

MORAL LEADERSHIP: THE LEADERSHIP OF THE FUTURE
AN EXPLORATORY STUDY IN A BAHÁ'Í-INSPIRED FAITH SCHOOL.

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by

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Moral Leadership: The Leadership of the Future

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ABSTRACT

This thesis is an exploratory qualitative study of the relationship between the theory and practice of moral leadership in the educational administration of a Faith school. In particular, the study critically investigated the understanding and perceptions of moral leadership through a field exploration of the cultural world of a single Bahá'í-inspired school over a period of one academic year. The main lens through which this cultural world was viewed was the Principal of the School, although his perspective was compared to and contrasted with the perceptions of selected School Foundation members, teachers, parents, and students. The study highlights the claims to moral governance that a relatively newly revealed religion promises in the light of the spiritual and ethical teachings of the Bahá'í Faith and the opportunities accruing from them while throwing into dramatic relief the challenges that are posed in the manifestation of such idealized claims. Such claims include the thesis that all true leadership *is* moral leadership, and that any person claiming to be a leader must be a moral leader first; secondly, that moral leadership implies shared leadership characterized by the use of a team management approach. While challenges to the achievement of the faith-driven mission of the School certainly existed, such as institutional dissonance, these were found to be overcome by the distributed presence of moral capital that in turn was available due to the existence of what is termed spiritual capital amongst the staff as a result of access to a body of revelatory writings. Such scripture generated a powerful force inspiring levels of enthusiasm, commitment, and sacrifice that would be the envy of any organization. Implications and recommendations congruent to the ethical spirit of the Bahá'í Faith are made, such as team management and the Faith-inspired decision-making and conflict-resolution method of consultation.

Key Words

BAHÁ'Í FAITH

EDUCATIONAL ADMINISTRATION

FAITH SCHOOLS

MORAL and SPIRITUAL CAPITAL

MORAL LEADERSHIP

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Preface

What is *leadership*? For many people, leadership means being in charge, in control, giving orders, or being number one. Such concepts rely on the use and consolidation of power over others, as seen in the control and over-centralization of decision-making. In effect, such leadership is an abuse of power since it is self-serving of one's own will and disempowering of others.¹

Leadership certainly has had a bad press, given the cataclysmic events of the nineteenth and twentieth centuries, and the perennial concern remains that leadership is a double-edged sword, being potentially a cause of the advancement of society or one of the leading reasons for its downfall. And yet society cannot exist without leadership. How then can the hopes of ordinary people be rejuvenated and inspired in order to put their faith in leaders once again? This is possible in two ways: if we all become leaders, that is, not relying on a burdened few to provide all the answers; and by characterizing true leadership as moral in nature and consequently committed to the service of others.

Such a possibility of moral leadership stimulated my theoretical interest in professional ethics in education. In particular, I wanted to explore how administrative power could be used morally, in my case in terms of ethically-inspired school leadership, leading to school improvement, quality assurance, and ultimately enhanced outcomes of student achievement both in terms of academic attainment and personal, social, and moral development. Thus, while acknowledging that socio-economic status and student aptitudes have major roles to play in academic achievement, followed by instructional methods, discipline, attitudes/expectations, and teacher quality, I wanted to explore the extent to which school effects result from moral leadership, that is, moral influence.

Further, on a personal level, my membership of the Bahá'í Faith led to my wish to explore in a more formal way the efficacy of a Bahá'í-inspired model of moral leadership as known and practiced in my own religion in its administrative affairs with a view to offering it to the literature on school leadership. More generally, based on the potential contribution of

¹ Anello & Hernandez, 1993.

religion to social advancement, what can such a *Faith School* offer to the tenets and practice of educational administration and school leadership?

In light of the above considerations then, the main value-based ethic under examination was the notion of *moral leadership* as actually practised by a Bahá'í-inspired school Principal. Central to this examination was the observation of how *power* was used by this person in the fulfillment of his daily administrative and leadership tasks, including the process of decision-making and how that power influenced other people with whom he interacted. Therefore, in terms of an ethnographic and therefore cultural interpretation of the work of a Principal of a *Faith school* – in this case a Bahá'í-inspired school – my purpose was to understand how the demands of educational administration were dealt with in a unique religious framework espousing the values and methods of the newest of the world's proclaimed independent religions, the Bahá'í Faith. Ultimately, with administrative power at the disposal of this Principal, what kind of moral environment or moral order was created?

While challenges to moral governance certainly existed in the School - such as in-grouping, institutional dissonance, and the foibles of a single authoritarian and paternalistic leader - these were ameliorated, if not overcome, by a staff inspired by a reserve of *spiritual capital* which gave rise to exemplary levels of *distributed moral leadership* that included personal integrity, motivation, commitment, and sacrifice to their profession as well as in helping their students to pursue moral and academic excellence.

In sum, the story of the School was a tale of two worlds - of teaching excellence and glory coexisting with management fervour and passion ...

1. INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

Sir Karl Popper (1945) knew from bitter experience that the finding of good individual leaders was a hopeless task given the corrupting influence of power. As a result he argued that the traditionally fundamental problem of leadership of who should rule is to be replaced by a new question: 'How can we so organize political institutions that bad or incompetent rulers can be prevented from doing too much damage?' (p. 128).

However, in recent times the World Health Organization has claimed that the healthy functioning of organizations depends upon *moral leadership*. In 1988 this world body coined the term 'moral leadership' to refer to the leadership required to meet its goals of 'Health for All by the Year 2000': 'The strategy to achieve health for all (implies) the generation of moral leadership, which is generally lacking in many societies.' (p. 7).

Every society - and the multiple organizations within them - faces the problem of a lack of moral leadership. Johnson (2005: 3) claims that we live in an age of fallen heroes: in business, politics, science and medicine, education, religion, and the military, leaders have often failed to deliver. Greenleaf (1998: 80) goes even further and claims that due to various reasons, such as incompetence and corruption, 'The leadership crisis of our time is without precedent.' In fact, the concept and need for virtue in leaders is a perennial concern, being discussed as much by Aristotle 2500 years ago as by researchers today.

Translating this principle of moral leadership to educational organizations, the assertion that moral leadership is one of the prerequisites for health is a compelling claim that calls for further investigation. The argument for *moral leadership* in education certainly possesses a sense of urgency, for if school leaders are not evincing moral qualities, then how can students be expected to do so? Given that most people seem to expect or at least assume that schools will bear the responsibility of teaching and imparting good character to their

students, it is no surprise that educational professionals have ethical expectations placed upon their shoulders. Although Bernstein's (1971) thesis that schools cannot compensate for society is true, there is still a place for the influence that schools and their staff exercise on their pupils.

In effect, I became interested in this area of research because of my desire to explore the use of ethical principles in the professional lives of educational administrators, what Gardner, Csikszentmihalyi, & Damon (2001: ix) would describe as 'good work', that is, 'work of expert quality that benefits the broader society.' Another way of stating this aim is learning how professionals 'succeeded in melding expertise with moral distinction' (p. viii), which became in my study the process of melding administrative expertise with moral distinction.

Marrying values and ethical leadership to the educational context is an obvious application. Education as a field of work is quite clearly a helping profession (Rebore, 2001: 73). For instance, Moon *et al.* (2000: 63) point out that schools as organizations have definite ethical features given the generally accepted expectation that schools 'contribute to the moral education of the young.' As such, school administrators and leaders are assumed to perform ethically, demonstrating both a personal and professional code of ethics and serving as role models by treating staff and students fairly and by being committed to the common good. McKerrow (1997) and Campbell (1997) also both argue for the importance of ethics in school leadership. In effect, school managers are recipients of the public trust, and trust itself is seen as essential to school improvement (Begley & Wong, 2001). Indeed, the consequences of any abuse of that trust are significant and well publicized.

Applying various models of ethical leadership to educational administration, Hallinger & Heck (1998: 225-6) have observed that *transformational leadership* is one of the two major conceptualizations of educational leadership to have predominated in the study of principal effects since 1980, the other being *instructional leadership*.

1.2 ETHICAL LEADERSHIP AND ITS EDUCATIONAL IMPACT

Gunter & Ribbins (2003: 102) pose two *evaluative* questions relevant to *moral leadership*: ‘What impact does moral leadership have on organizational outcomes?’ and ‘How do we measure and predict the impact of moral leadership on organizational outcomes?’ Referring then to my opening statement provided by the WHO, in what sense can the theory and practice of *moral leadership* enhance the health of an educational organization and its administration, particularly in terms of its impact and outcomes?

Bennis & Nanus (1985) claimed that leadership is the pivotal force behind successful organizations primarily because the leader provides a *moral compass* - rejecting the assumption that the leader merely held power and control - championing instead the idea that leaders should dedicate themselves to empowering others. They were also the first researchers on leadership to argue that the absence of trust could lead to disaster. This understanding stems from the acknowledgement that character is a vital part of leadership in the workplace.

1.2.1 The Effect of Moral Leadership on Organizational Culture and Success

Given that leadership is generally acknowledged to be ‘effective influence’ (see chapter 2.1), we might speculate whether *moral influence* is also one of the effects of a leader. Certainly, in terms of the influence of a leader’s emotions on an organization, Sy, *et. al.* (2005) have demonstrated the effects of leaders' moods on the mood of individual group members, on the affective tone of groups, and on three group processes of coordination, effort expenditure, and task strategy, indicating that groups with leaders in a positive mood exhibited more coordination and expended less effort than did groups with leaders in a negative mood.

Greenfield (Cahill, 1994: 256) had no doubt about the significance of values in the administrative lexicon ‘if positive outcomes are to be expected’. Barnard (1938: 282) had also pronounced that ‘organizations endure ... in proportion to the breadth of the morality

by which they are governed', while Bennis (1989: 198) argued that ethical leadership enables others to do their best. Evers & Lakomski (2000: 118) also note that Dewey and others claimed that 'the conditions for the growth of knowledge involve an ethical infrastructure.' Hester (2003: 5) has also asserted that 'Ethical conduct accompanied by effective leadership practices is the key to transforming organizations, especially schools.'

The significance of my research interest then is that *moral leadership* may represent not only an essential component of effective educational administration for Principals and school administrators in resolving issues and problems in the pluralistic, complex, and interdependent 'worlds' at various levels of school management due to the effects of justice and compassion, but that it may also lay down the conditions for successful educational outcomes for the same reasons.

1.2.2 The Effect of Moral Leadership on Educational Outcomes

The major task of any school is to achieve its educational objectives. Willower & Forsyth (1999: 2) state that 'school improvement is virtually a *sine qua non* of educational administration as a profession.' School effectiveness research is linked to organizational factors as well as instructional conditions (Mortimore, *et al.*, 1988), in which 'certain aspects of internal organization are taken as causal influences on a school's behavioural and academic performance.' (Tyler, 1987: 17). The significance of a moral organizational culture on educational outcomes, as seen in the concept of *school improvement* and the literature on *school effectiveness* (Husen & Postlethwaite, 1994: 1740; Richmon & Allison, 2003: 34), is an interesting and potentially worthwhile issue for research.

While factors in school effectiveness research are multifaceted and difficult to define and measure (Boyd, 1983), and while Tyler (1987: 27) has argued that 'values seem to have very tenuous causal links with empirical variations in school structure', a useful question nevertheless is to pinpoint the role of values in the context of school outcomes, that is, if a *moral order* can be instituted by the practice of *moral leadership*, would this impinge upon

school effectiveness and, if so, how? In this regard, Gunter & Ribbins (2002) have asked how the impact of values on learning and organizational outcomes can be measured.

One avenue of approach is to consider the variable of the principal or head teacher in influencing school outcomes. For instance, of the 12 characteristics identified by Mortimore, *et al.* (1988: 250) as contributing to effective Junior schools, the first was purposeful leadership of the staff by the Principal. Certainly, on face value, one assumes that an effective school surely has an effective head (Sergiovanni, 2001a: ix). As Fidler (1997: 322) notes, the burden of expectation on principals is great, this person needing to be ‘the leading professional or at least a leading professional’ amongst professionals, espousing professional values and knowledge.

However, lists or recipes telling us what an effective leader should do frequently produce different results in different situations (Sergiovanni, 2001a: ix). Fidler (1997: 318) would concur, stating that ‘there is no body of research evidence which gives valid predictions relating school outcomes to earlier leadership behaviour.’ Nevertheless, Hallinger & Heck (1998: 215) conclude that while the role of the school leader in producing a difference is perhaps small and indirect, it is statistically significant, although the causes for this effect remain unresolved.¹ Even so, Evers & Lakomski (2000: 65) argue that while leaders do make a difference ‘somehow!’, it is nevertheless ‘a preoccupation which we should not pursue in this form because it is *epistemically unproductive*.’ (authors’ italics). They only wish to acknowledge certain findings, such as leadership studies’ best-known construct of *initiating structure* and *consideration* (2000: 68), and accept that such results of the hypothetico-deductive form of reasoning ‘fragment at the local level’ when studied in unique contexts (2000: 69). Even so, Fullan’s (2003: 43) research has alerted the field to the important role of relationship values when he discovered that leaders who ‘focused upon care and achievement simultaneously’ and ‘created, maintained and constantly monitored relationships recognizing them as key to the cultures of learning’.

¹ Hallinger & Heck (1998: 223) do list the dependent variables relating to this effect, amongst which are student achievement, teacher perceptions of school effectiveness, attendance, and student self-concept.

So, given the importance of ethics to leadership, where does one look for a source of knowledge on moral leadership?

1.3 RATIONALE

1.3.1 Religion as a Source of Moral Leadership

An obvious candidate for a source of value knowledge pertaining to moral leadership is that of religion. Leithwood & Duke (1999: 57) observe that contemporary approaches to moral leadership ‘rarely consider religion as a source of values.’ Grace (2000: 239) also challenges the glaring absence of the potential contribution of religions to the debate on education, given their potency as ‘international power sources which have missions other than those of economic globalisation’. Zsolnai (2004: viii) also calls for an investigation into the possible contributions of different religious traditions and their value-perspectives.

Religion itself has traditionally been accepted as a means for the civilizing of peoples and populations throughout history, despite being described in recent times as an ‘opium’, a ‘neurosis’ and an ‘illusion’ (Freud, 1961). The governing body of the worldwide Bahá’í Community, The Universal House of Justice (1995b: 12), has also emphasized the manifold benefits that religion imparts:

‘So far as earthly existence is concerned, many of the greatest achievements of religion have been moral in character. Through its teachings and through the examples of human lives illumined by these teachings, masses of people in all ages and lands have developed the capacity to love. They have learned to discipline the animal side of their natures, to make great sacrifices for the common good, to practise forgiveness, generosity, and trust, to use wealth and other resources in ways that serve the advancement of civilization. Institutional systems have been devised to translate these moral advances into the norms of social life on a vast scale. However obscured by dogmatic accretions and diverted by sectarian conflict, the spiritual impulses set in motion by such transcendent figures as Krishna, Moses, Buddha, Zoroaster, Jesus, and Muhammad have been the chief influence in the civilizing of human character.’

Being both a member of the latest of the world's monotheistic and independent religions, the Bahá'í Faith and an educator by profession, I was also aware of the existence of a new and innovative model of moral leadership as advocated by some leading Bahá'í scholars and as practiced in Bahá'í organizational endeavours, school management included. Given the importance of religion here, a brief introduction of the Bahá'í Faith itself is therefore warranted.

1.4 THE BAHÁ'Í FAITH ²

The Bahá'í Faith is the youngest of the world's independent monotheistic religions and is followed by six million Bahá'ís around the world. This religion is now one of the fastest growing of all religions in the world and is the second most geographically widespread after Christianity. The founder of the Bahá'í Faith, Bahá'u'lláh (1817-1892), is regarded by Bahá'ís as the most recent in the line of Messengers of God that stretches back beyond recorded time and that includes Abraham, Moses, Buddha, Krishna, Zoroaster, Christ and Muhammad.

The central theme of Bahá'u'lláh's message is that humanity is one single race and that the day has come for its unification in one global society. God, Bahá'u'lláh said, has set in motion historical forces that are breaking down traditional barriers of race, class, creed, and nation and that will, in time, give birth to a universal civilization.

One of the purposes of the Bahá'í Faith is to help make such civilization possible. A worldwide community of some five million Bahá'ís, representative of most of the nations, races and cultures on earth, is working to give Bahá'u'lláh's teachings practical effect. Their experience will be a source of encouragement to all who share their vision of humanity as one global family and the earth as one homeland.

Among the principles which the Bahá'í Faith promotes as vital to the achievement of this goal are:

- the abandonment of all forms of prejudice
- assurance to women of full equality of opportunity with men
- recognition of the unity and relativity of religious truth
- the elimination of extremes of poverty and wealth

² Source www.bahai.org

- the realization of universal education
- the responsibility of each person to independently search for truth
- the establishment of a global commonwealth of nations
- recognition that true religion is in harmony with reason and the pursuit of scientific knowledge.

Furthermore, a very strong emphasis is placed upon the use of one's talents in the service of society and the development of one's moral character in doing so: 'Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior.'³ Ultimately, in this regard, the goal of life for any human being is such that 'The honour and distinction of the individual consist in this, that he ... become a source of social good.'⁴

³ Bahá'u'lláh 1978a: XLIII.

⁴ Abbas, 'Abdu'l-Bahá (1990: 2-3).

1.5 THE CONTRIBUTION OF BAHÁ'Í FAITH SCHOOLS TO MORAL LEADERSHIP IN EDUCATION

Faith Schools are schools in which faculty employment and student enrollment requires some measure of school faith membership. Given my research interest, and as a *faith-inspired* educator myself, I am interested in knowing the extent to which a religious source of values is effective in ensuring the ethical use of *power* in organizational administration via the practice of *moral leadership*. The *context* of my research will thus be the *management of Faith schools* and the role of *moral leadership* within them.

To see what *Faith school* leaders do – or fail to do – during their mission is difficult, Greenfield (1984: 160-1) laments, because so few studies have been carried out on these lines. My study is an attempt to fill that gap by carrying out a scholarly study of the lived mission in a Faith-based school inspired by the teachings of the Bahá'í religion.

Taking up Zsolnai's (2004: viii) recommendation then, I will explore the potential contribution of the Bahá'í Faith to effective school leadership by investigating a single School whose espoused mission and claimed educational philosophy are inspired by that religion. In particular, my research was an attempt to explore whether any viable relationship existed between Bahá'í values and the values involved in leadership. In particular, can a Bahá'í-inspired Faith school Principal and his Faith-inspired values contribute in any way to the effective leadership of a school organization? How does he use his power? In doing so, what values does the Principal of the Faith-based school bring to his role for the civilized use of power, especially when responding to moral challenges? In the light of Greenfield's (1987: 135) claim that a 'science of administration must be free to talk about the values that power serves', my study is an attempt to ascertain the actual values used by this Principal as he went about his day-to-day business.

1.5.1 Description of the Case Study Context

As providers of education, Bahá'í-inspired schools need to be investigated given their increasing proliferation around the world (see Appendix A, p. 174). Such schools are set up by well-meaning individuals devoted to the cause of peace and socio-economic development through education. The school in my study is one of three types of Bahá'í educational organization. The governing body of the worldwide Bahá'í Community, the Universal House of Justice (1994a), clarifies the tripartite nature of such schools:

‘Presently, schools connected with the Faith fall into three categories: those that are administered by the institutions, those that are privately owned and operated by individuals, and those that are owned and directed by Bahá'í-inspired non-profit organizations. In the case of the latter two, the word "Bahá'í" does not appear in the name of the school.’

The Universal House of Justice also ‘expects’ any of the three types of school ‘to conduct their affairs according to Bahá'í moral and ethical principles.’ The School in my study was classified in the third category described above, and was not therefore a ‘Bahá'í school’ since its mission is not the transmission of the Bahá'í Faith. In other words, the School is not an instrument of the Bahá'í Faith as an organized religion. As the School’s prospectus states: ‘The School is an educational institution, inspired by the Bahá'í teachings and dedicated to the liberation of the spiritual, intellectual, and physical potential of the students it serves and to the fostering of a new world society.’

In effect, the *boundary* or *focus* of the *unit of analysis* (Miles & Huberman, 1994: 25) in this case study is thus defined by the concept and practice of *moral leadership* as purportedly demonstrated by an appointed Principal in one Bahá'í-inspired *Faith School* setting.

1.5.2 The Governing Foundation of the School

In light of the school's status as Bahá'í-inspired, and according to the School Prospectus, the School is run 'under the auspices of a Bahá'í-inspired Foundation, an NGO (non-governmental organization that is also not-for-profit) founded as a socio-economic development project by a group of like-minded individuals in 1991.'

Furthermore, as an NGO representing the public interest, the Foundation concentrates its work on the development of human resources, being 'dedicated to serving society by empowering individuals, institutions and communities through education and training. It develops educational programmes and delivers them at the grassroots level, thus enhancing the ability of populations to contribute to the social and economic development of their communities.'

1.5.3 Students and Faculty

Again, according to the Prospectus, as of 2006 there were 220 students attending the School, 'which comprised kindergarten, primary and secondary sections, with pupils coming from 35 countries, while the School's staff came from 14 different nations. Approximately 70% of the students are from local families, the remaining 30% being expatriate students.'

1.6 THE BAHÁ'Í APPROACH TO LEADERSHIP

In the Bahá'í approach, any examination of leadership requires a preliminary analysis of the *mental models* of leadership, the purpose being to help one become aware of the effects of each model on one's own leadership tendencies.

1.6.1 Mental Models

According to Anello & Hernandez (1993), mental models are generalizations composed of assumptions, acting like lenses through which we perceive and interpret reality. So powerful and implicit are they that we tend to automatically and unconsciously think that what we perceive is reality. (Eden & Leviatan, 1975; Greenfield, 1984.) One proof of their power is their resistance to change even in the face of contradictory evidence, when we tend to rationalize such evidence as insignificant (Argyris & Schon, 1978; Senge, 1990, 1994).

On the basis of one's mental models people tend to act accordingly, a causal link between thought and behaviour that is well known in cognitive psychology. A significant aspect of this linkage is that one of the ways to change one's behaviour is to change one's thinking, which is accomplished through an examination of one's mental models. In other words, one must become self-aware through a process of study and reflection, identifying taken-for-granted assumptions, beliefs, concepts, attitudes and prejudices (Schon, 1983).

As inspired by the teachings of the Bahá'í Faith, Anello & Hernandez (1993) explain that prevailing mental models of leadership can be listed as:

1. Authoritarian
2. Paternalistic
3. Know-it-all
4. Manipulative, and
5. Democratic.

Each of these current models has limiting effects on group processes due to the abuse of power. Before each of these models is explored and assessed, a preliminary explanation of the functions of groups is required.

1.6.2 The Functions of Groups

Anello & Hernandez (1993) argue that any theorizing about leadership must take place within the context of groups and their functions. The way in which any particular leadership style can be examined is by clarifying the criteria that must be met for effective and ethical management practice to prevail. These criteria can be described as ‘functions’. Exercising true leadership means contributing to the realization of these functions. The three primary functions required to help groups achieve their purpose are as follows:

- i) To create and strengthen *unity* among its members;
- ii) To be able to *accomplish* its tasks and objectives;
- iii) To *develop* the *potentialities* of its members, thereby empowering them.

Various models of leadership can be evaluated according to the degree to which they contribute to the accomplishment of these functions, as follows:

1.6.3 Authoritarian Leadership

The authoritarian or autocratic leader is characterized by the giving of orders, as typically found in military organizations. Such a leader expects immediate unquestioned obedience, avoiding any dialogue. However, this leadership style generates resentment, passive resistance, and extinguishes initiative. This form of leadership does not help achieve the first function of group unity, nor does it promote the capacities of its team members. Traditional models of leadership based on the need for a strong leader have also been questioned by

Sergiovanni (1992, 2001b), who argues that they are limited in what they can achieve. Senge (1990) has also questioned the necessity of a heroic and tough leader image.

1.6.4 Paternalistic Leadership

The second style of leadership - paternalism – is characterized by being genuinely motivated by care for people but ends up being simply overprotective, like a parent with a child. This model of leadership is found in religious or charitable organizations, as well as in government and in NGO's. This leader cares for the group members, protects them, and tells them not to worry. The paternalistic leader may allow group members to discuss opinions, although it is the leader who makes the final decision. The result is dependency, which paralyzes individual and group initiative, and diminishes personal responsibility.

1.6.5 Know-it-all Leadership

The third style of leadership, the Know-it-all style, dominates a group with what they believe is their superior knowledge, creating feelings of inferiority. This kind of leadership is seen in academic circles and is typified by teachers and advisers.

1.6.6 Manipulative Leadership

The fourth style of leadership - manipulative - uses others to gain objectives, resulting in disillusion and the destroying of trust, suspicion and even cynicism, which then obstructs the growth of unity. Such a style of leadership is evinced by many politicians.

1.6.7 Democratic Leadership

Finally, the democratic style of leadership, while emphasizing participation, can be handicapped by manipulation via partisan interests and coalition-building, thus

compromising the consensus necessary for any joint search for truth, justice, and the well-being of all. The result quite often is group paralysis.

In sum, each of these five leadership styles fails to help achieve the three primary group functions listed above. There is thus a need for a more effective conceptual framework of leadership, which the Bahá'í concept of moral leadership is purported to contain, thereby achieving the three primary group functions, that is, to create and strengthen *unity* among its members; to *accomplish* its tasks and objectives; and to *develop* the *potentialities* of its members, thereby empowering them.

1.6.8 The Bahá'í Model of Moral Leadership ⁵

In the social teachings of the Bahá'í Faith, *moral leadership* is described as a key spiritually based indicator for social development since it is posited as able to foster 'collective decision-making and collective action and will be motivated by a commitment to justice, including the equality of women and men, and to the well-being of all humanity.' ⁶ Ultimately, it is concluded, 'Moral leadership, the leadership of the future, will find its highest expression in service to others and to the community as a whole.' ⁷

According to Anello & Hernandez (1993), a new conceptual framework of moral leadership involves six elements, namely, a belief in the essential nobility of the human being, service-oriented leadership, the purpose of moral leadership as personal and social transformation, the fundamental moral responsibility to investigate and apply truth, transcendence through vision, and the development of innate capabilities.

I have presented the above theory diagrammatically as a Bahá'í-inspired theoretical framework of leadership in Figure 1 below. The significance of such a framework is that the only leadership practice deserving of such a description is posited as ethical in nature, being

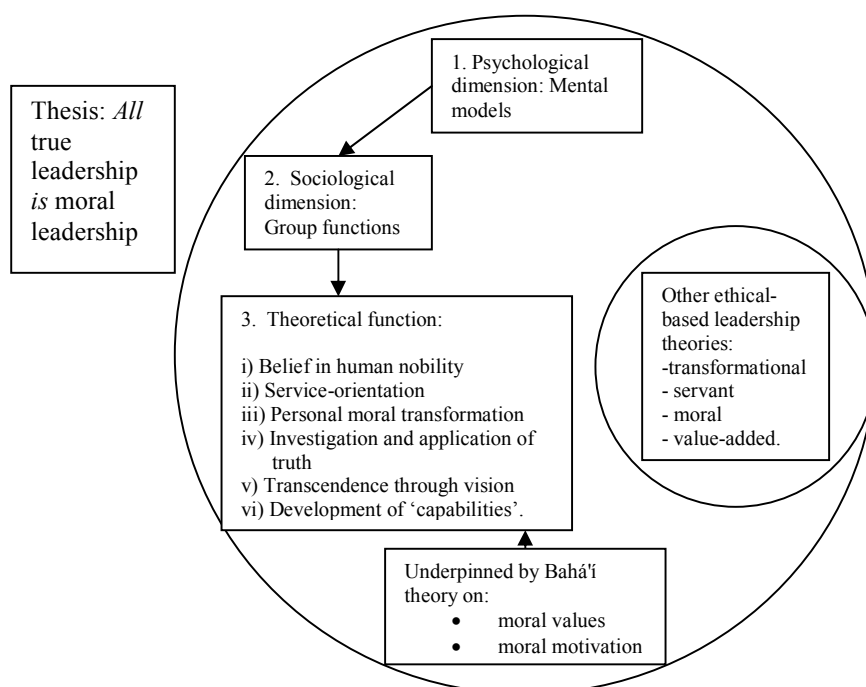
⁵ Described by Anello & Hernandez as 'the leadership of the future'.

⁶ Bahá'í International Community, 1998 Feb 18, Valuing Spirituality in Development.

⁷ Bahá'í International Community, 1998 Feb 18, Valuing Spirituality in Development.

underpinned by one's theories on moral values and moral motivation (see below). One of the important implications of this thesis is that what most people ordinarily call leadership is actually only a generic term for various amoral approaches to management (see Figure 2, Chapter 2).⁸

Figure 1 A Bahá'í-inspired Theoretical Framework of Leadership



1.6.9 Moral Values and Motivation according to the Bahá'í Faith

The thesis that true leadership rests primarily on moral criteria demands a clear understanding of the nature and supporting role of moral values and moral motivation.

⁸ As an example of this generic usage, Gronn (1999) frequently moves between the terms *administration*, *management* and *leadership*.

In the Bahá'í Writings the primary value that is particularly extolled is truthfulness: 'Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness, progress and success in all of the worlds of God are impossible for a soul. When this holy attribute is established in man, all the divine qualities will also become realized'. (Abbas, 'Abdu'l-Bahá, 1945: 78).

After truthfulness, several quotations from the Bahá'í Writings highlight the importance of trustworthiness: 'In the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? Of what consequence can they be? What benefit or advantage can they confer?' (Abbas, 'Abdu'l-Bahá, 1991: 340).

Bahá'u'lláh (1978a: 263) also delineates a further set of 'requirements' of the spiritual heart that includes the 'attributes' of trust in God, detachment, humility, patience, refraining from backbiting, moderation, kindness, and forgiveness. Bahá'u'lláh also praises forbearance (1978a: 8), courtesy (1988: 88), moderation (1988: 69), mercy, compassion and loving-kindness and freedom (1978a: 215), and freedom from envy (1985: Persian 6).

Such an ethical standard implies a consistent moral standard throughout one's daily life; indeed, it is believed that private and public morality cannot be divorced: 'Moral leadership will manifest itself in adherence to a single standard of conduct in both public and private life, for leaders and for citizens alike.'⁹

Such consistency is evident in the reply of the Bahá'í President of the Bahá'í-inspired School Foundation:

'I think it doesn't make sense to say: "Well, I have these values in my personal life but it's irrelevant in public life." To the extent that these principles are true - if we really accept that

⁹ Bahá'í International Community, 1998 Feb 18, Valuing Spirituality in Development.

truthfulness, for example, 'is the foundation of all human virtues', a spiritual principle enunciated by Bahâ'u'lláh, the Founder of the Bahá'í Faith - if you accept that as true, then it's true in my interactions with my family, and it's true when I interact with rural women, and it's true at government level.'¹⁰

Therefore, based on such a rationale, and in the context of my study, an ethical and principled approach to educational administration cannot be divorced from one's personal life, as Piddocke, *et al.* (1997: 223) also asserted when he said that 'teachers must be the sort of people who can be trusted to act properly when no one is watching'. Hodgkinson (1991) would also see such values as consistent across a person's life, constituting both personal and professional ethics. Starratt (2004: 136) even argues that separating professionalism from moral responsibility is 'dysfunctional'.

The significance of such consistency in ethical behaviour is that personal moral development ultimately has a salutary effect on society. For instance, as the Bahá'í Scriptures explain, trustworthiness helps to bring peace and security to the world and is the ultimate test for social development: 'the tranquility and security of the world, the stability of every affair - of every human transaction, of every contract negotiated, of every endeavor promulgated - depend upon it [trustworthiness]. Whether in the home, at work, in the community or in business or political affairs, trustworthiness is at the heart of all constructive interaction and engagement. It is key to the maintenance of unity between diverse peoples and nations. Therefore, every development effort must include as a prime objective the inculcation of trustworthiness in the individuals, communities and institutions involved.'¹¹

Even further, 'The creation of a "corruption-free" public milieu consequently depends on the building up of moral capacity within individuals, communities and social institutions.'¹² The importance of personal morality in the exercise of leadership then becomes highly

¹⁰ School Foundation President, Subject E, M.L.: 11.

¹¹ Bahá'í International Community, 1998 Feb 18, Valuing Spirituality in Development.

¹² Baha'i International Community, 2001 May 28-31, Overcoming Corruption in Public Institutions.

significant as it provides the necessary conditions for the development of trust and therefore social progress: ‘Those who wield authority bear a great responsibility to be worthy of public trust. Leaders - including those in government, politics, business, religion, education, the media, the arts and community organizations - must be willing to be held accountable for the manner in which they exercise their authority. Trustworthiness and an active morality must become the foundation for all leadership if true progress is to be achieved.’¹³

The Bahá’í Faith emphasizes that values are provided by a religious source; indeed, all religions assert that moral motivation is inspired by obedience to a religious authority. Such a religious source also means that ‘moral values are not mere constructs of social processes. Rather, they are expressions of the inner forces that operate in the spiritual reality of every human being, and education must concern itself with these forces if it is to tap the roots of motivation and produce meaningful and lasting change.’¹⁴

This outlook is reflected in the beliefs of one of the Bahá’í teachers whom I interviewed and whose values are founded upon what is for her an objective religious framework:

R: ‘I think the belief is important, because sometimes people will say: “That’s OK, as long as you’re not caught.” It’s not sincere morality But if you have a [divine] standard, it doesn’t matter whether someone is watching you or not, ‘cause you feel conscious that your Creator is always watching you, then you are responsible to that, and that takes you to a higher level.

I: So you’re saying in ethics that a person shouldn’t just look at consequences?

R: Yeah.’¹⁵

¹³ Bahá’í International Community, 1998 Feb 18, Valuing Spirituality in Development.

¹⁴ Bahá’í International Community, 1989 Jan 02, Position Statement on Education.

¹⁵ Teacher 1, Subject N, M.L.: 8.

Such a religiously-inspired standard exemplifies a deontological and normative basis for ethics, thereby discounting moral relativism.

The claim that moral values reflect inner spiritual forces gives rise to a non-material dimension of human nature while also positing a powerful source of motivation to moral action. Such motivation pivots on the acknowledgement by a Bahá'í of the religious figure of a Manifestation or Messenger of God, Who in the religion of the Bahá'í Faith is referred to as Bahá'u'lláh (1817-1892). A key teacher in the Bahá'í Faith, `Abdu'l-Bahá (1844-1921), states that only the attraction to the beauty of the Manifestation of God has the power to move one's spirit, 'only the light of the Divine Beauty can transport and move the spirits through the force of attraction.' (1987: 130). Thus, Bahá'u'lláh (1985: Arabic 39) says, 'Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.' The importance of *love* here is that knowledge is not enough to produce moral action: the heart must be moved by the love of God via love for His Manifestation - only this can move a person to enact His commandments.¹⁶

The powerful motivating role of such spiritual beliefs is referred to by the Bahá'í Principal of the School in my case study:

I: 'Do religious or spiritual concerns play an important role in your life?'

R: 'Absolutely. Because why else do it?'

I: Yes, you also talked about ... you could have gone into business ...

R: I could have gone into business. But also the challenges of loneliness here - why would you do it? Other than you are creating something, you're helping the process of the advancement of Man. Now, future generations will learn more from our mistakes than our successes, but it is those mistakes that we all have to go through before there is any advancement. So if it wasn't for that greater picture, that greater vision, why would you do it?'¹⁷

¹⁶ Elsewhere, Bahá'u'lláh says: 'Walk in My statutes for love of Me.' (1985: Arabic 38).

¹⁷ Director, Subject H, L.H.: 17.

‘So for me, the drive, or the motivation for moral development and enhancement and perseverance ultimately comes down to recognition that the purpose of life is more than just this earthly plane.’¹⁸

The Principal’s work goals are: ‘the promotion of a Bahá’i-inspired institution and ... the credibility and kudos it would hopefully bring upon my Faith. Two, and this is as important for me, is the seeking to create an environment ... which ultimately can help create new curricula, and not curricula that is simply cut and paste of what is currently in society.’¹⁹

The School Principal also spoke of a belief in ‘truth, compassion, mercy, humility, obedience, justice.’ He continues: ‘I mean, basically, for me, prayer and meditation is all about that - balancing and evaluating and assessing day-to-day acts with these criteria. Unless I stop and reflect and assess and evaluate, using those criteria as I understand them, and if I’m not sure, sometimes refining my understanding or reassessing my understanding ... I fear my whim; I want to guard against being driven by my whims ...’²⁰

His work attributions were: ‘Purity of intent, to be of service to my students, to my Faith, to my community, to any society.’²¹

As for the motivation to be a moral leader:

I: ‘That’s the biggest challenge. And I think that’s the challenge we have to address as a society and as a world today I think in reality it’s a very tough call because, you know, going back, and the analogy we used before: we have evolved from the caveman, but that transition to noble man, we’re only at the formative stage of that transition, and so the answer to that is still to be determined.’²²

¹⁸ Director, Subject H, M.L.: 7.

¹⁹ Director, Subject H, L.H.: 3.

²⁰ Director, Subject H, L.H.: 8.

²¹ Director, Subject H, L.H.: 7.

²² Director, Subject H, M.L.: 7.

R: ‘... ideally I would still like to be in the classroom; I don’t really like being in administration The only reason I’ve done otherwise is because this is a Bahá’í-inspired institution and so my thinking is that service was needed – therefore, I had to do it.

I: So there’s some element of sacrifice you’ve made to ...?

R: ... I don’t like to think of it as sacrifice. I mean, for me, I don’t lose anything per se, except I don’t get my whims met. There’s a job that needs to be done, I seem to be the one at present who can be drawn upon to do it - whether adequately or not, that’s there - so I do it, and it’s a service to my Faith.’²³

²³ Director, Subject H, L.H.: 1-2.

1.7 THE PLAN

In this chapter, I have provided a justification for a review of the contribution of the Bahá'í Faith to leadership in general and ethical leadership in particular by introducing the concept of *moral leadership* as advocated in the teachings and community life of this new world religion. The pivotal nature of *moral values* and *moral motivation* has also been explored from a religious point of view.

In Chapter 2, a literature review of moral leadership is carried out, including a secular definition of values and an exploration of power in Faith-based educational organizations. This is followed by a description of the case study context.

In Chapter 3, the research design and data collection method are explained. The methodology of my research is laid out to the reader, involving an interpretive paradigm based on hermeneutic, phenomenological and naturalistic frames of reference.

Chapter 4 will present my data analysis, including a presentation of the conceptual framework of the research. This chapter also delineates the steps I took to ensure the validity of the data analysis.

In Chapter 5, the analysis and results of my research will be presented to the reader.

In Chapter 6, I will review the findings and draw out some of the main implications of my study.

2. REVIEW OF RELATED LITERATURE

In this chapter I will first introduce the concept of *leadership* and then familiarize the reader with current models of *ethical leadership*. I then examine the nature of moral values and their role in institutional life in general and in civilizing the use of power in educational administration in particular. This chapter then concludes with a theoretical framework, that is, the theory of religion as a proposed source of value guidance in educational administration, with a particular emphasis upon its effects on leadership in Faith schooling.

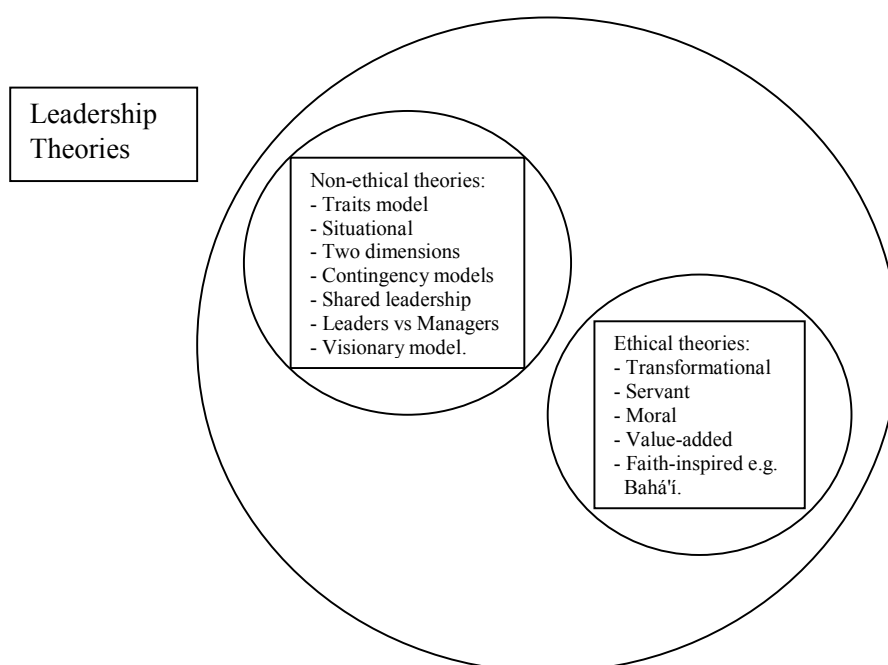
2.1 LEADERSHIP

Burns (1978: 2) pointed out that: ‘Leadership is one of the most observed and least understood phenomena on earth’. A fundamental problem to be faced in investigating this phenomenon is that there is no commonly agreed definition of the concept of leadership (Leithwood & Duke, 1999: 45). The complexity of the leadership construct is evidenced by Lunenberg & Ornstein (1996) who discovered over 350 printed definitions of leadership, with no one definition universally accepted. Certain verbs like *influence* and *persuade* are prevalent however (Hoy & Miskel, 1996), such as that given by Argyris’ (1976: 227), who defined leadership as ‘effective influence’.

Leithwood & Duke (1999: 66-7) have pointed out that the most important aspect of leadership is found in the nature of relationships, prompting them to ask: ‘What is the nature of the influence evident in these relationships?’, ‘How can such relationships adequately be conceptualized?’

What is clear with such a secular approach to leadership is that any notion of values is to be subsumed under the umbrella term of ‘leadership’ in general, and ethical theories of such in particular. This can be illustrated in Figure 2.

Figure 2 A Secular-based Theoretical Framework of Leadership



I will now analyze the *value* dimension of leadership further by highlighting the importance of values to administration, thereby introducing various models of ethical leadership and addressing the problems of the legitimization of *power* and the significance of that in the creation of *morally healthy organizations*.

2.2 ETHICAL LEADERSHIP

It is evident that the concept of leadership has become an umbrella term for an array of disparate dimensions. But, as Hodgkinson (1978: 19) observes, while famous and infamous leaders are seen as homogeneous in regard to their leadership abilities, nothing is usually written to separate them in terms of the moral dimensions of their characters. Consequently, it would seem that any examination of leadership should not accept the value-free approach of social scientists - Hitler's leadership behaviour befitting a social scientist's definition as much as Gandhi's would. In other words, while certain qualities such as interpersonal skills, organizational ability, communication skills, and the ability to elicit cooperation are generally acknowledged to be necessary in any leader, what about ethical or moral skills?

In their study of leadership, Weller & Weller (2000: 57) concluded that 'there is no single, 'best' leadership style for all situations', while Evers & Lakomski (2000: 58) bemoaned the fact that leadership theories 'fail to account for organizational practice'. However, McKerrow (1997: 210) has made a stand for the place of ethics in organizational life, arguing that in the context of educational administration at least, the construct of leadership and power has precluded the rightful development of educational administration as a distinctly ethical enterprise.

In fact, various other researchers on leadership have already questioned the focus of leadership and the power that it entails devoid of any ethical anchor. For example, Greenfield (1987: 134) notes that for Barnard (1938), the building of commitment [to an organization] was the fundamental task of administration, which raises the question, "How can administrators be moral?" ", rather than Herbert Simon's question, 'How can they be rational?' (the only role Simon (1965) gave to values in his model were those relating to organizational objectives.) The upshot for Hodgkinson (1978: 219) is that, 'Technical competence and role authority are necessary but insufficient conditions for leadership.' In fact, Hodgkinson (1978: 179) had already reconceptualized leadership as moral leadership, resulting in leadership that is meaningful, transrational and 'inspiring'.

One of the tasks then for any school administrator would be to marry the theory and practice of *moral leadership*. Even so, while acknowledging a central role for ethics in leadership, Campbell (1997: 290) points out that the challenge to ethical leadership is ‘how to bridge theory and practice’, a gap which Campbell (p. 294) believes is not bridged by ethical codes. One of the reasons for this is the clashes that can occur between personal and professional codes (Shapiro & Stefkovich, 2001). Besides, Klinker & Hackmann (2004) point out that professional codes of ethics do not ensure that leaders will consistently make ethical choices.

I shall now review three models of ethical leadership in order to assess their success in bridging this gap.

2.2.1 Models of Ethical Leadership

2.2.1.1 Transformational Leadership

Burns (1978) explored new models of ethical leadership, arguing for *transformational leadership* that in itself represented a move away from control to cooperation. Burns (1978: 20) introduced the concept of transformational leadership to help explain the importance of relationships in organizations, describing it not as a set of specific behaviors but rather a process by which ‘leaders and followers raise one another to higher levels of morality and motivation’. He stated that transformational leaders are individuals that appeal to higher ideals and moral values such as justice and equality and who can be found at various levels of an organization. Burns also contrasted *transformational* leaders from *transactional* leaders, describing the latter as leaders who motivate followers by appealing to their self interest. Other researchers have described transformational leadership as going beyond individual needs, focusing on a common purpose, addressing intrinsic rewards and higher psychological needs such as self-actualization, and developing commitment with and in the followers (Sergiovanni, 1990).

Leithwood & Duke (1999: 49-50) point out, however, that while Burns’ work provides a strong conceptual base, it does not provide a testable model of such leadership practices ‘or

any empirical evidence of their effects.’ Furthermore, Bass (1985) asserted that transformational leaders motivate followers by appealing to strong emotions regardless of the ultimate effects on the followers and, importantly, not necessarily attending to positive moral values. In this regard, the Reverend Jim Jones of the Jonestown mass suicide tragedy of 1978 would be an example of Burns’ definition of transformational leadership.

2.2.1.2 Servant Leadership

Another model of ethical leadership was put forward by the organizational theorist Greenleaf (1991: 7) who argued that ‘the great leader is seen as servant first’. This means that for any leader, the care of other people’s welfare should take priority (p. 40).

However, Bottery (2004) has criticized this view, arguing that there is a danger in that a servant leader simply tries to achieve whatever it is that others want, when those wants are not actually needed, the weakness being that such service implies that the servant leader may no longer be serving others’ best interests. However, to be fair to Greenleaf (1991: 27), he did provide a test of servant leadership, that is, ‘Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?’

2.2.1.3 Moral Leadership

Such difficulties in the transformational and servant models of leadership leads me to the next model of ethical leadership, namely, the theory of *moral leadership*.

Moral leadership has been researched by several authors over an extensive period of time. Barnard (1938) was very much concerned with the moral dimension of executive behaviour, as were later researchers such as Greenfield (1986, 1991), Etzioni (1988, 1993), Hodgkinson (1991, 1996), Starratt (1994), and Sergiovanni (1992, 1996). For instance, Sergiovanni (1992) developed a hierarchical model of leadership, which in descending order of importance included moral, professional, rational-technical, psychological, and bureaucratic

modes of leadership. Writers such as Bates (1993) and Evers & Lakomski (1991) have also argued that values are a central part of leadership and administrative practice. More recently, Leithwood & Duke (1999: 50) have described the normative dimension of *moral leadership* as ‘one of the fastest growing areas of leadership study.’

Richmon & Allison (2003: 46) describe *moral leadership* as a ‘normative phenomenon’ focusing on ‘the values and human agency of leaders and followers.’ In particular, Gardner (1990) has noted that moral leadership includes such values as honesty, integrity, honour, respect, dignity, justice, and truth. Even further, Dantley (2005: 35) places moral leadership in a broader context, arguing that it not only refers to issues of race, class, and gender, but also to larger issues of social justice and democracy.

Any argument for moral leadership also implies a need to examine human nature, for a call to moral behaviour requires a belief in the possession of an initial ethical sense, both in the leader and the led (Begley & Wong, 2001), and therefore the hope that moral transformation is not only possible but feasible. Hence, these authors (pp. 313-4) point out two implications of a theory of moral leadership: firstly, the leader ‘must appeal to the followers’ sense of righteousness, obligation, and goodness as motivations of action and work; and secondly, that the leaders themselves must possess a sense of righteousness, obligation and goodness’, without which followers cannot be motivated.

Significantly, in terms of workplace ethics and management, McGregor’s (1960) work led to the conclusion that a manager’s assumptions regarding human nature affect his approach to how they administer people in the workplace. These assumptions were crystallized as Theory X and Theory Y. The former theory - the conventional management view - asserts that workers must be motivated and controlled through direct pressure from management, because they are lazy, lack ambition, dislike responsibility, prefer to be told what to do, and are passively resistant to achieving organizational goals. Money is the only way to motivate them. Theory Y involves another set of assumptions about workers such that if given the opportunity, people will be self-motivated to achieve organizational goals through striving for personal growth and development.

Finally, in a continuing reflection of the important place of ethics in organizational life, Ouchi's (1981) Theory Z contrasts with Theory X and Y and is characterized by long-term socialization of a workforce, as found in Japanese companies, with corporate values emphasizing cooperation, teamwork, open communication, decentralized and consultative decision-making, and a relations-oriented concern for employees – all the values one would expect to see in a Faith-inspired educational setting.

2.2.1.4 Value-added Leadership

Further refinements of moral leadership can be seen in the concepts of *value-added leadership* and *spiritual leadership* (see next section). The use of values as providing moral authority and a source of motivation refers to what has been termed *Value-added leadership* (Etzioni, 1990; Sergiovanni, 1990), the notion of values being regarded as even more powerful than other intrinsic motivators like achievement, recognition, and work itself, and being seen as essential for maximizing teacher performance and commitment. As a basic minimum this would mean that the communication of all relevant information to all stakeholders is a must, the right of enquiry and learning enshrined, and open discussion and shared decision-making formalized. For Day, *et al.* (2001: 42) also, effective leadership is defined and driven by 'value systems, rather than instrumental managerial concerns' by which they were able 'to raise the self-confidence, morale and sense of achievements of staff by using these relationships to develop a climate of collaboration and by applying within them high standards to themselves and others. Their focus was always upon the betterment of the children, young people and staff who worked in their schools They were empathetic, warm, genuine in their love for children and concerned for their well being and achievement.' (Mintzberg, 1994; Jackson, *et al.*, 1993; Noddings, 1992).

2.2.1.5 Spiritual Leadership

The final model of ethical leadership to be reviewed here is that of spiritual leadership. Fullan (2002) has called for *spiritual leadership* to be part of moral leadership. The problematic term 'spiritual' Fullan (2002) defines as 'principled behaviour connected to

something greater than ourselves that relates to human and social development.’ A case for such is made by Sergiovanni (2001a: 18) who also argues that while the sources of authority for leadership are secular, requiring only mind and hand, the uniquely human response is one involving the human spirit, for ‘our spirit responds to values, meaningful ideas, beliefs, moral dimensions, and standards. The character of leadership builds as spirit is tapped.’

2.3 MORAL VALUES

2.3.1 Moral Values

Any notions of moral leadership obviously pivot on moral values. But what are those values for judging between right and wrong, good and bad? And, in doing so, whose values are right? (McKerrow, 1997: 218). Lakomski & Evers (1994) claim that failing to provide guidance on how to choose among values is a common pitfall in ethical theorizing.

Values are the ‘bread and butter’ of Ethics, which as a field of study is traditionally divided into two approaches, namely, *deontological* and *teleological* ethics. The former relates ‘good’ to what one is duty-bound to do, while the latter pivots on the utility principle according to which a utilitarian would define ‘good’ as that which maximizes human happiness. The two most influential models of these camps have been *Kantianism* and *Utilitarianism* respectively, the best known example of the former being Rawls’ (1971) work on justice. Educators who also followed this deontological line were Kohlberg (1981), Strike, Haller & Soltis (1998), and Sergiovanni (1992).

Ethics is now seen to consist of several paradigms, namely, Justice, Care, and Critique. As an applied example, Starratt’s (1991) call for ethical schools is based upon the joining of the three ethics of critique, justice, and caring.

As an initial working definition, I will take values to be ‘a set of core beliefs held by individuals concerning how they should or ought to behave’, being more integral to self than cognitions since the former influence the latter (Cooper & Argyris, 1998: 685).

Such a definition raises the important issue of the origin of values. In this regard, Begley & Johansson (1998: 407) have pointed out the methodological challenges of understanding the nature and function of values given that they ‘cannot be reliably or explicitly tracked by scientific methods alone’ and ‘resist empirical verification’.

Greenfield (Greenfield & Ribbens, 1993: 136) rejects a 'natural systems' understanding of value as a 'factual basis of choice', deeming that to be an impoverished view which 'cannot incorporate the emotional and spiritual spring of human action'. For Greenfield, values lie beyond rationality and quantification (p. 182), for they take into account 'all human passion, weakness, strength, conviction, hope, will, pity, frailty, altruism, courage, vice, and virtue (p. 139). Hodgkinson (1978: 188) has explored the possible systems that govern value choices, such as 'the purportedly rational doctrines of Marxism or the non-rational religion of Christianity ... or the commitment to success-through-work'. Sergiovanni (1996: 11) has also written that value sources comprise tradition, logic and science, sense experience, emotion, or intuition, while Starratt (2004: 5-6) states that ethics are seen to derive from reason, religious revelation, and legal and political means.

In my study it is religious revelation that provides the source of values and which underpins the Faith-inspired model of moral leadership advocated.

2.3.2 Moral Motivation

Begley & Johansson (1998: 407) argued that the key to understanding values 'is to focus on the motivating force dimension.' Most importantly, however, moral knowledge simply does not guarantee moral action.

The importance of understanding motivation is essential to the process of moral judgment since Rest (1986) has shown that the presence of moral judgment does not predict moral behaviour. Goodlad (2002) has also noted that there is a low correlation between test scores on the one hand, and honesty, civility, and civic responsibility on the other. How then can moral behaviour be encouraged?

Piaget (1932) insisted that the motive for acting morality is the following of rules, while Kohlberg (1981) believed it depended upon justice as expressed through the development of moral reasoning. Hodgkinson's Value Model (1978: 110-115) was a more sophisticated attempt to resolve value conflicts by positing three motivational levels of values, namely,

Type I or transrational principles such as those based upon religion, existentialism, or an ideology; Type II values that are based upon consequences and consensus according to the dictates of reason, such as those supported by humanism, pragmatism, and utilitarianism; and Type III values resulting from preferences of affect as founded upon such approaches as logical positivism, behaviourism, and hedonism. But Evers & Lakomski (1991: 108) believe that Hodgkinson's Type I values are problematic in that there is no way for his leaders to choose between them and thus make better moral judgments in practical situations. Another serious problem is that Type I values can also be practiced by the likes of Hitler (p. 176). More recently, Rest's (1996) Four Component Model of moral behaviour posits courage as that which enacts moral judgments.

2.4 MORAL VALUES IN ADMINISTRATION

In the history of administration ideal administrators were seen as people who could separate facts from values and make rational, objective decisions. For example, Simon (1997) relied on logical positivism to keep the fact-value or means-ends pairings separate and distinct, believing that an administrative science based on facts and means is possible, while one dependent on values and ends is not because, he argued, it is impossible to choose, on an empirical basis, between ethical alternatives.

However, there has also been a growing awareness of an increasingly important role to be played by values in administration for some time now. In the 1950s, Selznick (1957: 60) had argued that one of the critical roles of a leader was to infuse an institution with value and ‘to choose key values and to create a social structure that embodies them’. In the 1970s, Berlew (1974) defined leadership in such a way as to include ‘shared values’. Hodgkinson (1978: 4) also wrote that ‘the problem of value tends to preponderate in the actualities of administration’, which is why he distinguishes between *administration* as human, qualitative, value-laden, and purposeful, and *management* as material, quantitative, factual and routine: ‘The precinct of administration is ends, of management, means.’ (p. 208). Ultimately, what Hodgkinson (1978: 39) wanted to do is to invest the logical framework of an organization ‘with a valuational ‘life of its own’ which is the special aegis of the administrator.’

Such a view was later supported by Greenfield (1987) in his analysis of organizations as places where values are central to the reality of any administration and as springs to action. Furthermore, management and organizational thinkers like Stephen Covey (1989), Max Depree (1990), Peter Senge (1990) and Peter Block (1993) have all emphasized the importance of ethical values to organizations.

Critical theory (Habermas, 1976, 1979, 1984; Foucault, 1980; Giddens, 1984; MacIntyre, 1984; and Fay, 1987) also argues for the importance of values within administrative theory, which a scientific view tends to obfuscate. Critical theory is a wide-ranging call for social justice, equality, emancipation of class-based societies, and democratic participation as

typified in the writings of Freire (1972), who explored the means by which social systems maintain domination. I will argue that all such notions centre upon the concept and practice of power.

2.4.1 Power and the Moral Order

Hofstede (1994) argued that the distribution of power in organizations is one of the central problems that an administration has to confront. For Greenfield too, *power* and *the moral order* are essential features of organizational reality (Greenfield & Ribbens, 1993: 109). Hodgkinson (1978: 99) believed that ‘administration is a moral activity’ and that ‘power is the central term of administrative discourse.’ Consequently, for Hodgkinson (1978: 142-3), ‘the administrator’s philosophical task is to establish the value base for control of this power.’

In the field of education, Bush (1995: 90) believes that the political model of educational management ‘is a strong contender for interpreting academic governance.’ A political view of organizational life sees schools as places of struggle for power based upon a conflict of values, resulting in the forming of interest groups, coalition building, and bargaining (Ball, 1987; Hoyle, 1987; Jenkins, 1989). However, Bush continues, while the political model may lead one to think that school life should be about listening to other people’s needs and forging consensus and compromise, in practice general agreement on goals cannot be taken for granted, as the realities of contention and win-lose scenarios over such vital areas as curriculum, instruction, professional development, and resource allocation testify. Ultimately, the political model creates inequalities of power since only a few people will exercise key control, thus devaluing the majority of professional educators, an outcome which runs counter to the development of collaborative educational environments.

2.4.2 Ensuring the Legitimate and Civilized Use of Administrative Power

How then is administrative power to be legitimized? Greenfield (1984: 164) answers that this is to be done via the institutional authority of a leader, a view echoed by Hodgkinson

(1978: 91) who said that 'Power and authority merge in the concept of leadership', becoming embodied in the person of the leader. Therefore, the key question in administration relates to whose will is to predominate (Greenfield, 1984). For Hodgkinson (1978: 217), this means being aware that since ambition and the love of power motivate the administrator, the moot question becomes: 'Can these values be civilized?' And, within the parameters of my study, can such values be civilized by religion in the context of a particular Faith-inspired school?

2.5 MORAL VALUES IN EDUCATIONAL ADMINISTRATION

2.5.1 Educational Administration as an Ethical Science

The view that educational administration required an ethical knowledge base emerged in the 1980s when first Greenfield (1986), then Hodgkinson (1991), followed by Sergiovanni (1995), emphasized educational administration as a province for the practice of the skill of *value leadership* due to its motivational element. That is, Sergiovanni (1992: 168, 171) calls for educational administration to be seen as an ethical science given that it is concerned not only with knowledge and skills but with values, preferences, ideas and hopes, as well as good or better means and ends, such as character building and the instilling of virtue. In addition, Foster (1986) also argued for educational administration to be regarded as a moral science by utilizing Habermas' (1984) theory of *communicative competence*. This theory rests on the idea that all communication involves certain norms of conduct, such as truthfulness and comprehensibility, which lead to administrative structures involving democratic participation.

To get a handle on the nature of the ethical nature of educational leadership, Hodgkinson (1978: xi), in exploring whether administrators possess any special competencies by virtue of which they can claim the right to administer, comments that 'the essential competence lies in the area of judgment', which has 'moral implications'.

2.5.2 The Legitimization of a Principal's Power

A school administrator is a powerful person and therefore one vital variable in any examination of moral leadership is that of *power* and its use in schools. In looking then at educational organizations, Greenfield (1987) and Deal & Peterson (1991) have shown that principals are pivotal for influencing a school's culture via their personal moral values. The question then of whether those values are up to the mark and whether this person's actions are congruent to those values becomes highly significant.

To discover personal values, Greenfield & Ribbens (1993: 11) take a step back and argue that an understanding of organizations requires an appreciation of people's cognitions, that is, what they think of 'as the right and proper thing to do.' The study of educational administration then becomes the study of the beliefs and attitudes of Principals. This is because facts and values are inextricably linked. Consequently, for Greenfield (1987), since administration is about power and how people use it, the study of administration pivots upon the examination of administrators and their character and motivations as well as decision-making capacity. This means that, apart from personal and technical skills, the more important facets of *character* and *will* of the leader take precedence in any organization (Cahill, 1994: 258).

The legitimization of a Principal's power rests on the leader's adherence to ethical behaviour. Based on a review of the literature on values in management and administration, the attitudes, values, and practices inherent in such behaviour are reviewed next.

2.5.3 Integrity and Moral Self-Governance

Cooper & Argyris (1988: 303) use the term *integrity* to refer to the quality of moral self-governance, with links being seen between integrity and the ability to gain and maintain the trust of others. Persons of integrity are also known to possess a set of strongly held belief commitments and principles. Integrity is also seen as evidence of a well-integrated personality and of psychological wholeness (Erikson, 1950).

2.5.4 A Moral Exemplar

Kouzes & Posner (1987) state that the best leaders lead by example; a fortiori, an essential dimension of moral leadership is the display of moral behaviour. In effect, a leader must be able to 'walk the talk' (Sergiovanni, 1996: 50).

2.5.5 A Reflective Leader

Schon (1983, 1984, 1987) and others, such as Begley (2004), are well known for their call for reflective professional practice. According to Schon (1983), reflective practice is central to professional improvement and when confronted on a daily basis with uncertainty, complexity, and diversity of human behaviour. As a result, Schon (1984) supports leadership as reflection-in-action.

The rationale is clear, for if organizations are dependent upon people, and people and their actions are governed by values and the views of reality resulting from that, so the prescription for curing organizational ills, as Greenfield (1975: 90) argued, is to change people's values either by helping them to accept 'new ideas' or to change the people themselves. Indeed, the importance of being clear about what one's moral values actually are led Beck & Murphy (1994: 94) to state that the first goal of any preparation programme for educational administrators is 'to help students articulate an explicit set of values and beliefs to guide their actions – to become moral agents.' Sergiovanni (1992: 173) argues even further that reflective practice 'comprises the basis for understanding school administration as a moral craft.'

The challenge, according to Greenfield & Ribbens (1993: 259), was how to 'get people of good character into leadership positions in organizations', a situation which in part would result from people being able to reflect on their values.

2.5.6 A Force for Unity

English (2005: xii) argues that 'The first task of leadership within organizations is to create and preserve its unity', which requires an *ideology*. This is a requirement very much in line with the religious and educational philosophy of the Faith-inspired School under study, as seen in the teachings of the Bahá'í Faith, which promotes unity as a social priority.

2.5.7 A Relationship Builder and Builder of Relational Trust

In organizational literature, trust is defined in part as confidence in the goodwill of others, this quality being seen as a critical factor in the design and management of business organizations because it helps develop stable social relationships and reduces complexity (Cooper & Argyris, 1998: 664-5). Trust is also seen arising from commonly-held values as well as being an individual attribute (p. 665).

Kouzes & Posner (1993: 14) have also highlighted the importance of the value of honesty, which in turn leads to trustworthiness: 'Honesty is absolutely essential to leadership if people are going to follow someone willingly ... they first want to assure themselves that the person is worthy of their trust.'

Greenleaf (1991: 67) argues that the person who has the greatest team-building ability should be the *primus inter pares*. Leithwood (1994) has also highlighted 'people effects' as a cornerstone of the transformational leadership model (such as being approachable and providing individualized support).

For Hester (2003: 166) also, ethical leadership is about 'building relationships' which, if done, results in 'increased learning ... and ... trust.' Fullan (2001: 5) has also stated that 'leaders must be consummate relationship builders'. In the context of educational organizations, Fullan (2003: 41) further argues that since school leadership is 'a team sport', the challenge becomes one of building relational trust. The significance of this achievement, for Bryk & Schneider (2002: 117), is that 'relational trust creates a moral resource for school improvement', the key person for fostering such a culture of trust being the Principal. For these researchers, relational trust is composed of 'respect, competence, personal regard for others, and integrity'.

As Begley & Wong (2001: 317) comment, the significance of trust is that 'Unless trusting relationships between school heads and teachers are established, educational reforms in schools that require active support from teachers will be slow and difficult.' In effect,

leaders must ‘walk the talk’ because ‘leadership by example sustains trust.’ (Greenleaf, 1991: 330).

2.5.8 Staff Stability

Staff stability usually indicates schools that are doing well academically, while high teacher turnover rates will tend to lower school effectiveness and staff morale (Creemers & Reynolds, 1991: 1931).

2.5.9 The Enlightened Management of Power

Bates (1983) believed that the science of administration is about manipulation and social control. Certainly, in the context of educational administration, a tension is felt by any Principal between personal power and control over a school, and the need to involve colleagues to create a measure of organizational unity (Southworth, 1987). In this vein, Richardson (1973) has also written on the uncertainty of the boundaries of the Head’s role and the subsequent difficulties in the exercise of their authority.

In any discussion of leadership, the use of power is unavoidable. Power continues to be a prized and hallowed possession of principals, the Principal in my study being no exception, despite his words to the contrary. The effects of such centralization of power tend to be counterproductive, constituting a violation of teachers’ rights, as observed by Beale (1936: 602) long ago: ‘The principal’s power over the teacher and the importance of a good standing with him leads to submissiveness to his will ... the general climate of schools and the undemocratic rules under which they are administered tend to make principals autocrats and teachers yes men.’ In a much later study of Primary Heads, Coulson (1978: 80-1) concluded that the ‘head’s dominance in the school is particularly inimical to the personal growth and professional development of individual teachers’, while Torrington & Weightman’s (1989: 136) research on Secondary school Heads found their role to be the main impediment to improving school organization. Nias (1980: 256) also reported that many graduate teachers were ‘alienated by dictatorial leadership’ in their schools. An

authoritarian leadership style is also seen as counter-productive to 'Theory Z' (Ouchi, 1981, the new manifestation of 'Theory Y'), which rests upon trust, intimacy, community in an organization, and shared practices such as collective decision-making and individual responsibility.

Rather, Greenleaf (1991: 60) resolved what he saw as the paradox between the formal administration of an organization and the informal initiative and creativity of individuals within those organizations via the skills of a leader. Likewise, the need to balance mission and innovation is a challenging task to achieve at the best of times and would prove to be a stern test of a Principal's leadership. Another of the ways to investigate this balance is through the work of Weick (1976) and the notion of 'tight' and 'loose coupling', that is, dependency and close monitoring versus decentralization and delegation. In this light, Sergiovanni (1984: 286) argued that excellent schools are to be tightly coupled on core values and vision and loosely coupled in relation to teacher autonomy, discretion and innovation in pursuing the school's aims.

Furthermore, with administrative power at their disposal, an ethically-inspired Principal should be aiming to liberate and empower staff rather than limit them. Conger & Kanungo (1988) suggest that the notion of empowerment requires fostering employees' self-efficacy beliefs, which implies removing sources of powerlessness and providing positive feedback and support.

2.5.10 Shared Leadership Indicators

Hall & Southworth (1997: 88) argue that increased complexity in school leadership means that the challenges posed by school management are beyond the ability of any one individual. Johnston & Pickersgill (1992) and Vandenberghe (1992) had already argued for shared or team leadership in order to cope with the increased demands placed on school leaders. Murphy and Hallinger (1992) and Hallinger (1992) had also asserted that future school leaders will have to be more consultative, open and democratic, involving teachers

and parents much more in decision-making. In this regard, the use of management teams is one way to improve school effectiveness by increasing colleagues' contributions.

2.5.10.1 Shared Decision-making Practices

As part of Popper's (1945) defence of the open society, informed participative feedback must be encouraged, with a premium placed upon freedom, trust, and truthfulness as conditions for that participation, while Walker (1985, 1987) and Walker & Evers (1986) argued that participation also requires respect and tolerance for different points of view.

One of the indicators of power sharing in an organization relates to the question of centralization vs. decentralization: when most members of an organization participate in its decisions, then such an organization can be said to be decentralized (Cooper & Argyris, 1998: 149). Nowadays, in educational administration, the trend in school governance and organization is indeed towards decentralization of decision-making. Moon, *et al.* (2000: 63) have also recommended a democratic approach to school management.

Bartunek & Keys (1979), Piper (1974), and Sergiovanni (1990) have advocated the superiority of sharing in decision-making, seeing it as a goal to be striven for in education. Studies in several national contexts have also supported the link between shared decision-making and more effective schools (Weil, *et al.*, 1984; Heck, 1993). This was the case for both teacher and parent participation in decision-making (see also Heck, Marcoulides, & Lang, 1991).

Thus, Bush (1995: 52) states that the collegial model of educational management, which emphasizes shared decision-making, has been generally accepted as 'the most appropriate way to run schools and colleges in the 1990s', being also 'closely associated with school effectiveness and school improvement'.

Even so, Dimmock & Walker (2000: 340) observe that bringing the potential benefits of collaborative organizational structures such as shared decision-making to fruition 'has

proven to be particularly difficult.’ Yet the benefits of such are well worth the effort given that shared leadership allows for ‘countervailing power’ (Greenleaf, 1991: 85). Understandably, a prerequisite for shared decision-making to work is for participants’ needs to harmonize with an organization’s needs (West, 1994). For instance, such harmony could be seen as an agreement with an organization’s mission and values, which would not appear to be a major obstacle in a collective organization such as the School in my case study given that it is an institution that was religiously-inspired and staffed by a majority of people in possession of a common religious mindset.

2.5.10.2 Promoter of Faculty Involvement in Decision-making

Regarding staff, Belasco & Alutto (1972) and Nias (1980) have also explored the positive relationship between satisfaction and staff participation in decision-making. In good schools, the free flow of information contributed to unity, togetherness and overcoming any ‘them and us’ feelings, and to this end ‘good communication was not left to chance’, there being methods or systems for information dissemination, such as a staffroom notice board, the circulation of minutes of meetings, and weekly staff briefings (Gold, *et al.*, 2003: 133). Indeed, Gold, *et al.* observed one effective Head constantly inviting staff to contribute their views during meetings and trying to build consensus.

2.5.10.3 Promoter of Parental Participation in Shared Decision-Making

Goldring & Pasternak (1994) found that highly effective elementary Principals emphasize involving parents in the school. One of the advantages of such involvement is reflected in the research of Bartunek & Keys (1979) who pointed out the increased commitment that shared decision makers felt towards the decisions made.

2.5.11 Promoter of Parental Communication

Weil *et al.* (1984) have found several important differences between effective and typical schools in terms of organizational climate, such as collaborative processes like group

problem solving, as well as open communication. Effective schools tend to emphasize more communication with parents, such as providing information regarding children's progress, the goals and expectations set for the children, and encouraging parental responsibility for engaging the children in learning both at home and in the classroom (Creemers & Reynolds, 1991: 1931).

2.5.12 Going Beyond Academic Excellence

Finally, I wish to point out that an important value in schools involves extending the notion of what it means to be educated beyond that of academic excellence. For Fullan (2003: 41), 'Policymakers do not seem to realize the principal as booster of achievement scores is a dangerously delimited conception of what the principal needs to do for schools to be a force in societal progress.'

The tension between academic requirements and pastoral care is seen in Catholic schools, which must seek to balance competitive market values and Catholic values and thereby deal with what I term *institutional dissonance*. It is to the existence of faith schooling that I shall now turn.

2.6 FAITH SCHOOLING

Hirst (1974) has argued that the notion of Faith schools contradicts the Enlightenment principles of logical and empirical investigation since the former relies upon the unverifiable propositions of religious faith (Grace, 2000: 13). In this regard, Hirst (1972) sees Faith schools as relying upon unsophisticated forms of education, such as catechesis rather than self-direction. Even so, despite Hirst's warnings, Faith school cultures, like that provided by the Catholic church, continue to excel in terms of learning outcomes.

2.6.1 Catholic Faith Schools and Academic Results

Grace (2000: 5) has promoted the research of Catholic education and has investigated the nature and mission of such Catholic-inspired schools. One of the dimensions that he has explored is the reasons for the favourable results found in school effectiveness research in terms of the academic outcomes of Catholic schools (pp. 91-2, 153), as reflected in the research studies of Coleman & Hoffer (1987) and Bryk, *et al.* (1993) in the US, in the research of Rutter, *et al.* (1979), Mortimore, *et al.* (1988), OFSTED reports in the UK, and Flynn's (1993) study in Australia.

In accounting for such exemplary academic results, Grace introduces the theoretical concept of *social capital* as put forward by Coleman & Hoffer (1987), the concept referring to a community's network of support and trust relations existing between persons, as well as a sense of shared purpose, such as that which exists within the Catholic community regarding the educational mission of Catholic schools. Sergiovanni (1998: 161) argues that school leadership must be in the business of 'developing various forms of human capital', with 'capital' defined as 'the value of something that when properly invested produces more of that thing which then increases overall value.'¹

¹ In a post-industrial society, according to Bell (1999), education is the key to enhancing *human capital* by instilling knowledge and skills.

Grace (2000: 92) also observes that research by Bryk, *et al.* (1993) confirmed the importance of *social capital* in generating a sense of internal community, this reason being one of four factors for Catholic school effectiveness in the USA (evidenced by such indicators as teacher-student extra-curricular involvement and a sense of collegiality amongst the staff), the other factors being the presence of an academic structure and culture (*bookishness*), devolved governance (*autonomy*), and an inspirational ideology (*sense of mission and purpose*), this ideology acknowledging both the dignity of the person and serving a redemptive as well as educational role. Indeed, Bryk, *et al.* believe that this last factor of inspirational ideology needs to be more appreciated and investigated, despite the research difficulties it entails and the positivistic skepticism it engenders.

Grace (2000) also refers to Bourdieu's concept of 'habitus' or deep-structured cultural dispositions that lead to action in accordance with what is socially acceptable within a community to help explain the reasons for the commendable academic attainment in Catholic schools, this deep structure being described as the 'cultural unconscious', an example of which is the respect for hierarchical leadership.

In addition to the three forms of *capital* described by Bourdieu (1986), namely, *economic*, *social*, and *cultural*, Grace (2000: 236) adds *spiritual capital* for the analysis of faith-based schooling systems: 'Spiritual capital can be a source of empowerment because it provides a transcendent impulse which can guide judgment and action in the mundane world.' It is such capital - which is 'a resource of faith and values' (p. 262) - Grace argues, which has driven and maintained the mission integrity of Catholic schools, both in the past and the present, and which needs to be renewed if that distinctive mission is to be maintained (p. 238). Regarding this aspect, Grace notes that part of the mission of Catholic schools was to maintain and renew the culture of the sacred in society, and one of the means of ensuring this to in-group members is via the provision of education to every Catholic child (p. 10). Such education also has a spirit of community service inherent in its practice (p. 19), such service to the common good providing justification for the attainment of knowledge, achievement, skills, and other such scholarly outcomes in the school. (p. 50.) Grace also notes that the research of Flynn (1983) in Australia on the Catholic school effect also

strengthens such findings, the positive outcomes being mediated through an outstanding social climate and special ethos or spirit present in such schools (2000: 96-7).

2.6.2 Faith School Principals and their Values

The extent to which the leaders of Catholic Faith Schools are expected to be faith leaders in addition to being professional leaders has been explored by Grace (2000: 212) who says that such leadership involves ‘a visible commitment by head teachers to the priority of the spiritual and religious life of the school by personal example ...’

Drahmann & Stenger (1989) have noted that Catholic school Principals bring spiritual qualities to the job as influenced by personal lived faith, which necessitates a modeling effect (Wallace, in Hunt, *et al.*, 2000: 191); Caltigrone (1988, in Hunt, *et al.*, 2000: 192) refers to this modeling as the *servant model*, in which the Principal must ‘re-present Christ’. Likewise in my study, where instead of Christ the aim was to ‘re-present’ ‘Abdu’l-Bahá (the eldest son of the Founder of the Bahá’í Faith, Bahá’u’lláh), whose honorary title in the Bahá’í Faith is ‘Perfect Exemplar’.

2.6.3 Inspirational Ideologies – Strengths and Weaknesses

One of the strengths of an inspirational ideology is the existence of faith resources generating the motivation required to overcome certain demands of the role. For instance, Bryk, *et al.* (1993) suggest that the relatively modest salary levels of Catholic school principals are offset by the fact that such a position is chosen for vocational rather than career considerations (Grace, 2000: 93). Grace (2000: 202) also reports that many head teachers claimed they ‘went the extra mile’ when handling persistently disruptive and even dangerous students.

On the other hand, Grace (2000: 257) points out the danger facing all *Faith schools* when he quotes Walsh (1993: 92) who warns that ‘inspirational ideologies’ can be problematic: ‘It is ... important soberly to remember the shadow side of ideology and religion, the

fundamentalism, fanaticism or just plain simple-mindedness that goes with the closure of thought into total systems.’ Thus, Grace continues, a potential weakness of an inspirational religious ideology is the tendency to promote *fundamentalist* practices. For example, Tyack (1976: 258) reported that principals of Protestant schools in nineteenth century America ‘conceived of their task in part as an evangelical enterprise, a search for organizational means to realize the goal of creating a ‘redeemer nation’ ’.

Another potential weakness inherent in religious ideology and its fundamentalist tendencies, as reported by Grace (2000: 142) with regard to Catholic school leadership, is that Catholic school Principals are too influenced by the Papal monarchism model, that is, a Catholic school head comes across as infallible and absolute. Such a traditional model leads to Catholic school administration being *hierarchical* and *authoritarian* (p. 143). Such conservative approaches to leadership were also manifested in decision-making being seen as the sole preserve of head teachers (p. 149).

That *Faith school* leaders have a tendency to authoritarianism is not surprising. One of the reasons for this is the phenomenon of paternalism mentioned above as well as ego identification with one’s school, which occurs also within secular schools. Thus Coulson (1978: 285) identified a paternalistic pattern in the primary heads he studied, that is, ‘At the root of the primary head’s paternalism lies the ego-identification which he normally has with the school. He tends to think of it as ‘his’ in a very special way and therefore to feel a deep sense of personal responsibility for everything and everyone in it.’ Nias, *et al.* (1989) and Southworth (1995: 25) also discovered identical feelings of Primary heads towards secular schools.

This is where my research enters the scene as I seek and explore any epistemic evidence for the broad impact of the values and practice of a Faith-school leader’s moral leadership in the unique context of a Bahá’í Faith-inspired School setting. In effect, to what extent has a framework of religious values underpinning the religious ethos and culture of the School determined the practice of educational leadership?

2.7 MAIN RESEARCH QUESTIONS

Given my concern with the ethical use of power by school principals, and supported by the above literature review, the following four research questions came into focus at the start of my investigation into moral leadership in the setting of the Bahá'í-inspired school in my case study:

- A. What is happening in this educational institution in terms of school leadership? (adapted from Marshall & Rossman, 1995). That is, what are the salient behaviours, events, beliefs, attitudes, structures, and processes occurring in this School?
- B. What are the experiences of *moral leadership* in this School and how does such a construct work out in practice? (adapted from Gunter & Ribbins, 2003: 102). What actual lived *experiences* have the teachers, students, and parents had of *moral leadership*? (p. 110). In other words, when the Principal is practising moral leadership, what do we see taking place? (pp. 110-111).
- C. What are the Principal's *values* and how do they come to be important within the organizational setting of the School? (adapted from Gunter & Ribbins, 2002). What dilemmas and challenges does the Bahá'í Principal face in taking action and how does he seek to resolve them?'
- D. How does the Principal use *power* in the School? How does the Principal overcome self-interest? Are the administrators, teachers, students, and parents being *punished* or *emancipated* through the exercise of power and moral leadership by the Principal? (adapted from Gunter & Ribbins, 2003: 110).

Beyond these research-based questions, the following questions were intended to investigate the actual role of the Bahá'í religion in the life and administration of the School:

- E. What is the role and impact of the Bahá'í Faith in the School? And how can professional, ethical and moral standards be ensured when an *in-group* is the norm? In other words, how do the *professional* and *personal moral/spiritual agendas* interact with the requirements of *moral leadership*?
- F. To what extent does the Principal view his professional responsibilities in religious terms? How does such a religious conception influence his administrative actions in the School on a daily basis? For example, was there a withdrawal of moral concern from those who were in the *out-group*?

With these questions in mind, I embarked on this particular research topic with three possible beneficiaries in mind: myself; the School staff and governing body in the case study together with its stakeholders, including children and parents; and other researchers of Faith schools.

As for myself, I was very keen to carry out this research, both for gaining my EdD qualification and related career aspirations, and for my own personal interest, such as the study of the contribution of ethics and moral behaviour to successful organizational endeavours and outcomes.

3. THE RESEARCH DESIGN AND DATA COLLECTION METHOD

In this methodology section I will explain my own background as a researcher and the steps I took to ensure that issues related to such did not interfere with the producing of valid and reliable findings. I will then set out the research questions again for the reader, explain what Qualitative research is, delineate and explicate the research methods used in writing my thesis, justify such methods, discuss the merits and demerits of the methods used, and then explain the procedures involved in carrying out these methods.

My methodology is rooted in the *interpretative paradigm* in general and an *ethnographic* method in particular, the aim being to observe and ascertain the moral behaviour of one *Faith School* Principal. The decision to adopt ethnographic procedures was taken because the purpose of my research was to investigate a select group of people's hermeneutical and phenomenological perceptions of the practice of moral leadership and what that means to various participants in terms of associated leadership practices in education. In other words, I intended to explore a range of multiple subjective perspectives involving description, understanding and explanation of a specific facet of educational administration, namely, *moral leadership*. In effect, the constructs of the participants were used to structure the investigation. I hoped that this research approach would provide me with a rich set of data from which important issues for professional ethics in the educational administration of *Faith Schools* would emerge.

The ethnographic method was carried out via a single *case study* in which I used *in-depth semi-structured interviews* at five levels in the school organization, namely School Board members, school-based administrators, teachers, students, and parents. Given the extensive influence of the Principal on the culture of the school, I was also curious to explore the nature of this particular *Faith School's* moral landscape and the ethical infrastructure within that as influenced by such a pivotal leadership and administrative figure.

In methodological terms, the task before me was to try to find true and useful information (Pelto & Pelto, 1978) about a topic of personal interest, namely, the practice of *moral*

leadership in a Bahá'í-inspired *Faith* School, as inspired by and based upon the teachings of an independent world religion, the Bahá'í Faith. Given that I also personally follow such a religion and its teachings, the challenge would be to 'enter' the cultural world of such a School in such a way that I am unbiased in what I see, not only in terms of what its administrators are doing on a day-to-day basis but how they carry out their business of managing and leading.

3.1 THE RESEARCHER'S BACKGROUND & SKILLS

Valid ethnographic research requires the human instrument to provide honest and rich data. In this regard, Miles & Huberman (1994: 38) have provided some markers of a good qualitative researcher-as-instrument, which I present below, with my associated responses in italics:

- Some familiarity with the phenomenon and setting under study – *As a Bahá'í and as a scholar I was aware of the model of moral leadership promoted in the Bahá'í Faith as enunciated by the well-known Bahá'í academic, Dr. Eloy Anello, who is based in Colombia, South America.*
- Strong conceptual interests – *I have had an abiding interest in ethics and moral education for many years now, and with this interest in mind I completed a Masters Degree in Spiritual Psychology in the Bahá'í-inspired Landegg University in Switzerland in 1994.*
- A multidisciplinary approach – *My multiple interests in religion, philosophy, ethics, education, and science assured a broad and relevant approach in my knowledge acquisition and research of concepts focusing on the construct of moral leadership.*
- Good investigative skills, such as doggedness, the abilities to draw people out, and ward off premature closure – *I believed my strong sense of justice and fair play would induce me to 'get to the bottom of things'. Furthermore, for the purpose of my research method and the corresponding instrument involving in-depth interviews, my having qualified in two formal training courses in basic interpersonal counselling, involving the ability to listen empathically, ask open-ended questions, summarize what the interviewee has said, and seeking clarification of responses would stand me in good stead and help me encourage people to talk freely and comfortably (see Kvale, 1996: 125-6, 147-9).*

3.2 THE STATUS OF THE RESEARCHER

A vital issue of validity that needed to be addressed in my ethnographic research relates to the data collection instrument - principally myself. Given such a human face to data collection, my status as a researcher becomes highly significant. In this regard, the main challenge to be overcome in ensuring the validity and accuracy of my data was to minimize the *bias* stemming from *subjectivity* (Taft, 1988).

At the outset this meant that my status or position in my research related to two concerns, one general, one specific:

1. *Observer effects or reactivity* (the Hawthorne effect), and
2. *Advocacy*.

The first concern relates to the effects of the researcher on the case. In other words, *reactivity* as a phenomenon occurs when a researcher's presence alters a subject's behaviour, including interviewees' responses, as a result of their wishes to avoid, impress, direct, deny or influence the investigator. (Cohen, *et al.*, 2000: 156). In effect, the informant displays only a certain persona, balancing the need to please the researcher while also protecting their own interests and, secondly, the effects of the case on the researcher, that is, 'going native' and being co-opted into the perceptions and explanations of local informants.

The second bias of advocacy stems from one's attitudes, opinions, and expectations and, in my particular research context, relates to my also being a member of the same religious community as the leading actor in the ethnographic drama of the school. What this implied in practice is that the issue of advocacy had a bearing on the substantive content gleaned from my research interviews, such as seeking answers that support one's preconceived notions. Such bias could well lead to one's explanations of events occurring in the School as simply wrong, due to being seduced by seeing what one wants to see and already believe (Miles & Huberman, 1994: 144). This occurs because of overweighing or ignoring of certain evidence (p. 253).

3.2.1 Measures Taken to Reduce Bias

The steps taken to ameliorate the effect of such biases included one general approach and one particular line of action. The former tackled both of the above biases in that I tried my best to adopt an overall stance of neutrality, taking measures to remain detached (Patton, 1990) and objective. To help me do so I adopted an attitude of *reflexivity*, such reflective practice being critical if I was to ensure the validity of interviewee responses.

At first, in practical terms, such reflexivity meant noting my responses and reactions in the research process (Cohen, *et al.*, 2000: 141), especially during and after the interviews. Secondly, as Wolcott (1994: 390) advocates in his advice to the ethnographic researcher, I listed out my good and bad biases, such as rapport and prejudices respectively. In conclusion, I tried my best to be frank about my own values, feelings, and potential biases during the study, in addition to my own role and status in the research.

For instance, as a reflexive measure for the reader's insight, two important characteristics of myself as the human instrument must be made clear to the reader: firstly, I am a practising member of the Bahá'í Faith, the religion which inspired the founding of the School under study, and the teachings of which support the educational philosophy, mission and purported governance of the School itself. Secondly, I am an ex-employee of the School in the case study, having taught in the School for two years from 1992-1994, which meant that I was a 'native'. Consequently, in terms of methodological concerns, being a member of the Bahá'í Faith and thus an *in-group* member could well be perceived as threatening to the validity of the research since I may well be overly sympathetic to the aims and practices of the school and the people under study.

In response, and in terms of personal issues, I certainly acknowledge my sympathies with the School because of my own faith stance. Indeed, my own motive in pursuing this research project was a personal belief in the efficacy of certain Bahá'í teachings when applied to governance in educational administration - such as *moral leadership* - teachings which I was inspired by personally, although I also wanted to subject to the process of scholarly research.

This fact raised the issue of *advocacy* in which a researcher identifies with the same emotions, concerns and crises of the group members, even to the point of becoming a de facto spokesperson for the group. (Cohen, *et al.*, 2000: 140-1).

In this regard, I dealt with the risks of advocacy by being frank and informative about my research interest, intentions, and methods. Thus, on a confessional note, I knew I harboured a wish that my research would show the Bahá'í-inspired school and institution in which I once worked in a positive light, both in terms of its moral and educational principles. I thereby hoped it would be useful both for the School and for my Faith.

In order to strengthen the reader's confidence in my conclusions I adhered to the spirit of Peltó & Peltó's (1978) advice that every research finding, as a general rule, should be supported by more than one kind of data - thus, I interviewed outliers as well as elites, keeping in mind the research questions, and triangulating by data source, that is, multi-level interviewing of a range of persons in the School, namely, administrators, teachers, students, and parents, as well as by ensuring respondent validation and negative case analysis (Lincoln & Guba, 1985: 219, 301). This also meant following up 'surprise' opportunities (Miles & Huberman, 1994: 270), such as asking certain interviewees such as 'outliers' about the crisis that hit the School at the beginning of 2006.

Nevertheless, to take further advantage of the benefits of reflexivity, I set out to make use of an even more rigorous validating technique as that employed in *critical ethnography* (Cohen, *et al.*, 2000: 153), namely, *peer-debriefing*. Given the ethical considerations of anonymity and confidentiality required, I turned to the guidance of my EdD supervisor, whose regular feedback via six-monthly face-to-face meetings proved invaluable in pointing out where my research commentaries were straying into personal and subjective impressions, thereby strengthening my attempts at being non-judgmental (bracketing), dealing with researcher bias, and searching for negative evidence.

Penultimately, though, a word on the positive aspects of bias: being an 'insider' was also a distinct advantage because being known to the Principal, most of the teachers, as well as having my own child in the Kindergarten of the same School enabled me to get beyond the

School's 'gatekeepers'. In other words, having some level of rapport already established with certain key players in the setting allowed me access to potential interviewees, such as the administrators, teachers, students, and some parents. In addition, being a fellow Bahá'í Faith member to the School's Foundation members and Principal allowed me some level of immersion into the School's cultural world. My informants were thus willing to reveal their views and feelings (Dean, 1967), were people with whom I could establish rapport (Spradley, 1979) and therefore trust, and who were thoroughly enculturated and available.

Finally, one unexpected but notable feature of reactivity I experienced and reflected upon during my research was a negative one. Speaking personally as a Bahá'í Faith member myself, I started my research with high hopes concerning the moral quality of the educational administration practiced in the *Faith school* being investigated, a School in which I had taught for two years previously. Investigating the School's claims to moral leadership has shown clearly that the researcher has been affected by the researched. Indeed, as the research progressed, and especially after interviewing one particular participant, as well as parents and students, and after a Public Inquiry, I found my feelings decidedly negative towards the School Principal and its Foundation. For example, after reading the outlier's account I felt a rising sense of indignation at the way a person had been treated who had nevertheless been more than willing to dedicate part of their life to a noble cause. I was now painfully aware of 'handling people and issues with which the researcher disagrees or finds objectionable or repulsive' (Cohen, *et al.*, 2000: 145).¹

¹ Even at the conclusion of my study I still find it difficult to maintain the same level of regard for certain members of the school's management personnel and Board of Directors.

3.3 THE INTERPRETATIVE PARADIGM

Organizations are now generally accepted as cultural systems (Sergiovanni & Corbally, 1984). As Greenfield (1984: 145) explains, ‘organizations are manifestations of culture and we may understand them with only as much ease or difficulty as we can the culture in which they are embedded.’ School organizations are no different.

The study of such cultures is best carried out using Qualitative rather than Quantitative methods of enquiry, as argued for by Greenfield (in Cahill 1994: 255) who said that ‘in social settings qualitative-ethnographic research has the potential to reveal fundamental values and more of the truth about the human condition.’ Such values, and the Principal’s thinking about them, were my quarry. This was thus another reason for me to use the ethnographic method because, as Greenfield (1984) argued, one is studying a cultural world in which interpretations take precedence in understanding that world. Such a view is also supported by Geertz (1973) who has argued that in the field of cultural anthropology human constructions of meanings are the glue of social organizations, the study of which required ‘thick description’ of idiosyncratic contexts.

In addition, LeCompte & Pressle (1993) also point out that qualitative methods imply research that is value-bound, where meanings and understandings replace frequencies and proofs, and values were certainly what I was after. In particular, it is the significance of such interpretations over frequencies that provide insights into the dynamics of situations and people. (Cohen, *et al.*, 2000).

In addition, in terms of values, Greenfield (1986) goes even further in arguing that organizational research must concern itself with issues of right and wrong in administration, which therefore requires a Qualitative methodology in researching it. The ability of a Qualitative approach to access values provided me with the means by which I could examine the role of values in the organizational culture of a unique Faith-inspired school.

On the other hand, certain challenges are posed by this research paradigm, including those impinging upon validity and reliability. A clarification of such vital processes within the interpretative tradition is thus in order.

Silverman (1993: 92) notes the distinction between validity in different research paradigms, which in positivistic research refers to data ‘which hold independently of both the research setting and the researcher or interviewer’. In qualitative research, validity is a lot more subtle. Lincoln & Guba (1985: 39-43, in Cohen, *et al.*, 2000: 138, 152) talk of validity and reliability in qualitative research being replaced by *trustworthiness*. Guba & Lincoln (1989) and Maxwell (1992) also argue that the notions of validity and reliability should be replaced by the notion of *authenticity* as found in in-depth responses, although Hammersley (1992) and Silverman (1993) believe this criterion is insufficient since individuals have no privileged position on interpretation.

Consequently, in my research, I took the view that *validity* in ethnographic research is built by ensuring *rigour*, that is, establishing a disciplined methodology in order to supply a plausible and credible *chain of evidence* built upon reflexivity and triangulation that, while perhaps not providing certainty, at least gives confidence to certain knowledge claims.

3.3.1 Ethnographic Research

Since the purposes of research ‘determine the methodology and design of the research.’ (Cohen, *et al.*, 2000), and since my research was an *in-depth* study of multiple subjective perspectives of lived Faith school leadership, in which events were portrayed in subjects’ terms by describing, understanding and explaining a specific situation or context *in situ*, I decided to utilize an *ethnographic approach* in general and an *exploratory case study* in particular.

For Spradley (1979: 173), the goal of ethnography ‘is to discover and describe the cultural meaning system that people are using to organize their behaviour and interpret experience’, with ‘culture’ being defined as ‘the acquired knowledge that people use to interpret experience and generate social behaviour’ (p. 5). A further clarification of the notion of

‘culture’ is given by Gumperz (1981) who said that ethnography is ‘the detailed investigation of patterns of social interaction’.

In terms of the topic being researched - *moral leadership* - a cultural dimension is also prevalent in that it is imbued with the Bahá'í Faith's unique religious and cultural values. Hence the relevance and importance of an ethnographic research approach to try and capture that religious culture.

The challenges relating to the ethnographic approach require an understanding of its theoretical underpinnings, which include:

1. *Hermeneutics*, that is, people use their own thoughts and feelings to interpret events (Bruyn, 1966; Pelto & Pelto, 1978: 54).
2. *Phenomenology* – people act on their perceptions, a subjective reality no less real than defined or measured reality (Fetterman, 1989).

However, while Miles & Huberman (1994) argue that social phenomena do exist outside the human mind, which allows for lawful and stable relationships amongst those phenomena allowing ‘constructs’ to be drawn, I accept Evers & Lakomski's (1991: 96) criticism that there must be limits to relying on human subjectivity in the construction of data, otherwise we are only left with ‘arbitrary’ results admitting of ‘no distinction between fiction and nonfiction’, which would then make cultural artifacts impossible. Regarding this subjective perception of individuals, Hammersley & Atkinson (1983: 234) observe that while we have ‘no grounds for dismissing the validity of participants’ understandings outright’, given that such understandings ‘are a crucial source of knowledge’ deriving from the experience of the social world, ‘they must be treated in exactly the same manner as social scientific accounts.’ Hence there is a need for validity ‘checks’ to minimize bias and enhance authenticity (see section 3.7). Otherwise, Bush (1995: 107) concludes, the stress on individual interpretations ultimately ‘leads to a blind alley’, with very little understanding of an organization and thus even less guidelines for managerial action. In this regard, Evers & Lakomski (1996: 133) criticize Greenfield's reliance upon accessing organizational member's subjective meanings

because ‘there remains a deep puzzle as to how these subjective meanings connect up with the causal push and pull of the world’s inventory of material objects which, of course, includes flesh-and-blood people.’

3.3.2 The Case Study Process

With the interpretive paradigm as my general methodological approach, my research design utilized an *exploratory case study* of a *faith-inspired* educational institution that purports to utilize a value-based approach to leadership. Regarding the rationale for this approach, Lincoln & Guba (1985: 39-43) state that the case study is the natural mode of reporting when employing qualitative research, the advantages of this method being its in-depth nature, the fact that it is embedded in the physical context of one’s study area, and that it should be able to provide insights into the phenomenon under study - namely, *moral leadership* - while the disadvantage consists in the challenge of establishing rapport (Wilson, 1977). Furthermore, case studies are an appropriate research method when the investigator has little control over events (Yin, 1984) which, as a non-participant observer, was the reality. I thus wanted a method to help me investigate and understand further an educational institution that claimed to provide a unique and bounded instance of a religiously-inspired ethical philosophy that permeated both management and teaching practice as evidenced in a new model of *moral leadership* in education.

As for the benefit of using an *exploratory case study*, Marshall & Rossman (1995) explain its purpose as the investigation of little understood phenomena, the discovering of important variables, and the generation of hypotheses for further research.

In terms of the challenges associated with the use of case studies, one of the most important is that of generalizability. However, in ethnographic research generalizability is spoken of with several provisos. Cohen, *et al.* (2000) restrict generalizability to classes of instances from single instances, while Yin (1984) generalizes to propositions rather than populations, implying that a case study is not a sample, while Wolcott (1994) prefers to let the reader make the generalizations, based on what Geertz (1973) terms ‘thick description’. Bogdan & Biklen (1992) prefer to see generalizability as restricted to settings, people and situations of

the specific research. LeCompte & Preissle (1992: 47) meanwhile speak of generalizability as resting upon *comparability* and *translatability*, the former requiring an explication of the characteristics of the group so that the reader can compare to other groups, while the latter needs an explanation of the analytic categories of the group, again for the reader to make their own comparisons with other groups. Such considerations can be applied to my case study.

But even further, using Yin's (1984) criteria, I believed that my case study had several important features as a potential piece of worthwhile research: it could be described as a *critical* case study in that it might be able to extend the theory of *moral leadership* in *Faith schools*; it was *unique* in the sense that such *Faith schools* are few and far between (see Appendix A on these Faith-inspired schools worldwide); and *revelatory* because as a Faith member myself I had access to what has so far been unresearched.

The case study itself encompassed a time period of one academic year, which allowed me a succinct and bounded time frame in which to operate and collect data, that is, over the course of a school calendar year. This time frame also allowed for 'the law of diminishing returns', which determined when it was time for the ethnographer to leave the field, that is, when 'the same specific pattern of behaviour emerges over and over again, the fieldworker should move on to a new topic for observation and detailed exploration.' (Fetterman, 1989: 20). This time frame seemed to be relevant to a school context as it allowed the actors in the study to take part in all the relevant events that occur throughout the academic year. This period of time also provided me with the opportunity to interview informants at six levels of analysis with the aim of gaining insights into their perspectives. [See 'Sampling', section 3.5.1, below for further details].

3.4 ETHICAL ISSUES

The importance of ethics to research is evidenced in such texts as that of Cohen, *et al.*, (2000) who assign this topic to as early as chapter two of their popular *Research Methods in Education*.

In carrying out my research I was aware of and tried my best to apply two ethical principles, namely, *beneficence* and *respect* (Miles & Huberman, 1994: 289). Regarding *beneficence*, the motivating impulse of my research was to benefit the School in question by carrying out rigorous research on the nature and practice of moral leadership, which would hopefully thereby have trickle down effects on teachers' morale and students' educational outcomes. I also tried to stay true to an ethical commitment to protect my research participants by bearing in mind that I would always endeavour to treat the interviewees as ends rather than means by asking myself, 'How will the research benefit the participants?' In practice, my experience was that many interviewees simply wanted to be helpful rather than assess what advantage they might personally gain, especially given the fact that I was already on friendly terms with them. As for the motives of three participants who agreed to be interviewed without any acquaintance with them beforehand, it became apparent that they wished to achieve some sort of closure on their work in the school by having a story to tell and their 'voice' heard.

This principle of beneficence in turn led to the twin concerns of *anonymity* and *non-traceability*, ethical issues which became increasingly pertinent as the data collection progressed and the interviews disclosed increasingly sensitive material. The need for *anonymity* and *non-traceability* also arose because, as LeCompte & Preissle (1993) indicate, I was aware that I had to overcome the problems of *risk* and *vulnerability* to my participants (based on the ethical research principle of *non-maleficence*). Consequently, a standard protection that I used to guarantee *confidentiality* was the withholding of participants' names and other identifiers. I also needed to prevent the damaging or harming of informants' or any institutions' reputations. Therefore, I also decided not to name the School, nor its governing Foundation. However, I decided to keep the name of the religion whose philosophy imbued the School's *raison d'être* and mission – the Bahá'í Faith – and thereby

not treating religion as a generic aspect of my research because I believed that this particular religion had a unique contribution to make to school governance because of its theory and practice of *moral leadership*.

The second overriding ethical principle of *respect* meant that I had to protect the autonomy of my research participants. This principle led to the issue of *informed consent*, which ‘arises from the subject’s right to freedom and self-determination’, and entailing ‘the right to refuse to take part, or to withdraw once the research has begun.’ (Cohen, *et al.*, 2000: 51). In addition, informed consent meant that my research participants were informed about and understood:

- the purpose and the procedure of the study
- all possible risks and benefits
- why they were selected as a subject
- that they may ask questions of the researcher that will be answered
- that participation is absolutely voluntary and that they may stop at any time.

The importance of gaining the *informed consent* of interviewees stems from the necessity of protecting my respondents, some of whom had made some very sensitive comments. I therefore gave as much information as I thought relevant, without denying the participants’ right to know what was going to happen. For instance, the content of my e-mail to the potential informants was as follows:

‘I would like to ask you whether you would be willing to be interviewed by me for the purpose of helping me in my investigation into Moral Leadership in Educational Administration. The interview would consist of two separate 1 hour sessions at a place and time suitable for you, and the information you provide will only be available to us (unless you explicitly state that it can be seen by others). As a potential interviewee in my research I will treat your presence, and whatever you say, with the strictest anonymity and confidentiality. I also wish to assure you that you are absolutely free to withdraw consent and to discontinue participation in the research investigation at any point without prejudice.

Should you have any questions regarding the nature, purpose and procedures of the interview then please do not hesitate to ask me.'

As can be seen in this communication, my respondents were also notified of their control over the whole process, from receiving informed consent to privacy rights. Indeed, as an example of this right, one participant refused to release one of the interview transcripts, a right which I duly respected.

As for the potential audience of the research results (a question asked by one interviewee), I assured the respondents that the interview content was first and foremost their property, that they owned the process and the product of the interview, that only they could give permission for it to be quoted, and that I would e-mail them the transcript for their verification and opportunity to edit it in anyway:

'Dear x, I'm glad to say I can finally attach the transcripts for you to check today and see how you feel about the anonymity issue and to verify your answers. Are they accurate records of our interviews together?'

Thus, while I was responsible for drawing up the research questions, I also gave my interviewees the opportunity to add anything else they felt was important to them, both at the end of the interview and in the respondent validation phase, with the transcripts being e-mailed to them. This procedure also helped to verify and validate the data.

The consent of all of my interviewees to being interviewed and for releasing them for general reading by others was given orally. Both at the end of the interviews and in a subsequent e-mail I also thanked the participants for their help.

3.5 DATA COLLECTION METHOD

3.5.1 Sampling

I next had to address the source of my data, that is, the people who would be interviewed in order to hopefully provide me with data relevant to my conceptual frame and research questions (Miles & Huberman, 1994: 34). To demonstrate that my sampling was rigorous, I had to ensure that the sampling criteria had sufficient representativeness.

Given that the purpose of my research was a small scale ethnographic case study, it was clear that *purposive sampling* was required (Cohen, *et al.*, 2000: 103), that is, I would handpick the *critical* cases to be interviewed, namely, the ‘Director’ or Principal of the School and various administrators, as well as teachers, parents, and students of a *Bahá’i Faith-inspired School*. Lincoln & Guba (1985: 39-43) state that purposive sampling enables the full scope of required issues to be explored, which in my case study was *moral leadership* in the educational administration of a Bahá’i-inspired Faith school. In other words, my sampling strategy involved *non-probability* sampling (Cohen, *et al.*, 2000: 99), making use of small samples from particular populations within the School who had experienced, either directly or indirectly, the phenomenon of *moral leadership* purportedly practiced. Another sampling method used was *snowball sampling* (Cohen, *et al.*, 2000: 144), in which I made use of opportunities to interview some individuals who were available and recommended to me by other interviewees.

The next consideration was that of *sample size*. This factor depends upon the study’s purpose and the nature of the population. Given the fact that my study was qualitative and exploratory in nature, and that my particular focus of study involved a single case study of a *Faith School*, it was no surprise that the resulting sample was small. For the most part the actual sample size coincided with the projected ideal, which was based upon accessibility issues such as the need for and availability of English-speaking respondents.

My chosen interviewees were representative of six levels of sampling, the rationale being that essential stakeholders at various removes from the Principal’s office in the management

process occurring in the School would be interviewed in order to provide a validating mechanism on the claims made by the management of the School. (This multi-layered approach is partly inspired by Fullan (2002) who argues that there is a need for leaders at many levels).

The six levels of analysis can be seen in Table 1:

Table 1

Level of Analysis	Sampling Strategy	Sample Size	Ideal Sample Size	Population Size
Level 1: <i>Board of Curators (Directors)</i>	Purposive, non-probability, and snowball	1	1	5
Level 2: <i>Board of Administrators</i>	Purposive, and non-probability	3	3	6
Level 3: <i>School Administrators</i>	Purposive, non-probability, snowball, disconfirming	3	4	4
Level 4: <i>School teachers (KG and High School)</i>	Purposive, non-probability, snowball, disconfirming	3	3	15
Level 5: <i>Parents (in Kindergarten)</i>	Purposive, non-probability, snowball, disconfirming	7	9	122 (61 sets)
Level 6: <i>High School Students</i>	Purposive, non-probability, snowball, disconfirming	3	4	80

The rationale for such sampling was that the claims made at levels 1 – 3 could be checked and validated during the interviews with the respondents at levels 4 – 6 (which thus explains the different interview schedules designed for different respondents (see ‘Development of Interview Schedules’ below, and Appendices B - F)).

In effect, in selecting my interviewees, I sought maximum variation of stakeholders in order to increase my and the reader's confidence in the validating or disconfirming of the claims made about the phenomenon under study, namely, *moral leadership*.

Interestingly, the sampling strategy also developed over time, featuring ad hoc and opportunist elements (Cohen, *et al.*, 2000). As Lincoln & Guba (1985) have observed, an action plan in qualitative research is somewhat fluid in nature in that a qualitative researcher takes advantage of opportunities as and when they arise during the course of the research. A good example of such opportunism in my research was the occurrence of *snowball sampling* (Cohen, *et al.*, 2000: 104). This process occurred particularly at Levels 3, 4, 5 and 6. For instance, my first student interviewee put me in touch with the students who participated in the focus group interview.

For Levels 1 to 3 (Board of Curators, Board of Administrators, and School Administrators respectively) there was no difficulty in selecting interviewees given the small population sizes. For Levels 4 and 6 (teachers and students respectively) I had two guiding principles in selecting the research participants: firstly, not to ask those still working and studying in the School for an interview in order to avoid discomfort and conflict of interest; and secondly, not to mention whether any of them were Bahá'ís as a measure to protect identification in a small community, with the sole exception of one Bahá'í teacher to serve as a criterion with which to help benchmark the other non-Bahá'í respondents' views.

For Level 5 the parent sample chosen depended upon the parent population of the School (Cohen, *et al.*, 2000: 92). I tried to ensure the sample was representative by ascertaining an accurate sampling frame that encapsulated the characteristics of the wider parent population in the Kindergarten section. According to the Kindergarten administrator at the time, the statistics regarding the student population of the Kindergarten section of the School in 2005 – 2006 were as follows: K1 = 12, K2 = 16, K3 = 12, P1 = 21.

The ratio of local/non-locals was 70%/30%.

Of the non-locals, Europeans (Portuguese included) = 39%, Malaysian, Filipinos 18% each = 36%, and mainland Chinese = 11%.

The rest of the students were from South Africa, Japan, Nepal, Australia, and Korea, representing 18% of the school population.

A 70%/30% local/non-local ratio meant that of a small scale sample of 10 parents I should ideally identify 7 local and 3 non-local respondents.

Given my daughter's presence in the Kindergarten section of the School, I had potential accessibility to all the parents in her class and, to a limited extent, parents in other Kindergarten classes, as well as Primary 1 parents whose children were in the same location. In practice this accessibility was restricted by language, given the fact that I could only communicate using the medium of English. In the end, however, after the sampling process was completed, I only had to exclude two potential local parents on the above criterion.

Amongst the locals, I asked one parent to help me carry out a pilot test of the interview schedule for parents and was only able to identify and ask four others who were known by me as friends or acquaintances and who could also use English competently enough to understand and answer the interview questions. For the non-locals, I was able to identify and ask four parents who were known by me as friends or acquaintances and who could use English competently enough to understand and answer the questions. One of these parents was a Bahá'í Faith member and was specifically chosen to help provide a benchmark response.

As for Level 6 respondents, the first student has been known by me for several years and based on our rapport as well as her intelligence and 'withitness' I asked her to help me pilot-test the Student Interview schedule. The second student, also well known to me and with whom I have rapport, participated in both an individual interview and in the Focus group interview; the third and fourth students joined in the Focus group interview, one at the recommendation of the first student, the other who tagged along as a friend of the other.

Further details on each level of analysis are as follows ² :

Table 1A Analysis Level 1 - Board of Curators (Bahá'ís holding the office of 'Continental Counselor', a senior administrative position within the worldwide Bahá'í Community)

Subject	Details
<i>A</i> - Founder of the School	Recommended for interview by Bahá'í parents. A face-to-face interview was requested by me by e-mail when I offered to travel to A's home city, but in an e-mail reply A offered to call me for a telephone interview instead. This phone call never materialized after several weeks of my waiting at home at the suggested time of the evening. I then requested another face-to-face interview given A's frequent visits to my city of residence; this e-mail request was never replied to. I did not pursue my wish to interview A any further after that as it was clear to me A did not regard it as a priority. I tried to be detached from my ensuing disappointment.
<i>B</i>	Recommended for interview by Bahá'í parents. A face-to-face interview was requested in an e-mail and B replied, appearing willing to meet, although expressing doubt at the same time as to whether anything worthwhile could be contributed. I took this as a polite refusal and so did not pursue the matter, especially when I realized that an interview with the actual founder of the School should be more informative.
<i>C</i>	I did not contact C because I realized an interview with the actual founder of the School should be both more informative and more feasible.
<i>D</i>	Recommended for interview by Bahá'í parents. A face-to-face interview was requested, with my offering to travel to meet D in their home country, but D preferred to only answer my interview questions via e-mail. The questions were sent but the answers never materialized.
E	Interviewed for Life history interview 31/5/05 and Moral Leadership interview 14/6/05, although this interview was made principally on the understanding that the interviewee was serving as a key member of the Board of Administrators, namely, its President (see Table 1B). I later sent E an e-mail asking for further meetings to ascertain the Foundation's views on the mid-year crisis, but E never responded. I tried to be detached from my ensuing disappointment.

² Subject references in *italics* denote individuals who were approached for an interview but who either declined, did not answer, or did not pursue the interview opportunity; references in **bold** denote individuals who accepted and were actually interviewed

Table 1B Analysis Level 2 - Board of Administrators (all Bahá'í Faith members)

Subject	Details
E	President and also member of Board of Curators - interviewed for Life history interview 31/5/05 and Moral Leadership interview 14/6/05 (see also Table 1A above).
F	Interviewed for Life history interview 27/6/05 and Moral Leadership interview 11/7/05.
G	Interviewed for Life history interview 27/6/05 and Moral Leadership interview 11/7/05.
H	I did not know of H's membership on the Board of Administrators until some time later. However, H was interviewed for a Life history interview 30/9/05 and Moral Leadership interview 6/10/05 as School Director/Principal and Secondary Section Administrator (see Table 1C below).
I	Pilot tested 'Moral Leadership' interview 18/5/05 and 'Curator's Interview' 18/5/06.
J	Not contacted as I was not informed that he was a member of the Board of Administrators until much later.

Table 1C Analysis Level 3 - School Administrators

Subject	Details
H	Bahá'í Secondary Section Administrator & School Director, and also member of Board of Administrators (see Table 1B above) – Interviewed for Life history interview 30/9/05 and Moral Leadership interview 6/10/05 as the key person in the School's daily administrative operation. I was only aware of their role on the Board of Administrators at a later date.
K	Non-Bahá'í Administrator – Interviewed for Life history interview 4/10/05 and Moral Leadership interview 10/10/05.
L	Non-Bahá'í Ex-Administrator (replaced by M) - interviewed for Life history interview 20/2/06 and Moral Leadership interview 27/2/06. 'L' did not belong to the religious in-group and was especially sought after for an interview as she had had close working contact with the Principal and seemed to have resigned in mysterious circumstances. As such her acceptance to be interviewed represented a significant gain of a potentially 'rich' <i>outlier</i> (Miles & Huberman, 1994: 34).
M	Bahá'í Primary Section Administrator and home room teacher (replaced L) – an interview was requested although this was postponed by M several times for reasons of being too busy; eventually I realized M did not feel comfortable to carry out this interview, so I did not pursue the matter any further. I tried to be detached from my ensuing disappointment and growing consternation.

Table 1D Analysis Level 4 - School Teachers

Subject	Details
N Bahá'í	Interviewed for Life history interview 15/10/05 and Moral Leadership interview 30/10/05.
O Bahá'í	Interviewed for Life history interview 27/10/05 and Moral Leadership interview 5/10/05 (resigned 6/05).
P Non-Bahá'í	Interviewed for Life history interview 7/11/05 and Moral Leadership interview 8/11/05 (resigned 6/06).

Table 1E Analysis Level 5 – Parents

Subject	Details
Parent Q Bahá'í	Child(ren) in Kindergarten section - Pilot tested 'Parent interview' 10/5/06.
Parent R Bahá'í, Non-local	Child(ren) in Kindergarten section - interviewed 15/5/06.
Parent S Non-local, Non-Bahá'í	Child(ren) in Kindergarten section - interviewed 18/5/06.
Parent T Non-local, Non-Bahá'í	Child(ren) in Kindergarten section - interviewed 24/5/06.
Parent U Non-local, Non-Bahá'í	Child(ren) in Kindergarten section – interviewed 25/5/06.
Parent V Local, Non-Bahá'í	Child(ren) in Kindergarten section – interviewed 29/5/06.
Parent W Local, Non-Bahá'í	Child(ren) in Primary section – interviewed 29/5/06.
Parent X Local, Non-Bahá'í	Child(ren) in Primary section – interviewed 29/5/06.
Parent Y Local, Non-Bahá'í	Invited for interview in person, agreeing in principle, but then not replying further to my e-mailed invitation.

Table 1F Analysis Level 6 - Students

Subject	Details
Z 1	Pilot tested 'Student interview' 17/5/06.
Z 2	Individual 'Student interview' 16/6/06. Focus Group interview 20/6/06.
Z 3	Focus Group interview 20/6/06. This student was recommended by Z 2.
Z 4	Focus Group interview 20/6/06. This student tagged along with Z 3.

3.6 INSTRUMENTATION

The data collection instrument used was the *in-depth semi-structured interview*, predominantly with individuals but also with one *focus group*, the data type therefore being verbal in nature.

According to McCracken (1988), the interview is the most powerful data collection method. As to the advantages of such a method, Marshall & Rossman (1995: 100) state that interviews generate large amounts of data quickly in contextual and natural settings, are very useful for uncovering the subjective side or native's perspective of organizational processes as well as discovering complex interconnections in social relationships, facilitate the discovery of the nuances of culture, are good for documenting major events, crises, and social conflicts, and are useful in facilitating analysis, validity checks, and triangulation. A further strength of using interviews instead of observation is that interviews (including focus group interviews and life histories) provide a better basis for inferring social meanings.

I also conducted the *focus-group interview* to facilitate the rapid collection of large amounts of data as well as to support data analysis and triangulation. I did not engage in any observation or shadowing of any interviewee or other person as I was not actually in the setting to observe the Principal's or anyone else's behaviour. The only time I entered the School was to interview the Principal twice in his office after school hours.

In terms of weaknesses, interviews are dependent upon the cooperation of a small group of key informants, are especially dependent upon the informants' honesty, are fraught with ethical dilemmas, are often subject to observer effects, and are highly dependent upon the ability of the researcher to be resourceful, systematic, honest, and able to control bias (Marshall & Rossman, 1995: 101). Interviews also require interviewing skills, effective questions, controls against reactivity (the presence of the researcher influencing the behaviour of those being observed), cooperation and honesty from the respondents, and a comfortable setting. (See below under 'Validity' for how I addressed these weaknesses.)

The *plan* for the use of the interviews involved two steps:

1. First, to conduct *semi-structured in-depth interviews* of a *convenience* and *purposive* sample of School Curators, members of the School Foundation, and School administrators, including the Principal (Levels 1-3). This step itself involved two parts:
 - (a) To carry out *life history* interviews of the above sample. The rationale for conducting such life history research was threefold: to know the Principal and each administrator as a person (Goodson, 1991) and, for the purposes of my research, to acquaint me with their behaviour and management style (Butt, *et al.*, 1992); to establish rapport and grounds for access and validity in preparation for step two of the research; and, importantly, to bolster the validity and reliability of the respondents' beliefs given that the interviews took place at least a week apart and consisted of some overlapping questions;
 - (b) To carry out a second interview at a later date to ascertain the thinking of the same sample about the meaning and significance of *moral leadership* in educational administration.
2. To validate any claims made during the above interviews (Levels 1 – 3) by conducting follow-up interviews of a sample of teachers, parents, and students in the School (Levels 4 – 6).

3.6.1 Development of the Interview Schedules

There were several interview schedules: one *life history interview* schedule and one *moral leadership interview* for administrators and teachers (see Appendices B & C respectively); one interview schedule for parents (see Appendix D), the questions for which were based on the responses of the above two schedules in order to validate the claims made; one for students (see Appendix E) and designed in the same way, with the same aim; and one likewise for the founder (and one of the Curators) of the School (see Appendix F). For the

development of the life history and moral leadership interviews I used as a model that employed by Gardner, *et al.* (2001).

All these questionnaire schedules were pilot-tested with individuals who were of the same status as the intended interviewees, this pilot-testing proving invaluable in the honing and refining of my interview questions.

3.6.2 Use of the Interview Schedules

Although the *semi-structured interview* schedules provided structure and direction to each encounter, my general aim was to have more of an informal conversation with each person. Indeed, Aspinwall (1992: 251) has asserted that the notion of an interview ‘cannot convey the empathy and interest necessary to the process’. In this regard, I was very aware of the interviews as social (Cohen, *et al.*, 2000) as well as information-gathering encounters, with the former supporting and, indeed, being a necessary prerequisite of the latter aspect. It was also clear to me that interviewing another human being involves much skill (Berg, 1995: 57), including the art of chatting and small talk while doing so naturally, dressing appropriately, being in a comfortable environment for both interviewee and interviewer, and being cordial and appreciative of their time.

The interview settings were offices (including my office), classrooms, homes and one hotel room. My aim in each interview was to liberate the interviewee to talk freely and at length. The unpredictable vagaries and various discomforts of interviewing were also all too clear, such as sometimes being in warm and humid environments with no air conditioning, sitting near a very protective and vociferous dog in one interviewee’s home, being disturbed by maintenance workers, being interrupted by visiting friends of an interviewee, and other such distractions. In effect, I developed the art of patience.

3.6.3 Development and Use of the Focus Group Interview

For Krueger (1994: 44), focus groups with homogeneous people - such as the High School students in my sample - are useful for providing insights into complex issues and behaviours.

But in the process of interviewing my small group of students I also discovered that the focus group interview also had its own peer pressure dynamics, with students sometimes looking to each other for hints and tacit approval before answering the interview questions. The focus group interview was also subject to reactivity (Marshall & Rossman, 1995). (See section below on ‘Observer Effects’ on how this was dealt with.)

3.6.4 Schedule of Data Collection Activities

I started interviewing during the summer of 2005, which gave me a year in which to finish the literature review, data collection and analysis, and write-up of the results. Exactly one academic year later, in the summer of 2006, I was just finishing the last interview.

3.6.5 Data Collection Procedures, Recording, and Transcripts

The conversations were tape recorded with the interviewees’ consent using both a manual and an electronic audio recorder for accurate transcription. During the interviews I also took notes to help me recall points for later analysis. The transcripts of the interviews were soon e-mailed to my interviewees for respondent validation and comments.

3.7 QUALITY CONTROLS: RELIABILITY AND VALIDITY

The quality controls of reliability and validity in my ethnographic research relate to two aspects:

1. The choice of research instrument, namely, myself, in conjunction with the in-depth interview schedules, and
2. The process of data analysis (see Chapter 4 for details on how validity was ensured).

3.7.1 Reliability

Reliability is ‘the extent to which a measurement procedure yields the same answer however and whenever it is carried out.’ (Kirk & Miller, 1986: 19). Reliability is a necessary but insufficient condition of validity and is essentially ‘a synonym for consistency and replicability over time, over instruments and over groups of respondents.’ (Cohen, *et al.*, 2000: 117).

In relation then to the two aspects above, the quality control of reliability had to deal with two challenges:

- a) How I dealt with my status as a researcher (see section 3.2 above).
- b) Before and during the data analysis stage, which consisted of two parts:
 - (i) Reducing inconsistency of questioning during the preparation phase, prior to data collection, one of the reasons being that, as Van Maanen (1983: 45) notes, ‘it is unfortunately true that most informants are only as good as the questions put to them’; and
 - (ii) Ensuring the reliable coding of responses.

I attempted to overcome the challenge in (i) by the clear structuring of questions and by *pilot testing* all my interview schedules so as to produce greater clarity of questions; as for (ii), the challenge was met by using the same person both to record and code the responses, that is, myself.

Another important dimension of the reliability of interviews as a data collection method needs to be addressed here: the question of how reliable my interviewees were in terms of telling the truth. I raise this concern because, as Van Maanen (1983: 45) observes, ‘A central postulate of the ethnographic method is that people lie about the things that matter most to them. Penetrating fronts ... then becomes one of the most important goals of the competent fieldworker.’ I took the position that believing in what a person says depends on ‘how rapport was established’ (Silverman, 1993: 100). In my interviews, rapport was developed in two ways:

a) By establishing trust (with most respondents I already had friendships or informal contacts except for one of the school administrators and two of the students). To do so, I tried to be non-judgmental in my dialogues and tone with the respondents in order to avoid arousing defensiveness, which was supported by practising the counselling skills I had learned in a training course, such as unconditional positive regard (Rogers, 1987). In the interviews I also used what has been described as ‘interviewer’s intuition’, what Archer (1980) calls ‘social interpretations’ to interpret interviewee’s body language and tone, a process which was supported by my counselling training. To further establish trust, each informant was told of the purpose of the research beforehand.

b) By the taking of a *life history* of interviewees in Levels 2 – 4, thereby also enhancing disclosure and a corresponding richness of data on each person’s thinking and beliefs involving their formative background.

Finally, in terms of ensuring the reliability of the data analysis, I was mindful of ensuring that the conclusions were based on the subjects rather than the researcher (also termed external reliability). Findings were also checked for meaningful parallels across the data sources (informants).

3.7.2 Validity

Validity is the extent to which a measurement procedure ‘gives the correct answer’, which in qualitative research is ‘the degree to which the finding is interpreted in a correct way’, or whether the researcher ‘is calling what is measured by the right name’ (Kirk & Miller, 1986: 19, 20, 69).

The issue of validity concerned several areas in my research, namely, Construct validity, Content validity, Internal and External validity, as well as validity concerns relating to the use of the human instrument and the process of data analysis. These are explained in turn below.

3.7.2.1 Construct Validity

Construct validity refers to the accuracy of the operationalised forms of a construct – *moral leadership* in my research – clarifying what is meant when I use this construct (Cohen, *et al.*, 2000: 110) or, in other words, ‘the extent to which an indicator accurately measures the concept or component of a concept it is supposed to measure’ (Hammersley, 1990: 121). The construct of moral leadership was addressed by a literature review, thereby explaining basic analytic constructs and variables employed in my research. The resultant interview schedule, I believe, involved all of the areas relating to the concept and practice of *moral leadership* on which I wished to collect information from the respondents, with subsequent pilot-testing of all of the questions.

3.7.2.2 Content Validity

Content validity refers to the fair and comprehensive coverage of a domain of analysis (Cohen, *et al.*, 2000) - *moral leadership* - where the evidence corresponds to and represents the definition given (Hammersley, 1990); in other words, the use of fair questions. Therefore, in addition to a review of moral leadership literature, I made use of a questionnaire format designed by Gardner, *et al.* (2001) on the concept of ‘good work’ - which involves a robust

ethical dimension - to help me formulate the moral leadership interview schedule (Appendix C). I then piloted this interview schedule as well as other questionnaires (Life History, Parents, Students, and School Founder (Appendices B, D, E, and F respectively)). Furthermore, data was also collected from the appropriate respondents according to the research questions (Levels 2-3). To further strengthen the validity of this data, the subjects of all the interviews, at all levels of analysis, read and autocritiqued their interview transcripts in order to verify their accuracy.

Finally, the problem of biased sampling was sidestepped in my research because my sampling strategy was *purposive* in nature, while the potential problem of poor rapport between interviewer and interviewee, as well as poor prompting and probing (Oppenheim, 1992: 96-7), was overcome by the use of my counselling training, specifically in the use of Rogers (1987) three core conditions of empathy, unconditional positive regard, and congruence.

3.7.2.3 Internal Validity/Credibility/Authenticity

When research results are internally valid they are truthful and credible, the quality of conclusions reached leading to valid and repeatable results (Miles & Huberman, 1994). In doing so, validity must concern itself with *description* (factual accuracy) and *interpretation*: in seeking understanding of the practice of moral leadership in a Bahá'í-inspired Faith School, my findings were also descriptive (what happened in a specific situation) and interpretive (what it meant to the people involved). I attempted to ensure such understandings by providing sufficient context-rich and 'thick' descriptions (Geertz, 1973); identifying areas of uncertainty in my research; seeking negative evidence; and considering rival explanations.

To bolster internal validity, I also carried out *triangulation over time* (one academic year, which would be especially useful for the study of a complex phenomenon (Cohen, *et al.* 2000: 115) such as the construct of *moral leadership*) between *different respondents* at various levels of analysis, and by the use of *respondent validation*.

3.7.2.4 External Validity/Transferability

External validity refers to ‘the degree to which the results can be generalized to the wider population, cases or situations’ (Cohen, *et al.*, 2000: 109).

It must be pointed out in relation to my research that my study was *exploratory* in nature and so the samples I used were not intended to represent the wider population of educational administrators, only a particular group of educationalists in a Bahá'í-inspired *Faith School* who follow a particular educational management approach involving a particular model of *moral leadership*.

Even so, as Nisbet & Watt (1984: 72) state, a case study ‘is a specific instance that is frequently designed to illustrate a more general principle’. Thus, although my initial aims only involved an exploratory and descriptive case study, my findings have some measure of analytic (theory-connected) generalizability, rather than transferability from sample to population, or case-to-case.

Ultimately, to help guarantee external validity, and given the confines of a small case study, I sought diverse sampling while trying my best to provide ‘thick description’ for readers to assess potential transferability. In addition I did not just rely on accessible and perhaps non-representative cases - I also made the effort to seek and access ex-employees of the School; I also tried to avoid the *elite bias* - that is, overweighting data from articulate, responsive, or higher status informants, looking rather for representatives from all sampling levels. I was also aware of the importance of not drawing inferences from unrepresentative informants, thus avoiding the *holistic bias*, that is, seeing events as more patterned than they really are, a concern which I overcame by seeking out and interviewing two *outliers* in the School’s administration, one of whom proved particularly insightful, as well as interviewing parents and students.

As for the validity of the main outlier’s responses, I was not only impressed with their graciousness during the interviews, I was also glad to hear the following comment made during the first (life history) interview demonstrating their detachment from their

experiences at the School and thereby bolstering the validity of the responses: ‘later on, I’ll also talk about my experiences of my last year there, which were, um ... very much I was pushed out, undermined, etc. in the last year. But I don’t want it to be seen as a vindictive type of thing, so that actually needs to fit in with what I’m talking about, maybe in the next interview.’³

As for the concern of ensuring valid data analysis, I explain to the reader in Chapter 4 how the data was collected, processed, transformed, and displayed for conclusion drawing; how I linked conclusions with data displays; and also how I sought out and considered rival conclusions.

³ Ex-Administrator, Subject L, L.H.: 13.

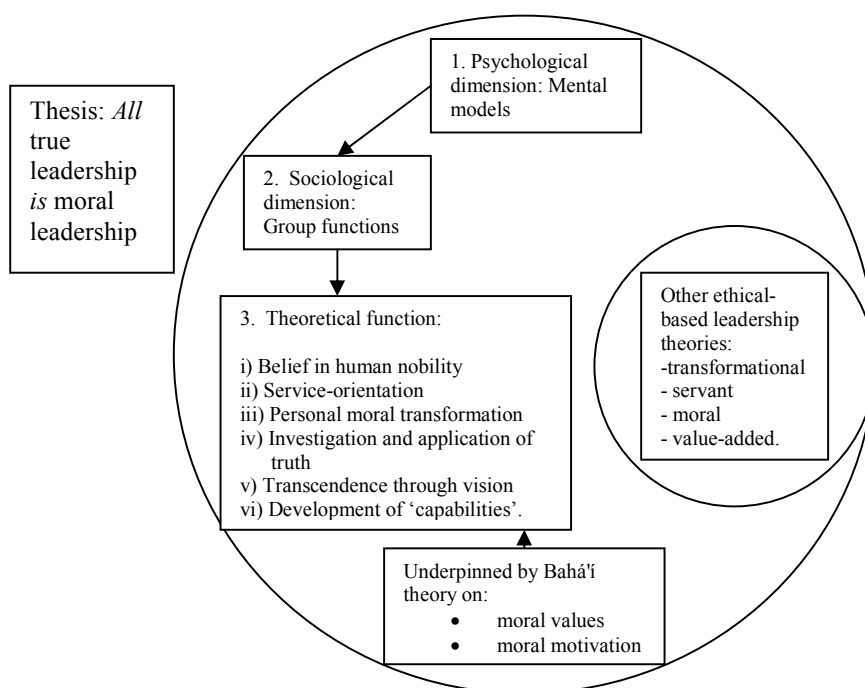
4. DATA ANALYSIS

In this chapter I will first re-present the conceptual framework that arose as a result of the Bahá'í literature review in Chapter 1, this framework being used to orient the reader to the overarching way in which I initially selected and reduced my data. I will then explain the analytical process of my research, which is divided into the early steps of typescript production and coding, followed by the later steps of data display and the drawing of conclusions. This chapter then ends with the measures taken to ensure the validity of my data analysis.

4.1 THE CONCEPTUAL FRAMEWORK OF THE RESEARCH

For Miles & Huberman (1994: 18), a conceptual framework 'relies on a few general constructs that subsume a mountain of particulars'. Such a framework is important because it explains the key constructs or variables - and the presumed relationships among them - in graphical or narrative form. As seen in Chapter 1 (Figure 1), my theoretical framework for a Bahá'í-inspired model of leadership is as follows:

Figure 1 Bahá'í-inspired Theoretical Framework of Leadership



What this framework makes clear is that in selecting my data for analysis the focus was on the construct of a certain kind of ethical leadership that was Faith-inspired, namely, *moral leadership* as advocated in the Bahá'í teachings and religious community, and as practiced in its administration and varied socio-economic projects. Such a variable of moral leadership is linked to the psychological and sociological dimensions of *mental models* of leadership and the *group functions* of such, all of which is underpinned by the key terms of *moral values* and *moral motivation*. In effect, the construct of moral leadership - and its dimensions, terms and their synonyms - served as organizing funnels or channels in the initial categorizing of data.

4.2 THE ANALYTICAL PROCESS

Data from five of the six levels of sampling was gathered via individual interviews (Levels 2 to 6, the Level 1 data from the founding Curator of the School being unobtainable). In particular, respondent data in Levels 2 – 4 (School Foundation members, the School Principal, and teachers respectively) was collected via two variations of the data collection instrument, namely, a *life history interview* (the primary aim of which was to establish rapport with the interviewees while secondarily enriching the responses given to the moral leadership material and thereby establishing some preliminary findings regarding the Bahá'í concept of moral leadership), and a *moral leadership interview* (Appendices B & C respectively), while the parents and students in Levels 5 and 6 were interviewed once each using questionnaires (Appendices D & E respectively) constructed (see 3.6.1) to check and validate the responses given by the interviewees in Levels 2 – 4.

After conducting 18 in-depth semi-structured interviews I was then faced with the daunting but all-important task of data analysis and the classification of a proverbial mountain of data. Indeed, the volume of words resulting from these interviews was staggering, amounting to almost 60,000 words, more than the stipulated word requirement for the whole thesis! I now clearly appreciated Wolcott's (1994: 9) comment that the problem in handling Qualitative data 'is not how to get data but how to figure out what to do with the data'. The first handling task was in a sense mechanical in that I collated all the interview data into five data sets (files) corresponding to each of the interview Levels 2 – 6, that is:

Level 2	School Foundation members: $3 \times 2 = 6$ interview transcripts (that is, 3 interviewees, with 2 questionnaires each, namely, a life history interview (see Appendix B) and a moral leadership at work interview (see Appendix C))
Level 3	School Principal: $1 \times 2 = 2$ interview transcripts (see Appendices B and C)
Level 4	Teachers: $3 \times 2 = 6$ interview transcripts (see Appendices B and C)
Level 5	Parents: $7 \times 1 = 7$ interview transcripts (see Appendix D)
Level 6	Students + 1 outlier: 1×2 interview transcripts (both an individual and focus group interview, with the questionnaire in Appendix E used for both interviews) + 2×1 (two other students in a focus group interview) + 1 outlier (1×2 interview transcripts, that is, one life history and one on moral leadership, that is, Appendices B and C).

The next step was to group each interviewee's response to each question in every Level according to the question at hand. I then highlighted the key point(s) of each response according to the intent of each question, as illustrated in the following example from the three School Foundation members' (Level 2) responses to Q. 1 of the Moral Leadership at Work questionnaire regarding the purpose of education:

Subject E, M.L.: 1 - 'The core mission is developing human resources for the advancement of society; but within that, a part of that, is really bringing about the growth of the individual ... and that includes both the development of skills and development of moral and spiritual characteristics ... I would say spiritual education as well as abilities.'

Subject F, M.L.: 1 - 'I think it has two related purposes: one is to assist people in the development of their truly human qualities and nature for the purpose of participating in the development, and transformation of society.'

Subject G, M.L.: 1-2 - 'to bring progress and advancement to ... people in the society ...'

4.2.1 Early Steps in Data Analysis

It must be said that early steps in data analysis had actually been initiated at the outset of the data gathering process, that is, I listened to the interviews during the typing up of the interview transcripts, jotting down observations and identifying themes in the margins of the interview schedules, and then making notes in order to pursue certain questions in further interviews. The next stage of the analytical process consisted of three 'concurrent' activities (Miles & Huberman, 1994: 10-11):

1. *Data reduction* - that is, principally the process of *coding*.
2. *Data display* - that is, presenting *extended text*, although Miles & Huberman advocate reducing this cumbersome approach to the two main display types of *matrices* and *networks*, such advice being followed.
3. *Conclusion drawing/verification* - the noting of regularities, patterns, causal flows, and explanations leading to the emerging of meanings from the data.

Date Reduction

The initial activity of data reduction refers to ‘the process of selecting, focusing, simplifying, abstracting, and transforming’ the written data, a process that Miles & Huberman (1994: 10) point out had already started with the selection of the conceptual framework (see Figure 1 above), research questions (see Chapter 2), and data collection approaches (Chapter 3).

As for my actual coding procedures, each data set was initially coded and categorized according to the respective interview research questions with ‘start’ codes (Miles & Huberman, 1994: 58) for all interviews and levels of analysis that were *descriptive* and *pre-ordained* (see Appendices G, H, I and J, corresponding to the Life History, Moral Leadership at Work, Parent, and Student interview protocols respectively), providing categories for a first-level analysis, each code corresponding to theoretical constructs as provided in each set question.

This first level analysis allowed comparisons to be made between respondents’ answers, providing a basis for preliminary themes and patterns to emerge across stakeholders within the School.

The ‘start’ codes for each of the four interview protocols (the Life History questionnaire, Moral Leadership at Work questionnaire, Parent Interview questionnaire, and Student interview questionnaire, Appendices B – E respectively) can be seen in Appendices G - J respectively. Each row of each Table is numbered according to the relevant question numbers of the interview protocol concerned. The first column contains the interview question numbers, the second column refers to what I term ‘category descriptors’ (such descriptors having a defining function providing an attendant underlying conceptual structure (Miles & Huberman, 1994)), while the third column consists of the pre-ordained codes themselves.

I then faced an analytical challenge in that while the pre-ordained codes were useful in providing an initial structuring function to the voluminous amount of interview data, I now

needed a procedural tool to compare and thus bridge the theoretical gap between the fixed moral leadership constructs and corresponding coding of Levels 2 – 4 on the one hand, and the context-sensitive data I had collected from Levels 5, 6 and the outlier on the other.

In order to solve this challenge, and as part of my analytical procedure, I used a three-tier model to compare and contrast the responses of various players in the drama of the School, that is, one tier for the School Foundation members, one for the Principal and teachers, and one for the parents, students, and outlier, as follows:

TIER 1 (LEVEL 2)	School Foundation members
<hr/>	
TIER 2 (LEVELS 3 & 4)	School Principal + 3 teachers
<hr/>	
TIER 3 (LEVELS 5 & 6)	Parents + Students + Outlier ¹

In other words, I compared incidents in each interview and then integrated them and their properties as appropriate. In doing so, I undertook several readings of the interview transcripts and the interpretive accounts contained therein, carrying out subsequent identification of categories of *meanings* as used by the participants, with a particular emphasis upon values and value-related terms according to the conceptual framework of Figure 1. I was also mindful of including discrepant and disconfirming cases during this process.

This is where I then carried out second and third level analyses, that is, I selected further data according to topic similarity and subtopics respectively, thereby accessing a richer yield of issues relating to the construct of moral leadership under study. Such a procedure of moving from first to second and third levels of explanatory analysis is what Miles & Huberman (1994: 69) refer to as ‘pattern coding’.

The methodological tools used to carry out this procedure involved elements of *analytic induction* (LeCompte & Preissle, 1993) and *content analysis*: the former made use of an inductive process whereby ‘recurring phrases’ (Miles & Huberman, 1994: 70) were

¹ This structure was then used to organize certain data displays (see Chapter 5, questions 4 – 17, Appendices K – Y respectively).

pinpointed and highlighted in the interview data which, in my case, interlinked common threads and regularities involving themes, causes/explanations, relationships amongst people, and the theoretical construct of moral leadership, while content analysis enabled the contents of written data to be analyzed rigorously. This latter process meant that I had to examine the respondents' replies line by line for key words and concepts pertaining to the content of the interview question at hand, this activity requiring thorough readings and consequent familiarity with the text (Hammersley & Atkinson, 1983: 177-8). In making such a detailed examination I looked for the incidence of key terms rather than their frequency since the questions themselves were already focused in nature; this also implied that I did not have to be unduly concerned about looking for synonyms of key terms. In sum, this inductive or bottom-up process allowed richer explanatory patterns to emerge (Miles & Huberman, 1994).

Significantly, and very importantly for the reliability of the data analysis during this coding process of comparison, I found my own embeddedness in the research context in terms of familiarity and sensitivity essential, this familiarity proving invaluable in discovering patterns and themes between data. This process was also personally enjoyable and exciting as it allowed new questions and categories to arise from the context.

4.2.2 Later Steps in Data Analysis

Later analytical steps included data display and conclusion drawing. The rationale for data displays is twofold: they help analysis and therefore understanding (Miles & Huberman, 1994: 262), and they demonstrate, with accompanying explicatory text, *how* the researcher got to the findings.

Data Display

For data display, I made use of several *within-case displays* with two aims in view, that is, *exploring* and *describing*, and *explaining* and *predicting* the data.

The three displays used for *exploring* and *describing* the data were:

- (i) A Time-Ordered Display (in particular, a Critical Incident chart - see 5.2.1)
- (ii) Conceptually-Ordered Displays (in particular, a Conceptually Clustered matrix, and an Effects matrix - see 5.2.2, 5.3.1, 5.4.1, and 5.5.1); and
- (iii) A Role-Ordered Display (in particular, a Role-Ordered matrix - see 5.6.1 and 5.6.2).

Conclusion drawing/Verification

Explaining and *predicting* my case study led to drawing some conclusions, for which I made use of three displays, that is:

- (i) An Explanatory effects matrix (see Chapter 6, Table 6);
- (ii) A Causal network (see 5.6.3); and
- (iii) Making and testing a prediction (see Chapter 6, pp. 150-1).

4.3 VALIDITY IN DATA ANALYSIS

One of the main concerns of ethnographic research has to do with the accuracy of data analysis in the drawing and verifying of conclusions. In this regard, Cohen, *et al.* (2000: 116) warn against making inferences and generalizations beyond the capability of the data to do so, as well as pointing out the danger of selectively using data. In this respect, validity in drawing conclusions was aimed at by searching for falsifying cases (Pelto & Pelto, 1978) and negative evidence (Miles & Huberman, 1994: 271), which is why the data accruing from levels 5 and 6 - parents and students - as well as from the outlier, was so important to my analysis.

Furthermore, Silverman's (1993: 151), 'criterion of refutability' was an excellent way to test the validity of my research findings, that is, I would ask myself during the analytical process, 'Is it possible that this finding can be challenged?' Thus, for instance, in the examination of possible causal threads of the Principal's behaviour in the School, I attempted to provide a balanced perspective to the reader in the presentation of personality descriptors (Table 5, Chapter 5), as the following interview quotation demonstrates:

'... when he's on a high, you know, he can have wonderful charisma and ... inspire people, etc. It's like there's two sides ... to be completely fair and honest to him, he has this good side to him as well, you know ... and [Director/Principal, Subject H] can also be very kind, and thoughtful and um, very much, completely believe in ... I was going to say 'believe in his beliefs'! So you've got that side as well And then you've got the other side, and he can also be cruel, mentally cruel and, in some respects, dishonest I think, yeah. You know? So it's very much ... I don't know, what have you got? Jekyll and Hyde?!'²

² Primary Section Administrator, Subject L, L.H.: 18.

5. DATA RESULTS

‘Make me as dust in the pathway of Thy loved ones.’ - The Principal

‘It’s a whole ‘can of worms’ – how much do you want to open it?!’ - Ex-Administrator ¹

5.1 INTRODUCTION

In this chapter I will present the reader with the results of my data analysis, the methods and processes of which I hope will provide an enhanced understanding of both the vision and reality of *moral leadership* as claimed *and* actually practiced in the Bahá’í Faith-inspired School under study.

To re-orient the reader to the issues at hand, my research questions are as follows:

- A. What is happening in this educational institution in terms of school leadership? That is, what are the salient behaviours, events, beliefs, attitudes, structures, and processes occurring in this School?
- B. What are the experiences of *moral leadership* in this School and how does such a construct work out in practice? What actual lived *experiences* have the teachers, students, and parents had of *moral leadership*? In other words, when the Principal is practising moral leadership, what do we see taking place?
- C. What are the Principal’s *values* and how do they come to be important within the organizational setting of the School? What dilemmas and challenges does the Bahá’í Principal face in taking action and how does he seek to resolve them?

¹ Subject L, L.H.: 15.

- D. How does the Principal use *power* in the School? How does the Principal overcome self-interest? Are the administrators, teachers, students, and parents being *punished* or *emancipated* through the exercise of power and moral leadership by the Principal?

Beyond these research-based questions, the following further questions were intended to investigate the actual role of the Bahá'í religion in the life and administration of the School:

- E. What is the role and impact of the Bahá'í Faith in the School? And how can professional, ethical and moral standards be ensured when an *in-group* is the norm? In other words, how do the *professional* and *personal moral/spiritual agendas* interact with the requirements of *moral leadership*?
- F. To what extent does the Principal view his professional responsibilities in religious terms? How does such a religious conception influence his administrative actions in the School on a daily basis? For example, was there a withdrawal of moral concern from those who were in the *out-group*?

These research questions will now be used to organize and structure the various analytical displays.

For most of the data, I decided that I could explore and describe the results using a particular type of Conceptually-ordered display called a *conceptually clustered matrix* (Miles & Huberman, 1994: 101) because I had in hand specified conceptual themes as reflected in the *moral leadership interview* schedule, hoping thereby to further the conceptual coherence of my analysis (p. 127). These themes relate to the questions in the Moral Leadership questionnaire starting with number four (see Chapter 1.3 for relevant responses to questions 1 – 3 relating to the philosophy and mission of the School, and Chapter 2 for replies to questions 12 – 13 concerning moral leadership motivation and human nature respectively).

Each question and set of data is followed by a Narrative comment section in which the main issues that emerged during and after the data analysis each section are presented. The data for the above matrices are presented in various appendices, while the bulk of the present

chapter consists of narrative exposition of such data. The interview responses to each question are categorized according to the three groups of respondents: firstly, the School Foundation members (L2 Text); secondly, the School Principal (L3 Text) and teachers (L4 text); and thirdly, parents (L5 text), students (L6 text), and outlier (Outlier). In other words, a *comparative* method is utilized in order to highlight any parallels and incongruities in the respondents' answers and their underlying beliefs and values.²

The criteria and decision rules for selecting text was the verification of data by the interviewee concerned. Conclusions for the Comment sections were drawn by noting relations between variables, making contrasts and comparisons, and looking for intervening variables.

² A further fruitful comparison could also have been made between the Faith-inspired School Principal and two School-based administrators and their corresponding values and beliefs, although such an analysis was beyond the scope and focus of my research.

5.2 RESEARCH QUESTION A

What is happening in this educational institution in terms of school leadership? That is, what are the salient behaviours, events, beliefs, attitudes, structures, and processes occurring in this educational institution?

5.2.1 Exploring and Describing the Data - Time-Ordered Display:

A Critical Incident Chart

In answering research question A, the report begins in a suspense format whereby I present the reader with three crises that occurred in the School between 2004 and 2006. My reason for doing so is that such crises could be seen as opportunities with which to gauge the extent to which moral leadership characterized those leaders in the School hierarchy (namely, School Curators, School Foundation members, and School Principal, Levels 1 – 3 respectively) whose responsibility it was to respond to such events.

To explore and describe certain events and processes in the study I shall now make use of a certain type of Time-ordered display called a *critical incident chart* (Miles & Huberman, 1994: 101). Table 2 presents three known critical incidents or crises occurring in the School during the Principal's leadership tenure, and until the period of my research. The criteria and decision rules for selecting text for such a display (Miles & Huberman, 1994: 242) was the verification of data reported and confirmed by at least one interviewee.

Table 2 Time-Ordered Display – A Critical Incident Chart

1996	2001	June 2004	December 31, 2005	February 2006
Subject H appointed High School Administrator	Subject H appointed School Director/Principal	Crisis 1: School property stolen and vandalised	Crisis 2: Resignation of Kindergarten Administrator	Crisis 3: Allegations of sexual impropriety made against the School Director and reported to media.

Further details of the three crises referred to above are as follows:

Crisis 1

In June 2004 the School experienced a major theft of computer equipment - 'they stole the hard drives and took the server, the mainframe computer'³ - and a shocking display of vandalism of School equipment and property. As one student put it:

'some of the stuff was quite drastic like at that time the film *The Passion of Christ* came out, and some of the graffiti written was *The Passion of [Principal's name]* on the wall. And some other graffiti said: "[Principal's name] raped me", which was kind of weird! It's like someone wanted to ruin his reputation. But all the little kids saw that, all the graffiti on the stairwell where kids go up and down Yeah. The word spread pretty quickly and we went to see all that stuff. I was shocked! They had made a mess on every floor going up to the 4th floor. It was quite scary when you went in there.'⁴

The police were subsequently called in and proceeded to carry out a criminal investigation. As far as I am aware, nothing came of such an investigation.

In January 2006 - after completing the interviews of the School's Foundation members, administrators, and teachers, but before the interviews with parents and students took place - the School was rocked by two interrelated and major crises:

Crisis 2

At the end of December 2005 the Kindergarten administrator [Subject K] suddenly resigned. As a result, as one of the parents related: 'all the parents ... who were concerned ... about this went to a 2-3 hour meeting [with Subject E, the President of the School Foundation],

³ I.I., Student 1, Subject Z 2: 16.

⁴ I.I., Student 1, Subject Z 2: 19.

and we talked about it, and we said that they [Subjects **H** and **K**] are two grown up people, why can't they sort it out themselves? And K3 were especially affected because she [Subject **K**] was ... the reason we put our child there ... because [her] ... teaching is very good So we had a meeting, and we wrote a letter to the School We wondered whether to give the letter as there were bigger issues we were concerned about. And then the news report came on the ... TV channel. And I thought: "What is going on?! We had a meeting the other day, and we wrote a letter ... and who told [name of a local TV station]?"⁵

The TV news report as well as newspaper reports related some details of the third crisis to rock the School, as follows.

Crisis 3

In February 2006 allegations of sexual impropriety with some male High School students were made against the School Principal to the local media. As a result, the School Foundation convened a Panel of Inquiry consisting of three prominent Bahá'í members to investigate and verify the allegations. One of these members was an experienced person from the same locale as the School, while the two others were from other countries in the region. During the Panel's investigations, the School Principal was suspended from duty.

Comment

The occurrence of these three crises sets an investigative tone for the analysis. Why would the School have been subject to such a break in and shocking act of vandalism? Why would the highly respected Kindergarten Administrator and teacher suddenly resign in the middle of the School academic year after 14 years of committed service? And why would such serious allegations be made against the School Principal?

⁵ Parent 4, Subject U: 12.

On a final but relevant note to the occurrence of such crises is the troubling phenomenon of staff instability in the School. Although not as dramatic as the above three crises, it is nonetheless a cause for serious concern and investigation. In particular, the High School section has been experiencing a chronic case of internal ‘bleeding’ in the sense that staff, students and parents are witness to an annual exodus of teachers. During the two years I was involved in the School for my research, staff turnover - both Faith members and non-Faith members - was alarmingly high, approximating 30% per year. For the summer of 2005, for instance, I was aware that at least five Faith members had left the High School, for reasons unknown, while for the same period two non-Faith members had left, the latter two apparently unhappy with the way they had been treated by the Principal. To further compound the problem, and in addition to the summer departures, I had been told that there was also a history of teachers leaving the High School abruptly before their contracts were fulfilled.

In the case of such departures there does appear to be a correlation between the quality of school leadership and teacher turnover rates, such high departure rates being indicative of underlying tensions occurring in the School. Parents themselves were well aware of this annual migration of teaching staff, with one parent believing that the problem in the High School was due to a lack of compromise between the administration and the staff as well as a lack of open-mindedness to ideas and a lack of respect between colleagues, with the communication between them needing to be improved. Whatever the causes, parents were very concerned in terms of what it said about the School’s approach to management and how disruptive that was to their children’s learning and educational careers.

5.2.2 Exploring and Describing the Data - Conceptually-Ordered Displays:

A Conceptually Clustered Matrix

In order to explore and describe the possible causes and precipitating factors of these crises, I shall now proceed to the next data display, namely, a *conceptually clustered matrix*. This matrix is utilized in order to display selected replies to collated data for moral leadership interview questions 5, 6, and 9, relating to the concept of leadership, educational leadership, and the relationship between leaders and followers respectively.

Q. 5. Leadership. How would you define *leadership*? (See Appendix L, pp. 188-9)

Narrative comment

According to the Level 2 respondents, a leader has to be inspired by and be able to inspire in others a vision based upon spiritual insights. Such a leader is also an expert manager of people, both as individuals and when in groups, in order to maximize their potential. This leader is also a person whose words and actions are congruent. Finally, it is observed that leadership is not a solitary pursuit, being rather of a social nature, that is, a leader operates as a part of a team in which all become leaders. An essential question of praxis is also raised here, that is, how to bridge theory with congruent practice, what I describe as ‘squaring the administrative circle’.

According to the Level 2 responses, is the school leader able to ‘walk the talk’ and practice what he preaches? The Principal says all the right things to suggest that he is a progressive and egalitarian team leader. One can assume that this person does work with his staff as a team to ‘identify relevant principles’ when making decisions, that he encourages participation in creating a vision for the teaching work while creating harmony and promoting conflict resolution. In addition, if moral leaders are meant to empower others, the School Principal presumably empowers rather than disempowers his staff. Indeed, some teachers felt they had a free hand to teach as they thought fit, being given the space to innovate and experiment.

According to the outlier, however, this is a person of contradictions because what he says and what he does are incongruent: as two other people have observed, he has asserted in front of staff members that apart from himself: “There is no higher authority!” Such an approach to management is hierarchical, absolutist, and paternalistic. And yet, in the case of one of the teachers interviewed, the Principal did practice an enlightened form of leadership characterized by dialogue and encouragement of others’ ideas.

Q. 6. Educational Leadership. How would you define *educational leadership*?

(See Appendix M, pp. 190-1)

Narrative comment

The School Foundation members believe that an educational leader provides an enabling function, being a facilitator and supporter of educators. In doing so such a leader should possess educational expertise and is able to bring intellectual and moral knowledge to help inspire and empower others in their own cognitive and moral transformation.

The Principal's words echo the same ideas as the School Foundation members above, that is, acting as a facilitator to his staff. Interestingly, though, in a question on educational leadership he never actually mentions or discusses education in terms of an area of expertise.

The student, meanwhile, makes an interesting and shrewd distinction regarding the purpose of the Principalship, that is, whose side is the Principal on or, whose interests does he serve, the School or the students? Can a Principal serve both simultaneously? Furthermore, the outlier's observations of the Principal's behaviour contradict the Foundation members' responses calling for leadership to promote social learning.

Q. 9. Leader-Follower Relationship. In your view, what should the *relationship* between a leader and follower be like? (See Appendix P, pp. 196-199)

Narrative comment

According to the School Foundation members, being a 'leader' and a 'follower' are not fixed roles or positions that are 'set in stone', as it were. The ideal leader is one who has a vision, while leadership practice should liberate others. In addition, leadership is not necessarily the same as authority; indeed, without leadership, the exercise of authority takes over, which means that having to exercise authority is a sign of a lack of vision, that is, the group is at a less mature stage of development. A developmental hypothesis and theory of moral leadership development can be gleaned here: a leader-follower relationship progresses

through stages, a stage of maturity being characterized by equality, and an absence of the imposition of rules since there is no need for a particular authoritarian voice, a situation which is also aided by individuals' moral self-governance.

The Principal himself believes a leader should be equal to others while also being a role model. Do the Principal's actions attest of such equality and respect?

For one parent, a Principal should be the 'face' of a school, and yet the Principal in question is not respected as a role model. The Principal demands respect from the students – but does he earn it? Gaining respect is seen as reciprocal – and the Principal here does not reciprocate. As the *'Make me as dust'* incident reveals, students can so easily spot inconsistent behaviour and double standards in adults. The Principal is thus seen as being out of touch with others' feelings and, even worse, ends up alienating himself from the students and being hated by them. This poses a serious credibility issue. Is he, and the School Foundation, aware of it?

According to the outlier's comments, there is too much of a distance between the administration and the staff, producing feelings of alienation. Ironically, in this teacher's experience in the school, the use of 'consultation' - which is commonly practiced in Bahá'í administrative, community, and personal affairs - was practiced more in the non-Bahá'í world of education.

Finally, some teachers have not had the support that the President of the School Foundation would wish for, that is, while the Principal should be welcoming any outside courses for his staff to choose and benefit from, he was actively blocking any such avenues. In the end, peer support replaced the missing support from the School leader.

5.3 RESEARCH QUESTION B

What are the experiences of *moral leadership* in this School and how does such a construct work out in practice? What actual lived *experiences* have the teachers, students, and parents had of *moral leadership* at this School? In other words, when the Principal is practising moral leadership, what do we see taking place?

To help uncover answers to these questions, the following matrix makes use of moral leadership interview questions 10, 11, 14, 15, 16, 16a, 16c, and 17.

5.3.1 Exploring and Describing the Data - Conceptually-Ordered Displays:

A Conceptually Clustered Matrix

Q. 10. Moral Leadership. What is *moral leadership*? (See Appendix Q, pp. 200-1)

Narrative comment

There is a clear consistency in the replies from the School Foundation members, a major hypothesis being that all leadership *is* moral leadership, implying that leadership and morality are inseparable and that a true leader must be a person of character and integrity. Moral leadership is also spoken of as the application of spiritual principles to the task at hand. Furthermore, moral leadership promotes both the individual's and a society's moral growth, providing in effect the prerequisite of social progress. Another hypothesis is that a moral leader inspires morality in others, that is, moral leadership would enhance the moral development of the led, inspiring others to manifest their moral potential.

The School Principal's initial response of there not being an answer at present on the nature of moral leadership suggests that he is unsure of himself. As for his further response that moral leadership is seen in the way one behaves, such as to his colleagues, let us look at the way he talks to his colleagues and students.

In the eyes of the students, the Principal's behaviour is ironic because he models the very behaviour that he does not want to occur - such as using bad language – instead of modeling what he does want students to do. He seems to be attempting what is known in counselling psychology as 'paradoxical intention' for dramatic effect, although the technique only succeeds in alienating himself from the students. Indeed, the words the Principal uses are startling, if not shocking, in someone of his social position and responsibility.

Finally, in the account given by the outlier, there is a catalogue of teachers being unsupported and even reduced to tears. Faith membership seems to be no guarantee of moral behaviour.

Q. 11. Moral Leadership Indicators. What would you say are the *indicators* of moral leadership? (See Appendix R, pp. 202-204)

Narrative comment

For the School Foundation members, the indicators of moral leadership are:

- Being a moral exemplar
- Using moral criteria for discussion and decision-making
- Being attracted to morality and acquiring a good character
- Being loving
- Being a good guide of others
- Able to help educators appreciate the spiritual dynamics of their interaction with their students.

To what extent has the School Principal been a living example of such moral criteria? While the Principal may be saying that he does not wish to judge others, for the outlier the experience of having to re-book flights home for a Christmas vacation made a very damaging impression, resulting in distrust of the leader of the School. For this particular staff member, it also led to 'the beginning of the slippery slope downhill ...' and to the exit door.

Q. 14. Moral Leadership in School. What is the *purpose* of moral leadership in your conceptualization of *school leadership*? (See Appendix S, pp. 205-207)

Narrative comment

The first response of the School Foundation members validates the answer given to the nature of moral leadership in question 10 above. In effect, if leadership has no moral component or dimension at its core, then it is not leadership but something else. A case is also made here for *distributed moral leadership*. Everyone in an organization, such as a school, can become a leader and therefore a moral leader.

The Principal's treatment of students seems to depend on his relationship to them, as the apparent incidents concerning the barring of one particular student from his graduation ceremony and his being failed despite achieving the required standards for matriculation indicate. This latter example illustrates unethical leadership behaviour occurring in the School for the simple reason that it appears to be vindictive. Have any other students have been subjected to such ethical abuse? It does appear that unfair treatment and punishment by the Principal occurred due to personal dislike, constituting a vindictive abuse of power. The Principal seems to be at the mercy of his own whims. How can such power be curbed? Such individual idiosyncrasies need reigning in, to prevent such emotional and vengeful decision-making taking place.

An ethical dilemma of balancing the spiritual principle of honesty with the academic needs of attainment is posed when one of the parents mentions the pressure on teachers to pass students regardless of results. Such a challenging ethical dilemma for a school actually provides a very good test of moral leadership.

Q. 15. Moral Leader's Task. What do you see is the *moral task* confronting you as an educational leader? (See Appendix T, pp. 208-9)

Narrative comment

The reply of the President of the School Foundation highlights the perennial challenge of praxis: of integrating the ideal and the practical in organizational life, which in this case relates to finding a balance between individual and institutional needs. As part of a theory of moral leadership, a moral leader's task would presumably be to promote and develop not only their own moral and intellectual capacities, but also that of others in their development.

Meanwhile, the moral task of the School Principal is a struggle against the rest of the world. While the Principal's task should be self-development and the development of staff, he seems to be too busy battling against others' wills – but why should that be?

For one of the teachers, the Principal's animated resistance to outside professional training, even from other Bahá'ís, belies the School Foundation's call for personal and professional development.

Q. 16. Moral Leadership Work Strategies. What *strategies* and *actions* do you take to realize moral leadership in your field of work? (See Appendix U, pp. 210-216)

Narrative comment

As the School Foundation President's reply indicates, the need to resolve the seeming paradox of the ideal and the practical appears again. One suggestion given is via participation and consultation, and not through one-sided sermonizing, which one teacher's response indicates is in fact the case in the School. A contradiction also appears between the philosophy of the Foundation members and the practices of the Principal in the treatment of students, indicating that the Foundation members knew very little about what was actually happening 'on the ground'.

Even so, the Principal makes use of inspiring quotations from his religion to guide him through his working day. The Bahá'í-inspired decision-making practice of consultation is also spoken of, an example being given of the hiring and firing of staff. But what does he actually *do* when consulting? There is evidence that the Principal has employed teachers without any input from those administrators who will be directly affected by those decisions.

Examples of consultation are also given by the teachers interviewed: in curriculum development, in the various tasks of managing the School, in the different academic sections of the School, and with the students. According to the teachers' responses, there was a general policy of dialogue and understanding, but there was also a bottom line which the administration would not cross. For instance, the means and reporting of assessment, such as Report cards, sounds like a 'hot' issue in the High School, and was one of the reasons some teachers left. According to one parent, the upshot was that a unilateral process of decision-making rather than group consultation was leading to the unintended consequence of a pattern of teacher departures.

The Principal's '*Close up and personal*' methods are startling workplace strategies of moral leadership, involving a form of ingratiation. Intimidation and bullying are also evident in the use of psychological and shock tactics, such as the close face and staring treatment, which serves to terrorize students into submission. There is also the apparent use of double standards as seen when the Principal judges who a student's parents are when considering punishment. Then there is the technique of intimidation whereby the Principal, when sitting, clasps a student between his knees - what I refer to as *the Sandwich treatment*. It would be funny *if* it did not involve children and teenagers who, understandably, are very anxious in the environment of the Principal's office, with the window office blinds closed for good measure. Other 'close up and personal' actions, such as stepping on toes, have been witnessed and reported to me by ex-staff members.

The outlier's examples make for disturbing reading. Firstly, the climate of suppression of the practice of the Bahá'í-inspired practice of consultation contradicts both the Bahá'í values of the independent investigation of truth and the words of the School Foundation members, as reflected in the discouragement of peer exchange and the circumvention of teachers'

professional discourse concerning information on students, constituting in effect a closure of thought. There is also a requirement to follow the party line, so to speak, with dissenters and troublemakers being punished. Furthermore, the reference to being ‘got rid of’ sounds frightening and threatening. Secondly, looking at the example of applied consultation in the hiring and firing of staff, the tactics of recruiting replacements without telling relevant staff, and the undermining and pushing of a colleague to resign, are not only discourteous and disrespectful, but troubling and sinister because of their intimidating nature. The Principal’s comments on the female colleague’s health and medical condition are also insensitive to women.

Q. 16. a. Moral Leadership Obstacles. What are the *factors* that *inhibit* the practice of moral leadership in your work? (See Appendix V, pp. 217-223)

Narrative comment

From the point of view of the School Foundation members, a major obstacle to moral leadership is human nature. In the Bahá’í Faith, human nature is seen as dual, with a ‘higher’ and ‘lower’ nature, the former associated with the soul and mental powers, the latter with one’s ego and biological aspects.

The Principal agrees with this view. In addition, according to his experience, the obstacle to his moral leadership is the criticisms consequent to the decisions he makes, resulting in a significant level of isolation and ‘going it alone’.

For one of the teachers interviewed, the obstacle to moral leadership is hypocrisy and sermonizing, which must be overcome by a strong dose of humility. Another teacher believes the hurdle is financial survival and remembering to keep each individual child in view while also managing and surviving the daily press of time and events, as the example of the need to ‘see the child for the curriculum’ illustrates.

Meanwhile, one of the parents laments the high teacher turnover in the High School. While one teacher believes that most teachers who leave are unhappy with the challenges of living

far from home, and while the Principal may indeed be trying his best to overcome the migration of teachers by replacing them, one cannot escape the fact that the replacements also leave because the underlying problem is not addressed, whatever it is.

Another obstacle for parents is the lack of communication with them, with no safety mechanism like a PTA to ensure home-school liaison. Parents also observe communication problems between the School administration and staff members.

The students are also aware that there are no 'checks and balances' on the Principal's power. A patronizing Principal is also resented by students. In addition, the School Foundation is seen as an *in-group* that takes care of its own interests, delegating one of their own to 'take care of business' and then leaving them to it.

Finally, the obstacles to moral leadership pointed out by the outlier included a lack of unity of thought between the Principal and his staff members, insufficient and inadequate administrative and inter-departmental communication, and again the operation of double standards. The Bahá'ís are also perceived as an *in-group*, supportive of each other's interests and unapproachable by members of the out-group. Indeed, parents have found that the only way to reach the School's Foundation was through another Bahá'í in-group member rather than by themselves.

In summary, the obstacles given by the various respondents are as follows:

- The demands of the ego
- Limited human understanding
- The lack of exemplary leadership
- Sermonizing
- A lack of humility to call oneself to account
- Defensiveness
- Lack of resources of time and money in seeking survival
- Focusing exclusively on academic concerns

- Disagreement over assessment methods
- Teacher migration
- Lack of compromise
- Lack of open-mindedness to new ideas
- Lack of mutual respect
- Lack of a PTA, leading to limited communication between the School and parents
- The existence of an in-group of Bahá'í parents, who are perceived to be better communicated with by the School
- Increasing employment of religious insiders
- Lack of appropriately qualified teaching staff
- The Principal's double standards when dealing with the students
- The Principal's arrogance and patronizing attitude
- The conflict of interest seen in the management structure
- The pressure to conform to a certain way of thinking
- The gradual reduction of academic Section meetings
- The Principal managing the School as a 'law unto himself', without any monitoring mechanism to check and balance his use of power.

Q. 16. c. Moral Leadership Development. How would you *cultivate* a sense of moral leadership in your workplace? (See Appendix X, pp. 228-230)

Narrative comment

For the School Foundation members, moral development occurs when one includes spiritual principles in one's daily deliberations and decision-making, as well as when formal study and analysis of moral principles and their practical application to an educational context takes place.

According to the Principal, he does seem to be carrying out a lot of assessment, evaluation, and reflection in trying to overcome a 'caveman' approach to educational management and leadership. The teachers have also undergone reflective Workshops and have instituted

several practical methods to promote the development of moral leadership in their students, including the use of a Virtues Display Board, awarding certificates, and class discussions relating to moral capabilities, all with the aim of generating a moral ‘culture’ in the School environment. Nevertheless, a threat of not allowing any student to graduate is disheartening and unacceptable.

I have included a parent’s call for a PTA under the heading of moral leadership development because I believe this is congruent with the School Foundation’s call for participation. Such parental inclusion bears upon the issue of democracy in education. In addition, an innovative curriculum would give subject and examination choices to students based upon abilities, interests, and career aspirations.

Ultimately, though, as the outlier’s perception indicates, any initiatives for moral leadership development and the generation of a moral ‘culture’ will fall on barren ground if the School’s communication style and atmosphere bears an undercurrent of fear.

Q. 17. Moral Leadership in Relationships. How do you view the *relationship* between you, the teachers, the students, and the parents in your institution? (See Appendix Y, pp. 231-2)

Narrative comment

According to the School Foundation, the ideal relationship with various stakeholders in the School should be one of universal participation within a learning community that nurtures personal development. The Bahá’í philosophy of education encourages all-round development, that is, moral, academic, and physical growth. The School will offer both the conventional academic learning environment and more: a moral learning environment.

The Principal speaks of a preferred egalitarian relationship with parents, unobstructed by any hierarchical relationship. Teachers also appreciate the vitally important role of parents in the education of their children and supporting the School to do so. Another teacher also highlights the importance of developing a genuine relationship between teachers and students.

However, the students see that the Principal's relationship with parents is characterized by a patronizing and arrogant style, even with Bahá'í parents. He has also been seen to be discourteous, disrespectful and patronizing of teachers too.

5.4 RESEARCH QUESTION C

What are the Principal's *values* and how do they come to be important within the organizational setting of the School? What dilemmas and challenges does the Bahá'í Principal face in taking action and how does he seek to resolve them?

In exploring such questions, the subsequent matrix utilizes question 4 from the moral leadership interview schedule.

5.4.1 Exploring and Describing the Data - Conceptually-Ordered Displays:

A Conceptually Clustered Matrix

Q. 4. Decision-making Values. What central *values* and *principles* do you use to make choices, decisions, and actions? (See Appendix K, p. 187)

Narrative comment

The replies of the Level 2 respondents, all of whom are prominent members of the Bahá'í community, reflect the ethical principles and values of their Faith. Their decision-making is based upon such criteria as gender equality, justice, truthfulness and honesty, democracy, an inclusiveness of all races and peoples, a positive if not optimistic view of human nature and human progress, and service to others.

The School Principal also professes such religiously-inspired principles, and his use of the metaphor of being like 'dust' under the feet of students is impressive. Yet how does the Principal actually make decisions? It appears to be a case of one person making all the decisions. Such unilateral decision-making practice is surprising given that the Bahá'í Faith advocates and practices the well-known and well-proven group method of consultation. Why then doesn't he simply trust the process and outcomes of this? The situation is incongruous.

As one parent comments, leaving decision-making to a select few does not lend itself to

creating positive feelings amongst a school's stakeholders. Where, in fact, is the equality, justice, and participation called for by the President of the Foundation? And who are the beneficiaries of such a limited mechanism?

5.5 RESEARCH QUESTION D

How does the Principal use *power* in the School? How does the Principal overcome self-interest? Are the administrators, teachers, students, and parents being *punished* or *emancipated* through the exercise of power and moral leadership by the Principal?

These questions were investigated in the following matrix by analyzing the responses to questions 7, 8, and 16b from the moral leadership interview schedule.

5.5.1 Exploring and Describing the Data - Conceptually-Ordered Displays:

A Conceptually Clustered Matrix

Q. 7. Power Basis. What would you regard as the *basis* of a leader's power?

(See Appendix N, pp. 192-3)

Narrative comment

The belief within the School Foundation is that 'power is influence', such influence being seen as essentially moral in nature. Possessing a set of beliefs centred upon a moral framework is also regarded as a source of power. The basis of this power is also the ability to encourage others to pursue both personal development and group goals. Thus, a more enlightened model of leadership moves away from dependency to self-empowerment.

The Principal appears to be contradicting his own words, for a servant leader would serve all, not just the 'purest of heart'. Who in fact is he referring to? Does he mean serving only the Bahá'is? Or only those whom he personally approves of?

The students are certainly aware of the Principal's power – yet they fear that power as a possible means for taking revenge on them.

Meanwhile, to the parent and outlier, the Principal's use of power has led to the School being perceived as separate from the society, like an 'island'.

Q. 8. Power Definition. How would you define *power*? (See Appendix O, pp. 194-5)

Narrative comment

Amongst the School Foundation members, power is viewed positively, being defined and reiterated as ‘influence’ and which is to be used both for self-transformation and in aiding the transformation of society for the greater good of all.

The School Principal obviously disagrees with the understanding of the President of the School Foundation of ‘power as influence’. However, while he says he does not want power, the fact is that he has got it by virtue of his role and position, obliging him to accept it and use it responsibly and positively.

Indeed, the students themselves had been negatively influenced by the Principal’s de facto power. For instance, his dealing with young people in the physical fashion described is unprofessional and unbecoming of a Principal in an educational institution. What could possibly give him the perceived right to attempt such behaviour? The overall effect is demoralizing.

Q. 16. b. Moral Leadership in Conflict Resolution. How do you resolve the *diversity* of interests and goals in your workplace? (See Appendix W, pp. 224-227)

Narrative comment

The President’s policy of defining one’s mission parameters seems like good sense on paper, but in practice this macro approach is not sensitive to individuals’ needs. In response to the question, another Foundation member states that everyone in an organization should be working to their strengths – a ‘unity in diversity’ approach that the Bahá’í Faith advocates and encourages. A third member advocates giving people space, indicating an enlightened Theory Z approach to management.

In the meantime, the Principal calls for detachment and reflection in overcoming conflicts, while also acknowledging that unconscious prejudices are a sticking point.

Different teachers seem to have different views of the administration's approach to conflict resolution, with one teacher seeing room for dialogue and the other perceiving a firm bottom line. As for the case of habitual stealing by a student, and the enlightened and compassionate approach by the School in allowing the student to finish their studies at home, the Principal's later failing of the same student without justification, as seen in the data related to question 14 (Appendix S), belies this approach.

A clear example of the administration's approach to conflict resolution is seen in the way they handled crises 2 and 3 (pp. 98-99), as observed by the parents, who see it as an example of taking care of one's own interests. Parents are also heavily influenced by their impressions of people when assessing their personal integrity. In addition to these stakeholders, the students also make a shrewd and pragmatic observation of 'realpolitick' in the assessment of the Principal's worth and indispensability to the School.

5.6 EXPLAINING THE DATA AND PREDICTING FROM THE DATA

For Miles & Huberman (1994: 243), good analysis must go beyond description and lead to conceptual explanation, that is, ‘Good explanations must take into account both personal meanings and public actions.’ Miles & Huberman (1994: 147) also argue that qualitative studies are potentially ‘a very powerful method for assessing causality’ and thus explaining behaviour or events. Such explanation helps to fulfill Geertz’s (1983: 233) emphasis on ‘local knowledge’ first, which should then lead to something more than local knowledge.

With this need for conceptual explanation in mind, I now wish to return to the three known crises to have affected the School since 2004, as introduced at the beginning of this chapter, analyze their causes, and draw out their implications on the claims to moral leadership in the administration of the School - hence my employment of an explanatory effects matrix.

An Explanatory effects matrix helps clarify a domain in conceptual terms by tracing ‘the emerging threads of causality’ (Miles & Huberman, 1994: 148). The tactic in drawing conclusions was the noting of themes/patterns, and from there building a chain of evidence. The reasons or ‘threads of causality’ for the crises were explained by the students (crisis 1) and the parents (crises 2 and 3) as follows:

Crisis 1

According to one of the students, the precipitating factors for the School break-in and the graffiti were ‘all related to him, the Director [Subject H] ...’⁶ That is, ‘it was related to the relations between boyfriend and girlfriend ...’⁷

Such ‘relations’ were referred to as follows:

‘some of his ideas are pretty radical, like with romantic relationships in our School – [he] takes a pretty drastic stance about it and says: “I won’t permit you to even talk to each other

⁶ I.I., Student 1, Subject Z 2: 16.

⁷ I.I., Student 1, Subject Z 2: 19.

in the School, you cannot walk together and I don't want to see you interacting together in any way." Even as friends, he will say: "No! I won't let you talk to each other – not in School!" and one student chose not to obey that, and so he was brought in – and he told me afterwards, [the Principal, Subject **H**] questioned him why he was doing this: "Is it for sex? Is that why you are doing that in the School?" Of course, my classmate denied it, but [the Principal] continued to carry on, like: "No! If it's for sex, don't even come to our School! If you want to do this, I'd rather give you the money and you go on the street and find yourself a prostitute, and don't give us a bad influence in our School." And the friend said: "No! That's insane!" And he [the Principal] just carried on: "OK, fine. I'll give you the money!" And he pulled out MOP\$300, and the classmate denied it, and then he pulled out a \$500 note saying: "Isn't this enough?" And so my classmate, of course, felt very offended by it, the statements, and the way he treated him.' ⁸

Another student also concurred on the repercussions of such disciplining: 'Yeah, that's it, that's why he did something to the School, in revenge against [Principal's name, Subject **H**] because [the Principal] was pushing him too hard, pushing him to the edge of a cliff!' ⁹

Narrative comment

In response to the claims of the Principal's determination to forbid romantic relationships between students, a student vented his anger against the Principal by taking revenge against School property. In this case, a zealous, puritanical Principal seems bent on a mission to save students.

The Principal of this Bahá'í-inspired School certainly held a strict attitude about the incidence of such relationships amongst the students, including the reported imposition of a 3-metre distance rule between any suspected 'couple' in the School environment. Such a draconian policy on important rites of passage facing teenagers in any generation, such as relationships between the sexes, should certainly be handled sensitively. In the Bahá'í Faith, pre-marital relations are forbidden, but imposing such standards on students in a secular

⁸ I.I., Student 1, Subject Z 2: 8.

⁹ F.G.I., Student 2, Subject Z 3: 12.

society when the students themselves are not Bahá'í requires considerable professional tact and wisdom, and especially so when the School itself is not officially designated as a Bahá'í school. Besides, this incident was an astonishing failure of the School's Cooperative Discipline Policy.

And yet the Principal's stern policy on such relationships could be compromised, an example being given in the Focus Group Interview of a High School boy and girl having a relationship in the School – which 'every teacher and student know', and '[Director's name, Subject H] knows and he doesn't do anything'. 'You see, [Director's name, Subject H] is depending on the person ...'¹⁰ Of all the mistakes any adult can commit against young people, being perceived as 'unfair' has to be at or near the top of the list. The Principal is inconsistent and unfair in applying his own rules, revealing in fact that he is a pragmatist, his moral scruples fitting the occasion and person – favouritism with a purpose. In other words, his moral leadership is compromised by subjective considerations of short-term benefit or advantage. In effect, Bahá'í religious values appear not to be the bottom line but rather act as a means to an end in taking care of one's own interests. All very effective – in the short term.

Crisis 2

Crisis 2 – the resignation of the highly regarded Kindergarten Administrator - was explained by a parent as follows: 'the Principal was not able to cope with the internal conflicts, and this is an expression, of course, of some kind of lack of leadership skills, because for a leader, one of the main skills is coping with conflicts – all organizations have conflicts. So, if he cannot handle the situation, maybe the School is not so good as we thought before.'¹¹

Narrative comment

Conflict in any organization is 'par for the course'. The measure of an organization's maturity - and of its leaders – can be gauged then from how it handles such conflicts. There seems to be a lack of conflict resolution skills by the Principal, so that the conflict between

¹⁰ F.G.I., Student 2, Subject Z 3: 11.

¹¹ Parent 3, Subject T: 4.

the Kindergarten administrator and School Principal festered and finally erupted. Indeed, the Principal was judged to have been solely responsible for the Kindergarten administrator's decision to resign. As some parents indicated, '... it's worrying! it seems every parent appreciates the presence of [Subject **K**], so how can a Principal treat her in this way? She has contributed so much to that School – everybody appreciates her. So it is very worrying about the Principal And everybody will think: "It must be your wrongdoing, not [Subject **K**'s]!"' ¹²

Interestingly, the Principal did have at his disposal a Bahá'í-inspired conflict-resolution mechanism called *consultation*, although it does not appear to have reached its potential in this case.

Crisis 3

The exact nature of the precipitating incident for Crisis 3 - the allegation of sexual impropriety of the School Principal against male students - was related by a student as follows:

R: 'the student alleged to be the victim of sexual harassment, I asked him: "What was going on with that?" He said, like: "Oh, he was just playing as usual, like trying to pull his [the student's] pants down probably, just fooling around."

I: In the School?!

R: Yeah! In the School! In front of a bunch of kids! Pulling his pants down! 'Cause he said some joke or comment about [the Principal, Subject **H**], in front of him, so he was trying to pull his pants down to embarrass him.' ¹³

¹² Parents 6, Subjects W: 18-19.

¹³ I.I., Student 1, Subject Z 2: 16.

Narrative comment

The whole incident does appear to have been blown out of proportion and it might have been comical – if it were not the Principal of a school! His playfulness is above and beyond the call of duty.

What is clearly noticeable is that the Principal's symbolic behaviour (answers to interview questions, representing the institution's religious ideals and edifying methods) is at odds with his actual behaviour. How can this dissonance be explained?

Two 'threads of causality' leading to the three crises in the School can be posited here and traced back to *contextual factors*, including self-perceived roles and accompanying expectations and stress, and *institutional factors*, such as the School Foundation's detachment from, and lack of involvement in, the administration of the School, including the lack of monitoring of the Principal and his leadership practice. Given that I shall explore the second set of factors in the final chapter, I shall now examine the first of these potential causal threads, namely, role theory.

5.6.1 Exploring and Describing the Data - Role-Ordered Displays:

A Role-Ordered Matrix with Self-Perceived Roles

In terms of context or environmental forces, an attempt to explain the behaviour of the School Principal is seen in *role theory*, the significance of this being that the roles people hold determine the expectations and behaviours that those people deem suitable. To illustrate this I made use of a particular type of Role-ordered display called a *Role-ordered matrix* (Miles & Huberman, 1994: 101). Table 3 lists the roles that the School Principal saw himself as playing. The criteria and decision rules for selecting text for display was the reporting and confirmation by at least one interviewee.

Table 3 Role-Ordered Matrix with Self-Perceived Roles

Self-Perceived Roles	Description of Role Modeling Function
<i>A Pioneer</i>	As based upon the role model of his parents and relatives' spirit as well as their perseverance as religious 'pioneers' ¹⁴
<i>Servant leader</i>	To colleagues, parents, and students as based upon the inspirational role model of 'Abdu'l-Bahá' ¹⁵
<i>Role model</i>	For the students ¹⁶
<i>Creator</i>	Of an atmosphere and cultural environment for the development of human potential ¹⁷
<i>Father-figure</i>	To the students ¹⁸
<i>Friend</i>	To the students ¹⁹
<i>'the only fool'</i>	To self ²⁰

The idea that roles affect organizational behaviour is not surprising simply because every individual possesses mental *scripts* of how to behave appropriately in particular positions. What is pertinent in my study is how the role of Principal in a *faith-inspired* school determines what one believes one's behaviour should be. In this case study, the School Principal seemed to be acting out several archetypal 'roles', such roles being highly idealistic and paternal. The above responses also indicate a level of personal intensity and involvement in his tasks and duties as the School Principal. He has been brought up in a family environment and 'religio-cultural world' that is imbued with the practice and admiration of sacrifice for one's Faith. He thus seems to be acting out a noble but tragic script expected of him. For instance, was the Principal under some conviction that he was destined by God to lead the School? Such motivational sources, while able to inspire individuals to heights of sacrifice, can also give rise to acts of intolerance.

¹⁴ Director, Subject H, L.H.: 6; Director, Subject H, L.H.: 14-15; Director, Subject H, L.H.: 16-17.

¹⁵ Director, Subject H, M.L.: 3-4; Director, Subject H, L.H.: 14-15.

¹⁶ Director, Subject H, L.H.: 9.

¹⁷ Director, Subject H, M.L.: 1-2.

¹⁸ Director, Subject H, M.L.: 2.

¹⁹ F.G.I., Student 2, Subject Z 3: 8.

²⁰ Director, Subject H, M.L.: 12-13.

5.6.2 Exploring and Describing the Data - Role-Ordered Displays:

A Role-Ordered Matrix with Perceived Roles by Others

Table 4 presents the roles that others saw the School Principal as playing.

Table 4 Role-Ordered Display - Role-Ordered Matrix: Perceived Roles by Others

Perceived Roles by Others	Perceiver
The <i>Administrator/Director</i> of the School	Friends ²¹
A <i>role model</i>	School Foundation member and Parent ²²
An <i>example</i> to others	Teacher and Parent ²³
A <i>fanatic</i>	Family ²⁴

Comparisons between Tables 3 and 4 reveal some significant measure of congruence in the roles that the Principal sees himself as playing and how others see him.

A related contextual explanation of the Principal's behaviour is related to stress, as described by one of the students: 'Working with public relations, and having to deal with very small matters, and the students not liking him, the teachers not liking him, having some constant pressures ...' ²⁵

Hence the value of a student's observation to the effect that the Principal needs a human balance, and that one cannot pursue a career that is all-consuming of one's time and energy, especially at the expense of one's physical and mental health. Having a family is seen as an effective way to provide a healthy counterbalance.

In analyzing such perceived roles in terms of contextual explanations of the Principal's behaviour, I realize that it would be useful to examine and investigate the possible deeper causal psychological processes here. To do so I shall now make use of a *causal network*.

²¹ Director, Subject H, L.H.: 15-16.

²² School Foundation Member, Subject G, M.L.: 1-2; Parent 3, Subject T: 7.

²³ Teacher 2, Subject O, M.L.: 6.

²⁴ Director, Subject H, M.L.: 12-13.

²⁵ F.G.I., Student 2, Subject Z 3: 17.

5.6.3 Explaining the Data and Predicting from the Data: A Causal Network

A causal network displays important independent and dependent variables and the relations between them (Miles & Huberman, 1994: 153) and, in doing so, looks for more general principles arising from particular instances (p. 161). As such, this kind of network is ‘the analyst’s most ambitious attempt at an integrated understanding of a case.’ (p. 163). Such networks can also possess a predictive function (Miles & Huberman, 1994: 160). A network was built inductively, that is, I used the data that was recurring in the respondents’ experience.

One network to be explored here is that of the relationship between the individual variable of the Principal’s personality and the dependent variable of his behaviour.²⁶ What the data reveals to us is the Principal’s self-perception, that is, his own account of his personality as he sees – or would like to see – himself. The criteria and decision rules for selecting text for display was to only use data not contradicted by other informants.

Table 5 draws together interview descriptor material to explore the construct of *personality* as it relates to the School Principal and how he actually behaves within the School setting.

Table 5 Personality Descriptors of the Principal

Personality Trait	Description
	Self
<i>An introvert</i>	‘although I’m a very strong introvert, I’ve always been a person who likes interacting with people.’ ²⁷
<i>Sense of responsibility</i>	In addition to his early religious family background, his experiences of emigrating to Australia were also related as an important influence: ‘being in a racist country as a first-born, I was always having a sense of responsibility. I always was a peacemaker, I never got in a fight because also I was physically ... a very early maturer: I was 5’10” at Grade 6, I should have been shaving in Grade 6 So even though I received racist barbs from childhood, I never could physically retaliate because I’d always be the bully, being so tall.

²⁶ Cooper & Argyris (1998: 356-7) explain how leadership theories have attempted to understand and predict the personality of successful leaders.

²⁷ Director, Subject H, LH: 1.

<i>Potentially ruthless</i>	<p>So therefore, I had to survive by bringing about harmony, by developing friendship, by nurturing peace ...',²⁸</p> <p>R: 'I could be very ruthless; I could have the killer instinct. I know myself. I love playing chess, and I see business very much as a game of chess: you try to anticipate three, four, five moves ahead, and you set traps, and you kill, and you win. I enjoy that game. Now, if I went with the whim of business, I'd be ruthless because in business it's all about making money, and I'd do it. But I don't want that part of me - and I think it's a part of everyone, and could be a part of anyone - I don't want to give strength to that part of me, and I certainly don't want to bring that part of me into the field of education, where we are, one way or another, role models for our kids. So, although my responsibilities as a Director of the School involves business, I don't want to be driven by my whims because those whims are of an animalistic, caveman, 'me tough, me have a big club' mentality, which I want to guard against.</p> <p>I: What society calls ...</p> <p>R: ... 'the survival of the fittest.' Exactly.'²⁹</p>
L5/6 Text: Parents/Students	
<i>Competent and skilled in public relations</i>	<p>'I think he's very competent ...; very talented too, he has many great skills, and he has a good knowledge of things.'³⁰</p> <p>'he is very good at ... public relations with other organizations ... yeah, I think he definitely does a good job at that.'³¹</p>
<i>Stubborn</i>	<p>'He's really stubborn: like when he makes a statement, he believes it and he just won't change! "OK, it's like that – it's like that!" No matter how much you talk back to him, he'll say: "No!" Very stubborn. You can't communicate. When he talks it's: "No. No!" And he gives you this kind of look that makes you feel guilty.'³²</p>
<i>Immature</i>	<p>'he's ... immature because he can say his life is all about the School, but if he takes the School out of his life, what is he going to do? That's part of his life already. And he doesn't have family here, so his interaction with the students, half of the time, is really immature ...'³³</p>
Outlier	
<i>Volatile temper</i>	<p>'I've seen [Director, Subject H] reduce [Subject P] to tears, you know; I've seen him ... reducing [name of another High School teacher] to tears Yeah, it's just like, for almost no reason, you'd suddenly get this, you know ... really 'let fly': someone would say something that he would really take exception to,</p>

²⁸ Director, Subject H, L.H.: 12-13.

²⁹ Director, Subject H, L.H.: 8-9.

³⁰ I.I., Student 1, Subject Z 2: 11.

³¹ I.I., Student 1, Subject Z 2: 11.

³² F.G.I., Student 2, Subject Z 3: 13-14.

³³ F.G.I., Student 2, Subject Z 3: 14.

	and like he was unable to control his temper or whatever, you know, in just an instant! You know – ‘flip’, just like that! I’ve seen it so many times!’ ³⁴
<i>Strategist</i>	‘I knew him very well, having observed him at close quarters ... “You’re a strategist, and you’re up to something!” And he said: “Well, what am I up to?” I said: “I don’t know yet,” I said, “But, you know, I’ll find out.” And that’s what he was up to: he was actually getting rid of me – yeah! And I knew that two years before I left – I could see the pattern starting to happen; and I saw that with other people, not just with me, you know: they’d get picked on and undermined, eroded, yeah. I think [name of Subject O] ... was got rid of too, basically I don’t know what the purpose was – whether just employing people that could be manipulated, or what, I don’t really know.’ ³⁵
<i>Manipulative</i>	
<i>Charismatic</i>	‘when he’s on a high, you know, he can have wonderful charisma and ... inspire people, etc. It’s like there’s two sides ... to be completely fair and honest to him, he has this good side to him as well, you know ... and [Director, Subject H] can also be very kind, and thoughtful and um, very much, completely believe in ... I was going to say ‘believe in his beliefs’! So you’ve got that side as well And then you’ve got the other side, and he can also be cruel, mentally cruel and, in some respects, dishonest I think, yeah. You know? So it’s very much ... I don’t know, what have you got? Jekyll and Hyde?!’ ³⁶
<i>Inspirational</i>	
<i>Kind</i>	
<i>Thoughtful</i>	
<i>Self-confident</i>	
<i>Mentally cruel</i>	
<i>Dishonest</i>	
<i>Hypocritical</i>	

Narrative comment

The self-description ‘sociable introvert’ indicates a puzzling combination of contradictory qualities. But there are further ironies here: a ‘might is right’ approach appears to characterize his management style and, even though he consciously denies it, he fears his ‘whim.’ Most importantly, he appears to be conscious of the need to control or suppress aspects of himself that he believes are inappropriate or detrimental to his Principalship.

Continuing with the explanatory causes of personality, another possible explanation for the Principal’s behaviour is *personality change*. Howard & Bray (1988) have shown that certain personality traits can change as a function of career advancement. Indeed, one of the interviewees believed that the management style of the Principal had changed over a period of several years, going from a more group-oriented management practice and decision-

³⁴ Primary Section Administrator, Subject L, L.H.: 16-17.

³⁵ Primary Section Administrator, Subject L, M.L.: 19.

³⁶ Primary Section Administrator, Subject L, L.H.: 18.

making style to a 'one-man band' approach. In this regard a parent commented as follows: 'when somebody with a key position stays in the position for a long time, it's natural that his or her behaviour changes over time. And as he becomes more and more confident and familiar with the position, the network consolidates more and more, the inner 'culture' tends to become more solid, the boundaries between the insiders and the outsiders become more clearly defined – this is a trend in all organizations. Some people compare organizations to organisms: there is a time for growing up, a time for maturation, and a time for decline, and I think maybe for this leader, he's already crossing the maturation stage to the declining stage. So he has defined his own position, and as he starts feeling confident inside the organization, maybe he starts simultaneously thinking that he is no longer insecure. So it seems like he is running his own home and he is the father of the family.

I: Being paternal? ...

R: Yes, yes, yes. Like most of the Principals in [local city's name] have also this autocratic, paternalistic style - it's like running a family. So then there's no need to justify your decisions - just instruct And the others are the followers; you are the leader and they are the followers and this is very wrong, because inside an organization everybody is a leader, even the students, they are leaders also - everybody shares a little power. And this is a mistake: understanding leadership as one person.'³⁷

³⁷ Parent 3, Subject T: 14.

5.7 DRAWING AND VERIFYING CONCLUSIONS FROM THE DATA

In drawing and verifying conclusions about the volume of data accessed in my study of the School, I believe that leaving the reader with various stakeholders' memories of the School will suffice, as seen in the following quotation from a student (see Appendix Z, pp. 233-4):

'It's OK; it's like the School is not all about him, you know? He's an individual; the memories are about the School and the outstanding teachers – you remember this more than the unpleasant aspects Try to tell the students that: not to come to this School because of the Principal [Subject **H**], but because you're here to learn something.'³⁸

Narrative comment

The student's comments provide a sobering conclusion to this chapter. Fortunately, for students everywhere, all schools are good in that they provide the means for establishing important peer relationships in young people's lives. Any school as an entity and matrix for human development is also more important than any one person, even one as significant as a school Principal.

³⁸ F.G.I., Student 2, Subject Z 3: 10.

6. REVIEW OF THE FINDINGS, IMPLICATIONS, AND CONCLUSION

6.1 OVERVIEW

As the World Health organization asserts, a moral organization is a healthy organization – was that the case in the Bahá'í-inspired school in my study? Was the School, as an educational organization, a moral institution with moral leaders at its helm? To answer such questions my study explored the extent to which a framework of religious values underpinning the claimed religious ethos of the School had determined the practice of educational leadership. In other words, in the same way that Grace (2000: 125) had wondered what ‘the *lived mission*’ was in particular Catholic school contexts (author’s italics), my research led me to ponder what the *lived mission* of a Bahá'í-inspired school setting was like. This enquiry was especially pertinent given that the Bahá'í Faith provided the inspiration for the founding and management of the School as well as an ethical approach to management and the use of administrative power via a unique model of *moral leadership*.

This chapter will attempt to outline and discuss the main findings of this exploratory research and review the principles and practices – the *lived mission* – of moral leadership of this one particular Bahá'í-inspired School. This will be done by (i) stating the main findings according to the research questions; (ii) drawing implications and recommendations for action; (iii) remarking on how to ensure the civilized use of administrative power; and (iv) pointing out the limitations of the study.

Overall, in this study, Chapter 1 explained the motive for my research, which grew out of a wish to explore the nature and viability of the Bahá'í concept and practice of *moral leadership* by investigating the educational administration of a single Bahá'í Faith-inspired School. This construct of *moral leadership* placed my research within the theoretical framework of *professional ethics* in educational leadership as inspired by a religious source. Details of the case study context were then provided and an introduction to the Bahá'í approach to leadership presented.

The literature review in Chapter 2 supported the *rationale* for my study, which involved taking the conception of the Principal beyond that of an instructional leader. As Day, *et al.* (2001: 41-2) argue, ‘existing theories of leadership do not adequately reflect or explain the current practice of effective leaders.’ Indeed, I sensed that there was more to be investigated regarding school leadership and so, given my own interest in the newest of the world’s monotheistic religions, the Bahá’í Faith, I was drawn to examine faith schooling in general and a Bahá’í-inspired School in particular as a potentially fertile area of research.

As then seen in Chapter 3, the above purpose - in which I wanted to ascertain the significance of moral leadership in the *Faith-inspired culture* of a single Bahá’í-inspired school administration - meant that the methodology used consisted of an ethnographic account of certain key individuals involved in the educational institution under study, hopefully discovering thereby the underlying reasoning for the Principal’s actions in the workplace as well as uncovering what the fundamental questions are (Peltó & Peltó, 1978) in this situation.

Chapter 4 explained my analytical procedure, including coding, data display, and the drawing of conclusions, followed by the measures I took to buttress data validity. The aim of such data analysis was to lead to theory by helping to ‘*generalize the story at hand*’ (Miles & Huberman, 1994: 144; author’s italics). A good theory should predict the future with greater accuracy, so that in the case of the Principal of the Faith-inspired School under study, the reader should have a better idea of what this person will do in the School setting as he carries out his daily administrative tasks with teachers, students, and parents. The main findings presented below will go some way in providing a theoretical handle on the events occurring in the School, these findings being based upon actual social behaviour rather than professed verbal indicators, given the poor correlation between people’s social actions and their spoken social attitudes (LaPiere, 1934).

The data results in Chapter 5 then revealed some significant patterns that characterize the thinking and practice of *moral leadership* in this Bahá’í-inspired school as viewed from three perspectives, namely, the School’s management board members; the Principal, other

educational administrators, and teachers; and the School's major stakeholders, namely, parents and students.

Importantly, for my study, the present chapter highlights the potential contribution offered by spirituality to educational leadership, as emanating from a faith tradition. That is, I have explored how a religious source of inspiration - as found in the Bahá'í Faith - has influenced a school Principal in his daily work.

To examine such work I defined the kind of engagement this Principal has with his workplace according to the following research questions (as set out in Chapter 2, section 9):

- A. What is happening in this educational institution in terms of school leadership? That is, what are the salient behaviours, events, beliefs, attitudes, structures, and processes occurring in this School?
- B. What are the experiences of *moral leadership* in this School and how does such a construct work out in practice? What actual lived *experiences* have the teachers, students, and parents had of *moral leadership*? In other words, when the Principal is practising moral leadership, what do we see taking place?
- C. What are the Principal's *values* and how do they come to be important within the organizational setting of the School? What dilemmas and challenges does the Bahá'í Principal face in taking action and how does he seek to resolve them?
- D. How does the Principal use *power* in the School? How does the Principal overcome self-interest? Are the administrators, teachers, students, and parents being *punished* or *emancipated* through the exercise of power and moral leadership by the Principal?

Beyond these research-based questions, the following questions were intended to investigate the actual role of the Bahá'í religion in the life and administration of the School:

- E. What is the role and impact of the Bahá'í Faith in the School? And how can professional, ethical and moral standards be ensured when an *in-group* is the norm? In other words, how do the *professional* and *personal moral/spiritual agendas* interact with the requirements of *moral leadership*?
- F. To what extent does the Principal view his professional responsibilities in religious terms? How does such a religious conception influence his administrative actions in the School on a daily basis? For example, was there a withdrawal of moral concern from those who were in the *out-group*?

6.2. THE MAIN FINDINGS

The main findings are now presented as follows:

6.2.1 Research Question A

What is happening in this educational institution in terms of school leadership? That is, what are the salient behaviours, events, beliefs, attitudes, structures, and processes occurring in this School?

The answer to this question begins with a series of highlighted events symptomatic of underlying problems that are examined in subsequent research questions.

6.2.1.1 The Compromising of Ideals or, Regression to the Mundane

Of all the Bahá'í teachings regarding education, the development of a moral character is acknowledged to be more important than academic attainment, although their combination is the ideal, the reason being that whoever 'conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved [person] is corrupted and harmful to others, even though he be learned. If, however, [they] be trained to be both learned and good, the result is light upon light.'¹ These twin aims were reflected both in the outreach work of the School, as seen in the community service projects carried out by students as part of a Character Development Programme, and the teaching of an academic curriculum geared to IGCSE qualifications.

Even so, the School's moral and academic priorities tended to get reversed, for as one teacher observed: 'I think for a school, a morally strong leader would be aware at all times that this child is a special being And there's a great danger of forgetting that at times when we are so focused on marks and grades and making it to the next level ...'² Furthermore, the management of the School apparently felt some pressure to meet parental

¹ Abbas, 'Abdu'l-Bahá, 1978: 135-136.

² Teacher 3, Subject P, M.L.: 13.

expectations and consequently promote some failing students, which would contradict the ethical principles advocated by the School's governing Foundation and Principal, who should both be ensuring that students truly attain the educational standards expected of them in order to be eligible for promotion and ultimately graduation.

6.2.1.2 An Island School

Fullan (2003) has argued that leaders are important for generating the massive effort needed to change school cultures into collaborative professional learning communities; however, the School in my case study evinced a lack of good will to other educational institutions (and even another Bahá'í-inspired one), which meant that the School became increasingly isolated from the local professional and faith communities. Even further, apart from its service projects, the School Principal in my case study actively discouraged his staff and students from participating in activities set up by other educational institutions as well as the government education department, becoming thereby an 'island school' in the process.

6.2.2 Research Question B

What are the experiences of *moral leadership* in this School and how does such a construct work out in practice? What actual lived *experiences* have the teachers, students, and parents had of *moral leadership*? In other words, when the Principal is practising moral leadership, what do we see taking place?

The actual lived *experiences* of moral leadership in the School, as witnessed by various stakeholders, is best illustrated in the data pertaining to a series of crises that occurred in the School over the two-year period in which I was present to gain interviewee observations. Such crises can be seen as opportunities for growth and development of the institution as supported by the principles and teachings of a religious tradition – were they handled as such?

6.2.2.1 Crises and Opportunities

At least three known crises have occurred in the School's recent history: firstly, the revenge-induced act of theft and vandalism in 2004; secondly, the Kindergarten Section administrator resigning in the middle of the academic year 2005 – 2006; and thirdly, the allegations made against the Principal in early 2006 to the effect that he had engaged in inappropriate behaviour with some male High School students.

Up until these events rocked the institution (the third crisis even receiving front page attention in one of the local daily newspapers as well as TV coverage on one of the local channels) everything seemed to be going well for the School; the crises, however, rent asunder a certain façade. In other words, these crises served to put the moral landscape of the School's administration into dramatic relief in that the manner in which such crises were dealt with provided a providential opportunity for the School leadership, from its Board of Administrators, the Foundation of the School, and the Board of Curators above that, to evince moral leadership. Were they up to it? The answer was – 'Up to a point.'

What the role of the School Foundation was throughout these crises was not clear, nor was it known whether they investigated and remedied the underlying issues. It did seem to be the case though that the School Principal had been given *carte blanche* and ultimate responsibility for administrative decision-making, the result being that in managing the School he placed himself above its policies and rules, becoming 'a law unto himself'. Management had thus become a farce, where rules were flouted to suit the will and purposes of an individual. In effect there was a vacuum of accountability, leaving one wondering to whom he was ultimately accountable.

This vacuum of checks and balances is a phenomenon that became apparent in the responses of other interviewees – it seems as though the School Foundation was having less and less contact and more and more of a 'hands off' role in the administration of the School. Indeed, to some teachers and parents it appeared as though an actual decision had been made by the School Foundation to progressively withdraw from the supervision of the School and to hand it over to the Principal; there was even a rumour that the institution had become 'his

School'. This grey area turned out to have serious consequences in that no monitoring function of the school's management system was occurring. In effect, neither did the governing institution provide continuous guidance and leadership – moral leadership – of the Principal, nor was he supported in his practice, such as when he was left keeping many feelings inside himself upon going home to an empty apartment with no family or friends to talk to.

In the case of the third crisis, an official in-house Inquiry was carried out. Nevertheless, the parents in general were not convinced that the Foundation of the School would have independently decided to carry out an Inquiry into the crisis at hand – it appears that only when a group of parents 'blew the whistle' and went public did the Foundation feel its hand was forced. Furthermore, although the only Bahá'í parent interviewed had no doubt that the School initiated a fair Inquiry, one of the non-Faith parents identified a lack of transparency in the management of this crisis. Furthermore, as for the result of the Inquiry, the School Foundation appears to have offered little or no explanation or clarification of the precipitating event. In addition, even the findings of an independent Panel could not dislodge the negative impression made by the Principal's absence from any meetings with stakeholders - such as parents - during this crisis.

Apparently, conflict in the School was seemingly viewed by the governing Foundation as 'a symptom to be managed rather than a reflection of deeper issues that may have gone unexamined or been silenced.' (Blasé & Anderson, 1995: 12). This issue reflects a lack of moral leadership in the institution as a whole, highlighting an important distinction I wish to emphasize here: the root of the problem concerning the lack of moral leadership in the School was not really the behaviour of the Principal himself – which in itself was shockingly incongruent to the office of Principalship – but the neglect and oversight by the governing body in even allowing such dissonant behaviour to occur and, just as worryingly, over a significant period of time. In other words, the moral responsibility of a Principal reflects the moral authority of its governing body, a phenomenon that relates to the moral status of corporations (Cooper & Argyris, 1998: 419-421).

6.2.3 Research Question C

What are the Principal's *values* and how do they come to be important within the organizational setting of the School? What dilemmas and challenges does the Bahá'í Principal face in taking action and how does he seek to resolve them?

6.2.3.1 Moral Pragmatism

Hodgkinson (1978: 20) wrote that the possible stances on moral character are paragonship, obsessive corruption, and positivism, as encapsulated in the writings of Plato and Barnard, Machiavelli, and Simon respectively. According to this model, I conclude that while the present School Principal had aspirations towards and ideals inspired by religious paragonship, these noble aims were sometimes devalued by self-interested desires and whims, resulting in a positivistic approach to decision-making where moral values often became divorced from facts, resulting even in Machiavellian short-term gain and 'power over' others. These whims led to widespread questioning by parents and students of his moral credibility. In effect, moral leadership was lacking in the School Principal who, regardless of the noblest of expressed values and intentions, did not always 'walk the talk'.

To illustrate such moral pragmatism further, the following features were apparent:

6.2.3.1.1 Pragmatic Relationship Building

The Principal was an excellent relationship builder - with people who mattered most to him and to the School's future. For instance, he was an effective alliance builder with government officials, such achievements being bolstered by both a physical and mental presence that impressed others. Furthermore, the School Principal spoke convincingly on numerous occasions of the need for teamwork. Teachers also spoke of his charisma and capacity for being inspirational, kind, thoughtful, and self-confident. However, he was also seen as mentally cruel, dishonest and hypocritical, as certain incidents involving teachers seeking early holiday leave indicated, none of which promoted feelings of trust and confidence amongst the staff in general.

In addition, while the School Foundation members, the Principal, and his staff all agreed that a spirit of participation and teamwork must characterize the relationship with parents, in practice the Principal was seen as patronizing and arrogant, even with Bahá'í parents. To complicate matters, some parents felt ill at ease with the Principal, not knowing who the real person was.

6.2.3.1.2 Favouritism

Similarly, being inspired by the moral principles of the Bahá'í Faith, the School Principal espoused integrity and self-control, and undoubtedly he did in many of his publicly-observed actions. However, it is also clear that he behaved in ways that led many people to doubt his moral uprightness, as seen in such incidents as the overriding of established School policies like the granting of holiday leave applications and leave of absences to people whom he liked and thus personally approved of. Consequently, and understandably, such unfairness or favouritism led people to form polarized relationships with him, either liking or disliking him, accompanied by subsequent feelings either of trust or mistrust.

6.2.3.1.3 Double Standards

Meanwhile, the Principal was seen by the students as an effective leader for the School, but not for them. For instance, they were well aware of his double standards when dealing with different students regarding such issues as male-female relationships, and they had witnessed him shouting at and intimidating friends and classmates, hurting them physically in some cases by stepping on toes and pinching various sensitive parts of boys' bodies, none of which lent itself to the nurturing of trusting relationships. They also witnessed the Principal being discourteous, disrespectful, patronizing and unfriendly with teachers, while also evincing a strong and volatile temper.

6.2.3.2 Insufficient Reflective Leadership

The ability of the Principal to reflect upon daily challenges and problems was seen as one of the methods for resolving challenges. The Principal of the School certainly spoke often of the need for personal reflection, assessment, and evaluation in his management practice and dealings with his staff. Yet such reflection did not translate easily into balanced and measured moral action. Rather, the Principal's actions seemed to be governed more by predetermined beliefs and values that were largely habitual in origin, such as when he took it upon himself to punish students for various misdemeanours in an old-fashioned and humiliating fashion rather than follow the well-established philosophy and guidelines of the School's Cooperative Discipline Programme.

Such a contradiction between word and action strongly suggests that individual reflection is not enough to improve administrative practice, leading me to suspect that such writers as Willower & Forsyth (1999: 15) are being overly optimistic when they claim that it is still possible for values 'to be more widely internalized by reflective individuals and institutionalized in educational organizations' (pp. 16-17). On the contrary, my research has shown that it is not easy for values to be internalized, no matter how well meaning and consciously aware a person is of the importance of such values in professional practice. Dimmock (1997: 168) for instance has noticed, in the case of teachers, that stimulated reflection on career and personal development 'did not automatically change or improve their teaching practice.' Willower & Forsyth (1999: 14) also make the point that commonly held values 'do not guarantee continuing harmony.' Campbell (1997) has also pointed out that reflecting before a decision is made does not infer that the decision will be good or ethical.

Rather, it is fair to say, reflectivity is a necessary but insufficient condition of ethical educational administration. Consequently, some collective mechanism would be advisable that prevents individuals being solely responsible for essential school organizational tasks, such as student discipline.

6.2.4 Research Question D

How does the Principal use *power* in the School? How does the Principal overcome self-interest? Are the administrators, teachers, students, and parents being *punished* or *emancipated* through the exercise of power and moral leadership by the Principal?

6.2.4.1 The Misuse of Power

In the School's corridors of administrative influence, power was sometimes used more for Machiavellian-style plotting rather than a force for moral edification; I had even heard the word 'dictator' used several times to describe the Principal of the School. Further hints of a misuse of power was seen in the Principal's 'one-man band' decision-making in such administrative areas as employment and leave of absences. In this regard, most chillingly, the use of micro-political power in this School spawned fear – thus one of the ex-staff members spoke of a climate of fear crawling through the School, manifesting as a fear of people for their positions. The students were also very perceptive of the Principal's motives, seeing his methods as a form of control through fear. I ascribed this climate of fear to some form of religious pride whereby a group of people - and religious groups are good examples - believe that they have a monopoly on truth and are therefore divinely sanctioned to pursue their educational mission even at the cost of interpersonal civic norms. Such a belief then opened the door to an abuse of position in which the Principal's power was others' fear of his whims.

The misuse of power also led to the following unfortunate educational management practices.

6.2.4.2 The Management of Power: Tight Coupling

The Principal in question endeavoured to couple tightly both the *intention* and *action* of organizational maintenance in the School, that is, he possessed 'tight control' over the teachers' work (Weick, 1976). An important source of this control over the work of his colleagues was carried out through his effective and powerful 'talk' (Gronn, 1983).

However, Weick (1982: 673) has advised against the application of the tightly coupled rational model to educational organizations; otherwise, he argues, ‘effectiveness declines, people become confused, and work doesn’t get done.’ Lortie (1973) had already argued that a school Principal’s authority over teachers is limited due to the nature of teaching, being carried out in isolated classrooms, and because teachers work for intrinsic rewards and not only for principal-controlled extrinsic rewards, which means that principal-teacher relationships should be characterized by exchange rather than domination. Bush (1995: 48) also observes that the hierarchical feature of a formal theory of educational management ‘is compromised by the expertise possessed by professional staff.’

In the School in my case study, rather than being emancipated and empowered, teachers were being undermined and restricted, to the extent that new ideas on curriculum topics, teaching methodologies, and assessment methods were not warmly welcomed. While the School Foundation members did indeed advocate a liberal working environment in which colleagues should be given the space to ‘be’ and trusted to carry out what is required of them - such freedom being bestowed upon the Principal by the School Foundation - this liberal approach was not bestowed in turn by him upon all of his staff except for a favoured or select few. In effect, teacher autonomy, initiative, creativity and innovation were curtailed by an over-involved and paternalistic Principal.

The irony of such tight control cannot be lost on Bahá’ís, for whom power is shared amongst elected Faith members and work thus delegated and entrusted to others.

6.2.4.3 Shared Leadership Indicators - Shared Decision-making Practices

Apart from the sharing of power, two further challenges to shared leadership relate to the *formalization* of the decision-making process, that is, whether there are established procedures for making decisions (or whether it is an ad hoc process), and *information*, that is, what information is made available for decisions to be made. (Cooper & Argyris, 1998: 150).

The issue of formalization should be a non-issue in a Bahá'í-inspired environment given that the Bahá'í Faith advocates and practices an ethical decision-making method called 'consultation', a mechanism that is meant to ensure the operation of such vital social virtues as justice. Such a teaching is regarded as important because of the unity it is said to engender: 'The purpose of justice is the appearance of unity among men.'³

Even so, an incongruity existed in the School in that the Principal only permitted a limited level of participation in consultative, open, and democratic decision-making. The irony of this is highlighted by the fact that for the School Foundation members, promoting stakeholder participation was regarded as an essential aspect of moral leadership and a very important feature of decision-making; in practise, as one parent observed, such participation depended more on *in-group* Faith membership, especially as a PTA did not exist nor was one encouraged. Furthermore, such in-group decision-making went unmonitored. Such a situation is a clear example of 'cutting off the nose despite the face', for not utilizing Bahá'í practices of collective decision-making was self-defeating of the Principal himself because the obstacles to school management reported by him were self-created and self-perpetuating, such as having to 'back one's own judgment' and then face consequent feelings of loneliness when making the tough call. Indeed, if he had used consultation and a team approach to management, he would have greatly reduced the high level of stress on himself.

As for the second challenge to shared leadership - that of availability of information - this of course depends upon the level of transparency and willingness to share information, which is an important prerequisite of Bahá'í consultation. The status of such transparency in the School's administration is explored in the following two sections.

6.2.4.3.1 Limited Faculty Involvement in Decision-making

For the teachers, the door was always open for dialogue - but not total participation in decision-making. Such involvement was the preserve of an inner clique of favoured ones that was itself nested within an outer circle of Bahá'í staff. One forum for decision-making that was allowed, however, was staff meetings, although this proved to be an opportunity

³ Baha'u'llah, 1988: 66.

lost rather than one capitalized on since staff meetings were effectively monologues given by the Principal, with teachers being present to receive orders rather than to participate in any discussions or Faith-inspired ‘consultation’. Such characteristics are not conducive to stakeholder involvement. As Blasé & Anderson (1995: 17) observed and warned, an authoritarian style of leadership in schools attempts ‘to avoid, disable or ignore teachers, suppress dialogue, and exercise control through formal structures and the enforcement of policies and rules Negotiation is minimal and tends to be achieved covertly, not openly.’

6.2.4.3.2 Limited Parental Participation in Shared Decision-Making

Power served to exclude parental participation in school governance. There would appear to be a fear of loss of influence regarding the School’s mission if parental participation in decision-making is allowed. Faith-based schools, such as the Catholic educational institutions, are notorious for their conservatism in this area of parental involvement. Church schools are known to have their own agendas, implicitly evangelical in nature. It is also clear that the Principals of Faith schools wield hierarchical power, which explains why the increase in parent power in a Faith school poses the twin challenges of sharing power to parents in educational decision-making and the fear of altering the ethos of the religious school as a consequence (Grace, 2000: 35). The same situation appeared to be the case in my study.

Schools cannot compensate for the function of parents; but while teachers agree on the important role that parents can and should play in the life of the school, a Principal can think and do otherwise, paying it ‘lip service’ only. Thus, no formal decision-making mechanism such as a PTA existed in the School for parental participation to occur relating to such matters as school uniform, lunch arrangements, choice of text books, school events, extra-curricular activities, curriculum, teaching and learning, and even school development. In addition, non-Bahá’í parents perceived that only Bahá’í parents had access to the inner world of Faith-based management.

6.2.4.3.3 Limited Parental Communication

In the School, communication with parents was kept to a bare minimum, the only visible channel being contact with the classroom teacher for the purposes of handling immediate matters relating to the children's classroom education. Other matters of import, such as communication of information regarding the nature of the School and its parent Foundation, their relationship to the Bahá'í Faith, and the mission and principles of education inspired by that religion were minimal and only to be found in cursory form in the School prospectus; there seemed to be no further opportunity for parents to ask questions upon such vital matters impinging upon the School's curriculum, its educational methods, and ultimately their children's education. Interestingly, though, the one Bahá'í parent interviewed was well-informed, as an in-group member, of that mission and educational philosophy. The danger here, as Gold, *et al.* (2003: 133) warn, is that 'notions of secrecy and exclusion from information do not encourage trust and empowerment or even informed decision-making.'

6.2.5 Research Question E

What is the role and impact of the Bahá'í Faith in the School? And how can professional, ethical and moral standards be ensured when an *in-group* is the norm? In other words, how do the *professional* and *personal moral/spiritual agendas* interact with the requirements of *moral leadership*?

6.2.5.1 Inspirational Ideologies – Strengths

For Fullan (2003: 30), the driver of change is 'moral purpose' - but how to make moral purpose 'doable'? (p. 56). The role and impact of the teachings of the Bahá'í Faith was highly significant in this regard in that it provided a source of motivation for personal transformation and service. This source of change was in effect a supply of what I shall term *spiritual capital*.

6.2.5.1.1 Spiritual Capital

My study indicates then that the answer to Fullan's question is found in the investment in *spiritual capital* for ensuring organizational effectiveness. In other words, my research became a study of spiritual capital and its effects in an educational setting.

Such capital, as manifested in such phenomena as moral leadership, infused the entire body of staff precisely because of their access to resources such as the Bahá'í scriptures, spiritual resources such as prayer, as well as the encouragement of personal reflection and improvement, as promoted in such advice as: 'Let each evening be better than its morn'.⁴ Another very important Bahá'í teaching bears upon social relations in that backbiting is prohibited and regarded as highly unethical: 'That seeker should ... regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul.'⁵

In effect, the religion of the Bahá'ís has had a significant impact on their personal beliefs about the essential spiritual dimension of human nature and the purpose of life, as seen in the following selections from Bahá'í interviewees:

'people are ... spiritual beings, which is one of the fundamental beliefs you also have to address the spiritual growth of the individual and help them look at their own spiritual qualities ...'⁶

'... any endeavor that we are doing, we must have the spiritual component, and if it doesn't have the spiritual component, it will end in nothing and confusion, and a very jungle kind of life [sic]. When there is a spiritual component ... there is light ... to go on, and then you see purpose, you see benefits ... a future. So we are not just entities that eat, sleep, and work, we have the need to be satisfied with something higher, no? So, everything: work, studies, any field that we do, has to do with this spiritual life.'⁷

⁴ Bahá'u'lláh, 1988: 138.

⁵ Baha'u'llah 1978a: 265.

⁶ School Foundation President, Subject E, L.H.: 5.

⁷ School Foundation Member, Subject G, L.H.: 6.

‘Probably the main one [Bahá’í teaching] is my understanding of the purpose of life - the purpose of life is precisely to contribute to the progress of society.’⁸

The above responses were all spoken with assurance and conviction, and are consistent in their religious origin, namely, the revelatory writings Bahá’í Faith.

The Bahá’í holy writings also provided a very potent source of motivation and inspiration for action. For instance, the Principal in my case study sacrificed a great deal in leaving his homeland - where he said he could have made much more money as a businessman - choosing instead to ‘pioneer’ to the School’s location to serve first as an administrator and then as Principal, despite subsequently having to endure a life of loneliness and emotional hardship.

In addition, as explained by the School’s Foundation members, moral leadership is a sign of personal maturity: ‘it is an expression of their own humanity and the highest level of realization for themselves as an individual.’⁹ In effect, ‘a moral leader, I think, gets satisfaction when he sees other progressing, no? He enjoys life and finds himself a purpose to ‘be’ when he really assists others ...’¹⁰ In other words, a moral leader ‘is a ‘door’ to progress, individual progress and collective progress, you know.’¹¹

The presence of such inspirational spiritual capital explains an interesting feature of the School, which I will highlight by making use of a form of prediction.

Predictions are inferences about ‘the probable evolution’ of a case over a period of months or years (Miles & Huberman, 1994: 165), providing a form of *predictive validity* in my study. Given the lack of time, however, I was unable to carry out a prediction by choosing a reliable informant; instead, I identified the following interviewee observations and, based on

⁸ School Foundation Member, Subject F, L.H.: 7.

⁹ School Foundation Member, Subject F, M.L.: 5.

¹⁰ School Foundation Member, Subject G, M.L.: 7-8.

¹¹ School Foundation Member, Subject G, M.L.: 9.

these, made my own prediction. The criteria and decision rules used for selecting text for display required data not to be contradicted by other informants.

‘it’s almost like, you know, left alone it would self-destruct! You know. Which ... when you sort of think back to what it should be about, you know: the philosophy, and the principles, etc., wonderful ideology – wonderful!’¹²

‘he doesn’t learn from his mistakes, you know: he still does that [mistreatment of students], every time; every time you speak to him. Before he was in trouble because of this, and he’s still doing it now! Really! Like I don’t think he will learn from his mistakes.’¹³

Despite such dire predictions and misgivings from a teacher and student, the School is still surviving. Indeed, it has been in existence for twenty years and, I predict, will continue to do so. That the School has not self-destructed is due to the fact that Faith-inspired *distributed moral leadership* is the norm and thus prevalent amongst the staff as a whole, enabling the institution to succeed, even when the Administration was not succeeding. Indeed, but for this shared capital permeating the School, there was a real possibility of damage to staff motivation occurring. This explained why the inner corruption of values at the heart of the School’s leadership did not affect its educational outcomes to any debilitating degree: the School was staffed by an inspired, motivated, committed, and hardworking group of people whose integrity and professionalism would be the envy of any organization. Thus, despite unpleasant personal experiences such as being intimidated by adults in the closed and intimate environment of a school setting, peers, together with good teachers, can compensate for less than perfect Principals, which leads me to posit a ‘Compensation principle’ in organizational settings, which in this case study was provided by access to moral and spiritual capital.

The availability of this spiritual capital also provided the stimulation for a new set of concepts on leadership in the following respects.

¹² Primary Section Administrator, Subject L, L.H.: 17.

¹³ F.G.I., Student 2, Subject Z 3: 21.

6.2.5.1.2 Religion as a Source of Leadership Theory

In terms of the impact of the Bahá'í Faith on the leadership practice in the School, and as voiced by the School's Foundation members, the Bahá'í Writings provides a new model of leadership. The thesis put forward here is that *all* leadership *is* moral leadership, otherwise it cannot be called leadership – what is then described as ‘authoritative’ or even authoritarian approaches to leadership would then be no more than *amoral* management styles. What this also implies is that any leader worth the description has moral authority as an essential component; *a fortiori*, in the context of school organizations, effective school leadership *is* moral leadership.

A corollary of this thesis is that the roles of ‘leader’ and ‘follower’ are not mutually exclusive, that is, leadership is not the preserve of certain people only, nor are such roles fixed positions ‘set in stone’, for the simple reason that every person is assumed to have a moral nature and thus able to be a moral leader. Such a corollary is just as well, for a school Principal cannot be burdened with moral leadership alone – in any organization, leadership is actually a supporting web that must be spun throughout an institution.

Based on the above thesis, I would theorize that leadership must fulfill the following conditions:

1. A leader must have first acquired *knowledge* of ethical principles (which requires several capacities, including a knowledge of human nature, and a humanistic view of others' potential);
2. A leader must have a *desire* to acquire ethical principles (including an ethical regard for others' rights, as well as an attitude of humility in order to promote reflection and openness to others); and
3. A leader must *enact* moral principles in their daily actions.

In the context of their chosen profession, the moral leader also evinces the following conditions:

4. A clear set of ethical aims to pursue in their chosen field of work.
5. A capacity to influence colleagues to seek noble purposes and enact them. In other words, they inspire his or her peers in their own personal moral development, thereby contributing to making them better moral persons. But, even further, the moral influence is reciprocal, so that both the moral leader and the led promote mutual moral transformation.

But then, if every person can be a moral leader, what becomes of professional roles, such as that of a School Principal? This question leads me to the sixth point, that is:

6. The leader is an expert in their chosen profession, such as that of a Principal of the field of education.

6.2.5.2 Inspirational Ideologies - Weaknesses

6.2.5.2.1 In-grouping

Religiously-inspired organizations, regardless of strengths, face one potentially very challenging weakness - faith-based in-grouping. In-group membership - a *sine qua non* of Faith schools - is a double-edged sword and thus a possible source of weakness. Such membership can be dysfunctional and even crippling if it excludes the able contributions of human capital (see next section). Thus, as Grace (2000: 136) notes in the Catholic educational system in England and Wales, only practising Catholics are allowed to be appointed to school headship. Likewise, it was clear in this Bahá'í-inspired School that religious affiliation carried more employment opportunities, including for that of the position of Principal, rather than being solely a matter of personal moral and professional qualities.¹⁴

The bias that in-grouping encourages can be illustrated in the aftermath of the second and third crises affecting the School (see Research Question B above) when the School

¹⁴ The appointment criteria for teachers could not be ascertained due to the non-availability for interview of the School Founder.

Foundation did not appoint another Principal in the present person's place or, at least, reassign him to other duties. As one student said, 'people should have been alerted when the School had the break-in, and that graffiti was written about him.'¹⁵ And as one of the Foundation members themselves stated earlier, everyone can pursue 'different tasks at the same time, different directions of work ... there are enough directions so that everyone can participate in something they feel interested in, useful in ...' Certainly the impact of the second and third crises on the body of parents and local community was noticeable, as the following Explanatory Effects Matrix suggests (Table 6).

Table 6 Effects Matrix

Effects of Crisis 2	Effects of Crisis 3
'Tremendous' impact on minority local culture; limited impact on majority of local community. ¹⁶	'Tremendous' but very limited impact on majority of local community. ¹⁷
'we felt so frustrated and so deceived' ¹⁸	The name of the School is associated with some shame. ¹⁹
Administrators seen to be acting like children, arguing amongst themselves. ²⁰	The Director does not appear like a decent and reliable person anymore. ²¹
Administrators seen as unable to compromise. ²²	The Director is perceived as 'gay'. ²³
Parents have lost some personal connection to the School. ²⁴	Only girls are perceived as safe in the School. ²⁵
The teaching has been affected. ²⁶	The possibility exists of removing child and changing school. ²⁷
The children's learning has been affected. ²⁸	Parents facing a dilemma of how much to compromise. ²⁹
Something in School makes good teachers leave. ³⁰	-
No more hope in the School. ³¹	-

¹⁵ I.I., Student 1, Subject Z 2: 19.

¹⁶ Parent 1, Subject R: 23.

¹⁷ Parent 1, Subject R: 23.

¹⁸ Parent 3, Subject T: 3.

¹⁹ Parent 4, Subject U: 14.

²⁰ Parent 4, Subject U: 6-7.

²¹ Parent 3, Subject T: 13.

²² Parent 4, Subject U: 7.

²³ Parent 2, Subject S: 21.

²⁴ Parent 4, Subject U: 4-5.

²⁵ Parent 4, Subject U: 12.

²⁶ Parent 4, Subject U: 14.

²⁷ Parent 4, Subject U: 13.

²⁸ Parent 4, Subject U: 14. Parent 6, Subject W: 7.

²⁹ Parent 4, Subject U: 13.

³⁰ Parent 4, Subject U: 3-4.

An *effects matrix* (Miles & Huberman, 1994: 101; Table 6) is a certain type of *Conceptually-ordered Display*, which I have used here to explore the effects of crises 2 and 3 on the perceptions of the local community, in particular, the School's fee-paying customers, the parents.

The criteria and decision rules for selecting text for display was the verification of changes reported and confirmed by at least one other interviewee. Conclusions were drawn by comparing and contrasting data to help make conceptual coherence, and by building a logical chain of evidence. I also sought negative evidence and rival explanations.

Of course, it can be argued that the Foundation simply did not have the resources to replace the Principal. But to accept such a reason would be unwarranted for two reasons. Firstly, restricting the Headship post to in-group members creates a self-imposed handicap to recruitment while also contradicting the spirit of the unity of humanity inherent in the Bahá'í holy Writings. Secondly, this response does a disservice to the potency of the solution already contained in the Bahá'í teachings relating to consultation, group decision-making, and a consultative system of management as already practiced in the worldwide system of Bahá'í administration, a situation which is also surprising given that the Foundation members are people with mature experience of the teachings of the Bahá'í Faith.

One is therefore left wondering whether the end was seen to justify the means, that is, in this School moral leadership was compromised in order to guarantee survival. In the final analysis, the School appeared to be just like any other mundane school, playing 'realpolitick' for the sake of survival, despite the claims made for moral leadership as supposedly founded upon religious principles. Was it simply 'realpolitick' in a religious context? Is the Bahá'í Faith just another type of self-interest group? As one parent wryly observed regarding the unhappy circumstances surrounding the second crisis concerning the departure of the popular and highly respected Kindergarten Administrator: 'Maybe some

³¹ Parent 6, Subject W: 6.

years later someone will tell [Kindergarten Administrator, Subject **K**]: “Sorry, I hope you understand!” ’

There is an irony here in that the notion of an *in-group* is antithetical to the spirit of inclusiveness permeating the Bahá’í teachings where justice and unity of humanity are key teachings, as reflected in the following quotation: ‘It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.’³² However, in practice, in-group membership qualified people for certain roles and posts, becoming like ‘a club’ mentality, an ‘old-boys’ network.

This institutional weakness resulting from in-grouping and out-grouping did not occur strictly across religious fault lines, however - like the proverbial ‘sheep and the goats’ syndrome - the ‘goats’ or ‘lost’ ones actually included some other Bahá’ís. The ostracization of other Bahá’ís seemed to be rather a case of whoever the Principal took a dislike to, that is, those who stood up to him. A list of people who could not be manipulated or bullied into submission then became *persona non grata*. In effect, there was a Bahá’í/non-Bahá’í division, but within the Bahá’í circle there was a division of people into close friends and confidantes, that is, those who offered support and those who were accepted upon the basis of being fellow Faith members.

6.2.5.2.2 Institutional Dissonance

However, a paradox can be perceived here: in-groups, of which Faith-inspired organizations are good examples, are inimical to the practice of moral leadership because justice, fairness, and equality are compromised. Such a feature in my case study was also ironic given the fact that Bahá’í administrative practice prevents power being held in one person’s hands; rather, leadership is meant to be shared, as practiced amongst elected members in the administrative structure of a Bahá’í community. Dictatorship should therefore be impossible. The mismatch between symbolic (official) statements of mission and religiously-inspired ideals with actual work practices resulted in *institutional dissonance*, which was seen manifesting at several levels of the organization.

³² Bahá’u’lláh, 1988: 67.

Institutional dissonance is a condition in which a contradiction occurs between expressed policies and values on the one hand, and manifested behaviours on the other, resulting in an irrational and ultimately dysfunctional organization. Bennis (1984: 39) used the analogy of mental health to describe certain behaviours as *dysfunctional*, that is, its opposite - being functional - is to bring into harmony the various 'selves' that make up the personality. By analogy, a dysfunctional organization will experience disunity in its administrative elements. Such dissonance was seen operating between the School's value-laden mission and the Principal's words and actions, leading to disunity in the School. I have identified four manifestations of this dissonance, as follows:

- i) The appointment of the Principal;
- ii) The Principal operating as a law unto himself;
- iii) Management by micro-politics;
- iv) A mismatch between management and classroom practice.

Regarding the first phenomenon of dissonance, it is clear that the choice of the current School Principal is at odds with the School Foundation members' criteria of moral leadership, to the extent that one has to wonder how his continued holding of office can be countenanced.

One can appreciate how critical the selecting of a person for such an office is. What then are the School Foundation's criteria in selecting a Principal? To my regret, the criteria of appointment were not ascertained as the Founder of the School did not respond either to my invitation to be interviewed or to my e-mailed questionnaire.

Understandably, the Bahá'í Faith, as an independent religion, has its bottom line to maintain, as seen in its theology and religiously-inspired ethical standards. That is, there is 'no objection to using the advice and services of non-Bahá'í experts, or agencies, as long as the purity of the Teachings and the dignity of the Faith are maintained.'³³ However, having said that, the Bahá'í teachings are inclusive of all of humanity when it comes to the development

³³ Shoghi Effendi (2005: 60).

of society and the promotion of world peace. Thus, Bahá'ís 'should strive to make the utmost use of non-Bahá'í resources and should collaborate fully with non-Bahá'ís who are working in the same fields.'³⁴ In other words, 'To influence the processes towards world peace it will also be necessary to engage like-minded non-Bahá'ís in our activities, inviting them to work with us and offering to work with them, as appropriate.'³⁵ Indeed, 'Non-Bahá'ís should be encouraged to help ... at every opportunity.'³⁶ The only difference would be where Bahá'ís are expected to sacrifice more personally in seeking to serve their Faith, which non-Bahá'ís are not required or expected to do: 'Non-Bahá'ís may be employed in Bahá'í institutions, and it cannot be assumed that they will undertake conditions of Bahá'í employment which may call for service beyond the ordinary.'³⁷

Secondly, the Principal's disciplinary methods were a direct contradiction and violation of the School's Cooperative Discipline Programme as espoused in the School prospectus: 'The emotional relationship between teachers and students is very important. The use of fear and humiliation is not acceptable while intimidation and corporal punishment is not permitted. To enhance learning, teachers and administrators establish a very caring and loving relationship with their students. It is recognized that the children are growing not only intellectually but also emotionally and socially.'

As for the third point, a micro-political climate was engendered and became entrenched in the School. Micro-politics is a dominant perspective in educational administration (Thompson, 1967; Blasé & Anderson, 1995). Blasé (Blasé & Anderson, 1995: 3) define micro-politics as 'the use of formal and informal power by individuals and groups to achieve their goals in organizations.' Hoyle (1987: 256) likewise argues that the aim of micro-politics is to further the interests of individuals and groups 'and is in part characterized more by coalitions than departments, and by strategies rather than enacted rules.'

In terms of *organizational theory*, Hoyle (1987) has written of the dysfunctionality and pathology of organizations as evidenced through micro-politics that people participate in,

³⁴ Letters of The Universal House of Justice, 1977 Aug 21, Work for Reconstruction of Human Society, p. 1.

³⁵ Letters of The Universal House of Justice, 1994 October 10, External Affairs Strategy, p. 2.

³⁶ Compilations, Guidance for Baha'i Radio, p. 54.

³⁷ Compilations, Guidance for Baha'i Radio, p. 15.

evinced irrational and idiosyncratic behaviours. He sees such a feature as endemic and accepted by members of all organizations, comparing it to an ‘organizational underworld’ and appearing as ‘organizational mafias’, ‘hidden agendas’, ‘playing politics’, and ‘Machiavellism’, such behaviours even being engaged in by administrators who profess a rational theory of administration. Regarding such dysfunctionality, Ball (1987) and Greenfield (1984: 166) point out that micro-politics runs counter to espoused organizational policies, goals and values, the latter writer ascribing this phenomenon to the ‘individual willfulness’ of an educational leader.

Rather disappointingly, despite so much promise and opportunity, the School’s supposedly religiously-inspired management style descended into a quagmire of disunity due to micro-politicking and self-interest maintenance. In other words, in the School in my case study, such micro-politicking had become a mundane management reality which the spiritual resources of the Bahá’í Faith were not given the opportunity to overcome. For example, in-grouping led to the formation of a micro-political environment, that is, the Principal of the School filled the administrative and teaching posts with people whom he could control and who would ‘toe the line’ of his own will, while undermining those people who disagreed with him, eventually leading them to resign.

Such a micro-political climate was a manifestation of an adversarial and paternalistic style of leadership which, according to Ball (1987: 106-7), ‘rests upon the skills of the head as an active politician and strategist Crucial to this is the awareness, cultivation and use of allies.’ Sikes (1985) also found that school Principals used appointments and promotions to develop hierarchies to support their own aims. Such was one of the strategies employed by the School Principal in my case study, who formed a clique within a religious in-group, that is, a close confidante and favoured person within the larger circle of Bahá’í employees in the School. Such a situation was not helped by the School’s governing Foundation also being perceived with suspicion by parents, comprising what seemed like an *inner circle* (Thompson, 1967), that is, a select few whose religious interconnectedness bestowed considerable political influence.

Again, the irony is that such a frictional management style was unnecessary given the Bahá'í Faith's advocating of a 'unity in diversity' approach to human relations, whereby every individual's strengths are utilized for the greater good of the whole, in this case the School and its students. Indeed, the importance of striving for unity in all human endeavours is of paramount importance in the Bahá'í writings, as reflected in such scriptural quotations as the following: 'The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.'³⁸

Blasé & Anderson (1995: 12) observe that very little is known on 'how to break the vicious cycle of destructive political behaviour'. And yet a solution is offered in the Bahá'í Faith, as the governing body of the worldwide Bahá'í Community, the Universal House of Justice (1995)³⁹, explains, involving an end to 'the adversarial structure' of modern life, such as in government, education, and business (p. 4). In this context, the terms of 'power' and 'authority' 'stand in urgent need of redefinition' (p. 16) - historically, power 'has been an attribute of individuals, factions, peoples, classes, and nations', predominantly in male hands, and which was aimed 'to dominate, to resist, to win.' (p. 16). However, today's global problems make this definition obsolete and 'redundant' (p. 17). In today's pluralistic world, Justice herself 'is the one power' (p. 5) and 'the ruling principle of successful social organization and development' (p. 6). 'At the group level, a concern for justice is the indispensable compass in collective decision making, because it is the only means by which unity of thought and action can be achieved' (p. 6). Translated to the School context in my case study, I would argue again that there is a need for a team-based management mechanism to monitor individuals, a mechanism involving the Bahá'í practice of consultation.

The fourth manifestation of dissonance, as reflected in the outlier's responses, occurred between management and classroom practice, that is, at the classroom-based level, the children's moral and academic development were proceeding apace, the students being taught by very sincere, committed, and hard-working teachers; but at an administrative level there were other behaviours occurring that were contradicting and nullifying these

³⁸ Baha'u'llah, 1978a: 286.

³⁹ Universal House of Justice (1995) in *The Prosperity of Humankind*.

achievements, resulting in low levels of parental and student satisfaction with the School as an institution as well as unhappy staff relations and poor morale. There was thus a frictional force operating that acted like a counterweight to the positive efforts and achievements of the staff.

In sum, the Faith-inspired School in my study experienced internal contradictions between a progressive religious philosophy on the one hand and myopic management practices on the other, which is why I conclude that such an institution could well be described as an irrational and dysfunctional organization, for while being value-based in principle, the actions of the organization's leaders worked against such theory.

6.2.6 Research Question F

To what extent does the Principal view his professional responsibilities in religious terms? How does such a religious conception influence his administrative actions in the School on a daily basis? For example, was there a withdrawal of moral concern from those who were in the *out-group*?

6.2.6.1 Professional vs. Religious Responsibilities

In the Faith-inspired School in my case study it became evident that a tension existed in the School between the role of faith leader and the demands of being a professional school Head. This tension manifested itself in both a positive and negative fashion, that is, the power of religion as an inspirational ideology cuts both ways in terms of strengths and weaknesses. This will be examined in more detail as follows.

While on the one hand there was spoken recognition and acknowledgement of progressive and humanitarian principles of ethics and governance in the School, on the other there was a leaning towards extremism that manifested in various ways.

6.2.6.1.1 Religious Fundamentalism

Although the School did not aim to convert either its staff or students - a point made clear by the President of the School's governing Foundation - the Principal seems to have been operating with a religious agenda, with his spiritual zeal manifesting in various ways. For instance, regarding the issue of student-to-student liaisons, the Principal took a decidedly stern – even puritanical – approach in trying to prevent any romantic involvement amongst the students. He behaved with missionary zeal, appearing to be on a mission to save the students – to the point where it had become an obsession. Even worse, as mentioned regarding the School Foundation, there was no mechanism to control such zeal. In effect, here was a man driven by a definite purpose in mind to bring glory and advancement to his Faith.

6.2.6.1.2 Infallible Leadership

Secondly, the School in my case study was left in the hands of an in-group member whose Faith membership led to the assuming of infallible powers of leadership. In general terms first, although the School was not officially religious in nature or mission in not having any evangelical agenda, it was clear that the Principal assumed that faith membership bestowed a mantle of legitimacy in his endeavours. He spoke and acted with a conviction borne of faith, faith in a claimed new revelation from God. That is, in the mind of the Principal, the School *was* a Bahá'í Faith school, not simply an inspired one in its aims and practices.

One clear manifestation of the way in which the Principal's religious membership intersected with his professional behaviour could be seen in the way he managed staff meetings and the leadership styles consequent to that. Gold, *et al.* (2003: 132) pointed out that 'Meetings can be seen as the visible manifestation of a school leader's values system', such as respect and inclusion. The Principal's main values displayed in my case study were paternalism and authoritarianism, which led to hierarchical behaviour and the inclusion and/or exclusion of certain staff members.

6.2.6.1.3 Paternalistic Leadership

Thirdly, the Principal assumed a religious legitimacy resulting in a highly *paternalistic* interpersonal style, the School Principal believing his role to be that of a father figure. But, of course, professionally speaking, the Principal is crossing boundaries; indeed, what we see here in this School is an even stronger form of paternalism characterized by ‘enmeshment’, which occurs in over-protective family systems. For this Faith-inspired Principal, leading this School was like running an extended religious family, with himself at the head of the table.

With such a sense of paternal authority and ownership of the School, the Principal in my case study also promoted *hierarchical leadership*. This occurred in spite of the team leadership approach advocated in the Bahá’í Faith when dealing with governance issues.

6.2.6.1.4 Authoritarian Leadership

Finally, Faith membership provided the Principal with a justification to be an authoritarian leader. One of the reasons for this is that the School Principal in my case study possessed a very strong ego-identification with the School, involving a deeply personal sense of meaning and purpose in a religious sense, as provided by membership of the Bahá’í Faith. Indeed, there were even heroic and martyr-like tendencies in the Principal’s decision to serve the School far away from home in a kind of self-imposed exile reminiscent of key figures in the history of his Faith.

Such authoritarianism is obviously awkward for management practice and claims to moral leadership since the presence of double standards - as seen in such examples as the *ad hoc* granting of holiday leave - meant that the Principal himself needed an authority to control him (which was lacking), suggesting he could not be trusted to hold the reins of power unaided, even though he would have felt completely justified in his actions by knowing himself to be an in-group member and follower of a newly claimed revelation from God. Such over-identification with one’s authority and consequent self-assurance also explained the Principal’s feelings and reactions to any negative sentiments regarding his leadership,

namely, bemusement and rationalization - 'swimming against the tide' as he described it - as well as irritation and even anger, as he simply could not understand that he could have been wrong. Consequently, resistance to change was also evident, such as when managers see themselves being displaced by innovative organizational practices involving decentralization and team management. The whole effect is ironic since the iron-fisted rule of the Principal in the School is anathema to the spirit of collective governance methods advocated in the Bahá'í Faith.

6.3 IMPLICATIONS AND RECOMMENDATIONS FOR ACTION

My research has shown that Faith schools are no different to secular schools in at least one important sense, that is, administrative power and its employment requires checks and balances and figureheads need reigning in; and, in the context of Faith Schools, without some enlightened mechanism promoting the virtue of justice, faith ideology, given the reins of power, is just as great a danger of being abused if not more so, given its tendency to eschatological thinking (Harris, 2006: 130, 153). Indeed, a point emphasized by Harris is that ‘few formulas for tyranny are more potent than obedience to ‘God’s law’.’ (p. 148). Thus, prayer, meditation, and calls for personal transformation are not sufficient to the operation of any organization – there have to be systems in place to regulate an individual’s ‘whims’ and to ensure accountability and transparency. Such reliance upon faith and scriptural writings is no substitute for professionalized management practice.

6.3.1 Leaderless Leadership

While the Faith School in my study can be described in part as a dysfunctional organization in terms of the contrast between its guiding philosophy and actual management practice, successful and effective schooling occurred in spite of, rather than because of, the presence of the Principal as leader of the School. That the School in question was able to operate and succeed, to the satisfaction of most parents, leads me to question the necessity of a single school leader – the Head – in school organizations in general. Indeed, an alternative to the office of the lone School Head is simply the abolishment of the institution of ‘Headship’ (Hughes, 1972: 34).

Such an option is bolstered by the research of Davies (1997: 304) who, in seeking the model ‘Good Head’, concludes that this search may not only be a chimera but that the focus of leadership onto one person ‘may be deeply counter-productive for the professional world and the work of the school.’ Her reasoning is as follows: firstly, she observes, a Head’s daily tasks can be carried out by others; indeed, she asserts, their presence ‘represents a continuous threat to ... ownership of the enterprise by teachers’; secondly, that feminine or familial styles of management are ‘more suitable for educational institutions’ rather than

traditional competitive ones (pp. 305, 306, 308). In addition, the organizational theorist Robert Greenleaf (1991: 63) has also argued that the model of the lone chief on the top of a management pyramid is 'abnormal and corrupting' because no individual is perfect and others need to be seen as equals, not as subordinates. Furthermore, Greenleaf continues, such a leader experiences 'indecisiveness' and is also 'grossly overburdened'. (p. 64).

But the prospect of a leaderless school, Davies (1997: 312) advises, would have to 'entail a very close examination of divisions of labour and areas of expertise to ensure that all areas of competence were covered.' Furthermore, the biggest challenges to be faced in a leaderless environment, Davies asserts, is how to address the roles of 'figurehead' and 'troubleshooter', that is, someone who is 'the symbol of the school and bearer of its ceremony to those outside' and someone who is able to deal with crises. (p. 313). (Such challenges are addressed in the next section.)

6.3.2 The Need for Team Management

One of my recommendations for the School relates to the necessity for a check on corporate governance (also commonly referred to as a 'whistle-blowing' mechanism). That unethical practices are overlooked in organizations is a well-known fact. Hodgkinson (1978: 217) has observed that 'As disbelief can be suspended in the theatre, so conscience can be suspended in the organization.' As a result, more enlightened companies are now appointing their own monitoring mechanisms, such as ombudspersons or corporate responsibility officers (Cooper & Argyris, 1998: 690).

In the Faith School of my case study, this phenomenon of the reluctance of people to 'blow the whistle' was evident, most notably by those higher up in the administrative ladder and thus 'in the know' regarding the moral aspects of the Principal's behaviour. For instance, some administrators personally witnessed unacceptable punishments of students - yet they remained silent.

There was a clear reason for such silence - the Bahá'í teaching prohibiting 'backbiting'. Such a prohibition contributed indirectly to the high teacher turnover in the School given the

existence of a weak internal monitoring mechanism. What this means in practice is that Bahá'í teachers with grievances against the School left them unspoken for fear of engaging in backbiting, while non-Bahá'í teachers felt any efforts to change the state of affairs in such a private school will go unanswered. In other words, the prohibition against backbiting propagated a 'veil of silence', which engendered a status quo since teachers left the School without offering any feedback that might be useful to the management of it. The reasons for these departures therefore are not well known.

In effect, the prohibition against backbiting involved the pitfall of groupthink in which the doubts of individuals are suppressed. One ex-staff member even believed that the prohibition against backbiting served in practice as a protective mechanism allowing people to commit unethical behaviours. I would argue, rather, that the prohibition against backbiting is actually misunderstood amongst Bahá'ís. As the governing body of the worldwide Bahá'í Community, the Universal House of Justice, explains: 'There is a clear distinction between, on the one hand, the prohibition of backbiting, which would include adverse comments about individuals or institutions made to other individuals privately or publicly, and, on the other hand, the encouragement to unburden oneself of one's concerns to a Spiritual Assembly, Local or National (or now, also, to confide in a Counsellor or Auxiliary Board member).' ⁴⁰

Gunter & Ribbins (2002: 103) ask: 'What are the strategies needed to implement moral leadership, and how can compliance be secured?' In other words: 'How do we provide strategies to guarantee headteacher compliance with the model of effective moral leadership?' (Gunter & Ribbins, 2003: 110-111). Gold, *et al.* (2003: 128) observe, school improvement is a process of seeking ways 'of embodying particular educational values in the working practices, including management structures'. Realizing that personal reflection is not enough, I would suggest that any Bahá'í-inspired school must practice a team management approach where in collective decision-making can occur, thus ensuring the enlightened use of power and thereby limiting the possibility that management is hijacked by any individual hidden agendas and whims. This would also allow for a whistle-blowing mechanism to be in place and for redress to be possible.

⁴⁰ Letters of The Universal House of Justice, 1992 Dec 10, Issues Related to Study Compilation.

A necessary first step to ensure moral leadership practice and governance in the School of my case study is by instituting a democratic-style approach by giving a ‘voice’ to parents via the instituting of a PTA, and by encouraging and supporting students in the forming of a Student Council. Actually, the Bahá’í Faith itself has tremendous resources to offer here. Although it is a privately-run institution with no government funding, the School is under no obligation to form any such committee as that outlined above; nevertheless, the School, being Bahá’í-*inspired*, should be exactly that: more inspired in its approach, such as making use of the structure of Bahá’í administration as a model of school governance. In other words, there is huge unrealized potential – for instance, school-based team management can be instituted along the same lines as Bahá’í administrative bodies called ‘Assemblies’ – groups of nine adult believers elected by secret ballot within a Bahá’í community – with various offices such as Chairman, Secretary, and Treasurer being chosen according to a secret internal balloting system. I do not see any reason why such a method could not be used to elect various suitable persons within a School management team to focus on different matters, such as a Chairman to act as ‘figurehead’ and for dealing with PR matters, thus overcoming the challenges posed by Davies in the previous section.

Therefore, I would propose a management team democratically selected by all stakeholders in the School, that is, the Chairperson of the team would be selected by the School Foundation; the teachers and parents would elect from amongst themselves individuals to represent each section of the School, namely, Kindergarten, Primary, and High School; and students would also elect a suitable number of representatives.

6.4 CONCLUDING REMARKS: ENSURING THE CIVILIZED USE OF ADMINISTRATIVE POWER

6.4.1 The Significance of Moral Leadership to Educational Administration: Squaring the Administrative Circle

The combining of management excellence and ethical practice in educational settings equates to what I describe as the ‘squaring of the administrative circle’, that is, balancing facts with values. This combination is significant in terms of how such a relationship impinges upon the end product of any school’s educational mission of maximizing human potential and learning outcomes (Weller & Weller, 2000). In this regard, Ogawa & Bossert (1995) proposed that leadership improves organizational performance by affecting social structures, those regular aspects of relationships existing among an organization’s participants.

My research has explored the notion of religiously-inspired *leadership culture* and how that best assists a school in its mission of maximizing human potential and learning outcomes. In particular, the Bahá’í Faith was introduced as a harbinger of new concepts and approaches to educational governance. Were there such features in the School in my case study?

Greenleaf (1998: 87) observed that, ‘Great institutions are a fusion of great ideas and great people. Neither will suffice without the other.’ The Bahá’í Faith has both great ideas and great people drawn to and transformed by its principles. One of these ideas is the thesis that all leadership is essentially moral. This leads to the second idea that to be a professional in a Bahá’í-inspired educational institution one is expected to be moral first, and a technical expert second, although their marriage would be seen as ‘light upon light’. The third idea is the need for a progressive approach to governance via the power sharing method of team leadership using the ethical decision-making method of consultation.

The import and rationale of such a theory of moral leadership is highly significant since it is claimed to be necessary if any organization is to achieve success because only such leadership can generate the trust and respect required for employees to be united and thereby

inspired to achieve an institution's mission, providing in effect the prerequisite of social progress and health. The reasoning for such is that moral values in action reduce complexity by generating simplicity and harmony in a human social environment – in effect, it 'squares the administrative circle', transforming theory into effective practice by infusing facts with values and thereby engendering a moral climate, which in turn creates an ordered universe for the technical aspects of organizational life to flourish. This is somewhat reminiscent of Greenfield's (1984: 159) idea that 'the task of leaders is to create the moral order that binds them and the people around them.'

With the spiritual and intellectual resources at its disposal, as emanating from the scriptures and teachings of a new world religion, the School in my study was therefore potentially extraordinary. The observed reality was different: my investigation of the School's educational administration reveals that it has fallen short of its claimed progressive and enlightened vision and practice of moral, educational and governance methods. Not only was there 'nothing new under the sun' - with management practice regressing to the mundane and mediocre - there was also an alarming level of 'old world' practices that created distinct tensions amongst the staff, one of the outcomes of which led to the chronic and sometimes sudden departures of teachers. In other words, my investigations have revealed that ideals can be all too easily mired in the mundane. The challenge, as Greenfield (1984: 165) said, is that leaders 'are in all respects human, fallible, self-interested ...' Faced with such a scenario, Hodgkinson (1978: 20) resigned himself to the fact that 'though administration may make extraordinary moral demands it is practiced by ordinary men' who, he states, must overcome 'self-interest' (p. 152). But how?

One clear solution - and the School's saving grace - was the presence of *distributed spiritual* and *moral leadership* amongst the staff, as inspired by the Bahá'í body of revelatory writings. Indeed, the reason the School has survived - and the reason why the Principal need not be replaced nor his mistakes corrected - is because of the existence of a pool of inspirational spiritual and moral capital in the School amongst a highly motivated, responsible, and committed group of teachers and various staff members. Such a finding goes beyond any notion of distributed or shared leadership (2.5.10) in current leadership literature.

In sum, in the same way that Cahill (1994: 257) wrote that ‘The reader is challenged to understand the unique role of the leader as a nurturer of values in the organization, in this case, the school’, I believe that the reader is challenged to understand the unique role of the leader as a nurturer of spiritual capital in the organization, in this case, a school.

6.5 LIMITATIONS OF THE STUDY

My research has focused on just one case study of a single *Faith school*. This limitation to a particular place, time, and context make it atypical, and grants only limited generalizability (Wolcott, 1990). However, as Geertz (1973: 20) stated, it is ‘not necessary to know everything in order to understand something’, and I feel confident that my research has helped in providing a greater understanding of the potential strengths and weaknesses of Bahá’í-inspired *Faith school* management, and the role that values play in such contexts.

Another related limitation, and a source of disappointment to me, was the fact that I could not access the views of the Founder of the School in order to clarify many issues relating to the School’s administration and the selection of staff (see the questionnaire offered to the Founder in Appendix F).

Another potential limitation relates to the role of *culture*. I made no mention of ‘culture’ in a macro sense although, in a micro sense, given what Weller & Weller (2000: 10) say about culture being ‘what the school’s inhabitants truly believe and value’, which is ‘reinforced in the way they behave with regularity, both overtly and covertly’, my study has been all about culture. An interesting handle for analyzing the concept of culture here is Smircich’s (1983) framework, which involves two perspectives: culture as *product*⁴¹ and culture as *process*. The former refers to mindsets consisting of a ‘stock of values, beliefs, and norms’ influencing ‘how things get done around here’, while the latter sees organizations not so much as *having* cultures but as *being* cultures in themselves.⁴² My study has investigated both perspectives, that is, the Principal’s *thinking* as well as his religio-cultural *practice*. In particular, the value dimension has been pivotal in my study, for as Hofstede (1994: 8) argues, values lie at the core of a culture, being one of the determinants of an individual’s actions. I have also claimed that any such cultural dimension must also include beliefs and values relating to tacitly-held models of leadership and right and wrong, with the emphasis in my study being the shared religious *values* arising from the teachings of the Bahá’í Faith

⁴¹ See also Hofstede’s (1994) definition of culture as the ‘software of the mind.’

⁴² Walker (2003) has laid the groundwork for developing cross-cultural perspectives on leadership.

and which imbue not only the administrative leadership of the school with certain ways of thinking and action but also its staff.

Another obvious dimension of culture implicit in my research is that of *organizational culture*. The important influence of organizational culture has been made by Bates (1984: 264), who argued that the ‘interiorization of cultural patterns’ occurring in an organization are ‘the most profound effect that the school has on both teachers and pupils.’ For Bates then, the role of the administration in shaping those patterns becomes critical: ‘Whether that culture is largely based on ... participatory democracy, equity, and cultural liberation or on ... capital accumulation, hierarchy and domination is at least partly attributable to the exercise of administrative authority during the negotiation of what is to count as culture in the school.’ (p. 274). Moon, *et al.* (2000: 63) have also argued that organizational culture is more than just a ‘how we do things around here’ approach, but is also a frame of mind of ‘how we think it right to do things here’.

In my particular study, organizational culture was linked with Bahá’í-inspired religious culture and organizational performance and, in an educational setting, school effectiveness. Links between *organizational culture* and performance are admittedly hard to prove. Cooper & Argyris (1998: 457) provide helpful criteria for measuring such effectiveness, where in organizational parlance, ultimately, ‘Quality is defined by the customer.’ What then have the students, staff, and parents interiorized about the culture at the School? No more fitting end can be imagined then than hearing from the ultimate school customer, one of its students:

‘I do not regret going to that School I think the School is definitely quite good. I don’t want to focus on one person, just because of him [School Director, Subject **H**], yeah, even though he has affected my experience at the School, but I think there’s a lot more good things to that School than just him.’⁴³

⁴³ I.I., Student 1, Subject Z 2: 21.

Appendix A

Source: www.Bahai-Schools.org (as of 1/6/07)

Directory of Academic Baha'i Primary Schools (12 entries)

Country	Name of School
Brazil	Escola das Nacoes
Chile	Faizi School
Chile	Muhajir School
Chile	Nur College
Ecuador	Raul Pavon
El Salvador	Colegio Ridvan
Haiti	Anis Zunuzi
India	New Era School
Macau	School of the Nations
Panama	Badi School
Slovak Republic	August Forel International School
Tonga	Ocean of Light

Directory of Academic Baha'i Secondary Schools (13 entries)

Brazil	Escola das Nacoes
Canada	Maxwell International School
Chile	Nur College
Czech Republic	Townshend International School
Ecuador	Raul Pavon
Haiti	Anis Zunuzi
India	New Era School
Macau	School of the Nations
Panama	Badi School
Swaziland	Setsembiso Sebunye High School
Tanzania	Ruaha School
Tonga	Ocean of Light
Zambia	Banani International School

Directory of Academic Baha'i Tertiary Institutions (3 entries)

Bolivia	Nur University
Colombia	Fundaec Rural University
Ecuador	Higher Studies Program

Appendix B: Life History Interview Protocol

- With the data we get today, would you mind being quoted by name as a participant in the study or would you prefer to remain anonymous?
- After a transcript has been made you will be sent a copy in order for you to make any changes that more accurately convey what you wish to say.

I. Introduction

1. What attracted you initially to your area of work?
 - a. Is that still what appeals to you about it?
 - b. If you hadn't become an educator, what might you be doing instead?

II. Goals and Purposes

2. Is there a goal in your work that gives meaning to what you do and which is essential to making your work worthwhile?
 - a) What is it?
 - b) Why is this goal important?
 - c) What experiences or influences were most important in forming this goal?
 - d) Are there certain methods that have helped you achieve your goals in your day-to-day work?
 - e) How do you know whether you are on track/making progress toward this goal?
 - f) In what ways do reflection/contemplative practices help you in your decision making?

III. The Work Process (Personal Level)

3. What aspect of your work are you most proud of?
 - a. To what do you attribute your success in this endeavour?

IV. Beliefs and Values

4. Are there specific qualities that have contributed to your achievements?
(qualities = attributes e.g. determination, persistence)
5. Which of your personal beliefs contribute to your achievements?
(beliefs = worldview e.g. belief in truth, justice, fairness)
 - a. What experiences or influences were most important in forming these beliefs?

6. Are these beliefs the same as or different from the beliefs of colleagues and others in your field?
 - a. (if in conflict) What effect does this have, if any, on the pursuit of your goals?
7. Do you feel that your beliefs conflict with the dominant values in your area of work?

V. Formative Background (Childhood/Adolescence)

8. Reflecting on your formative years as a child or adolescent, what influences do you view as most salient in the way you approach your professional work?
 - a. Family background?
 - b. How did you spend your time as a child? What would a person have seen if they shadowed you for a day when you were a child?
 - c. As a child, were you intensely involved in one or more activities? Which ones?
 - d. Any influential religious and spiritual factors?

(Mentors/Training)

9. Have you had any mentors who have significantly influenced how you approach your work and/or how you have made crucial decisions in your career?
 - a. An influential book, experience, or project?
 - b. Any 'antimentors'?

VI. Community and Family Relationships

10. What do you consider to be your principal community/communities?
 - a. Are you an active member of communities outside of work?
 - b. How do you balance family/private life and work?
 - c. Do religious or spiritual concerns play an important role in your life?

VII. Closing

We are coming to the end of our interview. Is there anything you would like to add?
(Check notes for things left out.) May I follow up with you in the future?

Appendix C: Moral Leadership at Work Interview Protocol

- With the data we get today, would you mind being quoted by name as a participant in the study or would you prefer to remain anonymous?
- After a transcript has been made you will be sent a copy in order for you to make any changes that more accurately convey what you wish to say.

I. Introduction

1. What would you say is the core *mission* or *purpose* of the field of education?

II. Goals

2. What kinds of things are you trying to *accomplish* in your work right now?
3. In your work, to *what* or to *whom* do you feel responsible or loyal?

III. Ethical Standards

4. What central *values* and *principles* do you use to make choices, decisions, and actions?

IV. Leadership

5. How would you define *leadership*?
6. How would you define *educational leadership*?
7. What would you regard as the *basis* of a leader's power?
8. How would you define *power*?
9. In your view, what should the *relationship* between a leader and follower be like?

V. Moral Leadership

10. What is *moral leadership*?
11. What would you say are the *indicators* of moral leadership?
12. *What does it take* for a would-be moral leader to embrace and enact the role of a moral leader?
 - a. Why should people be *motivated* to become moral leaders?
 - b. What is it that fosters *internal commitment* to moral leadership?
13. Are certain *types* of people likely to feel more comfortable with the role and nature of a moral leader?

VI. Perspectives on Your Area of Work: Moral Leadership

14. What is the *purpose* of moral leadership in your conceptualization of *school leadership*?
15. What do you see is the *moral task* confronting you as an educational leader?
16. What *strategies* and *actions* do you take to realize moral leadership in your field of work?
 - a. What are the *factors* that *inhibit* the practice of moral leadership in your work?
 - b. How do you resolve the *diversity* of interests and goals in your workplace?
 - c. How would you *cultivate* a sense of moral leadership in your workplace?
17. How do you view the *relationship* between you, the teachers, the students, and the parents in your institution?

VII. Closing

18. Whom would you *recommend* that I interview next regarding moral leadership?
19. We are coming to the end of our interview. Is there anything you would like to add? (Check notes for things left out.) May I follow up with you in the future?

Appendix D: Parent Interview Protocol

1. *Why* did you send your child(ren) to The School of the Nations?
 - (a) What do you think about the School's *academic reputation*?
 - (b) What do you think about the School's *moral reputation*?
2. Have you seen any *changes* in your child(ren) after coming to the School of the Nations?
 - (a) *Why* do you think this change happened?
3. Do you know what the *mission* or *purpose* of The School of the Nations is?
4. What do you know about *The Badi Foundation*?
5. What do you know about the curriculum and various projects at The School of the Nations? (e.g. Do you know anything about the *Capabilities Project*, *Virtues Project*, *Character Development Project*, *Cooperative Discipline Programme*?)
 - (a) How do you feel about your child(ren) learning and saying *prayers* in the classroom as part of the School curriculum?
6. How do you feel about the way in which the incident regarding the *investigation* of the School Principal, Mr Payman, was handled in February this year?
7. How well does The School of the Nations *communicate* with you as a parent on any matters related to your child(ren)'s education? (e.g. the Panel of Inquiry's investigation, the new school location and building, etc.)
 - (a) If you felt you had some idea or concern you wished to share, how would you communicate this to the School management?
8. What do you *like* and/or *dislike* about the School of the Nations?
 - (a) What do you think is the main *strength* and the main *weakness* of the School?
9. Do you think the School of the Nations could be *improved* in any way? If so, how?
10. Is there anything else you would like to add?

Appendix E: Student Interview Protocol

1. Have you *changed* in anyway after coming to The School of the Nations? In what way?
 - (a) Do you think you have *learned a lot* in this School? Why?/Why not?
 - (b) Do you think you have become a *better person* after coming to this School?
2. Is there anything that you *like* and/or *dislike* about The School of the Nations?
3. How does the Principal *deal* with *difficult situations* in the School? (e.g. students cheating, bullying, committing vandalism, being rude to teachers, swearing, fooling around in class, etc.)
 - (a) Do you think the Principal is *fair* when dealing with students?
4. How do your parents *feel* about the School's administration?
5. Do you *like* your Principal? Why?
 - (a) Do you *respect* your Principal? Why?
6. What would you say has been your *best* and *worst memory* in coming to this School?
7. Do you think of the School of the Nations as a *religious* School?
 - (a) What do you think about the Baha'i Faith?
 - (b) How do you feel about learning and saying *prayers* in the School?
8. If you were to *change* anything about this School, what would it be?
9. If you had a choice, would you still come to this School? Why?/Why not?
10. Is there anything else you would like to add?

Appendix F: School Founder and Curator Interview Protocol

1. *Why* was The School of the Nations founded? In other words, *what* were you trying to *achieve* in terms of a *mission* when you founded the School?

2. How did the *vision* for such a mission *arise*? [In other words, what was the *source of your inspiration*? Did you consult with anyone in this regard? *Who? Why?*]
 - (a) Has this vision *evolved* over the years? *How? Why?*
 - (b) To what extent do you think your *vision* has been *realized*?
 - (c) How do you *monitor* and *check* the fulfilling of the *vision* and *mission* of the School? [How *involved* are the Curators and Board of Administrators in the life of the School?]

3. When you first founded The School of the Nations did you intend it to be a *Baha'i* School? If so, what *distinguishes* it from other religious schools here in Macao?

4. Was The School of the Nations specifically founded to *transmit* the Baha'i Faith and its values in accordance with the principles of the worldwide Baha'i Community?
 - (a) Does The School of the Nations give *priority* to children of practising *Baha'is*? *Why/Why not?*
 - (b) Why do children say *prayers* in the classroom? [What about children whose families are not Baha'i? Is not religion a *private matter* for the family rather than a school?]

5. What are the *criteria* for being employed as a *Director/Principal* at The School of the Nations? [Does one have to be a Baha'i? Could they be Taoist, Hindu, Buddhist, Christian, Muslim, agnostic, atheist, etc.?]
 - (a) What is the *mechanism* for employing a *Director/Principal*? [e.g. appointed {by who?}, an interview, after consultation, etc.?]

6. What are the *criteria* for being employed as an *administrative* or *teaching staff member* at The School of the Nations? [e.g. Does one have to be a Baha'i? Could they be Taoist, Hindu, Buddhist, Christian, Muslim, agnostic, atheist, etc.?]
 - (a) What is the *mechanism* for employing an *administrative* or *teaching staff member*? [e.g. appointed {by who?}, an interview, after consultation, etc.?]

7. How are *administrative decisions* made in The School of the Nations? [To what extent does *team leadership* and *consultation* play a part in the *decision-making* of The School of the Nations? *Why?*]
 - (a) What *mechanism* is in place to *monitor* and *check* the *use of power* and *decision-making* in the management of The School of the Nations? *Why?*

8. What *mechanism* is in place for *differences of opinion* to be *resolved* between *staff* and the *management* of The School of the Nations? *Why?* [What do you mean by *consultation*? Why do you think consultation will be effective?]

9. In looking back at the history of the School, what would you say have been its *strengths* and *weaknesses*? [What *mechanisms* do you intend to use to *overcome* these weaknesses?]

10. Is there anything else you would like to add?

Appendix G: Life History Codes (LHC)

Question Number	Category Descriptor	Start code
1.	Motivation for Teaching	LHC – MT
	GOALS AND PURPOSES	
2.	Goal of Teaching	LHC – GT
Sub-question	Philosophy of Work	LHC – PW
Sub-question	Formative Background Influences	LHC – FBI
Sub-question	Working Methods	LHC – WM
Sub-question	Assessing Goal Attainment	LHC – GA
Sub-question	Decision-making Practices	LHC – MP
	WORK	
3.	Achievements at Work	LHC – AW
Sub-question	Work Attributions	LHC – WA
	BELIEFS & VALUES	
4.	Personal Qualities	LHC – PQ
5.	Personal Beliefs	LHC – PB
Sub-question	Formative Influences on Beliefs	LHC – FIB
6.	Effect of Beliefs at Work	LHC – EBW
7.	Effect of Values in Society	LHC – EVS
	FORMATIVE BACKGROUND	
8.	Formative Childhood Influences	LHC – FCI
Sub-question	Religion in Childhood	LHC – RC
9.	Mentors	LHC – M
	COMMUNITY and FAMILY RELATIONSHIPS	
10.	Sense of Community	LHC – SC
Sub-question	Community Involvement	LHC – CI
Sub-question	Family Interests	LHC – FI
Sub-question	Religious Interests	LHC – RI

Appendix H: Moral Leadership Codes (MLC)

Question Number	Category Descriptor	Start code
1.	Purpose of Education	MLC – PE
	GOALS	
2.	Work Goals	MLC – WG
3.	Work Responsibility	MLC – WR
	ETHICAL STANDARDS	
4.	Decision-making Values	MLC – DMV
	LEADERSHIP	
5.	Leadership	MLC – L
6.	Educational Leadership	MLC – EL
7.	Power Basis	MLC – PB
8.	Power Definition	MLC – PD
9.	Leader-Follower Relationship	MLC – LFR
	MORAL LEADERSHIP	
10.	Moral Leadership	MLC – ML
11.	Moral Leadership Indicators	MLC – MLI
12.	Moral Leadership Motivation	MLC – MLM
Sub-question	Moral Leadership Commitment	MLC – MLCOM
13.	Moral Leadership and Human Nature	MLC – MLHN
	MORAL LEADERSHIP AT WORK	
14.	Moral Leadership in School	MLC – MLSL
15.	Moral Leader's Task	MLC – MLT
16.	Moral Leadership Work Strategies	MLC – MLWS
Sub-question	Moral Leadership Obstacles	MLC – MLO
Sub-question	Moral Leadership in Conflict Resolution	MLC – MLCR
Sub-question	Moral Leadership Development	MLC – MLD
17.	Moral Leadership in Relationships	MLC – MLR

Appendix I: Parent Interview Codes (PIC)

Question Number	Category Descriptor	Start code
1.	Parent Evaluation of the School - Learning	PICEVAL - L
Sub-question	Parent Evaluation of the School - Character	PICEVAL - C
2.	Parent Evaluation of the School - Changes in Child + Reasons	PICEVAL – CC/R
3.	Parent Knowledge of the School – Mission	PICKS - M
4.	Parent Knowledge of the School – Foundation	PICKS - F
5.	Parent Knowledge of the School – Curriculum + Worship	PICKS – C/W
6.	Parent Evaluation of the School - Investigation of Crisis/Accountability	PICEVAL – IC/A
7.	Parent Evaluation of the School – Communication/Transparency	PICEVAL - CT
8.	Parent Evaluation of the School - Likes and Dislikes/Strengths and Weaknesses	PICEVAL – LD/SW
9.	Parent Evaluation of the School – Improvements	PICEVAL - I

Appendix J: Student Interview Codes (SIC)

Question Number	Category Descriptor	Start code
1.	Student Evaluation of School Effects - Learning	SICEVAL - L
Sub-question	Student Evaluation of School Effects - Character:	SICEVAL - C
2.	Student Evaluation of the School - Likes/Dislikes	SICEVAL – L/D
3.	Student Evaluation of the Principal - Fairness	SICEVAL – PF
4.	Parents' Evaluation of the School's Administration	PEVAL - SA
5.	Student Evaluation of the Principal - Liking and Respect	SICEVAL – P L/R
6.	Student Evaluation of the School – Memories	SICEVAL - M
7.	Student Evaluation of the School - Religion and Prayers	SICEVAL – R/P
8.	Student Evaluation of the School - Improvements	SICEVAL - I
9.	Student Evaluation of the School - Hypothetical Question	SICEVAL - HQ

Appendix K: Decision-making Values

Q. 4: What central *values* and *principles* do you use to make choices, decisions, and actions?

L2 Text: School Foundation Members
‘the equality of men and women Justice Honesty; truthfulness. Also participation ...’ ¹
‘the oneness of mankind ... that’s the value I compare things to - is it promoting that or not promoting that? The idea that the human being is born with an innate set of potentials that need to be developed ...’ ²
‘is it beneficial? Is it useful? Will it help people around me?’ ³
L3 Text: School Principal
‘Ultimately my central values and principles have been to a great extent, if not entirely, been inspired and evolved through the Bahá’i Faith ...’ ⁴
‘one of the criteria I used to use ... we had a student whose family background is of the very affluent part of society, the family background is involved in positions of leadership in the community, a family background that has had, or been rumored to have, associations with the less noble aspects of society. This child - youth - when he was a member of the School, expressed to me once that what that child was being trained for - quote, unquote - what the School, and I as character development teacher, were trying to teach, is exactly opposite to what that child is being trained for. So I use that as a guide: 1. To be dust under his feet, but 2. In my dealings with dignitaries or authorities, am I compromising that child in any way in terms of the values that that child is trying to learn, understand, and appreciate? Is my functioning and doing on a day-to-day basis promoting that, or is it two-faced?’ ⁵
L5 Text: Parents + Outlier
‘One person making decisions or two people making decisions all the time - does it make everybody happy? No.’ ⁶
‘I think he became increasingly a ‘one-man band’, shall we say, or when [Subject <i>M</i>] joined the School As his relationship with [Subject <i>M</i>] developed as well it became very much a “This is [Subject <i>H</i> ’s and [Subject <i>M</i>]’s school”, you know? Before that it was: “This is [Subject <i>H</i>]’s school”, you know, so he was going alone.’ ⁷

¹ School Foundation President, Subject E, M.L.: 1-2.

² School Foundation Member, Subject F, M.L.: 2-3.

³ School Foundation Member, Subject G, M.L.: 3.

⁴ Director/Principal, Subject H, M.L.: 2.

⁵ Director/Principal, Subject H, L.H.: 5-6.

⁶ Parent 2, Subject S: 16-17.

⁷ Subject L, L.H.: 18-19.

Appendix L: Leadership

Q. 5. How would you define *leadership*?

L2 Text: School Foundation Members
<p>It is ‘an ability to ... help guide a group of people to identify relevant principles and to come to unified decisions. Part of it is really the ability to help raise discussion and interaction to a higher spiritual level, to a higher level of principle, to help create a vision.’</p> <p>‘the ability to identify, for example, capacities people have, and to encourage the expression of those capacities in a harmonized way. It also involves being able to ... help these dynamics ... [because] sometimes, in any group ... there could be conflict ... because of a different understanding of principles; it could be personalities - how do you help people rise above that so that the group can work in a unified way?’</p> <p>‘a leader is someone who leads through example as well as through what they say ...’¹</p> <p>‘the ability to combine the abilities of different people in order to achieve specific goals or objectives ...’²</p> <p>‘one person alone cannot do it To empower people ... in a way that has some moral values, some moral principles.’³</p>
L3 Text: School Principal
<p>‘all the traditional forms of leadership are inadequate: we have to come up with a new concept and understanding, a new mental model of leadership, because the old types of definitions of leadership all involve ... what I call a ‘Caveman mentality’. As human beings we evolved from the caveman, where physical prowess, animalistic skills, were necessary, and that’s why leadership was where people had those animalistic traits most refined – ‘survival of the fittest’ that we talked about last time. But now, with the development and enhancement of the intellect, the benefit of that in terms of technology and mechanical advancements, and knowledge and so forth, we have the opportunity to promote the other attributes and qualities of the human being, the angelic nature, and so that ultimately has to also permeate into our understanding and development of leadership.’⁴</p> <p>‘as a leader I don’t see myself as a “Gung-ho, follow me, do as I say, I’m the absolute authority” I see leadership as a process of service - through a spirit of service, through a spirit of, you know, being ‘dust’ ... and creating an environment where they can excel.’⁵</p> <p>‘I don’t see myself as a hierarchical leader - I see myself as a team leader who has different responsibilities.’⁶</p> <p>‘I must say I’ve had a lot of freedom to plan lessons, even when I’ve done very radical things, I’ve had a lot of support.’⁷</p>

‘I think, at least in the School, there isn’t this traditional role of leader. Because I know if it’s the Director of the School, it’s never been about: “He’s the Director and we are the followers.” It’s always been a two-way communication. So I think it sort of reinforces my own belief in leadership: it’s not about being told to do, and then doing it - it’s more about talking it through and more about just trying to find ways. So I think it fits in with my idea of what school leadership should be ... because I know I wouldn’t have lasted long if it was a traditional school, you know: “I am the Principal, therefore you do ...” ’⁸

Outlier

‘I remember one particular thing ... [Subject **K**] was saying: “Well, is there some higher authority that we can ask?” ... to sort out something. And she was yelled at, where [Subject **H**] said: “There is no higher authority! I am the higher authority!” ’⁹

¹ School Foundation President, Subject E, M.L.: 4.

² School Foundation Member, Subject F, M.L.: 3.

³ School Foundation Member, Subject G, M.L.: 3-4.

⁴ Director/Principal, Subject H, M.L.: 4.

⁵ Director/Principal, Subject H, M.L.: 3.

⁶ Director/Principal, Subject H, M.L.: 12.

⁷ Teacher 3, Subject P, L.H.: 10.

⁸ Teacher 3, Subject P, M.L.: 4-5.

⁹ Subject L, L.H.: 20-21.

Appendix M: Educational Leadership

Q. 6. How would you define *educational leadership*?

L2 Text: School Foundation Members
<p>‘the ability to mobilize a group of teachers, a group of staff on a ... project, to ... fulfill a certain vision that they themselves created ...’</p> <p>‘someone who is ... introducing new concepts, new elements, to clarify the vision people have of what education is, or about how one goes about [it] ... then being able to raise the level of discussion about the understanding of the field of education to a new level, introducing new elements that previously maybe hadn’t been looked at ...’¹</p> <p>‘educational leadership would have to do with stimulating other educators in this same aim, to work in the same direction, to pursue those same goals, to learn from each other how best to do this.’²</p> <p>‘bringing about the knowledge that is necessary to empower others intellectually, academically ... with the spiritual attitudes to bring about this change.’³</p>
L3 Text: School Principal
<p>‘you create an environment where there is exposure, there is opportunity to assess, reflect, evaluate; and there is inspiration and motivation to advance; you create, without drawing attention, without being in the spotlight - you might end up being in the spotlight but I feel uncomfortable with that spotlight because I am simply a person who’s got a different job description - we’re all part of the team - my responsibility in the team is to create the environment where others can do their responsibilities even better.’⁴</p>
L5/L6 Text: Parents/Students
<p>‘I believe that teachers are more important than leaders in schools: first of all, because the leader is generally just one person and teachers are many. And teachers are with students, and leaders sometimes are behind the doors.’⁵</p> <p>‘[Principal’s name, Subject H] is a good Principal - to the School - but not to the students. If [Principal’s name] is not in the School, there’s no way that the School can survive, up until now ... like they have this land, and they need people to support that, and if [Principal’s name] was not around, how could they get this land, right? Because we see the teachers in the School – they can’t take this kind of pressure, but [Principal’s name] can. So he’s a good Principal to the School, but not to the students.’⁶</p> <p>‘The students go the School, they’re not afraid of the teachers, you know, no one is afraid of the teachers, right? Mostly it’s about [Principal’s name, Subject H] Sometimes just keep away from him, to not get into any trouble because he really starts trouble every time: like you just walk by him and he starts hitting your head, or steps on your toes – I really don’t like that, you know Principals [should be] strict but ... always keep their hands to themselves ...’⁷</p>

¹ School Foundation President, Subject E, M.L.: 4.

² School Foundation Member, Subject F, M.L.: 3.

³ School Foundation Member, Subject G, M.L.: 4.

⁴ Director/Principal, Subject H, M.L.: 3.

⁵ Parent 3, Subject T: 13.

⁶ F.G.I., Student 2, Subject Z 3: 16-17.

⁷ F.G.I., Student 2, Subject Z 3: 13.

Appendix N: Power Basis

Q. 7. What would you regard as the *basis* of a leader's power?

L2 Text: School Foundation Members
‘I would say: “What is the basis of their influence? How much do they influence people?” the basis of their influence, I think, is in part ... their integrity, and the consistency of the framework that they work with, and the extent to which it actually is in line with reality, you know, spiritual reality ...’ ¹
‘The basis of a leader's power would have to do with ... their ability to encourage people, and at the same time assist them to participate in a way that they continue their own development as well as to contribute to whatever the group is doing.’ ²
L3 Text: School Principal
‘I don't like the correlation of those two words [leadership and power]. I mean, a servant doesn't have power. So, as a leader, I would see myself as a servant to those who are most motivated and purest of heart in the service that they're doing.’ ³
‘in our School, the only difference that I see, which makes people sometimes uncomfortable, is I have the power - for want of a better word - for hiring and firing.’ ⁴
L5/L6 Text: Parents/Students + Outlier
‘the School doesn't seem to participate so much in activities held by the Education Department: there are many sports and other activities organized by them, but they [the School] don't participate.’ ⁵
R2: ‘I think [Principal's name] is that kind of person: if he wanted to bring a person down in the School, I think he could And that's really kind of scary.’ ⁶
‘I'm kind of scared that he will, like, get rid of me, and not let me pass the year, just to get revenge, you know; because you don't know [Principal's name, Subject H], he can do anything he wants.’ ⁷
‘I remember him saying to me once that, um, someone had said to him: “The School is an island.” Yeah. And I think he wanted to keep it an island, actually, that's why he didn't want to have some liaison with other community projects I don't know whether it was a ‘power thing’ I think he saw it as competition, competing for students, etc. Um, because we were also not allowed to recommend to any student that they [name of a Bahá'i-inspired private English language centre] did after-School tutoring It's a whole ‘can of worms’ – how much do you want to open it?!’ ⁸
‘you have two circles going on here: you have the public view, where everyone says the right thing and everything is wonderful, and everybody's happy ... and underneath there's this fear rotating – fear of people for their positions ...’ ⁹
‘later, like, I think it was when [Subject H] became Director I think that the fear remained and I think it, to a certain extent, I would have to say that was created by

[Subject **H**]. Um, I think over the years, it became increasingly '[Subject **H**]'s school', and anyone who tried to have a different opinion was, um, shouted down basically. Um, and I think there was also this element of favoured members of staff and those that were not favoured, and I think the fear came from if you can be made a scapegoat or, you know, you can be the one who is the underdog if you 'rock the boat', basically I saw that pattern happen on numerous occasions all I can put it down to is being a mixture of power and fear.'¹⁰

¹ School Foundation President, Subject E, M.L.: 5.

² School Foundation Member, Subject F, M.L.: 3.

³ Director/Principal, Subject H, M.L.: 3-4.

⁴ Director/Principal, Subject H, M.L.: 5.

⁵ Parent 7, Subject X: 19.

⁶ F.G.I., Student 2, Subject Z 3: 11.

⁷ F.G.I., Student 2, Subject Z 3: 13.

⁸ Subject L, L.H.: 14-15.

⁹ Primary Section Administrator, Subject L, M.L.: 20-21.

¹⁰ Primary Section Administrator, Subject L, L.H.: 10-11.

Appendix O: Power Definition

Q. 8 How would you define *power*?

L2 Text: School Foundation Members
'I don't think 'power' is a really relevant word, I think the power of an educator is in their influence.' ¹
'the ability to foster the movement of a group towards its objectives.' ²
'power is what motivates a group of people to bring about change power to change yourself, and see change in others for progress, for better living, for the well-being of the human being, of the society, of the families, of the individuals, no?' ³
L3 Text: School Principal
'For me it's not a power thing, I don't want the power, it's not important to me, it's not my perspective - if I am 'dust', if I can succeed to be 'dust', if I can succeed to be a servant, then I will facilitate and accommodate others so that there is growth and advancement for all. Not growth and advancement of greed or self-indulgence or whatever, but growth and advancement in a noble sense. So there isn't an issue of power. I mean, that's the ideal, if I can implement it. That's the challenge for me, you know ... but, at the same time, I am human and I will fall short, and do fall short regularly. But if that can become my vision that I can see and cling to at all times, then I will be successful.' ⁴
'Any definition of power has some concept of control, has some concept of 'higher' or 'lower' ranking or subordination. I don't see that. I mean I don't even want to use the word 'influence' as power, or 'power' as influence, because both of those I see as inappropriate. I am someone who shares an idea if I start talking about influence I'm talking about lobbying, I'm talking about manipulation. So that concept of power and influence and the like I don't want to include in my mental model, my definition, my paradigm of leadership.' ⁵
L6 Text: Students + Outlier
R2: 'he's always touching people – we can't accept that. Because he's always touching me, tickling me, pinching the nipples! R1: I think we learned, like ... we are influenced by his actions, you know, so now we do that to each other! I learned it from him [the Principal]!' ⁶
A student interviewee mentioned that the Director would put his arm around students' shoulders: 'I felt it wasn't a gesture of friendliness, it's a gesture of power, the way he does that to people.' ⁷
'unfortunately, I do feel that [name of Director, Subject H] does have an issue with power: 'power over' ... I saw many instances of doing, like, 'bully-boy power-over' tactics with kids, and that sort of thing ... even though the School is supposed to adhere to Adlerian philosophy.' ⁸

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- ¹ School Foundation President, Subject E, M.L.: 6.
² School Foundation Member, Subject F, M.L.: 4.
³ School Foundation Member, Subject G, M.L.: 5.
⁴ Director/Principal, Subject H, M.L.: 12.
⁵ Director/Principal, Subject H, M.L.: 5.
⁶ F.G.I., Students 1 and 2, Subjects Z 2 & Z 3: 7.
⁷ I.I., Student 1, Subject Z 2: 20.
⁸ Subject L, M.L.: 20.

Appendix P: Leader-Follower Relationship

Q. 9. In your view, what should the *relationship* between a leader and follower be like?

L2 Text: School Foundation Members
<p>‘a leader and a follower - I don’t think that’s a good thing; I don’t think that people who are really a good leader ... think of it that way. I think that there’s a learning process that is going on, and you have a group of people who are eager to learn together, and within that context someone may play a pivotal role in setting the vision, in helping bring clarity: whether it’s because they have more experience or greater clarity of thought, or whatever. But that changes, in a sense, over time ... as you work together it becomes more and more equal I don’t think of myself as a follower, I don’t think that’s something in the field, in the framework, that works - that’s not a learning framework, because once you have a framework of follower and leader, then the leader by definition has to sort of be investing in maintaining that position. And if education is really about empowering people and releasing potential, then why would you accept a framework that invests in keeping people from expressing themselves, which is finally what would happen I would say you’re really developing a spirit of teamwork ... I think, ultimately, with the kinds of colleagues I work with, you have two different issues: you have an issue of authority - and for practical considerations there have to be clear lines of authority - also different in a way from leadership, when you have clearly accepted rules, when you have a group that works effectively, you can have very clear lines of authority, and in the final analysis if there’s a lack of unity of vision or a lack of unity of thought on something, there is someone who can make a decision, if a decision has to be made now, and you know, we can’t put it off the school has to choose its textbooks in time to order them to get them to the classes at the start So ... I feel you come to a point where a team really consults as equals and creates a vision ...’¹</p>
<p>‘I think it should be a relationship of colleagues working towards similar goals. A relationship of respect, a relationship of trust, of collaboration.’²</p>
<p>‘This relationship is very important - it provides growth for both: for the one who is being helped, how to learn from this one to empower himself, no?, and to see himself also a leader is someone who lets others go on his shoulders, so you can reach up And for that you require ... an understanding of the other person, believing in the other person’s abilities, capacities, respecting the other person, and your own dignity, your own awareness of who you are ... totally away from this ambition of power, this ambition of name and fame ...’³</p>
L3/L4 Text: School Principal
<p>‘A team, a team of equals. A leader is simply someone who has different responsibilities, a different job description.’⁴</p>
<p>‘we are, one way or another, role models for our kids ...’⁵</p>
<p>‘I think to me it would be respect, mutual respect and friendship, and love. And consulting with each other, helping rather than ordering or being authoritarian - I don’t like that kind of leadership ... more like a facilitator.’⁶</p>

L5/L6 Text: Parents/Students + Outlier

‘a school organization is different from other kinds of organizations ... and you cannot treat teachers as followers because they are professionals; they have a scientific background, and if you ask them to cooperate they feel very happy to do it; if you ask them to obey, they will feel frustrated because they are not in a factory.’⁷

‘how can you be a Principal if your staff, your students, your parents don’t respect you?’⁸

‘the problem here is related to this particular person being the face of the School You need to be a role model for everybody: for parents, for students, for teachers – he’s not a role model anymore. So he should be the one to resign and put a hand on his conscience He can just correct the mistakes and move on.’⁹

‘he talks about ‘respect, respect, respect’ all the time, because it’s one of the big things he talks about, he always questions people whether they respect him or not. And I think with the ways he handles things and the way he does things, I don’t think he deserves much respect for the way that he treats students, because he doesn’t respect the students, so why would he expect students to treat him the same way?! Or even if the students do appear to respect him, they’re just doing it, like, just for pretence, ‘cause they’re scared of him he doesn’t talk to them as equals, he talks to them like he’s a ‘big boss’, and the students have just got to listen.’¹⁰

‘[Principal’s name, Subject **H**] - no one really respects him: I can say 95% in the Secondary hate him; maybe the Form 1, they don’t understand about him, but Form 3, Form 4, Form 5, especially in our class, no one really likes him, I mean, no one!’¹¹

‘[Principal’s name] ... [is] always telling me, like: “Make me as dust”, you know, he always says it: “Make yourself as dust!” Then I asked him [Principal’s name]: “If you make yourself as dust, why do so many people hate you? Right?” And he didn’t say anything. He was kind of upset though that I judged him, and I said: “I’m not judging you. You’re saying I should make myself as dust, but did you do the same thing?”’¹²

‘like he himself asks the students: “Why does this person hate me so much? Why doesn’t he like me? What is their problem?” he asks. “Why do they hate me so much?” And the students say: “Why do you always look to others for the cause of the problem – why is it you don’t reflect on yourself? What have you done? What have you done to deserve the respect and the treatment you expect?” And then he would get offended by that reply – he just doesn’t listen and he just gets angry and asks the students to leave him.’¹³

‘it’s his attitudes, and the way he treats people that kind of drives me towards the side that dislikes him for the way he treats people, I think. I think for a person of his calibre and his understanding of the [Bahá’í] Faith, and knowledge of morals and values, he should be the one that is displaying it, and shouldn’t be the one that is like that in going behind with the ways that he teaches. I think he’s not leaving a good influence for quite a lot of students, especially for the ones who haven’t had such a good education and foundation in moral education.’¹⁴

‘there was a teacher he used to be bullied by the students quite a lot, sadly I’d say ... but he had a great heart for teaching though. But he was just inexperienced and didn’t know how to handle a class of students And so he’d often get emotional in class and he would always go to the Director for advice ... I think at the beginning [the Principal, Subject **H**] supported him in telling him how to handle the class, but later, I guess, [the teacher] just didn’t get the hang of it, the situation just stayed the same And we’d see him coming out of [the Principal’s] office looking emotional like I’ve seen him come out of our class looking emotional, and it was the same kind of expression, yeah. And I think that’s why he resigned his job ultimately And we could see that he was intimidated by him, by [the Principal], because we had this incident where a classmate ... was just imitating [the Principal’s] voice for fun, and it seemed like it caught [the teacher] totally by surprise, and it really seemed to scare the wits out of him! (Laughter.) Yeah, [the Principal] definitely had a big impact on the students and the teachers!’¹⁵

‘when I first went there ... they [the administrators] seemed a little removed from the staff, I think that was the first thing I noticed.’¹⁶

‘There’s been some wonderful, talented teachers, you know, excellent teachers, you know - thinking of [Subject **O**] for example: he’s just a wonderful person and a great teacher! Um, and I think towards the end, you know, things weren’t going good with him either! I remember seeing just one instance which was incredibly embarrassing: he was having difficulty ... he had, I think it was 3rd Form or 4th Form for P.E. – he used to take the P.E. and I took his Social Studies class – and he was having difficulty motivating the students. And it was just at the end of a Staff meeting that we’d had, and he’d said to [Director, Subject **H**], still in the room: “Can I talk to you for a moment? I’m having some trouble motivating the students in Form 3,” you know, “Can you give me some ideas?” And [Director, Subject **H**] turned on him and he said: “Well, it must be something you’re doing wrong! It’s obvious: it’s you! It’s what you’re doing wrong, because I can motivate any student!” You know, and like it was a real put down, completely unnecessary and embarrassing for other people who overheard, still in that room, you know! There was no consultation, you know: “Well, how’s it going, what’s the thing, let’s see what we can do about it.” It was just really saying: “Well, you’re no good, but I am!” You know. Gee, the time that [Subject **O**]’s been here! He’s a good teacher; he doesn’t deserve being talked to like that at all! And I saw similar things many times with people ...’¹⁷

‘[Name of a High School teacher] ... she could do nothing right! She was continuously in trouble with [Subject **H**] – about “this not being right”, about her teaching “wasn’t right”, or her exams “weren’t right”, etc., etc. Um, she would be in tears on many occasions. Now that tended to be a pattern, you know: each year there would be one person or two people that had this unfortunate position. Um ... so I don’t know for what reason but it felt to me that if someone wasn’t experienced ... it’s like the help wasn’t there, the professional development, to help them develop as a teacher, and the support, it wasn’t there ... they were really just shouted at for not doing it right ... there was much more cooperation, liaison, help between colleague to colleague.’¹⁸

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- ¹ School Foundation President, Subject E, M.L.: 6-7.
² School Foundation Member, Subject F, M.L.: 4.
³ School Foundation Member, Subject G, M.L.: 6.
⁴ Director/Principal, Subject H, M.L.: 5.
⁵ Director/Principal, Subject H, L.H.: 9.
⁶ Teacher 1, Subject N, M.L.: 6-7. Ditto Teacher 2, Subject O, M.L.: 6.
⁷ Parent 3, Subject T: 15.
⁸ Parent 3, Subject T: 7.
⁹ Parent 3, Subject T: 7.
¹⁰ I.I., Student 1, Subject Z 2: 13.
¹¹ F.G.I., Student 2, Subject Z 3: 13.
¹² F.G.I., Student 2, Subject Z 3: 6.
¹³ I.I., Student 1, Subject Z 2: 12.
¹⁴ I.I., Student 1, Subject Z 2: 11-12.
¹⁵ I.I., Student 1, Subject Z 2: 10.
¹⁶ Primary Section Administrator, Subject L, L.H.: 10.
¹⁷ Primary Section Administrator, Subject L, L.H.: 15-16.
¹⁸ Primary Section Administrator, Subject L, L.H.: 11.

Appendix Q: Moral Leadership

Q. 10. What is *moral leadership*?

L2 Text: School Foundation Members
<p>‘I don’t see a difference between moral leadership and leadership. I mean, when I talk about leadership you have to have a moral component I don’t think you can have a leader - a true leader - who isn’t also a moral leader ... then it’s something else.’ ¹</p>
<p>‘Well ... it would be the ability to assist individuals and groups to develop those particular qualities that contribute to the morality of the individual or the group. So, again, trustworthiness: moral leadership would be the ability to assist people to strengthen or develop their trustworthiness, their sense of responsibility ... honesty, their sense of commitment to the common good at the individual level, the purpose of that is basically to develop those characteristics that make the person truly human; at the group level, it’s those characteristics that allow the group to work together efficiently and effectively for the benefit of the whole group It’s the foundation of any progress really. Without that you can’t get anywhere - you can see that in groups working together now where they don’t have those characteristics, or the primary characteristic is self-interest, and then you see those groups really unable to achieve very much. And ... maybe some of those individuals are able to benefit materially from their actions, but they are not able to bring increased well-being to society.’ ²</p>
<p>‘since the human being has such a strong power of ‘being’, which is the spiritual part, a moral leader is that one who really provides the means for the development of that aspect of the human being to come about so other aspects of life can follow. A [moral] leader is that one who empowers people spiritually, to bring change, not only intellectually, helping them not just with certain skills, a managerial way of life, but focuses on the inner being of the individual, no? That’s a moral leader.’ ³</p>
L3/L4 Text: School Principal/Teachers
<p>‘I genuinely believe that the whole concept of leadership, of morality, of a moral way of life, the whole paradigm, has to be totally different to anything possibly imagined at present. But we don’t have the answer; so, it’s a process of starting, striving, learning from the experiences, assessing, evaluating, reflecting, modifying, trying it again, and so on and so forth to develop that process.’ ⁴</p>
<p>‘I think everything has a moral component. It ... permeates into every aspect of every day, you know ... I mean, the way I talk with a colleague, the way I talk with a student, the way I talk with a stranger, the way I interact - all those are reflections of my ethical or moral values and their ... “By your deeds ye shall be recognized.”’ ⁵</p>
<p>‘it’s more like a ... stage of attainment maybe, or of maturity ...’ ⁶</p>
L6 Text: Students + Outlier
<p>‘he’d yell at everybody’ ⁷</p>
<p>‘I remember once he would make students cry, and girls cry, using his voice to scare</p>

people: like he would be talking and then burst out in a huge voice and scare some of my classmates.’⁸

‘Like [name of the Director] often tells us that he has never sworn in his life, and he said the only time he cursed in his life was when he went camping as a kid and he picked up this red hot piece of wood by accident, that’s the only time he swore. And yet always in School we would hear him use the ‘f***’ word and the ‘s***’ word, and demonstrate the word in class and ask: “Why are you using that word? What does it do to you?” And he would use that word, he would swear as an example, and he used that technique very often. Why does he say that when he says he never swears in life? You can teach people not to swear – you don’t have to swear yourself!’⁹

‘I did see a number of instances where I felt ... either teaching staff or, um, janitors or other staff ... there could have been a much better way of handling things, yeah, rather than just, um ... you know, when giving someone support, you shouldn’t be yelling at them for what they’re not doing ... if they don’t know what it is they’re doing wrong, or they haven’t got the experience to deal with it, then they shouldn’t be berated for it. Do you know what I mean?’¹⁰

‘I’ve seen [Director, Subject **H**] reduce [Subject **P**] to tears, you know; I’ve seen him ... being witness to him reducing [name of another High School teacher] to tears Yeah, it’s just like, for almost no reason, you’d suddenly get this, you know ... really ‘let fly’: someone would say something that he would really take exception to, and like he was unable to control his temper or whatever, you know, in just an instant! You know – ‘flip’, just like that!’¹¹

¹ School Foundation President, Subject E, M.L.: 7.

² School Foundation Member, Subject F, M.L.: 4-5.

³ School Foundation Member, Subject G, M.L.: 6.

⁴ Director/Principal, Subject H, M.L.: 9.

⁵ Director/Principal, Subject H, M.L.: 6.

⁶ Teacher 2, Subject O, M.L.: 8.

⁷ I.I., Student 1, Subject Z 2: 7.

⁸ I.I., Student 1, Subject Z 2: 17.

⁹ I.I., Student 1, Subject Z 2: 17.

¹⁰ Primary Section Administrator, Subject L, M.L.: 10.

¹¹ Primary Section Administrator, Subject L, L.H.: 16-17.

Appendix R: Moral Leadership Indicators

Q. 11. What would you say are the *indicators* of moral leadership?

L2 Text: School Foundation Members
‘one is the extent to which a person is an example that spiritual and moral criteria are an exclusive part of the framework that you use in decision-making, in the discussion process, that those considerations are critical.’ ¹
‘one is being attracted to a high moral standard, the other is actually having acquired an upright character.’ ²
‘Someone who ... genuinely loves people, someone who is able to guide without pressuring ... guide with wisdom; someone who is able to tolerate and accept differences. One who is also firm in his convictions, but he doesn’t impose those on others but guides others to be able to see with their own eyes, no?’ ³
L3/L4 Text: School Principal/Teachers
‘Again, that’s very hard to say. Because my first reaction when you said that was that classic line in the Bible: “By his fruits shall ye know them.” But as I was thinking that I almost choked on it - for want of a better word - because that requires a sense of judgment - and who am I to judge? You know? I cannot judge anyone else because I don’t know the background, the environment, the circumstances, the life experience - who am I to judge? I don’t know the capacity, because of upbringing, because of life experience, because of innate capacities I mean, ultimately you are of service, you observe the impact of actions, and you, maybe, guard or protect against the actions, but ... I hate the idea of judging.’ ⁴
‘I think something that you see in their life, you feel they are following that, what they are saying. Like they have to have an attitude towards that, to believe in that, and to want to put it into action too, with the knowledge, volition, and action: knowledge of the moral values - they know it, and then they want to be like that, and they ‘be’, they try to ‘be’.’ ⁵
‘I guess one would be ... the opinions, and the feelings, and the attitudes of the people in the institution or in the society, wherever, towards the leader: do they ... trust him, and why do they trust him? Do they trust his vision of the future for them and his goals? Do they support and share the same goals? I think that leading by example, so that their actual example of their actions agrees with their words Yeah ... and they are more known for what they do than just what they say that the actions speak louder than the words!’ ⁶
L5 Text: Parents + Outlier
‘after the crisis, well I don’t completely trust ... [the administration.]’ ⁷
‘one of the things was: coming up to the Christmas holidays all of the staff had been talking about: “Oh, we’re going to” so-and-so, and what we’re doing And [name of fellow teacher] and I were going to [country of origin], and we’d booked our tickets in July, you know, which you tend to do ‘cause it’s hard to get ... tickets to go back ... at that busy time And [name of current Primary School Administrator, Subject M] was going to [country of origin] to get married that year in fact, yeah, eight people, sort of

sitting and joking saying: “We’re all going to be running ... to get on the plane!” And [name of Director, Subject **H**] was saying: “Oh well, you’ve booked, you know, they’re supposed to wait for you”, etc. Now three days before we were going to leave it transpired that, um, the flights ... schedule had changed and the plane was leaving a couple of hours earlier Now I had no classes that afternoon and ... we thought: “Oh my God! Knowing what ...”, um ... [Director, Subject **H**]’s thing was: “You can’t have any time off like before a holiday”, you know – “parents have paid for the staff to be there, the expected thing is people don’t leave early to go on holiday.” So we said: “Hah! What are we going to do?” OK, that’s gonna affect not only me and [name of fellow teacher], it’s going to affect [name of current Primary School Administrator, Subject **M**] as well, you know, they’ve changed the schedule from [local airport] ...” So having sweated all over it and said to [name of current Primary School Administrator, Subject **M**]: “Oh, gee, what are we going to do? Well, it affects the three of us – OK, maybe we should all go to [Director, Subject **H**] and ask and say together: “Look, this has happened, you know, completely out of our control. What do you think?” ” Anyway, the next morning I think it was, I said to [name of current Primary School Administrator, Subject **M**]: “I’ve been thinking about it, and I don’t think we should all go as a threesome, I think we should, you know, see [Director, Subject **H**] individually, as an individual, you know, case sort of thing.” And he said: “Oh, I’ve already seen him.” So I said: “Oh. OK. Now I’ll go and see him.” And, um, he [the Director] told me I couldn’t go - I couldn’t leave to get the plane And he also told [name of fellow teacher] the same thing. And I said: “Well, you know, [name of current Primary School Administrator, Subject **M**] as well, but he’s been allowed to go – how come?” “Well, he asked me three months ago.” I said: “But we only found out a couple of days ago that they had changed the schedule.” “No, no, no. He asked me three months ago.” And I said: “Well, that’s not what he’s just said!” You know. “He’s telling me he didn’t know the schedule’s been changed.” “Well, he asked me three months ago!” Well, there was no way I could get past that. So that was like six months, you know, before I left. And to me that told me ... one of them’s lying, you know, um: “Oh, he asked me three months ago and it’s special circumstances, and he’s leaving to get married, and I’m going to take his classes.” That was it, end of story, nothing I can do apart from saying: “Well, that’s not what he said to me.” and that completely shocked me, you know, I couldn’t believe it, you know, because we’d been laughing about it, you know: “We’ll all have to run out of School, and jump into a taxi, and get over to the Airport”, and everything like that, and I’m thinking: “Why were you [Director, Subject **H**] saying all that, like weeks before, when you already knew the schedule had changed months ago?!” You know? It didn’t add up – at all! And, um, so he said: “Oh, you and [name of fellow teacher], you’ll just have to get another ticket.” And trying to get another ticket, three days before leaving, at that time of year [High School teacher, Subject **O**] offered to do everybody’s classes, take all the kids, you know, and everything, take [name of fellow teacher]’s kids and his own kids, etc. He said: “I can play some games with them, or show a video or something, it’s the last day of School, you know, it’s only for an hour!” Anyway, there’s no way that [Director, Subject **H**] was going to let us go so that was really the beginning of the slippery slope downhill for me, you know.’⁸

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- ¹ School Foundation President, Subject E, M.L.: 8.
² School Foundation Member, Subject F, M.L.: 5.
³ School Foundation Member, Subject G, M.L.: 6-7.
⁴ Director/Principal, Subject H, M.L.: 6.
⁵ Teacher 1, Subject N, M.L.: 7.
⁶ Teacher 2, Subject O, M.L.: 6.
⁷ Parent 3, Subject T: 2.
⁸ Primary Section Administrator, Subject L, M.L.: 22-24.

Appendix S: Moral Leadership in School

Q. 14. What is the *purpose* of moral leadership in your conceptualization of *school leadership*?

L2 Text: School Foundation Members
<p>‘I think that true leadership includes leadership in moral and spiritual principles and so ... it would be wonderful if the Principal, in addition to the practical running of the School ... is ... helping the teachers to develop, helping them to see the spiritual significance of how they interact with the children, as well as the practical needs of making sure everyone can read or write. Um, but that same role of moral leadership could just as easily be played by a Kindergarten teacher, you know, who, in their interaction in the staff meetings, is able to demonstrate the same capacities, is able to raise the level of vision people have, is able to introduce relevant spiritual principles, is able to encourage others in that direction. So I don’t feel that necessarily, in a school setting for example, the role has to be played by an administrator. I mean, I think the best schools are probably ones where everyone is striving in this direction, and at the same time you have clear lines of authority, and some mechanism in place to help root out difficulties that arise.’¹</p>
<p>‘Well ... in terms of guiding a group of students or a group of people towards the development of their potentials and their contribution to society, then obviously moral leadership is an important aspect of that. Otherwise, it’s a question of ‘the blind leading the blind’! [Laughter.] maybe the other aspect is in terms of influencing educators, the educational field, education itself, because that is what sets the overall goal of education - without that then education can go in many different directions, it can be used for many different purposes, both noble and ignoble.’²</p>
<p>‘Well, since the School is a community, then a moral leader is the one who is able to mobilize the whole community for their own progress, for their own purposes, no? Understanding the capacities of the people, and the different capacities that exist, the readiness that exists, and the needs.’³</p>
L3/L4 Text: School Principal/Teachers
<p>‘I think ultimately, again, at every moment of every day, it becomes an embodiment of moral values, so you may want to call it moral leadership, etc.’⁴</p>
<p>‘I think they have a few moral responsibilities: one responsibility is for the welfare of the children, which the parents have put into their care; the other one is looking after the welfare of the teachers - that they are working to see if things are fair; and also for the parents: like how much they can involve the parents in the education of their children.’⁵</p>
<p>‘Being a model is an essential part: that a school leader cannot be an effective and successful school leader unless they have good moral qualities, strong moral qualities: they lead by the example of their actions Yeah, they’re inseparable, the two of them Show kindness towards the students and staff, show respect, but they are also principled people ...’⁶</p>

'I know the Administration works individually with students, and I know teachers work individually with the students. And it's not always about the subjects. And I have seen that many, many times - it's not even about the grade or anything, and I have seen teachers taking the students aside; I've seen the administration giving the students time. I have seen that a lot. And I suppose that's really what sets it apart - I don't think in schools that much is being done on this, but I know in our School, yes.'⁷

L5/L6 Text: Parents/Students

A challenging dilemma arose: how does a school administration handle the pressure to achieve results? A parent reported one teacher's comment that from an academic point of view:

R: 'there are many ... who ... will fail, but [they are] not allowed to

I: The School is telling [the teacher] to pass everyone ...?

R: [Pause.] So, you know, then you're deceiving yourself because then you, yourself, are not having any integrity with your own standards. You have to hit the standards, whether or not the students fail, whether or not they [the standards] come from the government, the standards have to be maintained, whoever you are, otherwise the School has no integrity.

I: What a difficult position to be in!

R: Very ... [the teacher] told me [their] "hands are tied". So, you know, whilst I'm on the outside, and there are those that are on the inside, and I prefer to keep an even keel with all sides ... you're a very useful instrument, Adrian!' ⁸

An example was given of a student who, when he committed some shoplifting, was barred by the Director from attending his Graduation Dinner:

R2: 'That's not good! He had studied there since K2, K3 ... he should have the chance to go to the Graduation Dinner, that's his ...

I: ... once in a lifetime ...

R2: Yeah! And he stopped him from going there! That's wrong! That's totally wrong!

R1: He should have just talked to him ...'⁹

R1: 'Well, yeah, it was unfair, but that was one of the minor things; it was other bigger things: the Director [Subject H] deliberately flunked him, failed him, that year!

R2: Yeah!

R1: Even though he put so much effort into his studies after, like, he was suspended from School. And he [Principal's name, Subject H] handed the reports to the teachers, the teachers looked at it and then they handed them back to the Director [Subject H] to give the grades; the teachers all remarked: "God, he should have done this to [student's name] earlier because he is doing so much better by himself at home, and he is now writing up such good reports." But in the end he flunked all of it for no reason, no matter how much he tried to do all the reports because the Director just gave him an 'F'!

R2: You see what I mean?!

R1: It's really unfair treatment! He's getting the punishment and still not getting the grades! That was unethical!' ¹⁰

¹ School Foundation President, Subject E, M.L.: 9.

² School Foundation Member, Subject F, M.L.: 6-7.

³ School Foundation Member, Subject G, M.L.: 10.

⁴ Director/Principal, Subject H, M.L.: 8.

⁵ Teacher 1, Subject N, M.L.: 12-13.

⁶ Teacher 2, Subject O, M.L.: 10.

⁷ Teacher 3, Subject P, M.L.: 13.

⁸ Parent 2, Subject S: 13.

⁹ F.G.I., Student 2, Subject Z 3: 12.

¹⁰ F.G.I., Student 2, Subject Z 3: 12-13.

Appendix T: Moral Leader's Task

Q. 15. What do you see is the *moral task* confronting you as an educational leader?

L2 Text: School Foundation Members
'the task is ... that you fully address the development of the individual as well as the other practical needs and figuring out how ... to integrate them ...' ¹
'Maybe the biggest task is to maintain my own sense of morality and level of development, and to further that.' ²
'The moral task is ... growing ... learning myself If I am going to be assisting others I need to know how to assist myself ... to change spiritually, to learn intellectually ...' ³
L3/L4 Text: School Principal/Teachers
'To ... find ways and means to give the strength for the salmon to keep swimming [against the tide]!' ⁴
R: 'the hardest challenge I face [is] where you have to back your own judgment, even though 99% of everyone else says: "No, we should ..." And having to fight that and basically, with very few exceptions, you hear every one saying: "No, no, no", and then you have to back yourself 95% of the time ... it feels like - whether it's the reality or not - it feels like I'm 'swimming against the tide' of those nobly-motivated, sincerely-motivated supporters of the school, who are saying: "Oh, you shouldn't do it this way, you should do it that way." So, self-doubt is one of the biggest things, so, you never know.
I: So sometimes you feel quite lonely?
R: Absolutely! Not sometimes - all the time! All the time.' ⁵
'Maybe sort of calling themselves to account continually, so their daily actions are in accordance with the principles that they said they believed in.' ⁶
Outlier Text
R: 'Whenever any brochure came through ... of [an ex-teacher's name] doing a course or something, and I would ask [Director, Subject H] about that, I was not allowed to tell the staff about it because, um, he disapproved of [the ex-teacher] ... she was on the disapproved [list] ... as was [name of another ex-teacher of the School], as was, um, [a Director of a privately-run English Centre], for example. So ... I was not allowed to tell the staff about it: it was not allowed to be seen to be supporting "those people". Um, even to the extent of when there was professional development: a Workshop being put on at [name of the private English Centre], and, um, I just told the staff verbally that it was going to happen, I said: "If you're interested, you know, this is not official, but you know, there's something happening at [name of the private English Centre], if somebody wants to know, they can find out about it." [Name of a Primary teacher] had also received the same notification through e-mail, and she had put a little printout on the Board in the staffroom, the Notice Board - [Director, Subject H] ripped it down, screwed it up and threw it in the bin, shouting that we would not be supporting, you know, "those people", etc. And I got very much an extreme 'dressing down' for having put the poster up, and it took me a full five minutes for me to tell him that I actually didn't put it up at all

(laughter), but that I had verbally said to staff: “If you’re interested, it’s on your own, go and find out about it, this is happening.”

I: But why would he be so upset about not wanting staff to have information ...?

R: “We don’t know who these people are or what their qualifications are, or if it’s suitable for the School”, you know, “we don’t want to be officially supporting these people!”

I: But these are other Bahá’ís.’⁷

¹ School Foundation President, Subject E, M.L.: 10.

² School Foundation Member, Subject F, M.L.: 7.

³ School Foundation Member, Subject G, M.L.: 10.

⁴ Director/Principal, Subject H, M.L.: 9.

⁵ Director/Principal, Subject H, L.H.: 4.

⁶ Teacher 2, Subject O, M.L.: 10.

⁷ Primary Section Administrator, Subject L, L.H.: 14.

Appendix U: Moral Leadership Work Strategies

Q. 16. What *strategies* and *actions* do you take to realize moral leadership in your field of work?

L2 Text: School Foundation Members
<p>‘a lot of the time ‘consultation’ is involved you go through a process ... you try ... to identify the relevant spiritual principles as well as practical considerations, and then come to a consensus on how you apply that.’¹</p>
<p>‘At another level ... I think participatory learning methods, participatory and cooperative educational methods.’²</p>
<p>‘Maybe the most important one is to establish and foster an atmosphere of participation, so that everyone feels that they are participants in the process rather than lectures or sermons. Analyzing together ... different ideas and concepts to investigate issues.’³</p>
<p>“‘Consultation’ is one we use. We strive, not really well, but we strive to establish communication, good lines of communication, information-sharing.”⁴</p> <p>It is ‘important ... to take care of the children, and don’t mistreat them and don’t do anything that will damage their life or will affect their life [sic] for me, children are very special - they are very pure, and they are innocent, and whatever we do with them we are building up their good future or their poor future, and the rest, of course, is their own contribution We are like giants and these are very indefensive [sic] creatures, no? They look at you, here you are directing them, doing these things, no?’⁵</p>
L3/L4 Text: School Principal/Teachers
<p>‘one of the things I do, I put a lot of quotes and passages all around. I mean: “Make me as dust”, you know, different things, just to day-to-day be refocused, so that I don’t lose it in the day-to-day grind, because it’s so easy to just fall into traditional ways and traditional habits of normal people. So that’s one. Working and consulting, creating a team around me, that have similar visions though different ideas, so that sounding out ideas, throwing back ideas; exposing myself to the kids, interacting with them, being out there, so I don’t lose what my primary focus is: the education and nurturing and developing of the kids.’⁶</p>
<p>An example is given of the use of consultation relating to hiring and firing: R: ‘hiring is a team effort - we have interviews, there are at least three people involved in the interviews, we consult, we come to a consensus, we employ. In my 10 years, in actual reality, we have never actually fired anyone. Now the closest in my 10 years, we were seriously contemplating firing someone but they resigned before we fired them, so, you know ... to be realistic we probably would have fired them. But even we ... you notice we say ‘we’, based on consultation with the team of administrators, it wasn’t a unilateral, one-person decision. Other than that, I’m simply a member of a team, I don’t see myself as ranking higher or lower than anyone else in the team.’⁷</p>

‘I think at all levels that [consultation] was ... an important aspect of the School. At different times over the years there have been a group of administrators who constantly had to be consulting together to come to a common agreement about policy and the curricula, about the method of delivering the curricula, about the students, and so on - like the upper Primary section, the lower Primary section; the Kindergarten section consults a lot together. And also in the classroom, trying to teach the students about consultation, and doing a lot of group projects and so on that involve the students consulting with each other and working together It’s quite pervasive, you could say, throughout the School, yeah.’⁸

Another teacher continued on this point: ‘Actually, most of the decisions are based on sitting down and talking to your particular, say, department. I don’t think anyone unilaterally makes a decision, and it’s much more in evidence at the different levels: like all the Primary teachers sit together, and all the Secondary teachers sit together, and do it. I don’t think anything is ever decided just ... it’s always across the board. So I think there’s a high level of consultation. I mean you have to, otherwise it would affect too many people, you know, and you want it to be broad-based.’⁹

‘the door was always open to come and talk frankly about any problems that were arising; there was never a sense of just dictatorial authority – “This is the policy, don’t ask questions, just follow.” But a ... yeah, sometimes communication would break down for different reasons.’¹⁰

For instance, the same teacher continued: ‘sometimes there was less willingness on the part of the administration to ... fully hear a person out about what their complaints were, what it is they think was not right, or what they didn’t agree with, as far as policies or decisions of the administration. And as a result there was just a rift and a breakdown of communication and then, in some cases, people decided to resign and leave, and in other cases they were asked to leave But in other cases where there was a rift like that developing, they were able to invite the person to come and have a frank discussion about the issues that ... and I think in a couple of cases find out what were some of the underlying issues, and deal with them, and then the rift was kind of healed, and the person continued to work happily at the School, so that was a good outcome when that happened.’¹¹

‘the School is still using, you could say, a fairly traditional method of evaluating the students: like four times a year having Report cards, and the Report cards having percentage marks for every subject, and having the teachers all being under a certain pressure to test students, to come up with these percentages to go on their Report cards four times a year. And some of the staff members that come had already been working under a different system, you know, that used different ways of evaluating students and of reporting their progress to the parents. And they just ... flat refused to or, you know, they just ... that was a big problem for them to have to conform to this way of evaluating. And then, on the other hand, there was the belief in the administration that this was the only kind of evaluation that is acceptable in this context of [name of city] and what the [local] parents expect, and so on, and that became a point of conflict.’¹²

L5/L6 Text: Parents/Students + Outlier

‘I do know that, you know, the disaster at the beginning of this year with teachers disappearing off [referring to the sudden departure of a High School teacher during term time], and the juggling, and all of that sort of stuff, I think that that also needs to be addressed; I don’t know whether the teachers’ selection process needs to be addressed; I don’t know whether maybe more than one person should be selecting the teachers ... whether there should be a Panel of people selecting teachers, so that it’s a staff, collective decision, to choose a teacher ... I don’t know whether that might solve some problems.’¹³

‘maybe he just feels that at the end of the day he’s the one that makes ... a decision anyway. Whereas if it’s made into a process, it needs time ... that’s the other thing: to make it into a process, a decision-making process where, although he makes the ultimate decision, he has a few opinions from other people – I mean, this is a survival thing anyway ... glean information to ... find the best course of action, right? Now if he’s just getting the information from only one person ... then, maybe the decision is a little bit off-centre; whereas the more he gleans from more people, then maybe his decision will be a little more even-keeled like with [Subject K]: before anyone considers firing anybody, it needs to come to a Panel, and then discussed, I think. I think this ... before anybody is let go, the situation has to be resolved with a group of people.’¹⁴

I: ‘How does the Principal [Subject H] *deal* with *difficult situations* in the School? For example, students cheating, bullying, committing vandalism, being rude to teachers, swearing, fooling around in class, etc.’

‘I think he deals with things really ‘hands on’, yeah, and personal; he gets down to it ...’¹⁵

‘he really gets, like, down and friendly with the kids, like trying to have fun. There are jokes he says too ... like he tells jokes like what a teenager would tell, yeah, sometimes with sexual connotations and stuff, you know.’¹⁶

‘he mainly kept the students isolated when he counseled each one, so it kept it effective. Yeah. I think it was quite a high success rate ... I don’t know many students that would not, like, break under the pressure except perhaps ‘S’ – he always kept his mouth shut, but he was really upset by him [the Principal, Subject H]: ‘S’ cried a lot of times when he was talking to [the Principal].’¹⁷

‘like some of his techniques and the ways he deals with it, it’s like kind of uncomfortable for some students too, I think. He ... really ... knows how to control his voice very well, and even he himself claims he has studied psychology, and he uses the psychological aspect to scare students, like through his words or through his voice, and the sheer size of his body; like you can say he intimidates a lot of the students.’¹⁸

A girl ‘is getting this bruise on her toe ‘cause [Principal’s name, Subject H] will always step on her feet, having fun, but it really hurts – you know how big he is?!’¹⁹

'I've heard from some of my classmates, that he'll use like body contact ... he doesn't hit the students, but he'll do certain things that'll, I don't know, manipulate the way you think Like he will put his face very close to yours and talk in a very deep voice, like what he's known for. And he'll try to ... how do you say? Like what I hear is kind of manipulate the way you feel ... try to make you tell him about things that you don't want to, things like that. And in some extreme cases, I hear, the strange thing that I hear he does to a lot of students is that he will ask students to go into a small office with him, and then he will ask the student to come and stand in front of him and then he'll put his legs around him, and then talk to him for the entire period of time like that – which I find very odd! And he puts the blinds down also in the office Well, none of my classmates enjoyed that experience, of course!' ²⁰

'I think it's over the limit – remember [a student's name] getting 'sandwiched'? Like he [the Principal, Subject **H**] used his legs to like grasp [the student]?' ²¹

'What I think is he thinks he can get closer by doing this kind of stuff, so that he can 'get into us', and hang out with us. But it doesn't work; it really bothers us. And I think he knows it but he doesn't want to change.' ²²

'I think, like, he does it for psychological reasons, yeah, like intimidating students – it's part of his strategy which I don't think is really legitimate to do ... I don't think like that's morally right for a Director [Subject **H**] or anybody to manipulate the way the students think, or force them to do something they don't want to do I think like you could say that's a kind of abuse too – it's like that's just as bad as you hitting a student, but you're using other methods to do similar things.' ²³

R2: 'In a way he looks at which kind of students ...

R1: It depends

R2: It depends on who is doing it ...' ²⁴

'I think one of the reasons that more infuriated the students is the double standards: because from previous years there was a student called 'T', and he used to not follow the dress code, and he would dye his hair; he had a long-term relationship girlfriend; he even smoked in the School – and he would get away with it, and [the Principal] was very good friends with him, he would always have his arm around his shoulder, and they used to talk like really good friends, they always went out for lunch together. We thought that was very unfair!' ²⁵

' 'cause he sees that he [a student] has influence, so [the Principal, Subject **H**] is more careful in talking to him.' ²⁶

'I do remember, virtually in the first couple of weeks I was there and, um, being told that if you disagreed with, let's say, the management or the administration or, you know, wanted to discuss something, um, that if you had an opinion that was different, you would be "got rid of". Yeah, yeah: "They get rid of you." If you speak up, they would "get rid of you." (Laughter.) Which, um, you know, I didn't understand at first, at that time. I found it surprising, I think, that ... although consultation was advocated very

strongly, um, it didn't actually appear to happen in practice ... and that surprised me very much. Um, it was almost as though there was like lip service paid to the idea of consultation; then it didn't actually matter, that your views were not important and not considered and, um, so ... it was like decided already, ahead of time the way things would go. And, um, if you said anything differently you'd just be making life difficult for yourself! (Laughter.) "Seen as a trouble-maker!" Um ... yeah, so that was the in the early days, being surprised that information and consultation was not open and honest really because I'd been used to, in [teacher's country of origin], that we would discuss anything and everything, warts and all, but it stayed within the staff room, you know, and sometimes there weren't pleasant things to talk about.' ²⁷

'... if anyone was having difficulties with a child or someone in their classroom, that could be discussed quite openly and honestly in [teacher's country of origin], in the school I was at; and then other people would say: "Well, have you tried this way? Have you tried that way? I found that this worked." In the School I found that that was actively discouraged and seen as gossip There was the idea that children should have a clean slate at the start of each year, not take any baggage with them from any difficulties from previous years, with a teacher or whatever, which is fair enough. At the same time I also felt that, um, if a certain amount of work had been done in an area with one teacher, then the next teacher had the right to know where the areas of difficulty were, or that maybe you shouldn't sit this child next to that child because, you know, they have some personality or something, conflict or whatever, instead of a new teacher having to learn that all over again, you know. So I did feel there was a place for information to be passed on, and the fact that teachers should be seen as professionals, and therefore that was on their professional grounds, you know, a bit like a doctor's sense of confidentiality, you know, and I didn't find that at the School, which was disappointing.' ²⁸

There was 'No consultation, you know, very little which is a shame because, I mean, ... the whole project, the idea, and everything – wonderful! And the Kindergarten programme, you know, incorporating moral character, moral development, etc. is wonderful! But that hasn't, like, transferred over to the rest of the School ...' ²⁹

As for hiring and firing: 'For example ... [name of a High School teacher] got asked to leave ... she wasn't going to have her contract renewed. She didn't know until, um ... what was that? It was advertised on ... the Web, you know, the jobs in Bahá'í schools, like all over the world. There were five positions advertised, one of which was one of the jobs that she does. She didn't know that her contract wasn't going to be renewed, but she saw the vacancy for her job on the Web; and she had to ask, you know: "It sounds like my position is being advertised! What's happening?!" She wasn't told until a couple of months before the end of the School year, which is a terrible time to get a job. [She has] two kids Um, she was asked to leave, and when the person they'd employed to take her job didn't turn up at the Orientation Week – and it transpired he hadn't even given notice to his job in Australia – they asked her to come back!' ³⁰

'I think he [name of Director, Subject **H**] decided that [name of current Primary Administrator, Subject *M*] should have my job. And so, starting from about, um, the

beginning of the previous year, I came back to a very uncomfortable situation, and the first few days of the year ... [name of Director, Subject **H**] was speaking to me in a very nasty tone, um, derogatory tone. So after about a week I actually tackled him about it and said: "What's going on? I don't want to be second-guessing you, you know, all year – if you've got something to say, some problem with me, then out with it basically!" And he said that six months previously, um, that I'd ... gone out to coffee with one of the staff when he said I should have been on the premises – that was his reasoning Anyway, an incident I don't even actually remember! But gradually, from that time, he would consult with [name of current Primary Administrator, Subject **M**] every single morning between 9 and 9.30: [name of current Primary Administrator, Subject **M**] would go to his office and the door would be shut and they would talk – very rarely he would communicate with me Gradually over that last year ... I got more and more discredited, um, and undermined, and my responsibilities were being eroded from me. When I came back at the beginning of that year I was given double the workload, the teaching workload I'd had the previous year. Um, when I questioned it and said: "Look, I don't see that I've got time to do three of [name of current Primary Administrator, Subject **M**]'s classes and, um three of [name of Subject **O**]'s classes, as well as my own load, as well as the bridging class, which is up to eight periods a week" - so it was practically a full teaching load as well as administration - and he [name of Principal, Subject **H**] said to me: "Well, let's face it [name], you didn't do much last year." So I had this mental vision of sitting up to 11 o'clock at night sewing jolly ears and tails on costumes, you know, for [name of current Primary Administrator, Subject **M**]'s School musical! Anyway, um ... I hadn't been that, you know, well, I was actually very tired, I think it was getting to be that time of life for women, and my doctor in [country of origin] had said to me, um: "See if you can take a little bit more of a 'back seat' this year at work and, you know, talk to your boss, your Principal, and see if, you know, your load can be a little bit lighter." Um, 'cause I was unnaturally exhausted. And when I talked to [name of Principal, Subject **H**] about it he told me it was "all in my head" and I "should get more exercise"! (Laughter.) I was the one in the 'hot seat', basically, for that year. Um, for example, things that were my responsibility, traditionally, I would find out that he'd actually asked another member of staff to do something, like: "Oh, can you organize the ordering of these books?" Or: "Can you choose books for so-and-so?" - things I'd traditionally done for years. When it came to, um, interviewing new staff for the coming positions, which had been ... one of my jobs, you know, for overseas teachers for the last few years, I wasn't asked once! And I found out later that he'd actually asked [name of a new teacher], who had no previous experience, her very first teaching job ever, interviewing staff for, you know, the coming year, 2004-2005 I am convinced I was being pushed out to make way for [name of current Primary Administrator, Subject **M**], which is what happened after I left there's no way I could have continued there, at all, even if I had wanted another contract ...!'³¹

'I certainly did see some things that could be misconstrued the wrong way and, in fact, brought it to [Director, Subject **H**]'s attention and to [name of current Primary Administrator, Subject **M**]'s attention on more than one occasion", you know, like: "You shouldn't really be sitting with your arm around that child, and there's nobody in the room – it could be misconstrued, you know, by people, or whatever, for whatever reason

you're doing that." And one of the things I used to find particularly distasteful was [Director, Subject H]'s manner of chastising quite a small, you know, the boys – he would sit back on a sofa or chair, sit back with his legs like this [legs splayed] and they would be standing right there, close between his knees ...',³²

'a group of P6 boys had been misbehaving on the School bus going to P.E. when [name of a High School teacher] had them out, and they had taken their shirts off and were showing off and everything. Unfortunately, [Director, Subject H]'s way of addressing this was to have these kids – I think it was about four of them – which he [Director, Subject H] told me later and I said: "I really don't think that's a good idea!", in his office and he made them take their shirts off in front of him, in the office - in the office with the door shut - and then he told them to walk downstairs like that!: "OK, you want to take your shirt off? OK, go downstairs and show everybody!"',³³

¹ School Foundation President, Subject E, M.L.: 2.

² School Foundation President, Subject E, L.H.: 3.

³ School Foundation Member, Subject F, M.L.: 7.

⁴ School Foundation Member, Subject G, M.L.: 10.

⁵ School Foundation Member, Subject G, L.H.: 3-4.

⁶ Director/Principal, Subject H, L.H.: 4.

⁷ Director/Principal, Subject H, M.L.: 5.

⁸ Teacher 2, Subject O, M.L.: 15.

⁹ Teacher 3, Subject P, M.L.: 17.

¹⁰ Teacher 2, Subject O, M.L.: 13.

¹¹ Teacher 2, Subject O, M.L.: 13.

¹² Teacher 2, Subject O, L.H.: 11.

¹³ Parent 2, Subject S: 10.

¹⁴ Parent 2, Subject S: 22.

¹⁵ I.I., Student 1, Subject Z 2: 4.

¹⁶ I.I., Student 1, Subject Z 2: 20.

¹⁷ I.I., Student 1, Subject Z 2: 7.

¹⁸ I.I., Student 1, Subject Z 2: 4.

¹⁹ F.G.I., Student 2, Subject Z 3: 11.

²⁰ I.I., Student 1, Subject Z 2: 5.

²¹ F.G.I., Student 1, Subject Z 2: 7.

²² F.G.I., Student 2, Subject Z 3: 7.

²³ I.I., Student 1, Subject Z 2: 6.

²⁴ F.G.I., Students 1 and 2, Subjects Z 2 & Z 3: 9.

²⁵ I.I., Student 1, Subject Z 2: 8.

²⁶ I.I., Student 1, Subject Z 2: 13.

²⁷ Primary Section Administrator, Subject L, L.H.: 9.

²⁸ Primary Section Administrator, Subject L, L.H.: 9.

²⁹ Primary Section Administrator, Subject L, M.L.: 20.

³⁰ Primary Section Administrator, Subject L, M.L.: 20-21.

³¹ Primary Section Administrator, Subject L, M.L.: 17-19.

³² Subject L, M.L.: 27-28.

³³ Subject L, M.L.: 29.

Appendix V: Moral Leadership Obstacles

Q. 16. a. What are the *factors* that *inhibit* the practice of moral leadership in your work?

L2 Text: School Foundation Members
<p>‘I would say ... spiritual principles, moral principles, are not always recognized as being a part of the discourse; and some studies ... consider religion to be, you know, purely a personal matter, it is not relevant, you know. And so, helping people to see this - regardless of whether it is a personal matter - to exclude it from the discourse is also making a significant statement about what you think is truth ...’¹</p>
<p>‘Factors that inhibit the process would be, maybe, pursuing certain personal objectives, such as, you know, elevating your own prestige, or your own influence, or your own wealth, or trying to gain recognition for what you’re doing.’²</p>
<p>‘Human shortcomings, human understandings ... our nature - we have this other nature: the higher and the lower nature, we don’t have just one, our lower nature is always there, fighting.’³</p>
L3/L4 Text: School Principal/Teachers
<p>‘The primal animal instincts and urges, that’s probably the biggest factor! Because we have that natural animal instinct, I mean, the operative word is it’s ‘natural’; ultimately if we didn’t have those instincts we would not survive ... if I did not have the instinct to protect my body, I would not survive So these are natural instincts, so it is always going to be a factor - no matter how noble or pure or angelic a human being is going to be, the animal instincts are always there.’⁴</p>
<p>‘the challenge [I] face ... [is] in traditional society we see “the Director of the School” as a pinpoint, a critical point, in terms of hierarchy, even though that’s not my personal outlook, that is how it’s perceived - I become the focus of comments. And as I said last time, there is not one decision that everyone is absolutely satisfied with. And so with every decision I will hear a negative comment, and that’s the struggle for instance, the curriculum that we have developed has developed based on consultation, discussions, assessment, evaluation, reflection, development over 18 years. Someone new comes in who has training, experience, qualifications, etc. and says: “No, no, no, it’s not the way you do it, you should do it this way.” That creates tension, creates difficulties, not because there’s disrespect in the person, but we have also had 18 years of growth and development. And so sometimes the Director becomes the focus, unfortunately, and you have to say, “Sorry, hold on. We want you to try what we’re doing first. Do what we’re doing, then after a year we can reflect and evaluate based on the experience of what we’re doing.”’⁵</p>
<p>‘Well ... whenever the people in positions of leadership or authority - whether it’s the administration or the teachers relative to the students also - didn’t practice what they preached, so to speak - didn’t act in the right way - then that would inhibit the moral leadership. It primarily depends upon example. So when the example wasn’t there, then that would be a hindrance. Maybe another one could be, sort of, getting into the tendency</p>

to preach: to kind of moralize to the students excessively, or to give them sermons - moral sermons, kind of thing. Um ... because it develops a kind of deaf ear among the listeners - they get turned off to it and stop listening, and then that maybe has the opposite effect.’⁶

‘It’s difficult for schools to be that flexible sometimes, you know. So ... if somebody really wanted to do something in a very different way or really change things in a fundamental way ... the administration of the School and so on, would, kind of, just suppress those desires or wishes on the parts of those people, just to say: “This is what we do here, this is the way we do things”, you know, “Go with the programme” sort of thing, “Don’t try to change everything overnight.” And as a result, often those people would say: “Well, this is not the place for me, I have to leave.” Sometimes that was really a pity - they were really dedicated and very excellent teachers sometimes, but they didn’t find an avenue for their vision of what they had come to try to achieve, what they thought a new kind of education should be, they didn’t feel that they could really make any contribution in that way, and they didn’t want to just carry on doing what had always been done, sort of thing, they were not satisfied with that.’⁷

‘it’s an ongoing challenge I think there always has to be a lot of humility and willingness to ... call yourself to account, and not just assume that because this is a goal, that we necessarily achieve it fully all the time, you know, that we always realize those ideals; we are always willing to see where there can be improvement, and not just try to cover it up and say: “We’re doing great always, everything is wonderful!” You know, not to be too defensive against well-meaning criticisms. And just to put up a shield or a barrier against any criticisms and not want to hear them is a danger I think - there has to be an openness and willingness to learn always, some humility.’⁸

‘For the teachers I think it’s being stretched for time. For the school administration I think we have so many factors to keep in mind, you know, especially the economics of the School, the student numbers Sometimes I think these issues overshadow the issue of leadership, moral leadership.’⁹

‘I think for a school, a morally strong leader would be aware at all times that this child is a special being, you know. And there’s a great danger of forgetting that at times when we are so focused on marks and grades and making it to the next level I think it’s important to be aware at all times: it’s not about the grades or the marks; it’s about what’s happening to this child.’¹⁰

A teacher explained the high staff turnover in the following way: ‘some leave with some bitterness, but I think a lot of them ... can’t cope with the climate, the distances from their families, you know, the little inconveniences of not having this kind of food And that just snowballs into frustration with the School And I’ve seen that, it’s less to do with the School and ... not all of them, but most of them, I have seen that happening. And then the pay is not so ... they would weigh the consequences and say: “Oh, it’s not worth it!” Most of it is that trying to cope with your job - it’s not easy when you’re alone. A lot of factors are involved ... in this dissatisfaction with the School.’¹¹

L5/L6 Text: Parents/Students + Outlier

‘I think that there does seem to be a major migration of teachers, and the teachers that are migrating are good, because [Subject **K**] was good. And [Subject **P**] was good. And the teacher, [another teacher’s name], is good. So it begs the question: why are we losing good teachers? The Kindergarten has managed to keep [teachers’ names], and I think part of the success of that Kindergarten is the fact that they’ve been able to keep the teachers for such a long time, it’s created a stability that you can’t get anywhere. If you look at any of the other schools, you’ve got teachers coming in, out, in, out, from K1 all the way up. That can’t be said for the Secondary; at the Primary, we’ve had [teachers’ names], who are staying, and that’s created a real lovely stability in the lower Primary. But P5 and the Forms and this switching of teachers all the time is really not good: it’s not good for the students, it’s not good for the School. And that is a big concern for me, and I want to know: ‘Why are these teachers moving? Why are we losing ...?’ They are good teachers. Why are they leaving?!’¹²

The parent’s perception of possible causes for these teachers’ departures was as follows:
 R: ‘I think ... you know, we’re adults, we need to show an example to the students, you know, there needs to be some sort of compromise between staff; that whilst, yes, of course, we have a leader I think that the communication between the staff should improve because you see, every time you have a new teacher, that poor teacher has to break into ... you know what it’s like when you’re new? I think the longer the teachers are there, the more they gel together, the more they work together, the more the ideas come out. If you keep having new teachers come in and out, then this breaks down and you so you don’t have any stability. So whilst new teachers are good because it brings in new ideas and new, you know, fresh blood if you like, um, I think there needs to be a bigger core of stable teachers to create a stable atmosphere.

I: So what do you understand is the reason that teachers are leaving?

R: Either there’s a communications difficulty, or there’s not an open-mindedness to new ideas There needs to be some sort of opening of minds; there needs to be a mutual respect for everybody; there needs to be communication between everybody, and congenial communication.’¹³

R: ‘I just think if you get a really good core staff, with good communication, where they feel comfortable and happy - you need to look after the staff; if you look after the staff, the students are going to be happy So if the Principal is not keeping the staff happy, why not?’¹⁴

‘All schools must be profitable. But why not hiring different kinds of people as staff? Because as I know - I don’t know if it’s true or not - but I heard that all the teachers now are Bahá’í. And this is a very strong signal of the closing trend If you call yourself an educational institution, you need teachers who are qualified ... So it’s worrying.’¹⁵

One parent stated that the School needs ‘more qualified teachers.’¹⁶

‘There are two sides, you know: one is to have teachers who have the correct attitude, you know, who strongly believe in the principles of the School, uh, [but] they also really

need to have qualified teachers.’¹⁷

‘The ... weakness is: first of all, more important than the lack of facilities, is the lack of communication; it’s the biggest weakness - nobody communicates with parents. It’s totally inappropriate for a School.’¹⁸

‘If there is a Parents’ Association I can raise this question, and the representative of parents could pass the message. But there’s no way, there’s nobody responsible for Kindergarten. There’s a question here, Q.7a: if I need to communicate something ... I just can communicate with the class teacher, nobody else.’¹⁹

‘Well, I think the main problem, as a parent, is related to the lack of communication with parents, and the absence of a formal parental representation in the School’s administrative structure. The School structure - which it seems doesn’t exist at all, well, I cannot identify any structure - is the Principal and the teachers, and the receptionist. Besides that, nothing! And I don’t know if there are regular and formal internal meetings to handle curriculum issues. But, as a parent, I think the Principal should arrange regular meetings with parents, and encourage parents to organize themselves and to maybe associate amongst themselves, and invite them to find someone to represent them inside the School structure, because it’s the right way for every school around the world, to have a representative of the parents inside the school; because there are many, many questions, many doubts and it’s not ... I’m not thinking about the negative aspects - many times I would like to participate to give my own suggestions, and just be informed. And I think I have the right to have the opportunity to ask, suggest, to participate.’²⁰

‘the [School] Foundation has a kind of responsibility ... the [School] Foundation has a monopoly ... they are the ones who decide. Right? And they have decided to put him there. I don’t know, because in many schools there are many people who can decide on things, including teachers or committees. But in the School the [School] Foundation decides, and maybe they have relatives there, I don’t know. Sorry!’²¹

I: ‘Did you ever see ... anyone ... from the Foundation coming into the School?’

R: During that period? Oh, no, no.’²²

‘he’s one of the bosses of the Foundation, so they don’t have the power to remove him if he’s the boss it’s impossible to remove him because he’s an administrator of the School and he’s one of the administrators on the Foundation. Yeah, I think that’s one of the problems.’²³

‘The things I don’t like about the School is, um, I think some of the teachers are inexperienced - they need more training.’²⁴

‘some teachers who come are pretty inexperienced and they fail to conduct a good class, then it makes the students lose interest in the subjects, so it makes quite a bad impact One year I had this teacher, like, he had a really wide knowledge of mathematics and science, but he just wasn’t good at teaching - he was more a lab researcher type, and then ... really the whole year we didn’t receive much knowledge in terms of

mathematics, and I think the whole class literally failed in that subject and we still got promoted!’²⁵

‘It varies between teachers: like some teachers don’t raise your interest, while others do.’²⁶

‘I think some of the less experienced teachers should come more prepared to the School because some of the students have been badly affected, and I don’t think they necessarily treat some of those teachers with respect anymore.’²⁷

‘Um ... all I can say is not having other administrative members thinking along the same lines, having a different view ... um, being frowned upon for being unconventional?’²⁸

‘I think that [name of Director, Subject **H**] definitely, his thinking was different ...’²⁹

‘I think one of the big downfalls is there wasn’t enough across-the-School liaison between Primary and Secondary and Kindergarten So I think once or twice a year there was some maybe social-type thing, or something like that. But I think right across the board there wasn’t enough communication, consultation. Um, when [name of Director, Subject **H**] first became Director and administrator we would have administration meetings once a month, the four of us, once a month; and even just like to ‘touch base’: say, you know, report on each section, how it was going, you know, this, that and the other, and it was really good. That gradually got, over the years, got less and less until ... the last year anyway, we had, I think, two meetings for all the administrators, and that was just to set the Calendar for the next year – there was no, um, liaison between the administrators at all.’³⁰

‘it had been my role - been given me as part of my role the previous year or before - that if anyone wanted special leave, that it was to come through me – that was one of my responsibilities: that they should write me the letter and then I would hand it on, you know, like I handled the paperwork basically for special leave. That only happened in one instance when, um, [name of a High School teacher] wanted to go back to [name of a country] for his brother’s wedding. When [name of another High School teacher, a close Bahá’í friend of the Principal] was wanting to go to Israel for, um he’d got some position in the Bahá’í Community, I can’t remember what it was Anyway ... he ... only saw [name of Director, Subject **H**] – that didn’t come through me. Like [name of Director, Subject **H**] would make these rulings as: “We follow this procedure for this thing ...” – and then he’d change it to suit himself! You know?! So nothing from [Current Primary Administrator, Subject **M**, another close Bahá’í friend of the Principal] getting leave came through me; nothing for [name of a High School teacher] getting leave came through me; but when [High School teacher, Subject **P**] had asked for leave, um, for her son’s graduation or something in America, there had to be a whole meeting of [names of Kindergarten Administrator, Subject **K**, and the Chinese High School Administrator], me, and [Director, Subject **H**] to say: “OK, what do we do about this? If we let her go to this, is it setting a precedent?” You know, sort of trying to reach a fair decision about whether it should be allowed or not. And then, after that, that got sort of set in the procedure that that would come to me first, and we’d discuss it as an

administrative team. Well, that didn't happen.'³¹

R: 'the [School] Foundation were not visible, and there appeared to be no Board of Governors, Board of Trustees, any other interest. And so there wasn't anything to monitor any of this decision-making And I think that's why the fear was created as well: people had nowhere to go.'³²

R: 'in fact it [the School Foundation] actually became less and less visible as the years went on, which I also feel was probably one of the problems, you know, on reflection. I remember that when the first year I was there they came to like the first breakfast, where all the staff got together And they were very visible then, members of the [School] Foundation. Um, but, as time went on, and in fact, like I think the last year I was there, nobody came at all. And, in fact, members of the staff didn't even know the [School] Foundation either existed or knew who they were, or anything like that, and so therefore ... if staff did have any problems, or administrators had any problems, there was nobody to go to. Um, I think I remember one particular thing, and ... [Subject K] was saying: "Well, is there some higher authority that we can ask?" - you know, to help solve the thing, you know, to sort out something. And she was yelled at, where [Subject H] said: "There is no higher authority! I am the higher authority!" You know. So ... if someone has a difficulty with an administrator, a Director, where do they go? They just leave the School?! You know! Nobody knew! There were no ... known channels by the staff. This sort of thing really was ... quite a problem, you know. Um, I remember when I was having difficulties and ... I asked [name of a Bahá'í person external to the School] actually, because I thought: "Oh, he'll probably know, he's a Bahá'í", you know. And it's not someone directly in the School - I can ask him. And he said that: "Oh, well, [name of Subject E] was the Counsellor', or something, and he said: "Talk to her." And I said: "Well, no, I'm not going to talk to her, I don't want to talk to her, for two reasons: they live a floor or two above [name of Director, Subject H], and they're all good friends! So that's probably the last person I want to go and confide in!" (Laughter.) So, there was like nobody - you're on your own, you know, and it really did feel that you were very much on your own.'³³

¹ School Foundation President, Subject E, M.L.: 10.

² School Foundation Member, Subject F, M.L.: 7-8.

³ School Foundation Member, Subject G, M.L.: 10-11.

⁴ Director/Principal, Subject H, M.L.: 10.

⁵ Director/Principal, Subject H, M.L.: 10.

⁶ Teacher 2, Subject O, M.L.: 13-14.

⁷ Teacher 2, Subject O, L.H.: 10.

⁸ Teacher 2, Subject O, M.L.: 15-16.

⁹ Teacher 3, Subject P, M.L.: 15.

¹⁰ Teacher 3, Subject P, M.L.: 13.

¹¹ Teacher 3, Subject P, M.L.: 24-25.

¹² Parent 2, Subject S: 7-8.

¹³ Parent 2, Subject S: 8-9.

¹⁴ Parent 2, Subject S: 16.

¹⁵ Parent 3, Subject T: 9.

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- ¹⁶ Parent 1, Subject R: 13.
¹⁷ Parent 1, Subject R: 15.
¹⁸ Parent 3, Subject T: 12.
¹⁹ Parent 3, Subject T: 10.
²⁰ Parent 3, Subject T: 4-5.
²¹ Parent 4, Subject U: 14-15.
²² I.I., Student 1, Subject Z 2: 18.
²³ I.I., Student 1, Subject Z 2: 18.
²⁴ I.I., Student 1, Subject Z 2: 4.
²⁵ I.I., Student 1, Subject Z 2: 4.
²⁶ F.G.I., Student 1, Subject Z 2: 3.
²⁷ I.I., Student 1, Subject Z 2: 16.
²⁸ Primary Section Administrator, Subject L, M.L.: 16.
²⁹ Primary Section Administrator, Subject L, M.L.: 17.
³⁰ Primary Section Administrator, Subject L, M.L.: 17.
³¹ Primary Section Administrator, Subject L, M.L.: 24-25.
³² Primary Section Administrator, Subject L, M.L.: 25-26.
³³ Primary Section Administrator, Subject L, L.H.: 20-21.

Appendix W: Moral Leadership in Conflict Resolution

Q. 16. b. How do you resolve the *diversity* of interests and goals in your workplace?

L1/L2 Text: School Foundation Members
‘I think that, um, part of it is by defining your programme, defining what it is the organization does and doesn’t do, you know. For example, the [School] Foundation - we have defined ourselves as primarily creating educational materials and educational programmes.’ ¹
‘By basically pursuing different tasks at the same time, different directions of work ... there are enough directions so that everyone can participate in something they feel interested in, useful in.’ ²
‘I think we don’t interfere that much, we trust the different contributions of different people are good, and it will come out to be good, so we don’t really interfere in the tiny little steps.’ ³
L3/L4 Text: School Principal/Teachers
‘I have to try and facilitate an environment where there is less attachment to one’s own ideas, and an openness to assess, evaluate, experience, without bias, all the necessary information to then make a reflective judgment and evaluation at the later stage. Often we, as human beings, come in with a prejudice of our own, through experience, through expertise, through knowledge, whatever, and we are so blinded by that, unknowingly, not in an evil or manipulative or selfish way, but unconsciously, that we are not open to new ideas or alternative ways, not new; and so sometimes it just requires facilitating an environment where exposure is there, time is there, and then development can occur.’ ⁴
I: ‘And how does the Administration deal with teachers who have some complaint or grievance? How do they handle individual teachers?’
R: ‘Most of them just go and talk it over with the administration because that is the best way, face-to-face, and lay it on the cards [sic] and lay it down and, you know, there’s generally a way to be found - nothing is insurmountable. I know some who have felt that they could not cope with, say, the place or the climate, and things, but, by and large, I have not seen the School forcing the teachers to do something they don’t want to do, I have never seen any kind of, you know, like: “You have to do this and it is insubordination if you don’t do it.” Like I said, there’s a great amount of creative freedom, and that’s what you want.’ ⁵
But another teacher had a different experience with the School Administration regarding Student assessment, such as Reports: ‘basically, they just explained their reasons for why they were using that method and they said: “Well, this is our decision, this is what we’ve decided to do, and you have to live with it or ... make your own decision whether you can live with it or not, but we’re not about to change it.”’ ⁶
‘there was another instance, of stealing, habitual stealing, by a student, who had been a very long-time student of the School and it hadn’t been ... an issue or problem through most of that student’s School years ... and then it suddenly appeared. And ... I think they really went the extra mile to try to counsel that student and try to see what was at the root

of this because it seemed like this was maybe a symptom of some other problem that had come up in that student's life, and this was their response to it, or something. So there were a lot of efforts made to counsel them But it still wouldn't stop, so they finally had to ask that student to leave. But in fact they still allowed the student to ... complete their year of studies by doing all their work at home, and then being able to come in and write the exams and deliver the school work to the School. And so they were able to actually complete their year. And, you know, I think many Schools wouldn't have taken that much trouble over this student, you know, they would have simply expelled them, and that would be it.' ⁷

L5/L6 Text: Parents/Students + Outlier

'I think the School has done what it was supposed to do - I think, you know, it's fair enough that, uh, yes, it was very slow responding to it [crisis 3] ... I wouldn't say after the parents made a noise; I think because ... it's serious enough because the incident has the news about [the Principal's name, Subject H] misbehavior, which has been into the light [sic], you know, so I think the [School] Foundation had no choice to carry out ... I mean, they did have a proper inquiry ... uh, which consists of certain people and, you know, to me, because I know these people and I feel that they carried out a clean investigation ...' ⁸

R: 'the [School] Foundation acted with guidance from, you know, members of the Universal House of Justice it's not like they are acting alone.

I: So there's like a hierarchy of moral leadership, you might say?

R: Yeah ...' ⁹

'Um, I think it was handled quite well actually in a very simple way. Um, the fact that it happened is another issue.' ¹⁰

R: 'Well, I have this general feeling ... that the process was not the best. Of course, I think the issue is very, very delicate and cannot be put in an open space. But, at the same time, I think, um, the administrators should have informed and communicated with parents at that time to make ... themselves more approachable ... I think they tried to keep it a secret, and this was not the best way And because some people felt so angry with the situation, I think they had this terrible result with somebody speaking to the Press.' ¹¹

'Well, we felt they just suspended him to make the parents feel that they were doing something because before ... some of the parents said: "Oh, they just called us to make us feel they are doing something, but in the end he will come back!" And then he did come back! It was so funny!' ¹²

When asked whether she trusted the result of the investigation, this same parent replied: 'Not even a little. If that would be so untrue, why didn't they say: "He was doing this – maybe that had gone wrong." But nothing was plain ... it cannot be, it cannot be 'The leaf doesn't move without air.' ¹³

R1: 'Frankly, I don't believe the result of the investigation, because I was quite impressed by [Kindergarten administrator, Subject **K**] – I would prefer to believe [Subject **K**] than [Director's name, Subject **H**].

I: Because of her character...?

R1: Yeah, and because of the impression

R2: I just think he's pretending to be a good man, to appear kind ... not his real face we have the impression that [Subject **K**] is very sincere and a very nice person, and we don't believe she would accuse him without purpose.

R1: We feel the answer of the Panel is the result of politics ...

R2: Yeah, yeah.

R1: How can the [School] Foundation admit that [Subject **H**] did something wrong and then 'fire' him?

I: It would be very embarrassing ...?

R1: Yes, of course. Still, I believe they would prefer to take action one or two years after the incident, when everything is peaceful. That's what I believe.

R2: Yeah, and he could maybe retire. Retire peacefully.

I: Some people suggested because the Panel was made up of three people who were all Bahá'ís – do you think that was a problem, or not?

R1: ... the worry is they would like to safeguard the reputation of the [School] Foundation, to safeguard the Bahá'í name, and also that of the School. They just sacrificed [Kindergarten administrator, Subject **K**] ... politics is like that ...

R2: No right or wrong!

I: To protect one's interests ...?

R1: Yes. Maybe if we were them we would do the same! (Laughter.) Right?! Because if we were in that position we would also want to safeguard the best interests of the Foundation and the School ...

I: Right.

R1: Maybe some years later someone will tell [Kindergarten administrator, Subject **K**]: "Sorry, I hope you understand!"¹⁴

'He's really doing his best for the School, I can see it, he's trying really hard. And he needs to try his best to find people to support him to build the new School, and to do that you need a large amount of money. He said he has it and the School will be ready by 2007 And that's when [Principal's name, Subject **H**] got into that thing and then they suspended him from the School; that's why the Bahá'ís have to find evidence to say that [Principal's name] is that kind of person because [Principal's name] is worth a lot to the [School] Foundation, I think.'¹⁵

¹ School Foundation President, Subject E, M.L.: 12.

² School Foundation Member, Subject F, M.L.: 8.

³ School Foundation Member, Subject G, M.L.: 11.

⁴ Director/Principal, Subject H, M.L.: 11.

⁵ Teacher 3, Subject P, M.L.: 17.

⁶ Teacher 2, Subject O, L.H.: 11-12.

⁷ Teacher 2, Subject O, M.L.: 12.

⁸ Parent 1, Subject R: 8.

⁹ Parent 1, Subject R: 24-25.

¹⁰ Parent 2, Subject S: 7.

¹¹ Parent 3, Subject T: 3.

¹² Parent 4, Subject U: 11.

¹³ Parent 4, Subject U: 16.

¹⁴ Parents 6 & 7, Subjects W & X: 16-17.

¹⁵ F.G.I., Student 2, Subject Z 3: 17.

Appendix X: Moral Leadership Development

Q. 16. c. How would you *cultivate* a sense of moral leadership in your workplace?

L2 Text: School Foundation Members
<p>‘by including it [spiritual principles] in your consultation, how you deal with students. At the School we had, at one point, regular staff training: and so, every other week - a Saturday, or once a month - there would be some sort of training, and usually, or a lot of times, that was exploration of different spiritual principles and what it should look like: “So everyone agrees there should be order in the classroom - what does ‘order’ mean? And what should it look like in terms of the behavior of students?” Um, and by including what you do, you’re giving an opportunity to people to explore what a spiritual/moral principle means, and hopefully in the context of what it means to live daily life as teachers or as members of a project. And in building a unified vision, and each time you do it, it’s one step closer for the group having a more unified vision.’¹</p>
<p>‘Maybe there are two - one is just through example, and the other is by specifically analyzing with people ... components of what leadership is, moral leadership, and thinking about it, understanding it more explicitly rather than intuitively.’²</p>
<p>‘I will say ... that you provide the ways for people ... to evoke this desire for understanding, desire for knowing, and for contribution ... and that is not easy And that’s where I think it particularly requires patience and tolerance, to give them space, no? Give them trust, the trust they deserve, the right motivation for them to really continue going on, no?’³</p>
L3/L4 Text: School Principal/Teachers
<p>‘Drawing attention to the core factors of issues: what are the underlying factors behind an issue, so that we don’t just react to issues - you know: “Why are we getting angry? What is wrong about this?” Assessing, evaluating, so that we reflect, whether it is a purely animalistic reaction, you know. And ultimately, I mean, observing whether the more tired or stressed or frustrated we are as human beings, the less we want to reflect, assess, and evaluate; we just want to react. So I am a human being, and that’s the same for me. So the challenge is to, at all times, take a breath, and say: “Let’s assess, let’s evaluate, let’s see what the true factors are behind an issue, be conscious of the emotion, what are they?” You know. “Yes ... or this Adrian is a pain in the butt, he’s this, he’s that, he’s the other” - now is that Adrian or is that [me]? Who’s having the problem? And it’s not because [me] is a bad person or Adrian’s a bad person. Let’s step back, let’s assess and evaluate, and let’s see what is the noble thing to do. It’s not a judgment of Adrian or [me], it’s a reflection of and assessment of a situation, and see what’s the noble way to deal with it.’⁴</p>
<p>‘there have been workshops at the School ... when we have actually tried to assess and see how far we have worked towards this goal of moral leadership, or trying to see ways to implement it throughout the School ...’⁵</p>
<p>‘Quite a lot of effort was put ... to try to encourage the teachers to always be mindful of looking for good qualities in every student, and recognizing acts of kindness, acts of</p>

generosity, you know, the kind of virtues we are trying to develop, you know, using different methods ... like putting up a 'Virtues Display Board', and then every time you recognized students showing certain qualities, to publicly recognize it and put it up on this Board - that kind of thing. And to have certificates for Secondary students at the end of the year, having the awards based on the qualities of character of each student that was recognized and celebrated in the Awards ceremonies. I guess, generally, trying to make the School known as a place where that was a priority, was upholding the qualities of good character, and of trying to develop those ... that was given as much, or maybe more importance, in the eyes of the School as academic attainment.' ⁶

'Often talking to the students - like we were working on this idea of 'moral capabilities': that the students see themselves as 'loving and responsible family members' and as 'loving and responsible school community members' - trying to develop an understanding of what that means in terms of what kinds of actions contribute to you as a member of the School community. How do you make a difference, one way or the other? And all the other staff too - like many of the in-service workshops other staff - secretarial staff and janitorial staff and so on - were included in things like devotionals and some discussions of school policy, and so on.' ⁷

L5/6 Text: Parents/Students + Outlier

R: 'they should arrange a Parents' Association, because parents by themselves cannot organize this - it's impossible. The Principal, the administrators, should help support parents because the School will benefit also if this happens.

I: Home-school cooperation?

R: Of course! Of course! It's basic! It's basic!' ⁸

'I think the School should let you choose like what kind of classes [you take] if your language is better you [can choose that] But in our School it forces you ... to take the IGCSE - but most of the students don't want to go to England or abroad to study, they just want to stay here or in Asia, and they're like forcing you to take the IGCSE: [Principal's name, Subject H] says if you don't take it you can't pass the year.' ⁹

'The IGCSE 'O' levels that they take are not too decisive anyway, most universities abroad don't recognize the 'O' levels. The only thing that makes a difference are the 'A' levels, which they don't take, but which are much harder than the 'O' levels. They are forcing students to take something which is not necessary and not useful ...' ¹⁰

'Even if they are useful, they should provide more opportunities to study things like TOEFL - why only the IGCSE?' ¹¹

'there was almost like a - which I found in subsequent years - it felt like it was operating on several different levels: like there was the, uh ... how can I say? On the surface very much a community, and 'everything is wonderful'; but underneath there was like this element of fear, I detected, but I didn't know where it was coming from or why.' ¹²

¹ School Foundation President, Subject E, M.L.: 12.

² School Foundation Member, Subject F, M.L.: 8.

³ School Foundation Member, Subject G, M.L.: 11.

⁴ Director/Principal, Subject H, M.L.: 11.

⁵ Teacher 3, Subject P, M.L.: 8.

⁶ Teacher 2, Subject O, M.L.: 14.

⁷ Teacher 2, Subject O, M.L.: 15.

⁸ Parent 3, Subject T: 12.

⁹ F.G.I., Student 2, Subject Z 3: 4.

¹⁰ F.G.I., Student 1, Subject Z 2: 4.

¹¹ F.G.I., Student 2, Subject Z 3: 4.

¹² Primary Section Administrator, Subject L, L.H.: 10.

Appendix Y: Moral Leadership in Relationships

Q. 17. How do you view the *relationship* between you, the teachers, the students, and the parents in your institution?

L2 Text: School Foundation Members
‘what you do is you sort of gradually keep expanding ... [an] inner circle until it gets bigger and bigger and more and more people are involved.’ ¹
‘I see all of that as one team: so everyone working together for the same general purpose of advancing the education and the development of each other of course, in a school setting, the focus is on students; but the teachers, administrators, and parents can also be growing and developing, so ... I see all of that as forming one team within a learning community.’ ²
‘the relationship should be a very trustworthy one: children are the trust of the parents to the School the parents ... trust that the School will do its job, no? And at the same time the School has the responsibility to provide learning ... and ... care ...’ ³
L3/L4 Text: School Principal/Teachers
‘One ‘family’, a team but even less hierarchy than a family.’ ⁴
<p>‘Well, it was very much seen as a collaborative effort; certainly a recognition that the parents are the strongest influence in each child’s life and development, and that therefore it was very important that the School and the parents were having a common set of goals and vision. So that trying to communicate with the parents as much as possible what those aims were and how we were trying to develop, you know, work towards those aims, and how the parents could also reinforce what the School was doing, what the teachers were doing.’⁵</p> <p>‘we try to get them [parents] involved as much as possible. For example, the administrator sends a letter out asking for anyone who wants to offer their help - some parents come and do reading for my class [K3]. That’s good for the children also, the children whose parents come, they feel good, especially these young children when they see their parents involved, they feel very, very happy. Or when we go on outings they come and help sometimes. We try to involve them because the more you involve the parents, the better the educational results. When they are supportive, it’s good.’⁶</p> <p>‘the School is different from other schools, there’s no doubt about it. I mean, the more I hear colleagues talking about their ex-schools, or where people have come from other countries, you know, new ones, when they talk about it, I begin to sense just how different. I’m not saying it’s perfect - there are things we could work on. But I think we’ve gone a long way in establishing a rapport with the students, which is what you want; you don’t want a stand-offish administration, and teachers who are unapproachable ...’⁷</p>

L5/L6 Text: Parents/Students

‘with this School ... only a very small group of mothers, mostly housewives, are invited to participate in class activities - not School activities - class activities: to read, to ... well, to go in there. But I’m not a housewife, I’m not a Bahá’í, I’m not a part of the inner circle, and the School is only open to the inner circle Which is Bahá’í people.’⁸

‘the way he talked to my parents, it was not very ... it was kind of disrespectful my mum would make a comment and then he would say: “Don’t interrupt me!” He would talk like he was more superior than her.’⁹

‘he doesn’t really build up a sound relationship between himself and the teachers.’¹⁰

‘one thing is I think he [the Director] puts himself too high ... because he’s the Principal, he thinks that he shouldn’t get close to the teachers. Well, I think he’s putting himself in a very high position, and he’s looking down on the teachers. You can’t do that, right? And in the School he might be the Principal, the boss, but outside the School you’re friends, right?’¹¹

‘I’ve seen teachers coming out really traumatized after their interactions with the Principal – the more junior and more inexperienced ones, of course: the more senior ones don’t seem to show much approval or much support for [the Principal, Subject H.]’¹²

¹ School Foundation President, Subject E, M.L.: 13.

² School Foundation Member, Subject F, M.L.: 8.

³ School Foundation Member, Subject G, M.L.: 12.

⁴ Director/Principal, Subject H, M.L.: 12.

⁵ Teacher 2, Subject O, M.L.: 14.

⁶ Teacher 1, Subject N, M.L.: 17-18.

⁷ Teacher 3, Subject P, M.L.: 19.

⁸ Parent 3, Subject T: 4-5.

⁹ I.I., Student 1, Subject Z 2: 11.

¹⁰ I.I., Student 1, Subject Z 2: 10.

¹¹ F.G.I., Students 1 and 2, Subjects Z 2 & Z 3: 18.

¹² I.I., Student 1, Subject Z 2: 9.

Appendix Z: Stakeholders' Memories of the School

L4 Text: Teachers
<p>‘unfortunately people focus more on [the Director, Subject H] and what he says and does than on what the School is doing. I wish they would only separate them and realize. But a lot of, especially teachers who have left, tend to only focus on what he says and does. But really the School is not [the Director, Subject H], the School is an entity by itself.’¹</p>
L5 Text: Parents
<p>‘I think for many schools the leaders are almost like this one ... I mean, autocratic, not able to promote cooperation, collaboration, communication, within the school community as a whole – but ... in this case, the ‘explosion’ [Crisis 2], the kind of things we’ve heard about him, are over the limit. And he might be innocent of every accusation, but like in Rome – do you know the maxim?: “For the wife of Caesar, being faithful is not enough” – he needs to look like that in the eyes of the society! So being decent and reliable for a person in a key position is not enough: he needs to appear to others like a decent reliable person, and it’s not the case anymore. So I don’t know if he’s innocent, but even if he is, he should go away – it’s too late for him to erase what has happened and to get back that respect and confidence of parents and students, because it was too much!’²</p>
L6 Text: Students + Outlier
<p>‘All the years with the classmates are definitely a good memory - I always think back to them you make really good friends at school ...’³</p> <p>R2: ‘For me my best memory is ... not quite a lot, but knowing these friends ... I: And any worst memory? R2: There’s a lot! Not really for me, but from what I saw, what I heard, what the Principal is like.’⁴</p> <p>The worst memory was ‘being intimidated by the Director, being questioned about what you’ve been doing in School.’⁵</p> <p>‘I do not regret going to that School I think the School is definitely quite good. I don’t want to focus on one person, just because of him [School Director, Subject H], yeah, even though he has affected my experience at the School, but I think there’s a lot more good things to that School than just him.’⁶</p> <p>‘It’s OK; it’s like the School is not all about him, you know? He’s an individual; the memories are about the School and the outstanding teachers – you remember this more than the unpleasant aspects Try to tell the students that: not to come to this School because of the Principal [Subject H], but because you’re here to learn something.’⁷</p> <p>R: ‘since I left there ... I thought about it a lot and I tried to rationalize [it] And also I needed to put distance ... one reason for not getting somewhere else in [same city</p>

location as the School], even though I was offered another position somewhere else, I wanted to remove myself and be in a completely different environment to try and make sense of things. [Subject L is now living and working in another country.] In fact ... for a long time I even considered writing to the House [of Justice, the highest administrative body of the Bahá'í Faith, which is located in Haifa, Israel] about my views, etc., but I didn't in the end. But it certainly felt that I needed to have time away from it and reflect at a distance, and tried to see things without emotion, you know, without being caught up in those feelings, you know, that it generated. I mean, I put six years of my life into it!

I: So towards the end it was an emotional time for you?

R: Yeah, that last year was very traumatic! Um, um, yeah ...' ⁸

'I didn't ... go to the end-of-year dinner and presentation I mean, like, the last day of the School year, I think I finished everything and had everything packed up, and it was about 6 o'clock, and [name of Director, Subject H] had said to me: "Oh, I'm leaving now, shall I give you a lift to the [dinner venue]?", you know, wherever it was, and I said: "Oh, no, I've got something to do." And I just went home and never went back, and I haven't spoken to him since about anything. And, um, almost all the other people actually – I just cut it out of my life. My phone was running 'hot' that night and I never answered the phone, I could see who it was, him ringing, and I said: "No. After the year of crap I've had to put up with, I'm not gonna sit there in public and him tell everybody, doing this big public display about: "Oh, we're so sorry you're leaving, and blah, blah, blah, blah, blah" after that, and thought: "No, I couldn't stomach it." So I didn't go It's really sad!' ⁹

'And I would say I could probably count on the fingers of one hand the number of teachers who have left the School under happy circumstances, I would say; but I could name many who, for whatever reason, you know, things were not good, where they felt pushed out, ousted, undermined ...' ¹⁰

¹ Teacher 3, Subject P, M.L.: 22-23.

² Parent 3, Subject T: 13.

³ I.I., Student 1, Subject Z 2: 14.

⁴ F.G.I., Student 2, Subject Z 3: 14.

⁵ I.I., Student 1, Subject Z 2: 15.

⁶ I.I., Student 1, Subject Z 2: 21.

⁷ F.G.I., Student 2, Subject Z 3: 10.

⁸ Primary Section Administrator, Subject L, L.H.: 14-15.

⁹ Primary Section Administrator, Subject L, M.L.: 21-22.

¹⁰ Primary Section Administrator, Subject L, L.H.: 11-12.

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