडि आवश्यक छैन 1No CPD required	
अन्य १					Other 1
अन्य २					Other 2
अन्य ३					Other 3
अन्य ४					Other 4
अन्य ५					Other 5

*17.*विभिन्न अनुसन्धानमा पहिचान भएका प्रधान अध्यापक र प्राचार्यमा अन्तरनिहित मूल्य र विश्वासँग यी प्रश्नले सरोकार राख्छन् । आठ देशहरुमा सन् २००५–६ मा 'अन्तराष्ट्रिय सफल प्राचार्यहरुको परियोजना' भन्ने सर्वेक्षणबाट यी प्रश्नावली लिइएका छन् । विद्यालयमा सामाजिक न्यायप्रतिको धारणाबारे तपाईं कतिसम्म सहमत वा असहमत भन्ने संकेत गर्न तलका चार वाक्यहरु दिइएका छन् । आफूलाई सुहाउने गरी त्यसलाई भर्नुहोस् ।

This question concerns a series of core values and beliefs held by head teachers and principals identified in a number of research studies. It has been adapted from a survey created in 2005-6 by the International Successful Principals' Project across eight countries. In relation to your own approach to social justice in your school indicate to what extent you agree/disagree with each statement using the four point scale given in the grid below. Please don't select more than 1 answer(s) per row. Please select at least 10 answer(s).

	पूर्ण सहमत Strongly Agree	सहमत Agree	असहमत Disagree	पूर्ण असहमत Strongly Disagree	
मेरो स्कूल समुदायमा, म सामाजिक न्यायलाई सक्रियतापूर्वक बढवा दिन्छु।					1. I actively promote social justice in my school community.
आफ्नो पृष्ठभूमि र अवस्था जस्तोसुकै भए पनि हरेक विद्यार्थी सक्षम हुनुपर्छ।					2. Every student should be able to succeed regardless of their background and circumstances.
आमाबाबुले छोराछोरीको लागि विद्यालय छनौट गर्ने अधिकार हुनुपर्छ।					3. Parents should have the right to choose a school for their children.
त्यहाँ सबै विद्यार्थीहरूको लागि उच्च आशा हुनुपर्छ।					4. There should be high expectations for all students.
त्यहाँ सबै कर्मचारी लागि उच्च आशा हुनुपर्छ।					5. There should be high expectations for all staff.
आमाबाबु र विद्यार्थीहरू विद्यालयको निर्णय प्रक्रियामा संलग्न हुनुपर्छ ।					6. Parents and students should be involved in school decision-making.
	पूर्ण सहमत Strongly Agree	सहमत Agree	असहमत Disagree	पूर्ण असहमत Strongly Disagree	

कर्मचारीहरु विद्यार्थीका लागि आफू के गरिरहेको छु भन्ने सोचून भन्ने आसा राख्छु ।					7. I expect staff to think about what they are doing for the students.
विद्यालयका सबै सदस्यलाई आदरपूर्वक व्यवहार गर्नु जरुरी छ ।					8. It is crucial to treat all members of the school community with respect.
विद्यालयको नेतृत्वगरिरहेको नाताले म परिवर्तन ल्याउन सक्छु भन्ने विश्वास राख्छु ।					9. As the school leader, I believe that I can make a difference.
मेरो प्रचार्यगत निर्णय नैतिक वा धार्मिक मूल्यहरुबाट निर्दशित हुन्छ ।					10. My head teacher decision-making is guided by moral and/or religious values.

18. तपाईंको विचारमा नेपालमा शैक्षिक नेतृत्वले विद्यालयमा हुने सामाजिक सवालहरुलाई अझै कसरी प्रभावकारी ढंगले सम्बोधन गर्न सक्ला ? -- **In your opinion how can educational leaders in Nepal become more effective in addressing social issues in their schools?** *Optional*

_____

_____

यो प्रश्नावली अब समाप्त भएको छ। कृपया तल उल्लेखित कुराहरु पढेर मात्र आफ्ना अन्तिम उत्तरहरु पेश गर्नुहोस्:

यदि तपाईलाई अन्तर्वार्ता चरणमा भाग लिने इच्छा भएमा आफ्नो सम्पर्क विवरण तल उल्लेख गर्नुहोस्। तपाईले दिएका सबै तथ्यांक गोप्य रहनेछन्। अन्तर्वार्ता प्रक्रियाको थप विवरण ईमेल मार्फ़त पठाइने छ। अर्को पृष्ठमा यो प्रश्नावलीबुझाउने कार्य सम्पन्न गर्नुहोस्।

यदि तपाईलाई सर्वेक्षणमा सहभागी हुने इच्छा नभएमा यी प्रश्नहरु खाली छाडी अन्तिम पृष्ठमा गई आफ्ना उत्तरहरु पेश गर्नुहोस्।

यस अनुसन्धानमा आफ्नो योगदान दिनुभएकोमा तपाईलाई धन्यवाद। आफ्ना उत्तरहरु पेश गर्नका लागि 'समाप्त' मा क्लिक गर्नुहोस्।

The questionnaire is now complete. Please read the following before submitting your final answers:

If you would like to participate in the Interview phase please provide your contact details below. All your data will remain confidential. You will be contacted by email with further details about the interview process. Please then finish the questionnaire submission on the next page.

If you do not wish to participate in the survey leave these items blank and move to the last page to submit your answers.

19. **नाम - Name**:

_____

*20.***विद्यालय -** School:

_____

*21.***ईमेल -** Email address:

_____

यस अनुसन्धानमा आफ्नो योगदान दिनुभएकोमा तपाईलाई धन्यवाद।

Thank you for contributing to this research.

Appendix D Effect Sizes

Table of interpretation for different effect sizes

d	r*	η^2	Interpretation sensu Cohen (1988)	Interpretation sensu Hattie (2007)
< 0	< 0	-	Adverse Effect	
0.0	.00	.000	No Effect	Developmental effects
0.1	.05	.003		
0.2	.10	.010	Small Effect	Teacher effects
0.3	.15	.022		
0.4	.2	.039		Zone of desired effects
0.5	.24	.060	Intermediate Effect	
0.6	.29	.083		
0.7	.33	.110		
0.8	.37	.140	Large Effect	
0.9	.41	.168		
≥ 1.0	.45	.200		

* Cohen (1988) reports the following intervals for r: .1 to .3: small effect; .3 to .5: intermediate effect; .5 and higher: strong effect

Table and information taken from Lenhard and Lenhard (2016)

Appendix E Kruskal-Wallis Summary of Results

	Independent Variables - Head teacher attributes, experience and location: effect size η2									
Dependent Variable	**Gender**	**Caste**	**School Type**	**Total Years Exp**	**Years as Head**	**Main Region**	**Dev Region**	**Zone of School**		**Provinces**
Q11 What is the relative importance of the following social justice issues?										
Attendance Boys						0.11				
Attendance Girls										
Caste System				0.059						
Child Friendly School										
Child Labour				0.114	0.038					0.226
Child Poverty				0.084						
Ethnicity	0.053							0.052		0.2
Fairness for All				0.063						
Gender Differences							0.062			
Language										0.147
Parental Support							0.113			0.126
School Fees/Payments			0.195			0.072				
Religion										
Special Educational Needs						0.071	0.058			0.132
Q12 What is the relative importance of the key experiences and influences that shaped your social justice understanding at different times in your life?										
Early Years										
First School	0.049		0.039				0.1	0.052		0.142
Secondary School										
College/University	0.038	0.079				0.083				
Early Career										
Leadership Role										
Q13 What is the relative impact of the key experiences and influences that shaped your social justice understanding at different times in your life?										
Early Years	0.058					0.096				
First School						0.116		0.048		
Secondary School										
College/University		0.059								
Early Career	0.062									
Leadership Role										

Key - Effect Size
Small
Medium
Large

Dependent Variable	Gender	Caste	School Type	Total Years Exp	Years as Head	Main Region	Dev Region	Zone of School		Provinces
Q15 How has your awareness and understanding of social justice been shaped by the following?										
Informal Personal Experiences	0.042			0.075						
Informal Observations of Role Models	0.044			0.145		0.102				
Formal Mentoring/Line Management	0.089		0.041			0.071				
Formal CPD										
Government and Education Policy	0.045									
Q16 Indicate the level of CPD needs you have in relation to the social justice issues listed.										
Attendance Boys						0.163	0.138	0.064		0.151
Attendance Girls		0.065					0.095			
Caste System										0.128
Child Friendly School										
Child Labour						0.138				0.205
Child Poverty		0.057				0.076				0.201
Ethnicity										
Fairness for All	0.051						0.078			
Gender Differences	0.051						0.078			
Language										0.19
Parental Support	0.038						0.091			
School Fees/Payments			0.163							
Religion			0.04							0.191
Special Educational Needs							0.08			0.165
Q17 ISSP Head teacher survey - to what extent do you agree/disagree with the following statements?										
I Actively Promote SJ in School										
Every Student Should Succeed		0.068								
Parents Have Right to Choose Schools					0.058		0.102			0.201
High Expectations for All Students				0.083			0.089			0.133
High Expectations for All Staff				0.058			0.085			0.136
Parents and Students Involved				0.066		0.071				
I Expect Staff to Think About Students										
Treat All with Respect										
I Can Make a Real Difference as Head				0.058						
Moral Religious Values are Important	0.037	0.074	0.043	0.069			0.058			
Dependent Variable	**Gender**	**Caste**	**School Type**	**Total Years Exp**	**Years as Head**	**Main Region**	**Dev Region**	**Zone of School**		**Provinces**
Totals	**13**	**6**	**6**	**11**	**2**	**12**	**14**	**4**		**16**

Key - Effect Size
Small
Medium
Large