EXPERIENCE OF PROFESSIONAL ETHICS AMONG FEMALE TEACHERS WORKING IN UNDER-GRADUATE PRIVATE COLLEGES IN KATHMANDU VALLEY: AN AUTO/ETHNOGRAPHIC INQUIRY

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This dissertation entitled *Experience of Professional Ethics among Female Teachers Working in Under-Graduate Private Colleges in Kathmandu Valley: An Auto/Ethnographic Inquiry* was presented by Mamta Sitaula on November 18, 2018 and approved by

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  I understand that my dissertation will become part of the permanent collection of Kathmandu University Library. My signature below authorizes the release of my dissertation to any reader upon request for any scholarly purpose.

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Mamta Sitaula,

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DEDICATION

I dedicate my thesis to my beloved parents for always being there to support

me, love me and shower me with their blessings.

I dedicate this thesis to those women whose untold stories need to be heard.

and uncovered.

DECLARATION

I hereby declare that this dissertation has not been submitted for the candidature of any other degree.

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AN ABSTRACT OF THE DISSERTATION OF

Mamta Sitaula for the degree of *Master of Philosophy in Education (Development Studies)* presented on November 18, 2018.

Title: *Experience of Professional Ethics among Female Teachers Working in Under-Graduate Private Colleges in Kathmandu Valley: An Auto/Ethnographic Inquiry*

Abstract Approved

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Assoc. Prof. Prakash C. Bhattarai, PhD

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Many of the female teachers teaching in the undergraduate colleges face lots of unethical behaviours during the tenure of their professional lives. This propensity of being troubled leads to a kind of frustration. Some of them somehow manage to overcome it and stay in the profession while some of them tend to quit the profession. A feeling of discomfort crops though they admire their profession. This feeling of clashing their professional ethical concerns with institutional misconducts is wisely explained as 'experience of professional ethical considerations' in my dissertation work.

In professional ethics, everyone is expected to perform their duty fairly. However, this concern is not appreciated on many occasions. On top of that, the administrators also do not demonstrate equal treatment in several contexts. This concern is also equally important for female teachers in teaching profession in Nepal. There is a gap between what the female teachers are entitled to do and what they want to do in their attempt to be proficient in their professional practices. The gap creates

controversies amongst the understanding of female teachers about their professional ethical performs. Henceforth, they cannot develop good feelings and give as equal devotion towards their work as males. The consequences are that female teachers perceive domination, and suppression from the side of the management. However, they cannot speak against the existing practices.

Considering this, a study was carried out to explore the female teachers' experience of professional un/ethical practices. The study adopted qualitative research design with humanist research paradigm. Similarly, for in-depth inquiry, I adopted auto/ethnography to study the phenomenon where I myself was a participant to relate the feelings of myself with the other participants. The everyday experience was explored in a natural setting, living and participating with the other teachers in their social and cultural world. For the process of data collection/generation, informal in-depth interview, and observation method was used. Data saturation was maintained by interviewing five female teachers from four undergraduate private colleges of Kathmandu Valley. Field memo and diaries were the means of data collection. The research incorporated the reviews of literatures and theories that justify the professional ethics of female teachers. The findings were compared and contrasted with the literature of paradigm of care, justice, critique, silence and profession. I also used feminist, conflict, critical and, turbulence theory with multiple ethical paradigm, and classical ethical theories to examine the constructs of professional conducts. Ethical measures and credibility were highly considered during each phase of study.

The findings of the study showed that there exists gender discrimination among the males and female teachers in pay systems, leaves and other facilities. The study showed that the female teachers were facing harassments, nepotism, favouritism, and even bullying environment from students. The findings further

revealed the ethical perception of female teachers was clashing with institutional rules and principles. There was even lack of facilities for the female teachers and the female students. Thus it was inferred that there was unsafe environment for female teachers. The findings additionally exposed that female teachers were seen helpless to teach using their skills and new pedagogical techniques. As a result, female teachers did not feel comfortable in several instances. However, the females did not consider it in a problematic ailment as they were culturally grown in a similar setting of male dominated society. Therefore, for gender friendly environment in colleges, there is a dire need of consciousness within female teachers. The management and the stakeholders need to amend their plans, schedules, and codes of conduct to accommodate the insights of the female teachers. Policies can be revised. Similarly, strict implementation of acts can be made from the side of all the concerned parties for maintaining a favourable professional ethical consideration in the favour of female teachers in Nepali milieu.

Key Words: ethics, professional ethics, female teachers, perception, gender equality

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My parents have always been role models for me. They trusted me and believed in me always. I owe my deepest gratitude to my mother and father for making me realize my dreams and instilling craze and life-long passion in me to achieve my dreams and endeavors. I thank them from the bottom of my heart. They are always my true mentors.

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Mamta Sitaula, Degree Candidate

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ABBREVIATIONS

BBA	Bachelors in Business Studies
CEDA	Centre for Economic Development and Administration
CEO	Chief Executive Officer
DFID	Department for International Development
EFA	Education for All
FOC	Free of Cost
GoN	Government of Nepal
GP	Grade Point Average
HMGN	His Majesty Government of Nepal
ID	Identity
M. Phil	Masters in Philosophy
MBS	Masters in Business Studies
MIER	Modi Institute of Education and Research Organization
QWL	Quality of Work Life
SLC	School Leaving Certificate
SSDP	School Sector Development Plan
UGC	University Grants Commission
UNESCO	United Nations Educational, Scientific and Educational
USA	United States of America
USEF	The United States Educational Foundation in Nepal
WB	World Bank

CHAPTER I

INTRODUCING RESEARCH AGENDA

This part of my thesis revolves around the overall scenario of introducing my research issue in a contextual and preliminary aspect of the whole thesis work. The chapter covers my immense interest of focusing on the female's issue. This further has helped me to write on my thesis topic i.e. "Experience of Professional Ethics among Female Teachers". I have also tried to share my professional journey as a participant, experiencing all the pains and gains as an ordinary female before entering into the profession, perceiving the un/ethical practices as being a female teacher and still staying in the profession maintaining my ethical values. Moreover, I have also explained the significance and purpose of this study. This chapter also covers some research questions and research problems.

Dialogue and Need

In this study, I want to present the professional ethics of female teachers. Being a female under-graduate level teacher, there are so many personal concerns that I want to explore in my thesis. I have experienced both ethical as well as unethical circumstances in teaching profession for so many years. In this sense, based on my personal experience, here I want to share, some cases where, on the one hand, female teachers are supported, they are given priorities over the male teachers, and on the other hand, in most of the situations, female teachers are overlooked as if their presence does not matter at all. And, there exist feelings of biasness, a bitter perception of the place and people to whom these female teachers give their devotion as a professional person. These personal concerns of female teachers give birth to various controversies and contradictions of feelings in them. The negative feelings "…stresses the importance of professional ethics by illustrating the substantial impact

that the mishandling of ethical issues can have on an organization" (Bustard, 2017, p.694) where female teachers may not show their full efficiency.

I believe that, the professional ethical (Shdaimah & McGarry, 2017) protocols formulated by university's codes of conduct as instruments and policies, which describes equality for both male and female teachers, is not followed as it has to be in our Nepali societal context. Hence, the female teachers perceive it as unacceptable in their social and professional sphere. Similarly, there are also certain issues that female teachers find as being treated unfair from the side of administration such as gender discrimination, even discrimination in pay systems and facilities, leaves, harassments, nepotism and favouritism etc., in comparison to their male counterparts. Authors Jean-Marie, Normore, & Brooks (2009) insist to make school leaders to be aware about the various forms of explicit and implicit forms of oppression (pg. 4) in their journal article.

This has in addition, resulted to delimit the decent and dignified working environment for female teachers. "Professional ethics is a widely abstract concept. Roughly defined, it refers to established standards and guidelines—based on shared ideas of what is good and what is right—which define how professionals should behave and act in their practice" (Saxen, 2017, p.33). Non-professional ethics is a different concept in my opinion. When I apply non-professional ethical values in my work, I do not have to follow any institutional protocols. If I believe in my own ethical values, that becomes my non-professional ethical values. I can apply it correctly. I do not have to rely on any laws and rules. Sometimes, I think non-professional ethical values have a broader concept than professional ethical values (Hellawell, 2018). Less are the chances one has to face un/ethical behaviours from other in my opinion. But in practical, professional ethics is applied everywhere

because any professionals has to work under some institutional formulated protocols. Therefore, as a researcher, I want to explore all these issues related to professional ethics of female teachers, their feelings of biasness existing in their profession. Keeping in mind, these concerns, I have selected some five female teachers from four different undergraduate colleges of Kathmandu valley as the participants in my thesis work. Auto/ethnography research approach was used in the study.

Enthusiast about Female Issues: How It Helped Me to Choose the Thesis Topic

"Gods rejoice, where women are worshipped."

While going through various Holy books and from home (mother and grandmother's tongue) I came to learn about this slogan. It is true that in our Vedic religion and culture in Nepal, women are considered goddess, symbol of power, knowledge, purity, and prosperity, etc. There still exists a culture where a live goddess as the symbol of *"Kumari"* is worshipped. On the one hand, we believe this, glorification of womanhood, and on the other, in the same culture, women are discriminated even before birth. Similarly, women are worshipped as deities as Mahakali, Laxmi and Saraswati (according to Hindu religion), at the same time there exists a system of *"Chaupadi"* where women are displaced from their home for some days to live in a hut-outskirts at the time of menstruation. This double-faced system of ignorance from the side of aged-old patriarchal society has urged me to think about the female issues from very early.

I still remember some words and sentences I heard since my childhood; "*women should not laugh loudly making noise, only whores do so. If women laugh so loudly, misfortunes come and it is a sin. Women have to think about the happiness and peace of her home*". Now I am a young woman but still I hear old ladies in gatherings passing similar sentences and comments in their gossips. Not only this, there are still

other superstitious beliefs in our society against women such as, *"women should not speak while cooking, you may spit in food. And women should not talk while performing household chores; they may not complete their task in time and so on…."* Previously I would listen to it and tolerate it but now-a-days, maybe because I am matured enough to understand, I find it absurd to tolerate. I believe that it is all done intentionally to dominate and suppress women. I do not want to hear it anymore. If someone passes these comments in front of me, I do not like it as it gets into my nerves. I just ignore the situation and go somewhere to calm myself. In my mind, I speak to myself, *"at least it's enough, please spare us*, *if one cannot talk good about someone, in my opinion, no one have the right to talk bad either".* My conscious mind has always tried to know the answer, *"when will our hypocrite society respect women, practically?" "Is there a way to find women's emancipation?"*

Our system basically blames males in all these socially imposed functioning of patriarchal system in our society. But being fair, I blame both males and females at the same time. I accept that, males have been imposing all the rules and laws from very early, from the beginning of our civilization because they are considered super and females have been accepting it. But again, if we speak it fairly, females are equal culprit to follow it and impose the same rules and social norms to their daughters, grand-daughters and their daughters-in-law. This justifies, *"those, who is oppressed always try to oppress others below them".*

From the various literatures, holy books, scripts, I have known that, ours is a male-dominated society, from centuries, and even from the time when we believe god and goddess existed. Actually, though I do not know whether god or goddesses ever existed or not, I believe in worshipping them, I believe that it was and still is true. As a devotee, whenever I sit to worship them in front of my small temple in my home,

my subconscious mind always happens to notice the picture of god Vishnu and goddess Laxmi. In the picture, I see god Vishnu sleeping and goddess Laxmi sitting at the other end of Vishnu, near his foot. She is seen showing full devotion for her husband, Vishnu. In our Vedic culture, wives are said to sit near her husband's *Pao* (Leg in Nepali Language) as a devotee wife, wash his leg and drink the water and do prayers for him. I have heard from older ladies that, *"women need to be obedient towards her husband and need to and worship him no matter what he is; whether he is a womanizer or lunatic or how useless he is. He is always a god for her"*. In this regard, one thing that always cropped in my mind was, there existed discrimination amongst males and females right from the very beginning, from the time of the existence of god itself.

This has always hit my mind. It has made me realize how much discrimination, we, women have borne from so early. My psychoanalytical perspective has insisted me to think about this issue. Consequently, I had always thought in my mind that in one of my writings, I will surely pour down this curiosity of mine.

And still even today, we can observe this situation where women are ought to do, be and behave in the way implied by the norms and values set by the society under men's supervision. Women are not granted any freedom to develop their self-unique way of living in their own way. In this journey of life, they do not know when their spontaneity and identity get lost. They sacrifice so much for men that they forget *"who they are"*. This has made me more curious to write on female issues.

This inquisitiveness and curiosity was only limited within my thought until I joined Kathmandu University for my M. Phil program. Maybe my interest in relation to development sector and research urged me to join this program. During the

program, I had happened to develop more interest in females' issues because of two reasons i.e. firstly, I myself was an oppressed female in both professional and personal life and secondly my study was helping me to be more specific, more focused about my issue. Studying in this university has helped me to shape up my life and my thinking ability. Studying here has been a *'turning point in my life'*. Thus, I worship this place.

I remember my professors from my University during my M. Phil. study repeatedly insisting us to focus on research topic and then saying, *"if something hits your mind, irritates you, torturers you continuously, then think that is your research issue."* Now I realized what has hit my mind, what has bothered me, tortured me so far, what triggers now and again to think about. This domination, discrimination between males and females is my issue. This has guided me so far to concentrate and focus to write my thesis.

The Nagging Need to Justify the Telling of My Story: My Reflection

I break this chapter into two paragraphs to make it clear that I had this contradiction of feelings that existed within me. On one hand, I was in illusion about dreaming one thing and on the other hand, I would not accept it in reality.

My Fascination

Teaching was not my *"Cup of Tea"*, though I always dreamt of being an influential educator. Never in my wildest dream, I have thought becoming a teacher. The reason is; I was a kind of very introvert girl, very shy. I had always felt nervousness while speaking in public, to the extreme that whenever a new teacher came in my class, I feared even giving my introduction. And to add more fear, my voice, my tone which I hated the most. Hardly anyone could hear, very soft and slow. I wished I had a voice which everyone could hear, loud. I felt embarrassed when

anyone told me to repeat what I spoke. This is one embarrassing aspect that I still face. Public speaking and facing audience was my greatest fear. But whenever I saw people, especially ladies who spoke in public, I dreamt of being like them. But it was only limited in my dreams. I never had the courage to face public without nervousness. I admired women who were news readers, anchors, teachers, and influencing leaders. I used to think how one could speak without showing any kind of sign of nervousness on their face, without hesitating and without forgetting anything, with such a confidence and full of energy. This was my greatest curiosity. I thought I could never do that. It was like, *"Next to Impossible Thing for me"*. Now, if I look back, I think I was a researcher from very early age.

After I finished my School Leaving Certificate Exam (SLC) from Arniko Boarding School from my hometown Biratnagar, I headed towards Rajasthan, India for my Intermediate Studies. I joined Modi Institute of Education and Research (MIER) in Sikar, Rajasthan. There, I saw almost all the teachers were females. This was more interesting thing to notice. When I was in school i.e. Arniko Boarding School, in Biratnagar, I saw only two female teachers who were ladies, who taught us English and Accounts. They were very influencing, very commanding in fact and I liked the way they taught us. More interesting thing was that, in both the schools my head teachers were ladies, who were very smart having charismatic personalities because they had the same enthusiasm and self-esteem as males around them. Sometimes, I think women have more leadership qualities than males, but still ours is a male dominated society where males have higher power, supremacy of veto after all.

I considered myself fortunate because studying in MIER had made me realize what my destiny was up to. Now, if I look back and think, destiny had already

decided what I wanted to become in future. But then, I only had a dream. I had never thought that dream would, one day, turn into a reality. As I was struggling hard to become a banker, I took Mathematics as my optional subject. Mathematics was a very tough subject to opt for, but I enjoyed studying it since it was one of my favourite subjects and I studied too hard to score good grades. While in MIER, I had a lady teacher who used to teach us English. Her name was Sonal Dixit (name changed). Her English was very fluent and the way she delivered the lecture was very influencing. And on top of that, she was always very smartly dressed; mostly she wore saris (Indian attire). She looked very attractive in her every outfit. She was my role model there amongst all the female teachers. All of the students were very silent in her class because there was *a magic in her voice*. She could *spellbound* us with her *'charmed voice'*. Seeing her giving lectures, I was fascinated so much that I dreamt of being a lecturer. I wanted to be like her, a teacher. I sometimes think that if one cannot achieve something in reality, they try to achieve it in their dreams. I do not know about others but I feel so.

Fighting with Contradicting Ideas: Fascination Vs Reality

The fusion of contradictory ideas: fascination and reality was nurturing in my mind. At one end, I was dreaming to have PhD degree and teach in one of the most reputed Universities in the world (*this was my dearest wish because I believed if we dreamt of something, one day it would be fulfilled, so I never stopped dreaming*). Therefore, all I knew was I have to do PhD to be a professor, a teacher. I would imagine standing in front of the class in dais (i.e. stage), smartly dressed-up, everyone looking at me, hearing my lectures. I dreamt of gaining all the attention from the students. I find it so funny if I think about it now. It was my one feeling then. Another feeling was, in reality, I was studying so hard to achieve my ambition which was to

become a banker. There is a difference between a dream and a reality in my dictionary. I was constantly fighting with my dual feelings. But whatever my dream and my reality were all about, I always wanted to do PhD. It was my wildest wish to become a well-recognized professor, an educator and stand amongst male educators.

After I passed out from MIER, I joined BBA program with Finance as a Major. All my fascination about being a teacher was now gone. Later, I focused to be a banker, so I took Finance as my specialization subject. I stopped dreaming about being a professor and giving lectures and focused to be practical perhaps because I was matured enough to decide on what I wanted. My ambition was not to be a teacher but still doing PhD. was in my wish list. After graduating from Bachelors level, I got married. Then, everything was changed. Everything was new: new life, and new experience. Adjusting with new life was the major problem then. On the one hand, I wanted to continue education, and on the other, I had difficulty adjusting to new place and new life because I had moved from Biratnagar to Kathmandu. Completing MBS program was then, my major ambition first. This was because I had seen my friends from same batch dropped out where they had difficulty continuing education after getting married. But I assured myself to continue education. One thing, I always had with me was *'confidence about myself and my determination'.* This attitude helped me to overcome every obstacle. In MBS also, Finance was my major because I knew I had to enter into banking career and I also enjoyed studying it as well. Time passed and I completed MBS program. I applied for a job and fortunately, I was selected as a junior Assistant in one of the most reputed banks in Kathmandu Valley. I was pregnant then. Working in the bank was one of the happiest days in my life. I always cherish that moment. *But I never knew happiness lasts for so less time*. Unfortunately, I tripped on the stairs and fractured my leg. Doctor advised me to take rest for at least

eight weeks. Because I was on probation period, I had to leave the job that I had longed for so much. I was literally broken at that moment. I consoled myself thinking that *'tomorrow is always better'* (Hamal, 2015, p. 8).

I felt very bad, as though I will never get another opportunity to work in banking sector. *'This was another turning point in my life'*. Time and tide waits for no men; I gave birth to a baby boy. Then, I started to forget everything except the fact that, I was a devoted mother. My baby needed all the attention; I gave all my time to him. But when my child started going to a child care centre, again I thought of doing something for myself so that I become busy. Opting for full time job was not possible because there was no one to help me. I started to look for job advertisements in newspapers. When I used to look at it, teaching would be the last option and I never used to see teaching vacancies thinking that I can't do it, though I loved the profession. I respected teachers' especially female teachers because of their competing nature though they got less respect and priority then male counterparts.

I always had this '*soft corner'* for female teachers' due to the unethical practices they faced from society where they lived. I had a family member who was a female teacher (one of my sisters-in-law) in my family who complained about the profession, about the ignorance she and her female colleagues were facing from the work place they were working for. I could see her devotion and dedication not appreciated by the educational institution. I could sense frustration from her side being a female teacher. This was one reason that I did not want to pursue teaching profession. At this point of time, I had already known what the reality of teaching profession was for female teachers in the context of Nepal. People suggested me to teach but I had already decided, *'that would be the last option'* because I knew I was not born to be a teacher. As I could not teach, I was hesitant to try it.

The Chief Executive Officer (CEO) of Classic International College (name changed) was one of the good friends of my husband. The CEO expressed his opinion and suggested that I could join his College and teach Bachelor's level students if I was interested in teaching. One day my husband consulted me about joining the college. I did not give so much importance on the topic because I was not interested in teaching. And again after sometime, looking at my frustration, he requested me to visit the college once and meet his friend and get some ideas about teaching. I ignored again but he kept on requesting. So, one day I went with him to visit his friend just to respect his feelings, though I never wanted to go. There we met his friend and he told me to teach at least one period as a trial and if I enjoyed teaching, I could join other classes too. I was not serious at that time. After we came back home, again my husband insisted me to teach one period to utilize my time. Thus, I thought of giving a chance at least for one time. I went to the college, joined the class, and started teaching. My experience was awesome, and to my surprise, I literally enjoyed the profession. The attention I got from my students and the feedback from the management encouraged choosing teaching as my career goal. This was how my interesting journey into teaching profession began. It was *'once again, a turning point in my life'.*

From then I thought I could spend rest of my career adopting teaching profession. I never expected to face any problems in my career. But in reality, after some point of time, I started to face difficulties and defeats. When I joined my M. Phil. program in Kathmandu University, I was still teaching, though unsatisfied. When I went to the university to collect and submit my form, I saw few female teachers roaming around there. Since I already had exasperating feelings from the colleges where I was teaching, for a minute I began to dream of teaching in such a

renowned university. I guessed there may be much respect and facilities as it is of the renowned universities in Nepal.

I still remember my first day at Kathmandu University, where one of the Professors taking my interview for my M.Phil. Study. The first question he asked me was, *"why do you want to opt for M.Phil. in Education because your degree is in Finance? Do you think, this shifting of your totally new educational goal will help you? Why do you want to take this decision?"* And my answer was: "*Sir, I am a teacher, so I wanted to get enrolled in School of Education; I think this will help me in my teaching profession. And moreover, I wanted to choose teaching as a career choice for my whole life. Given a chance, I wish to teach in such a renowned educational institution like Kathmandu University if I am provided with this great opportunity"*. I still remember His facial expression after the answer. But he did not reply to my query about my interest in teaching in Kathmandu University, though I was expecting some answers. At that moment, I thought, *"did I speak right sentence or not? I should have kept shut"*, because I was scared thinking that, *'this interview mattered a lot in the selection process for M.Phil. Program'*.

Teaching as a Suitable Profession for Me

It was high time that I realized the difference between fantasy and reality. I started realizing the nature of my feelings. Then, I was able to distinguish *'fantasy from reality and reality from dreams'*. Teaching has always been a fascinating profession for me. I have always fantasized being a teacher. I am a teacher myself and also enjoy my profession. What I think about teaching is the fusion between theory and practice is met inside the classroom. This is one reason why teaching has attracted me. I always wanted to practice the theory with practical learning process in the classroom because I think it will make teaching-learning process more interesting and

enriching. In my opinion, teaching is a bridge to connect students with teachers. But from my career experience, I found this concept to be lacking somehow in our teaching-learning methodological process because teaching in our Nepali style stresses on "one-way flow of information from teachers to students" (Qutoshi, 2016, p.9).

In my opinion, teaching is a difficult profession. It is found that, teaching profession is said to be one of the most challenging professions which is also regarded as a stressful profession (Seibt et al., 2013). There are many problems for teachers that make the profession more complicated than it has to be. Pyke (2017) in her journal article claims that there is *'faculty gender inequity'* in educational institution. I also agree with her as, every job has its own unique set of challenges and teaching is also not exception. There are many issues related to teaching profession that make the profession more under scrutiny. The stereotypes of teaching method, teachers' monotonous life, and different un/ethical considerations can hamper the interest in teaching process of a teacher. Therefore, today's policy makers and concerned stakeholders have to heed attention to the values and importance of teaching profession where they have to keep in mind that every aspect of the profession is crucial to make it a valued profession (Bolman & Deal, 1991 as cited in Shapiro & Stefkovick, 2005). Besides all odds, I always thought, teaching would be a great profession if the teachers are well equipped with knowledge and had patience while dealing with the students' psychology.

I came to choose teaching as a profession because my ethics being a female convinced me that I can balance my profession as well as my family if I became a teacher. It was not an easy decision to be made, since I knew it would be a big challenge for me to teach but at the same time I thought I could not get involved into

any full-time profession, as I had a baby boy who was just two years old then. I wanted to take care of my baby, give him my quality time as well as do something by being engaged so that I may utilize my valuable time. Therefore, I thought of choosing teaching as my profession. In their article, Popescu and Gunter (2011) explain that, making a career choice to earning livelihood happens to be such a turning point into any women's life, that they have to think several times before planning to choose it because there are so many responsibilities a woman has to bear such as a mother, a wife and a care-giver (as cited in Evetts, 1994). So, women always put career as their second option in their life as their first priority is always their families (as cited in Coleman, 2005). This was *a turning point in my life*. What I am now as an M.Phil. Student is because of my teaching profession. It has helped me to be focused in my specific field of study.

Working as a Change Agent

I feel that, sometimes teachers act like a change agent, even better than their parents because teachers are aware of students' every activity and behaviour. Kandiko and Mawer (2013) argue that, because of the influential character of the teachers, the students manage to grow some adaptive coping skills that help them overcome life's difficult experiences. They further state that, in this way, students adapt themselves to any circumstances, change and grow through the process of learning from outcomes and mistakes which is possible only through a good academic counselling. Research has also shown that guidance is a very important part of education and is needed to students help them realize where they are and where they need to go. Guidance refers to leading a person to self-actualization or helping him/her to develop his/her full potential. This objective of self-actualization is difficult to attain if students are unaware of or unrealistic about their potential (Ch, 2006).

To justify my writing about how a teacher can help his or her student to overcome any difficulty being a guiding star, a change agent, I want to share here one of my lived experiences of my career. I remember one incident where one of my female students was so confused about choosing the stream during her undergraduate level study. Her confusion was accelerated by the compelled decision laden by her parents to select the subject which she was not interested in. At first, she attended the class just to agree with her parents' decision. When she came in my class, she almost missed a semester. When I saw her in my class, I asked her why she joined so late. Then, she hesitantly told me that she was in other class. She shared everything, about how she was sitting in the class forcefully. When she told me this, I assured her what she did was the right decision.

I explained her how I was in the similar state of confusion once in my life when I was studying Bachelors' level. I had to move from one class to another in the confusion about which specialization subject to choose. I was interested in choosing finance. I was, at the same time, confused whether I could do it or not. At last, I made the decision to study finance and ran from the other class realizing that I was making wrong decision and what I really wanted was something else. I remember, while I was in confusion, I had no one to support me, and guide me at that critical state, not even teachers. I assured her that I would support her. She was worrying whether she would be able to catch-up with the course or not but I assured her that she could perform the best. I was very happy to see how happy and relieved she was at that moment.

Working as a Motivator

In the opinion of Bhattrai (2010), the most important purpose of any ethical teachers is to motivate his/her students while fulfilling the need of delivering lectures. In this context, it becomes the duty of the teachers to share the experiences of their

personal life or events to encourage their pupils. What I believe personally is, there are various factors that may be creating obstacles in the progress of students' academic aspects which remain unnoticeable. Thus, as motivator, it is the duty of a teacher, to figure out the reasons behind those issues. Not only this, I believe that, sometimes children/students experience academic difficulties not because they do not understand the designed course materials or they are not intelligent enough but it may be due to various factors such as excessive anxiety, poorly developed and designed study skills, poor pedagogical practices or unrealistic expectations about how much they can handle. But we as parents/teachers do not understand these core concerns and keep on blaming our children/students. So, in these kinds of cases, a perfect motivation is the best way to guide them on how to overcome all these hindering factors.

Various researches have been conducted previously. Literature reviews explain that there are many factors that are influenced positively on students learning due to better motivation. Sharuddin (2016), shares his experience regarding how he acquired knowledge in school, college and university where teachers only loaded their students by their teaching obligations through the medium of delivering lectures in one-way track. He further indicates that this system is prevalent in developing counties as in Pakistan as an outmoded effort (as cited in Barman, 2013).

Teaching as Scholarly Work

I have always emphasized teaching as a scholarly activity where I have encouraged and introduced something innovative and enriching so that my students can enjoy while learning. I have reached to the level of self-actualization while doing so and it is very important aspect for anyone while performing any endeavour. According to Allen and Field (2005), Scholarly teaching concentrates basically on

active teaching style, where the teachers practise techniques like demonstrations, and publications. For Richlin and Cox (2004) teachers who follow scholarly teaching believe in the outcome of effective teaching and result-oriented learning.

I still remember my college days, when the learning would be only teachers' lectures. I still remember, we only had one presentation by each student while I was in the first semester of BBA program and how exited we were to practice that. And we had the opportunity to rehearse the system because the teacher had just returned from United States of America (USA) after completing his MBA program. The teacher was practicing a new way of pedagogical system in teaching-learning process, so we were motivated to learn. Now I realize that he might have wanted to try something new for classroom coverage. And in the final semester, again in our Finance class, we had some more group presentations from another teacher who had also returned from USA after graduating. Otherwise, our every learning was through the same old pedagogical system; a one-way process where teachers gave lectures. Apart from this, I never experienced seminar, workshops, presentations, and any other interesting way of gaining knowledge.

And after so many years, after I became a teacher, what I have discovered is; we still have the same system of academic structure and delivery. My query is why is our educational system so stagnant, poorly developed, and rigid? Why do they not develop some interesting way of teaching-learning process? Why they do not want to enrich the classroom activities? These are the queries that knock on my thinking process, but I have never tried to know about it because I know that these are the queries which no one can answer except me and my participants who are also teachers like me, who have also gone through the same feelings like me. I do not want to

blame only our educational institutions rather in some cases, even our teachers lack skills and techniques.

Vajoczki, Savage, Martin, Borin, & Kustra, (2011) addresses the words of Allen & Field (2005) as, scholarly teaching is actually described where teachers practice some techniques such as teaching by reflecting, using fact-based techniques to teach students. Scholarly teaching further demands teachers need to attend conference and workshops related to their career. They also need to interact and discuss about delivering lectures with their counterparts (other teachers). But teachers in our country do not want to change their thinking process. They do not want to adapt to any new changes due to job insecurity and threat, and being used-to old system. Thus, they are resistance to change. And if anyone tries a new method, they feel insecure and uncomfortable. I have encountered such situations. I was not supported when I had tried to introduce new teaching-learning methods. I was left discouraged.

According to Richlin (2001), one is called scholarly teacher who remains updated with the knowledge, reviews the literature, hand-pick the best one and uses the best in order to mentor his teaching-learning process. Apart from this, while implementing his scholarly system, he systematically observes the work of his students, scrutinizes the performance, and tries to evaluate the performance based on peer-evaluation process. But our educational system only believes in completing lectures and giving tests. There is no other new structure. And teachers are just interested in finishing courses and giving notes. Who cares about what is scholarly teaching? Why students need extra activities? The sad thing is students are compelled to mug-up (this metaphor is used to describe how students swallow every single word from teachers' notes) everything in the attempt to score more marks. And teachers are

happy with those students who jot down everything from their notes *"as it is"*, they are given highest score. This is so weird concept.

Statement of the Problem

I have experienced that, there were different forms of un/ethical practices throughout my professional life. Based on those experiences as critical incidents, I want to explore those lived experiences as many problems in my thesis. During all the teaching years of my life, I have encountered different incidents in different colleges: pleasant and unpleasant, both. Some pleasant experiences that I want to memorize are; there have been a lot of changes in the professional career choice of women. Reading some literatures and some more articles on female teachers of Nepal, I came to learn that, previously women were not allowed to go out of their houses for working as professional human beings expect in agricultural fields, but now-a-days, women are given priorities, quotas in career fields like in teaching profession as well. I was happy to observe a feeling of belongingness in all the colleges where I taught. They respected female teachers. The interesting thing was that all of these colleges gave equal priorities to the female teachers as the males. While interviewing my participants, I also came to know that the ratio of male and female teachers was equal in most of the colleges, and in some cases, female teachers were more than males.

In addition to this, I also encountered some unethical practices as well. I have faced challenges and domination at the same time. To my surprise, in one of my colleges, I was not paid an equal salary as my male counterparts though we were teaching at the same level. My remuneration was very low as per the university's codes of conduct (as per the rule of Ministry of Education) for Bachelor's level teachers. In the same way, in another college, I faced some different problem; I was not paid my full payment. Though I took two classes, they only paid me for only one

class. Not only this, they did not even give me the full payment of some semesters. This was not only my sole experience, rather; one of my contemporary female teachers faced the same unethical problem in that college. One day, when talking to her I came to know the problem. She asked me, *"Which level do you teach?"* I said, *"I teach at Bachelor's Level."* Then she asked, *"How many classes do you take?"* I answered, *"I take two classes."* Her next sentence was somewhat very interesting and made me speechless and I was wondering if she was right. She then told me, *"Be aware, the salary system is very weird here in this college. I am also talking two classes in Bachelors level, same like yours, but they are only paying me half (one period salary)."* I was shocked but I did not utter a word because I was new then. After some time, as I did not notice that female teacher there. I asked one of the teachers about her. To my surprise, I came to know that she had left the job. Later, I encountered the same problem; they only paid me less than half salary, not even half. Moreover, they did not pay me four months' salary at the end of the session. When I asked the co-coordinator of that college about paying me only half salary, he ignored my grievance. This disempowering nature was one of the reasons I left the college. I felt it is a shameful act of such a reputed college.

Likewise, I also faced lots of problems related to discrimination where, though I was not absent I was marked absent. And though, other male teachers were absent for more than a week, even one month they were not marked absent. Apart from this, I have also encountered the unethical act of nepotism, favouritism, bribes for position and staying in the position. To add more, when I introduced a new pedagogical style of teaching to enrich the teaching-learning process in one of the colleges, I was not given positive response by many male teachers because of their job insecurity.

As a teacher, I have realized that whatever students take away from a successful education usually is based on a personal connection with the teacher who instilled motivation, passion and enthusiasm in them. In this world of academia, educators are continually re-evaluating how to quantify learning. Successful educators take time to reflect on their methods, ways of delivery, and the way they are connected to their students. But teachers feel unmotivated and uninspired when they perceive that they are not given priorities by the management. This feeling of dissatisfaction may arise when teachers feel that colleges/universities are not responding to their feelings, and their feelings of professional ethics. Here, I want to be specific about the professional ethics of those female teachers who are my participants in my thesis work. Shapiro and Stefkovick (2005) mention that, from the very beginning, the need of ethics for educational practitioners have been recognized, but this theory has never been practiced in practical sense through educating them about its importance.

Depending upon the wants of female teachers' professional ethics, in my opinion, the concerned management and the stakeholders have to change up their plans, schedule, and codes of conduct to accommodate the perception of the female teachers. But the question is: Is the management really willing to look at the professional ethics of the female teachers? Do they really care about the perception of female teachers? Is the management helping female teachers? Do the female teachers' have full authority to raise their voice against unethical practices they perceive? This problem section and all these queries reflect on the agenda in relation to research questions of my thesis work which also seek justification. I have conducted this research work to search answers of all these queries.

Finally, this is my soulful perception that, there is a gap between how female teachers are doing their job, accepting the unethical practices from the side of colleges/universities and how they feel about their personal ethical considerations. This problem needs to be solved. This gap needs to be identified and fulfilled.

Purpose of the Study

The purpose of the study is to explore my own and the other female teachers' experience on professional ethics. In particular, this study examines the experiences and paradoxes among female teachers including me in practicing professional un/ethics in undergraduate colleges of Kathmandu Valley.

Research Questions

1. How do I and the other female teachers experience professional un/ethical practices in private under-graduate colleges?

2. What paradoxes do the other female teachers of undergraduate college and I sense in practicing professional ethics?

Rationale of the Study

Shapiro and Stefkovick (2005), in their book "Ethical Leadership and Decision Making in Education" have expressed the view of Foster (1986) who has mentioned the seriousness and importance of ethics in educational administration where according to him, any administrative functioning also includes the components of human beings; as a result administration is the combination of human values, beliefs and concerns. I found this concept absolutely correct because, without human beings any organization is like a skeleton. If any organization is functioning smoothly, it is because of human resources. Consequently, if we look at this point of view then, ethical considerations of human nature needs to be taken into consideration by every organization including educational institutions. But the main problem of our

educational institutions is that they do not respect this. And on top of that, ethical attentions of female workers become secondary in priorities. They do not realize this. They want to remain sluggish in their conducts ignoring the issues about being un/ethical whereas what I as a participant feel about professional ethics is, it is a dynamic process where we expect to change as per the requirement of time, to be treated equally, respectfully. We struggle to be heard as male counterparts. Similarly, we expect that administrators should develop their professional codes taking into account the personal perceptions and feelings of us (female teachers) because still in the developing countries like Nepal, concerns of females are overlooked in comparison to male equals because of male dominated society.

Now, in my opinion, it is the responsibility of the government, state, policy-makers, management and administrators and other stakeholders to change the existing codes and conduct which make professional ethics of female teachers more relevant and satisfying. In so many years of teaching experience, what I have always felt that is, female teachers have always felt neglected in many areas; nepotism and favouritism still play important role where male teachers are highly favoured which not only creates discrimination but also violates the codes of conduct that leads to high level of job dissatisfaction. So, there is a need of the intervention from the side of all these concerned parties for maintaining favourable professional ethical considerations in favour of female teachers.

Section Summary

This chapter incorporates the introduction part which highlights the main agenda of this research work i.e. the concept of professional ethics of female teachers. Along with this, this chapter also incorporates the factors that influenced me to do the research work on female issue. Further, I have reflected my own story of being a

female teacher, and my fascination for the profession. Again, the statement of the problem, purpose of the study, research questions, rational of the study have been elaborated and explained in this chapter.

CHAPTER II

CLARIFYING THE TERMINOLOGIES

Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily they are reflected on: the starry heavens above me and the moral law within me.

Immanuel Kant

This chapter begins from the point where my learning of ethics evolved from. I have written how as a human being I gained my knowledge of ethics from my parents, grandparents, and teachers and other sources in positive ways. Apart from this, I have explained my way of practicing ethics in my personal and professional life. This chapter incorporates the thoughts of great philosophers. I have explored how they have sensed ethics and their view about the importance of ethics in our daily life.

Embracing Ethics

I found it very interesting to use the word *'border'* used by the writer Shahram Khosravi in his book *"Illegal Traveller"* published in 2010 as a metaphor in my thesis work to describe "ethics". According to the writer, *"this view, violation of the border regime is a violation of ethical and aesthetic norms"* (p., 2.). The writer uses the holy word *"sacramental'* in a very mystical and ritual way and links the *"illegal border crossing"* with the act of committing an immorality and challenging the system.

Moreover, the writer admits this as a criminal performance, commendable to penalty. Actually, I agree with the writer, in the sense that it is actually a sin to disobey ethics. Ethical consideration is a very important thing whether we are with our family or in a professional life. Ethics guides us to become a decent human being.

It is a border. And if we violate the ethical considerations, we are *'crossing border'* the guidelines. We are committing misconduct.

Ethics basically deals with ethical compulsion with the aim of *doing good* (Sharuddin, 2016). Similarly, Smith (2001) in her thesis has inscribed the meaning of ethics in a very clear way. She states that if ethics could be any moral principles as a guiding means in any person's life, they ought to be principals according to one's choice; where the ethical principles of one person may be contradicting from the ethical principles of others. This is actually a reality that we have perceived as a way of life in today's world. She further explains that, we cannot measure ethics whether it is good or bad. The only way to measure it is looking at the unethical behaviour and comparing the both.

How I Realized What Ethics to Me Was: From Where I Assimilated the Meaning

In this section, I have clearly mentioned the importance of ethics to me and how I happened to know and learn the terminology.

Home

The term ethics has always been an ornament for me. I wear it and carry it in a decent manner in my everyday life. I have been born and raised in such a family where morals, ethics, do's and don'ts, good and bad, respect for seniors, was supposed be an important culture and hence it has been an integral part of my life till date. I have been brought up in a big family where my grandparents and parents were there to guide me in everything and in every way. Sometimes, I have even felt like how can they be so conservative and superstitious about everything because then, my small brain rarely accepted what was good and what was bad, ethical and unethical behaviour (Voss, 2017). But, now, when I look back and realize, I feel so proud to be in such a family where 'ethical values' has played a dominant role in building our

characters. I feel lucky that I have acquired such morals that have helped me to shape a positive outlook towards life. And now that trait is still helping me to transmit and install the values and positive energies that I assimilated inside me, in the lives of so many children whom I am teaching.

Gurus (Teachers)

Teachers are the most inspiring persons in our lives who teach us ethics and morals. It is very true that the very first school in our life is home, and our parents are our foremost teachers. Likewise, after we start our school life, we learn ethical behaviours from our teachers in formal schools. We learn good values, beliefs and ethics from school (Chowdhury, 2016). Teachers play an important role in our lives to build good character which is also called as ethical behaviour. These ethical behaviours that we acquire from our gurus become codes of conduct that guides us throughout our lives. This becomes our guiding principle. There is a mantra in Sanskrit (which is called prayer in Hindu religion), that I chant every morning when I do my prayer. It goes like this:

Guru Brahma, Guru Vishnu, Guru Dev Maheswara

Guru Sakshat Param Brahma, Tatsmai Sri Gurudeva Namah

I learnt this mantra from very early. I have heard it since my childhood. This mantra is a part of ethical behaviour that our parents have helped us realize that our teachers, our gurus are equal to gods. It actually is devoted to our gurus. It means gurus are gods; Brahma, Vishnu and Shiva. They are creators and protectors as per our religion. Now I came to realize that this was an ethical behaviour that we were taught from so early. We ought to show devotion to our teachers, gurus who install knowledge, good morals and ethics inside us. This mantra was a way of thanking our teachers for their facilitation. And since then, till now I everyday thank my teachers. I

remember my mother, father, grandparents and all my elders chanting this mantra during their prayers, and religious functions. When I was very small, though I used to chant with my mother I was unaware of the meaning, but then as I grew young I knew the meaning from my mother. She explained it to me what it actually meant. Apart from this, during any religious functions in our home, the Pandit Ji (Guru) used to tell us the meaning of this mantra. I remember us sitting in a row to listen to him.

Religion

Hinman (1994) sates that, religions which are created by society, are practiced due to cultural influence and preserved as traditions. This helps members of the society to learn about gods, rituals, sacred performances, holy places like temples, etc. and built faith to worship the traditions (as cited in Bhattarai 2010)

All the traditions and cultures, that have been carried centuries to centuries by people in the name of religion, have one basic element which is very important and i.e. ethics. I suppose, every religion whether it is Hindu, Christianity, Muslim, Sikh or any other teach us one sacred thing which is considered as very pure i.e. *'to love and respect'* each other. It is a guiding principle for humanity and I think it comes under ethical considerations. Bhattarai (2015) explains that, "It is a human reality that we follow the practices of the old generation" (pg.6). I do not know whether I am correct or not. But for me *'ethics'* means values, conscience, morals which go parallel with *'love and respect'*. All these terminologies have positive connotations and harmless, though not synonyms to each other.

I am not much aware about other religions, but I am sure the ideology is the same, *'ethics, love, respect'*. Being born in a religious Hindu family, I have always breathed with spirituality: do's and don'ts, prayers, mantras as a part of my existence. I used to sit with my grandmother along with my siblings and cousins and watch

television serials based on god's stories. We also used to listen to stories that grandmother and mother narrated from religious books like *'Mahabharata'*, *'Ramayana'*, etc. And we used to enjoy those stories, we carefully listened to how they explained what are good and bad habits. These stories showed *'ethical considerations'* and they explained what we achieve is decided by our *'good deeds or ethics'* and finally the win-win situation where *'ethics'*, *'good karma wins'*.

Therefore, in one or the other way I inherited the ethical considerations from my religion and culture also. Today, I encourage my son to read and listen to the same stories in the belief that he should also know about our religion and culture that teach good behaviours, *'ethics'.* And I am thankful to those writers who are publishing these religious books in the form of children books, cartoons. At least children learn them in a new and exciting way. There are lessons to learn. In my opinion, we have to transmit this religious knowledge to our offspring, children to let them follow the path of *'ethics', 'good karma'.*

How I practice the term Ethics in my Personal Life and Professional Life

If ethics means maintaining discipline, following doctrine and remaining inside border, then I have always accepted it and followed it in my life and profession whether I am a daughter, or a daughter-in-law (because I am married), a wife, a mother, a friend, an employee, and a teacher. May be this is one reason; I never accepted unethical conduct and never liked a person who violated this creed. And this is a reason; I am writing this thesis in un/ethical practices that I have experienced throughout my career life.

Weiler (2001) in his thesis work has reflected his feelings on his own ethical code where he discloses how his ethics had been shaped by his religion, being a Jew child and born and brought up in the United States. He again discloses that in his

religion, hard work and competitiveness is considered to be strong principle. Like Weiler (2001), as being a Hindu child and women, Hinduism has shaped my philosophies and moralities. From my parents and grandparents, I have learnt '*how to respect others in order to gain respect from others*, along with this; *'how to respect yourself first', 'how to work hard', 'how to accept ethical values', 'how to utilize time'*. These principles come under ethical considerations.

My late grandfather has written an autobiography. He was a social worker and a philanthropist. I love to read some lines from that book at times because those words encourage me and motivate me very much. I feel energized and enthusiast. He has written about *"ethical issues"* that we need to follow every day. I really appreciate his writings and thank him for his great philosophies. He is no more with us but his words of inspiration will always remain within us. I try to implement these thoughts of him in my personal and professional life. This has helped me to shape my ethical parameters.

Ethics of Profession: Professional Ethics

Shapiro and Stefkovick (2005), share their feelings about how the idea of professional ethics was already implanted in them to conceptualize the term ethics. They further add that, they have worked for developing the approach of professional ethics for eight years through intense research, so that, they could explain the term ethics very precisely.

The term *'ethical paradigm'* can be viewed from different perspectives. According to Shapiro and Stefkovick (2005), the concept of professional ethics as an ethical paradigm includes ethical principles and codes of ethics embodied in the justice paradigm. They have also viewed ethical paradigm as a much border term which also includes professional judgment and professional decision making. They

have strongly argued that, professional ethics is a very dynamic process which should be taken as a core concern by administrators where they build their own professional codes of conduct.

Shapiro and Stefkovick (2005) argue on the fact that, educational administrations also need ethical considerations in professionalism which is found lacking in this field of study. They further mention that, apart from educational administrations, ethics in professionalism is found being practiced in other fields of studies such as law, dentistry, business and medicine, etc. According to them, the graduate students of these fields are required to fulfil the requirement of taking at least one course related to ethics for being specialized in their respective professions before they are graduated. But, the writers argue that this concept is lacking in the field of educational administration. Agreeing with the writers, I feel that, as per the need of this concept of ethical considerations, there has to be a lot of changes in the reforms of educational policies related to ethics in educational professional decision making.

Cherkowski, Walker, and Kutsyuruba (2015) where they have said that the importance of ethics in decision making is needed to enhance the values, skills, morals, beliefs, attitudes, and knowledge, etc. for development of mental ability of those personnel who are responsible to handle the issues of professionalism in educational administrations. Therefore, if we, as educational leaders view this idea relevant then it is obvious that, we will appreciate ethical consideration as very important for functioning of day-to-day activities of any colleges and universities. But the important question I suppose is; How much important is the ethical consideration as viewed by our educational leaders (management committee, teachers and various stakeholders involved in running the colleges and universities)? For me as a researcher, if this question is answered, then there will not be any query left from my

side. In my opinion, I believe, no teachers either males or females will have any doubt regarding their professional ethics as well as for choosing the teaching profession.

Ethics as Philosophical Thought

The terminology *ethics* is not a new word. It was introduced very early by great philosophers. Here I have gathered some thoughts as expressed by some philosophers. The thoughts of these philosophers however have helped me to be clearer about the term *ethics*. If we look at the ideology of ethical values, Eastern and Western thoughts have similar ideologies. Moreover, the great philosophers like Socrates, Plato are the profounder of ethical philosophies. They are looked upon as ancient teachers of ethical philosophies. So, in one way or the other, Eastern and Western philosophical thoughts are same. Basically, as perceived by me myself, Eastern ethical philosophy has been guided by Western ethical philosophies and vice versa. In West still there are values and terminologies used from Sanskrit language and in the same way, here in East we adapt to Western ethical values. I have used both philosophies in my dissertation.

Ancient Philosophers

Plato (428-354 B.C.) was the student of Socrates. But, even though Plato was his student, there was a contradiction in the thinking process between the two of them. "Plato's teaching emphasized on good governance which came from an educated society while Socrates teachings were more practical based on working out commonsense solutions to life's problem" (Nair, 2014). This explains that, Plato's philosophy was more rigid than Socrates. This contradiction was found in while they define ethics in their own style.

Ray (n.d.) asserts that, ethics are foundation to measure acceptable and unacceptable conducts. The writer further explains that, in the viewpoint of Socrates,

ethics is developed with span of time, wisdom and love. According to the writer, Socrates developed ethics in 400 B.C. and this influenced the western philosophy and history from then. Socrates believed virtue ethics was originated in human relations, love, and relationships, etc.

Megone (2012) proclaims Aristotelian ethics develops as a systematic response to two key questions: "What is eudaimonia or happiness (the ultimate good for a whole human life)?" and "Does virtue pay?" Aristotle defends the view that virtue pays by arguing that the active life of ethical virtue, not a life of wealth or pleasure, for example, constitutes eudaimonia (p.1).

Aristotle (384-322 B.C.) was the student of Plato and the follower of Plato and Socrates ideology. According to the writer Megone (2012), Aristotle was curious to know the answer to Socrates' question; *"What kind of life should one live?"* Therefore, Aristotle questioned to himself, that there is presence of some *'ultimate good'*, and he further observed that if this ultimate good is present for which we aim to achieve it, then obviously it is easy to discover it. Keeping all these queries in mind, Aristotle's query now was; *"Does virtue pays?"* following the query: a dilemma between *'life of virtue and that of* eudaimonia *(happiness)'*. He was trying to seek answer for the question; *"Why do we need to be moral?"* In order to answer these queries of Plato and Socrates, he happened to develop an approach to ethics that focused on virtues. Therefore, he is called as virtue theorist.

Alexander and Moore (2016), preaches that when a virtuous person implements his best knowledge into action, he finds its preference, without any difficulties to commence it. The writer further states that human virtue then, for Aristotle, is this state of the human soul where that the person in this state chooses the correct actions, at the correct times, for the correct reasons. While discovering his

ethical theory, Aristotle was more concerned not about *'right and wrong',* but about 'courage and cowardice, wisdom and foolishness, justice and injustice' (p.1). He wanted his moral theory should justify *'weakness of character or strength of character'.* Therefore, it is believed that, his theories are meant to be more sensitive in his era.

Other Philosophers

Conferring to the opinion of author, Yount (2013) in his writing *"Immanuel Kant's ethical theory rights and duties",* he has clearly inscribed the thoughts of Kant where he dialogues about *'categorical imperative'* which explains about a person's duty, what one should do and what not, which generally explains *'command'* applicable to everyone. Second, he explains *'Respect for Rational Beings'* which means we need to respect *'ourselves and others'* which Kant call it as *"Kingdom of Ends".*

Yount (2013) clarifies Kant's another point from his Ethical Theory *'A moral framework for rights'* where Kant is of the certainty about his Philosophy *"duties imply rights, and rights imply legitimate expectations then every human should have the same rights, other things being equal.'.* The writer further states that there has also been viewed a lot of criticism of "Kant's Ethical Theory".

Functionalists built the whole system of society around the social cement of ethics that is created by religion or any factors. Durkheim built his whole system of society around the social cement of religious faith. Although he was an atheist, he held religion as a universal quality of human societies (Bhattarai, 2010, p.16).

Lyons (1999) clearly enlightens that, Kant emphasizes on *'categories of thought'* as *'universal moral law"* which are created by time, space, cause whereas Durkheim instead of agreeing with Kant, argues that these *'categories of thought'* are

not automated by nature, they are created by the particular societies where they are suitable according to the priorities of the societies.

Algan, Cahuc, and Shleifer (2013) orates that, it has been explored from the very early that the understandings of pupils are shaped by the kind of process they are educated. Further, in many countries, ethics and civic studies, that enhance progressive education movement (as cited in Dewey, 1944), are taught as a main course in school's curriculum. Therefore, I believe that, ethics has been in practice from the time of evolution of human civilization and is still an obligation which is practiced as an important trait of human beings.

Chapter Summary

I conclude my chapter explaining the meaning of the terms. My chapter explains how home, religion, schools and colleges influence in shaping the personality of any human being that determines the positive ethical parameters. This ethical term is further explained with keeping in mind the thoughts of different philosophers in their own concept and way.

CHAPTER III

METHODOLOGY AND DESIGN OF THE STUDY

We encounter a perspective that makes us judge ourselves, helps us to re-evaluate our moral practice or ideals.

(Barbour, 2004, p.97).

This chapter follows a step-by-step process which starts with the introduction of the philosophical assumptions. In this chapter, I have introduced to my readers the type of research design I have chosen in my study i.e. auto/ethnography research method. Then, I have introduced all of my participants in this chapter. After this, the chapter gives description about the approaches to collecting and recollecting memoir, vignettes and stories. This chapter includes meaning making process where the stories from the field have been extracted and beautifully inscribed. This is followed by writing about the 'quality standard process". This chapter also reveals ethical issues concerns.

Philosophical Assumptions: Explicating my Research Ideals

In the opinion of Denzin and Lincoln (1994), the main assumption of methodology is, it mainly concentrates on the dimension of the query related to the way we get the knowledge of the world we live in. My methodological assumption regarding my thesis, which studies the phenomenon with qualitative research design, helped me to dig out the problems related to professional ethics of female teachers and their lived experiences. It further is based on the philosophical issues i.e. ontology (the nature of reality) and epistemology (the nature of knowledge) (Tubey, Rotich, &

Benga 2015, as cited in Tuli, 2010), Axiology (value laden) and rhetorical assumptions.

I found the auto/ethnographic approach much appropriate for my study because I thought this may help me to understand the various influences and issues swaying the behaviours, actions and confrontations of my participants (female teachers). I thought my dissertation "emphasized subjectivity, self-reflexivity, emotionality, and the goal of connecting social sciences to humanities through first-person, ethnographic storytelling" (Bochner & Ellis, 2016, p.210). Therefore, I adopted auto/ethnography research design in my dissertation.

According to Creswell (2013), although philosophical ideas remain largely hidden in research, they still influence the practice of research and need to be identified. He further adds that those researchers, who are planning their research proposal, need to make a macro level concept of their philosophical paradigms which they want to explore in their research work. He further suggests that this is a more fruitful way to prove themselves as qualitative researchers.

Ontological Assumptions

My participants (female teachers), who know about themselves better, are the viewer of their own reality. According to McGregor and Murnane (2010) it is the real existence, nature and perceptions of own identification or as called as Ontology. My participants exactly know what they reflect about their presence as existing in their profession, where they are fairly and unfairly treated by the educational institutions where they work as teachers. They undoubtedly know about the ethical considerations of their profession as well as unethical practices they had encountered in their profession. For, Tubey, Rotich, and Bengat (2015), qualitative researchers see the meaning of reality, which exists as being constructed socially in nature and in the

process of society. People perceive the existence of these realities as constructed by them as human nature**.** Likewise, in my work**,** my participants are those female teachers who construct their own ideas and social settings related to their perception of ethics of their profession.

Lombardo (1987) and Reber (1995) believe that, ontology basically is understood as the study which addresses the reality of existence which comes under one of the branches of philosophies inside the metaphysics. Guba and Lincoln (1994) strongly assume that the actual form as well as nature of reality is unknown and there is nothing that supports it as being existed. He further gives the arguments that if there is any assumption of the existence of the real world, then how we find that, any authentic data that proves its nature of existence or how they look like. With reference to this, my participants exactly know about *"what the ethics of profession is"* and *"how things really work,"*. Similarly, they also understand actually how the ethics of profession is practiced in real sense.

According to Guba and Lincoln (1994) "then only those questions that relate to matters of 'real' existence and 'real' action are admissible; other questions, such as those concerning matters of aesthetic or moral significance, fall outside the realm of legitimate scientific inquiry" (p.108). The ontological assumption of my research study lies in the truth that my participants have multiple realization of the same phenomenon. The multiple truths include the various opinions as felt by my participants as female teachers. There exists more than one truth or multiple truths.

Epistemological Assumptions

My epistemological assumption clearly explains that my participants are aware of their existence where they live. They know exactly about the reality and what counts (is worthy) as knowledge and how people come to know which are

epistemological assumptions (McGregor & Murnane, 2010) and about how they are treated as female teachers through their lived experiences being in the teaching profession for so many years. They have knowledge and ideas about their presence and their livelihood.

Rossman (2003) clearly explains that participants themselves try to reflect their own knowledge as epistemologies where they understand where this knowledge comes from. The writer further elaborates that, this is actually what he calls research where there is construction and creation of new knowledge and understanding of it through the research process. This phase of research work becomes learning for a researcher where creation of knowledge and understanding happens naturally. Furthermore, during the study and interaction with my participants, I had this opportunity to know about their existence, their values and beliefs. Along with this, there was a chance to learn lessons. More importantly, new ideas and opinions were extracted, and perceived by me through-out the interaction process with them in the social setting.

Axiological Assumptions

McGregor and Murnane (2010) view, axiology as *value laden* or in other way, it can be explained that, it is the philosophy related to study of value what counts as *fundamental values*. In broader sense, it is related to moral ethics and assumptions, moral perceptions, desirable or undesirable commitment which is known as axiology. The axiological assumptions, in my research, are that my participants view the value of the world through their own lenses, perceptions and morals, which cannot be separated from their thought of existence.

It is my own perception as a female teacher in undergraduate colleges, like my participants, who have the clear understanding of professional ethical considerations

in the teaching profession, as viewed in a different way, sometimes as a negative and sometimes as a positive feeling. And this *"value of self"* has guided me to go into a thorough investigation through this research work.

Rhetorical Assumptions

Rai (2012) states that, in a non-literal way, auto/ethnography is a kind of research design which starts with telling of own life stories where the self-story is expressed in more detailed way which tries to express every single reality of personal life experience in a virtue of critical understanding (as cited in Sparkes, 2000, Wall, 2008). "I thought storytelling can also be enjoyable" (Bustard, 2017, p.689). Because I thought, one's ideas and feelings can be well understood through narrating stories.

In my research, I have written down the feelings of my participants facing ethical problems in their teaching profession. For this, I have tried my level best to be precisely narrative about their personal experience. I have myself acted like one of the participants so that I can participate with them informally which has helped them to speak their voice out and their inner concerns.

I have tried to take and gather information through personalized interview face to face making it informal where I have used probing technique. I have used this technique so that my writing becomes more personalized. When the readers read it, I want them to know what my participants want to express about themselves via my writing.

I believed that, because I am an auto/ethnographic researcher, I have to be more personalized about my writing skills. And hence, I agreed with the view of Boateng (n.d.) that, qualitative research tries to look upon the writing skills and how incidents are expressed through the precise way of words of the researchers. According to the writer, the writing skills of the researchers have to be the personal

experience, fictitious, which should define the whole circumstances of the research work. He further believes that, the telling of their stories includes using metaphors and using the terms like *'me', 'I'* for making it more personalized in their write-up. He moreover adds that, the main focus of the research work relies upon the four aspects i.e. credibility, transferability, dependability and conformability.

My Research Paradigm

Creswell (2012) opines that researchers have their own various methods and styles through which they view and get along with the environment where they conduct their research work. Moreover, the author further has faith in that, certain protocols and regulations directs a researcher's conducts and activities as well as principals. This belief and principles that guide the research is said to be called as paradigm or worldview. Boateng (n.d.) emphasizes in the concept that, basically the word paradigm means a certain attitudes, principles, standards, morals, ethics and way which is mutual amongst some technical community members, that helps in guiding, explaining the problematic incidents that needs to be addressed in a scientific way which should yield some acceptable answers to those technical community members (as cited in Kuhn, 1970).The dominant paradigm in my research is Interpretive/Constructivist, and Critical Paradigms.

Creswell (2013) is of the understanding that when it is related to qualitative research design, it mainly focuses on to explore and understand the concept where human beings try to attribute to some phenomenal problems of society and human beings where they live. He argues that, those researchers who adapt to this kind of research design mainly engage themselves to see the problems in more focused way, focusing on personal significance where big picture of the whole phenomenon can be understood.

Interpretivism

In the understanding of Creswell (2007), qualitative research is a research design in which researcher's analysis of his research is based on the assumption of what he/she becomes familiar with, on the basis of what he/she sees, hears from participants and perceives from his/her side. He clarifies that, the researcher then compares with his own incidents and experiences background, history, context, before any interpretations is made. The researcher's life cannot be separated from the research findings. My research participant's story and my story have been reflected in each other's perception of being female teachers, having similar problems which have been observed in multiple ways. In this regard, I have not separated myself from my participants as explained by Qutoshi (2015) as "interpretive ways of understanding self and others enable first author to better reflect on self with reference to others in the context" (p.169). Therefore, it gives multiple realities from the side of readers, the participants, and the researchers all making their own interpretations.

Therefore, I found that, one problem can be viewed in multiple ways. Since my research work is based on my personal experience, I have tried to view the feelings of my participants who are the female teachers from my own experience and incidents. This has helped me to come into conclusion and analysis and interpreting the major concern of my participants. Rossman and Rallis (2003) believe that, Interpretive approach is such an approach which sees and values the societal world as existed from the viewpoint of personal understanding. What I know is that, there exist multiple realities of the same issue. My participants and I, we view the same phenomena from different perspectives.

In his research work, Rai (2012) has emphasized the analysis of the ethics, morals and experiences of his participants by comparing with his own. He has done

this to build up his understanding of the knowledge in an inter-subjective method. He is of the concept that, if he does so, he can gather data in an interpretive style by culturally involving himself through informal in-depth interview, thorough observations of the phenomenon and continuous interactions with the participants (as cited in Taylor & Medina, 2011). My research design is a humanist approach where there is a natural interaction between human beings (Rossman & Rallis, 2003), where I have used face-to-face conversations, in-depth interviews and direct observations to gather in formations.

Criticalism

The critical situation in my research helped me to find lots of critical problems faced by my participants (female teachers) in the field during my study. Accordingly, to judge as being a fair researcher, I participated with them in my research work which is based on auto/ethnography, so that I have a better understanding of their social reality, their perception about being discriminated and oppressed. Koul (2008) speaks briefly of how Criticalism helps in shaping the mindset of people to analyze things critically, most importantly the issues like socio-economic, political, educational, etc. Koul (2008) believes that, when talking about the research on issues in educational context, Criticalism helps in finding out the main causes of the problematic situations and at the same time helps in searching ways to make new changes. I believed that, if I adapt to this method in this way, it would help me in focusing in self-reflection. I thought it may further help in empowering my belief, give me vision to new path.

Gautam (2011) unveils the opinion of Kincheloe (2008) who strongly argues that Criticalism mainly focuses on self- reflexivity. Gautam (2011) agrees that it has helped him in understanding the main importance of social, cultural and historical

practice for shaping of personal dynamic identity. Along with this, he has focused on how this self-reflexivity method can be helpful for the formation of new realism. Talking about self-reflection, I have tried to place my own self as an oppressed female teacher facing the discrimination and oppression for so many years in my teaching profession. The female participants of my research are my own reflection.

My Research Approaches: Auto/Ethnography

Since this is a qualitative study, to go into in-depth investigation, I have adopted auto/ethnography style research method to study the whole phenomenon with personal experiences interjected (Khosravi, 2010) in a cultural setting. Das (2015) strongly argues that, auto/ethnography is such a qualitative research design which together combines the features of both ethnography and autobiography. In the words of Marx, Pennington, Chang (2017), "autoethnography with its focus on lived experience, identity, and perspective has the potential to impact educators deeply as they seek understanding" (p. 4). Auto/ethnography "demonstrates the potential to speak back (and perhaps differently) about professional life under prevailing conditions of audit culture so as to make and remake ethical relations in contexts of professional practice" (Denshire et al., 2012, as cited in Denshire, 2013). This is one reason I have adopted this research design to explore the various unethical behaviours faced by my female participants and me.

Auto/ethnography has become a genus for many diverse species of first-person, vulnerable writing that calls attention to subjectivity, emotionality, and contingency and brings readers into ''feeling'' contact with the suffering of others (Bochner & Ellis, 2016, p.219). Therefore, I thought, for me humanist research design would be the best "methodological referents in this research" (Gautam, 2011, p.149) at exploring and uncovering the issues that tend to create gaps in the

implementation and the explorations of the issues related to professional ethical considerations of female teachers.

Custer (2014) admits that, auto/ethnography acts as a natural panacea to lettering about self-reflection in accordance to theories, self- incidents, experience and trust which acts like a guidance for transformation. Nonetheless, there is a need of thorough investigation of those factors that creates the problem. Hence, auto/ethnography was my best choice because of my own experience in teaching profession.

Auto/ethnography is such a research design, where the writers' document about their real-life stories relating to actual life incidents where one of the writers explains as "the recognition and re-evaluation of personal facts and characteristics" (Pesci, 2009, p.7). One of the writers, Custer (2014) shares in her journal about how she felt while explaining and telling her story about her own incidents that it reminded of her old memories, pain and sufferings and at the same moment how encouragement came to repair those wounds totally. The writer believes how she once again went back to her past in present situation as she transcribed story about her scars, oppression, suppression, abuse, sexual, mental, physical pain and discrimination. She calls it homophobia. She explains that while she is doing so, she is confident that these old pains and sufferings that remained as some scars will never fade in her life.

I had this feeling of nostalgia while transcribing my sufferings and involvements as a female teacher in my thesis work. I myself had been a helpful participant to relate the emotional state of myself with other participants in a cultural setting where we exchanged our feelings with each other. It was with the help of auto/ethnography research design, that helped me understand "self/other dialectic" (Starr, 2010, p.1) in a broader term. "I call this a dialectical space because the

relationship between self and other is co-arising, reflexive and embodied, meaning that without self culture does not make sense fully, so as to reveal all its possibilities" (Luitel, 2009, p.35-36).The various critical incidents my participants faced had been enough to design my research.

The everyday experience was explored in a very simple way, living with them and participating with them in their social and cultural world. "We introduce autoethnography as a reflexive research method toward critical consciousness" (Mc Ilveen, Beccaria, Preez &Patton, 2013, p.383). I selected auto/ethnography because I thought "it is one of the most awakenings and illuminating approaches to research that engages the complex undetached-fluid-self and beyond in a powerful multi layered learning process" (Qutoshi, 2015, p. 163). I believed this would be the best method for my dissertation and the most productive one.

Through auto/ethnography research design, I was able to relate the inner feelings of my participants and the many theories I have adopted to justify my research. The various theories I have used as such turbulence theory helped me to recognize how me and my participants felt at different agonizing situations. Autoethnography as a research design allowed me to express "passion and spirit I have long suppressed" (Nagy, Hesse-Biber & Patricia Leavy, 2013, p.7). My auto/ethnographic research design helped me to explore these different agonizing feelings and blend it with different theories I have used to come up with some analysis.

Study Site

During the tenure of my educational profession, I was lucky enough to teach in some of the colleges in Kathmandu. Therefore, two of my participants were female educators from the same colleges where I taught. Likewise, though I never taught in

other two colleges, my other three participants were female educators from other two undergraduate colleges. Consequently, all together there were five female educators from these four colleges. All of these colleges are private colleges located in Kathmandu valley.

The main criterion for selection of study site is that, all these colleges provide equal opportunity for female teachers. No doubt there are as many female teachers as males. Thus, I decided to choose my participants from these colleges looking at the dedication of females as equal as males in their work. Apart from this, female teachers in these colleges have their own beliefs, cultures and morals related to their profession which have fascinated me to select the site. The female teachers felt a sort of belonging apart from all the challenges they were facing which helped me to select the site as well.

Besides, they had distinct way of loving their profession and the place where they taught; had sharing and caring attitudes and behaviours which made them and the place very distinct. I saw those teachers working in the same place for many years, some even from the starting of their career. Hence, I decided to study the lives and perceptions, educational environment where they were struggling happily to proceed further in the profession though not satisfied.

Selecting Lived Events in My Story and Research Participants

While starting with the data collection procedure, I have incorporated the lived experiences as well as a very important and some specific period of my as well as my female participants' life story. Therefore, I was quite clear that I intend to study only one phase, i.e. the professional phase where we (me and my participants) were dealing with the perception of un/ethical practices in our profession. As I was much interested in knowing lived experiences of my participants, I wanted my participants to be more

eloquent and expressive while sharing their experiences. This part of my study happened to be one of the most significant one amongst the whole research process.

My study design is an auto/ethnography research design, so deciding the size of sampling was not a difficult task for me. Thus, I thought of limiting five female teachers from four undergraduate private limited colleges of Kathmandu valley. "I had the knowledge of my study of Education for Work research; therefore, it was not difficult for me to select who could provide me in-depth information" (Bhattarai, 2010, p.51). One of my research concerns was how the married female teachers balance their daily life in dual situation i.e. working as a professional in teaching institutions and at the same time fulfilling their duties as mother, wife and daughter-in-law. This is a challenging responsibility for any woman, so this was one of the selecting criteria of my participants. All of my participants were part-time job holders which helped them in balancing time for family and job. Moreover, it was not so hard for me to select my participants because in one aspect I had good relation with some of them and others I came to know from family and friends. And also, I knew that, they in some or the other way perceived same feelings about their job and professional un/ethical issues as me relating to their jobs. This also was one of the major criteria for the selection of my participations for my research work. There are no such criteria as age limit of my participants and number of years' concerning job experience they have been in the teaching profession in my dissertation.

Brief Description of Research Participants

As a researcher, it was my duty and obligation to learn every single issue they (my female participants) faced in their profession about un/ethical practice. As explained by the writers, Popescu and Gunter (2011), in their journal, they scrutinized and studied about the leadership of women head teachers. The writers explain that,

they learnt this after questioning the female head teachers about their past, present and future. They captured their stories and insights about their home, family life and profession. During their study, the writers observed and found that, their real-life experiences were constructed and restructured by education, incidents, gender structure, their job and relationships, family structure and motherhood. I have also preserved the stories of my participants in the same way the writers have done. Keeping in mind all these concerns I here below introduce my participants and their social and professional setting.

First Participant

One of my participants was a female teacher who also takes Zumba class at the same fitness centre, City Fitness Centre (named changed), where I go. Her name was Purnima Pant (name changed). Generating data from this participant was somewhat easy task for me. On top of that because she was friendly and talkative so I thought probing becomes easy. She is an educator at Bagmati Multiple Campus (name changed) which is located in Kathmandu valley. She is teaching to undergraduate and intermediate level. It has been almost five years that she has been teaching in this campus. I selected her as my participant because while talking to her during the zumba class, I came to know that she was also a par-time teacher in private college which was one of my criteria for the selection of my participants. Apart from this, I had an idea that since I could meet her on a daily basis, I will be privileged to extract more useful informations in a very informal environment.

When I first joined the fitness centre, she had already joined the classes. Then, slowly I became friend with all the old practitioners there. The environment was very friendly and everyone was good to me. I introduced myself with them. Some were housewives, some working wives; some unmarried girls still students and job holders.

One good thing about the fitness centre was there were lots of informal functions and ceremonies like Teej Festival, Dashain Gatherings, Hiking, Picnic, and Fete, etc. in which everyone participated. These functions had helped in setting a strong cultural bonding between all the members where we discussed about homes, children, and jobs. Similarly, the unmarried girls revealed their love-stories, boyfriends and each other giving ideas opinions if needed. There were ladies who were divorcees also, so they expressed me how happy they were to be part of the fitness family. They got refreshed after coming there. So, in this sense, it was like a next home where everyone had their own cultural sharing and bonding.

Usually in most of the days, we were in hurry, every one of us. Hence, we came and departed hurrying due to time constraints. Everyone was busy either with household problems or jobs. So, when we met in the evening we were always in rush. One day fortunately, our instructor called and told us that he was unable to come. We thought, might as well spend quality time talking to each other. I told everyone "*aru din pani yettikai huncha, aayo gayo, kura garna pani paidaina, baru aaja kura garum sabai jana hunna?"* [Every day we are busy, we come and go in a hurry. So, why don't we communicate with each other today, since we have ample time]. And everyone agreed. And first of all, I disclosed my identity, told them that I was a M. Phil. student and a lecturer. One- by- one everyone was free to share their identity and experience. That day, I decided that Ms. Purnima Pant (pseudo name) would be one of my participants. From that day, we became good and close friends too.

My participant, some other ladies and I, who were housewives, would come to the fitness centre at least half-an-hour early from that day because we became quite close to each other. So, I had plenty of time to ask questions to my participant. In order, not to violate the ethical consideration, I in advance told my participant about

my research work. At the same time, I requested her to be my participant if she has no problem with that. Hence, there was an advance notice and consent. After that, I was much free with her to ask what I wanted. I asked her why she joined teaching as her profession.

She: *"biya (marriage) bhanda paila bank ma kaam garthe, biyapachi Kathmandu shift hunuparyo, tespachi pani bank mai kaam continue gare, pregnant bhaye pachi afnai subidako lagi bank choddhe, dherai hectic hunthyo. Doctor le dherai travel nagarna bhannu bhako thyo. Tes pachi kehi samay pachi, ghar cheu mai college bhayeko le ani chineko manche hunu bhayeko le tei teaching garna thale".*
[Translation: Before marriage, I worked in a bank. After marriage, I had to shift Kathmandu. Still, I continued my profession in the same bank. But, after I got pregnant, I quit the job because of hectic work and because doctor suggested me to travel less. After sometimes, I joined one college near my home to teach. I had a relative there so it was easy].

After hearing this, I further wanted to know more about her family life, and then I asked her why she joined teaching while she was pregnant, whether there was any financial crisis or was it her choice to be busy. She replied, that she did not join the college immediately during pregnancy but after three years of birth of her child, not because of any financial crisis but because to utilize her time and remain busy. She was living with her in-laws, and she said it was very hard to compromise with every aspect of household problems. She was not happy about being educated till Masters Level and doing all the household chores. She said, that made her mind dull. Besides, she thought of at least doing something so that she could make herself active, happy and busy too. Therefore, she thought of being a part-time teacher so that she could manage household chores as well as job at the same time.

I am myself a teacher in undergraduate college. And I know all the positive and negative consequences of being a female part-time teacher. So, just to know about her journey as a female part-time teacher so far, I asked questions to know her opinion as a dedicated teacher in this sector. Moreover, I asked her more questions about ethical considerations. As I am myself one of the participants in this research process, I also expressed how I think about my profession, about all the moral values, ethics, how I first felt about the profession and now after 10 years being into this profession how I am feeling, etc.

Then she answered, *"Teaching profession bhaneko testai ho, afu le afno tarfa bata 100 % dinu parcha, dherai expectation chai hunna , mind fresh huncha, engage chu bhanne huncha. Hamro desh ma teachers ko tetti value chaina tesmathi pani female teachers ko ta jhan ramro chaina"* [Translation: In teaching profession, we have to give 100 % from our side. It is better not to expect much. You feel good about doing something productive and one feels freshness. In our country, teachers are not given much respect though they deserve it and the most humiliating thing is that, female teachers are given less priority]. I had the feeling that she did not wanted to reveal more at that moment.

Second Participant

My second participant was also a female teacher at an undergraduate private college inside Kathmandu Valley. I came to know her through my sister Jaya (name changed) because she was my sister's aunt-in-law. Priya Aryal (name changed), has been teaching for more than 6 years and is a part –time teacher. She seems to have been very happy with her profession. Her Mother-in Law owned an NGO but according to her, she was not interested in working in that NGO rather she preferred

teaching because she was always inspired by her father's profession which was teaching.

I had a direct interview from this participant relating to my question, and this goes like this:

I: *why did you join teaching as a profession?*

She: (Exactly in her own lines). *"I joined teaching because my father is also a professor. I have seen him teaching these many years so I thought it would be great if I choose his profession. For women, especially I think teaching profession is very good because here we have many options. We all hear about women empowerment everyday but it is a reality that we women have to look after our family more than men do. So, with all these responsibilities I do have opportunity to take few classes according to my schedule. I like teaching because I love to teach, I love students, I love to be with them, motivate them, inspire them to work hard and achieve something in life. Negative aspects of teaching are unfortunately teachers are not at all respected by the management committee of the concerned schools and colleges. They have been treated as employees who do not have any existence which is very annoying and sad. If we talk about foreign countries, teaching is the most respected profession among all. Besides this, I am very satisfied with my teaching profession and I know I will certainly grow old with it."*

Third Participant

My third participant was a teacher at Sagarmatha Multiple Campus, Lazimpat, Kathmandu. Her name was Bhavana Thapa**.** She had been teaching for more than 20 years. At the beginning, she was just teaching to higher secondary level. It was already 12 years that she had been teaching at intermediate and bachelors' level too. She is also a lecturer at a government college and is teaching to Bachelors Level

students. I came to know her because we were colleague in one of the undergraduate colleges.

When I was new and just started teaching at that college, she had already taught for many years and she was one of the pioneering teachers there. One aspect because of which I selected her was, I liked her because she was *talkative* as well as *influential.* I also knew her because she was a relative of one of my cousins. My cousin told me that she was very helpful and talkative and friendly too. And I thought I may get valuable information from her.

One day, I was sitting in the staff room having conversation with the coordinator in one of the colleges where me and Ms Bhavana was teaching, she came talking loudly. The coordinator was telling me about how other teachers teaching there had a bad perception about me. He told me that the teachers complained my behaviour as being *ghamandy* (in Nepali it denotes one to be arrogant). I told him that, I hardly talk to anyone as friends. I was telling him that, *"this was my nature, I am a shy person, and it takes time for me to be friendly with others".* She came suddenly and was asking the coordinator for 15 days leave because she had to go to some educational tour with the students of some other college she was teaching. And I was surprised to hear that she was not asking for leave but giving her decision that she would not be attending the classes for 15 days. And the coordinator was arguing in polite voice, smiling.

After some time when we were having conversation, I told her that she was very smart and influential and I was influenced by her extrovert nature. She was speechless to know this and she laughed loudly.

I: *Ma'am, you are very smart. I was totally speechless to see how you made him convinced at once. You did not ask for permission rather you gave your decision. How influential.*

She: *Hahaha…..this is who I am. These people will take your undue advantage, if you are too timid. I have been very devoted here and everyone knows that. And moreover, I don't do wrong and never accept unethical behaviours either. This educational tour is very important for me. I will surely give extra time to my students here. I never do injustice but I never accept injustice too.*

Fourth Participant

Finding someone who will be your participant till the end of your research work is really a tough work. One can imagine being a novice researcher and on top of that if it is your dissertation work, it is more frustrating because most of your dissertation work depends on the kind of participant who is by your side. The thickness of data extraction depends upon how your relation is with your participant. If your participant is really friendly and easy-going person, brainstorming in your work becomes a far extent easy task. My journey in my thesis work was demanding to find very supportive participants. Some of them whom I had already encountered, while others I was still hoping to encounter.

As I was on my search for someone who would be one of my participants, who teaches at an undergraduate college and had been facing same un/ethical practices in her profession like me was a painful thought at that time. And, finally one day as a coincidence, I came to meet Madhu Sharma (name changed) in Kathmandu University's canteen (name Changed). I can express it as a *"Blessing -in –Disguise"* kind of feeling at that moment. I usually use this phrase if I get something when I least expect it. And this was totally unexpected. Though I knew Madhu before,

knowing in detail about her happened to be a coincidence. I was talking to one of my friends, Neha (name changed), and Madhu was with Neha that day eating together there. I went to the canteen to have some snacks. I saw Neha. She waved at me and told me to join them on the same table. So, we had snacks together.

Me to Madhu: *Hello, how have you been? I saw you after so long. Did you finish your Ph.D?*

Madhu: *Hello, I am fine, thank you. No, not yet. It is really a very tough job. I hope to finish soon.*

In between, Neha interrupted and asked me,

Neha: *Did you defend your thesis proposal?*

I: *Yes, I did. I send you the message in facebook messenger. Didn't you get it?*

Neha: *Yes, I did, but unfortunately, I could not come. I am really sorry,*

I: *It's okay dear, never mind.*

I remember Madhu as a PhD Scholar at the same University where I was doing my M.Phil. I had had a conversation with her only once before this and that was in the same canteen when I was having my snacks with my other friend, Pallavi (name changed), some months before. That day, Pallavi introduced me with her and had given the information that she was a Ph.D candidate at our University.

And after some months, now as I came to meet her again at the same place, to be honest, I was really happy. Then, for some time we had conversations about our daily life, profession, how hard it was to complete dissertation and many more. We exchanged our views and opinions about how life was so hard and stressful in Nepal, how much we had to struggle to get a job, or to settle down. Then, Neha and I, we started to talk about our profession i.e. teaching. Neha is also a teacher. Neha is a secondary level teacher at public school. Neha suddenly smiled and asked me, *'Timlai*

ta students le terdainan holan hai, fucchi dekhinchau ani boli pani yeti soft cha". (Translation: I wonder how students perceive you. Do they obey you? You look so young and soft? How do you control them?)". I started laughing and they both laughed a lot. Then I replied, *"Terchan ni, ali strict hunu parcha." (Translation: of course, they obey me. I am a strict teacher)".* I told them that it was really a hectic job to handle undergraduate-level students, especially if you have more than 60 students in one class and management not willing to help you. I even told them that management in private colleges discriminate females and the issues of female teachers are over-looked. I told them that I even faced discriminations in terms of pay system. Further, I told them that those were the issues I was covering in my dissertation. I told them about my lived experiences, some sweet, some sour. I told looking at Neha, *"at least you are lucky enough that you do not have to face such discriminations, because you are a teacher at a public school, you get equal salary as males do under government protocols, and everything is as per the rules of the government but in private schools and colleges it is totally different. They do whatever they like, no rules nothing."*

I saw Madhu looked more interested in the conversation because she had also faced the same un/ethical practices like me and she suddenly gave an argument about the same topic. She told, *"I have faced the similar situations like you; nepotism, favouritism, low pay system than male counterparts. It looks like we have similar experiences."* And at that moment, I came to know that she was also a teacher at undergraduate private college inside Kathmandu valley like me. What strike me first was, *"yes I found my participant".* I said, feeling excited, *"Wow, will you be my participant, if you want. I am writing an auto/ethnography dissertation on professional ethical practices of female teachers at un-grad private colleges. You can*

share with me your experiences. I am searching for someone like you." she answered, *"of course I will help you. I will be your participant. I will be happy to share my feelings and experiences with you. Just tell me what you want. I am always there to help you."* I swear on god, I could not explain how relieved I was at that moment. There was no limit of my happiness, I cannot describe in words. It can be well expressed in feelings only. I thanked my friend Neha for being there.

I thanked god and thanked her. We shared our experiences and feelings, three of us, Neha, Madhu and me

Fifth Participant

My fifth participant was Kripa Pradhan (name changed). She is actually a Ph.D candidate at one of the Universities in Belgium, Germany. I knew her when we both were teaching at the same college. She was a good friend and colleague of mine. Because of her very honest and helpful nature, I approached her to be one of my participants. Apart from her busy schedule she immensely helped me through my research work and I am really thankful towards her. Most of our conversations were either through skype, facebook messenger or telephone.

During the time when we were teaching, I already had this idea that she was not happy with the institutional conducts and the biasness she was facing from the management side like me. Though the coordinator of that college was her own relative, she had expressed negative feelings with me one day, during a lunch break.

I: *Ma'am I heard, the coordinator is your brother, so you may be blessed. The college is in your favour. You don't have to bear any discrimination.*

She: *No Ma'am, he is not my afno daju* (brother from same mother*). He is my relative from same hometown. He is not at all good to me. Like yours, I face the same disappointment from him.*

I: *When I came to know that he is your brother, I thought, it may be the reason that he allowed you to travel to Japan for one month. I felt very dismayed to know he granted leave to you. I asked him for two days leave to travel to Biratnagar during Dashain festival and he rejected. He threatened me by saying, if I took two days leave, he will deduct my half moth salary of that month.*

She: *Yes, I went to Japan for one month, but in the condition that, I had to replace someone in my place for one month and I will not be paid.*

I: *'Ohhhhhhhh'*

Though I said long *'ohhhhhh',* but I was still not convinced that nepotism does not exist in the workplace. But whatever the case was, I believed for a while that may be she was right. I told to myself *'think positive'.* And when I was searching for my next participant, this conversation reflected in my mind as a flashlight. I thought to myself, *'why not she as my next participant'*. I immediately sent a message through messenger and asked her consent to be my participant.

Auto/Ethnographic Memoir and Vignettes

According to Creswell (2012), the researchers' explanation of the work helps in building a platform for knowing the data collection process. The writer further thinks that this data collection process helps to draw a line, set boundary for doing the research; along with this, it helps to collect data through different methods i.e. unstructured or semi-structured interview, observations methods, through documents, interviews, audio-visual methods, at the same time by setting policies for keeping the records of these gathered data.

The data collection process in my thesis work began right from the beginning of selection of my participants, site and choosing and arranging of various tools and methods that was appropriate enough for me to gather all the information needed for

me. "This study was designed to capture participants' thoughts and experiences regarding ethical decision making" (Moreno, 2011, p. 93). Therefore, I was very much cautious about all the circumstances. The very first process after selection of participants and site was to gain consent of the participants to participate in my research work. After this, it was my duty to know about their involvement when needed, so I asked the appropriate time and place they could provide me. "The goal was to ensure that the location was comfortable for each participant by offering to meet at his or her office or at a private site of their choosing" (Moreno, 2011, p.93). I always agreed to visit my participants according to their schedule. Even if they wanted to communicate through whatever the medium: skype, telephone, messenger, I agreed with their time table.

Auto/Ethnographic Interview

My data collection tools included informal face -to-face communication (I would like to better call it communication rather than interview because in auto/ethnography research design, one should get totally involved in the data collection process as acting agent like one of the participants. So, communication is a better medium than interview. Interview was involved inside the communication process itself, direct and in-depth observation, open-ended and semi-structured questionnaires based on themes. Along with this, probing was also done. Similarly, field memo and diaries were used to write necessary information to transcribe and process the data as and when needed later on. It was also my duty to inform the participants about the main themes of my research as per the participants' request to have richness in data generation.

During my attempt to take face-to- face interview in the in-depth communication process, I asked the participants all their feelings and experiences

regarding the un/ethical practices about their profession and the themes associated with it. It was a kind of reflexive interview where the participants were allowed to share their feelings, ideas and decisions. Whenever I had an interview or communication with whoever the participant was, there was an emotional and critical situation to the extent that I was also emotionally attached with them. It was so because I myself was one of the participants articulating my own involvements. I noted their interview in my notepad and dairies. Sometimes, I gave them theme and let them write in their own ways. They did not allow me to use digital method such as tape recorder insisting me to better have open conversation through sharing and discussions. Somehow, I also felt that this would be a best method because it creates more informal relations between a researcher and a participant. They even answered my queries via telephone, messenger, skype and other chat system, etc.

The communication and interview process took a lengthy process because the questions which remained unanswered had to be dealt again and again. So, I had to meet my participants more often, very regularly. Though I had prepared semi-structured interviews before-hand, I thought of using the principle followed by Creswell (2005) and let interview and discussions happen with my participants first. I also avoided probing at first as Creswell (2005) suggested in this process. In this process, they even suggested me with new ideas and concepts too. There was a greater bonding between us. I allowed my participants to answer the queries in their own way. I gave them their own time, no matter how long they needed.

I was more focused in getting useful information and hence I refused myself probing while they told their story. While the *storytelling process* flowed, I played tricks to gather information from one participant by mentioning some same lived incident of other participants facing same circumstances by not revealing the other

participant's name and identification. In this process, I never interrupted while they spoke their feelings except sometimes *probing* happened during the communication process.

Participation Observation

After finalizing the tools and method of data collection, my next step began with going to the field and observing my participants, taking notes and communicating with them. By the word *'observing',* here I do not mean their classroom activity. I never went to their classroom where they taught. But yes, I observed their feelings through facial expressions and body language. This observation also helped me to gain enough information. It was necessary for me to know the participants' full story about un/ethical practices faced by them in their work place, "determine whether the potential participant had dealt with an ethical dilemma at work, establish the potential participant's comfort level in discussing his or her experience, and confirm his or her willingness to participate in the study" (Moreno, 2011, p.93).The most sensitive and challenging part of data collection process was to participate with the participants and to generate data because I knew that all my thesis findings and analysis will be based on it. So, I was very vigilant about being involved with them.

Generating Stories: Telling Stories from the Field

Lincoln and Denzin (1994), shares that researchers need to be very conscious about the categorization of "*tales of the field".* We now understand at least the flaws that accompany "realist" and "confessional" tales if not other kinds (as cited in Van Maanen, 1988). This led me to know and understand the richness of data from the participants. My technique of generating stories was also based upon how I as a researcher extracted sufficient data from my participants (female teachers). This was

in the forms of field notes, memos/journals. I encouraged myself to observe how my participants spoke, their style of expressing their feelings, their facial expressions, body language, and their voice.

Lincoln and Denzin (1994) have the impression that they do not care about the "objectivity" criterion as scientists do rather they care about how their readers are instilled with something influential, comparative, implicit, touching, historical, full of feeling, as well as empathic knowledge and experience of someone through their writings. Probing was also done in a repetitive manner from my side to extract more data. "This is achieved through in-depth interviews that provide 'insights of how subjects interpret some piece of the world" (Bogdan & Biklen, 2007, as cited in Popescu & Gunter, 2011, p.5). I was much inquisitive about what I intended to know.

Meaning Making

Here, in five steps process, I have explained my hardship that I passed through right from reviewing my notes, themes and data, how I coded and categorized my data, and till the end analyzed and interpreted and finally concluded my research work.

Preliminary Review

I started my data analysis process by reading the notes very often so that I can differentiate the data on the basis of main themes. For this, it took most of the hard work because I had themes that sometimes overlapped each other. So, I had to think and rethink, segregate each other or sometimes, merge into one theme. This confusion was present in the process of data collection also. Therefore, I had to take interviews many times with the same participant to come to a *saturation level.* "My note-taking process included writing down key words and phrases and noting where there had been pauses or emphasis placed on certain words" (Moreno, 2011, p. 98). I had this

idea of writing down most of the main words, sentences, and phrases. I even found in

the data analysis process that my notes were *mix max,* scattered everywhere. This was

even a troublemaking job. For this also I had to review the notes and writings many

times. I also had to review field work with the help of *brainstorming and thinking*

ability because my data analysis process also demanded to visualize the expressions,

body language, gestures while transcribing and coding and categorizing.

Key Categories and Coding

In the process of data analysis, it was my duty to segregate, divide, group,

regroup, and link the data to find meanings and explanation. I did this so that I can

manage, arrange and re-arrange my themes. I had important themes that I wanted to

include all of them in my thesis, so I had to categorize and code so that to avoid

confusion and not to make my thesis vague. I had experienced dilemmas while

organizing the data, and I think every researcher does. So, categorizing and coding

helped me to be more systematic in this process. "To code is to arrange things in a

systematic order, to make something part of a system or classification, to categorize.

When codes are applied and reapplied to qualitative data, you are codifying"

(Saldania, 2015, p.7). In my note copy "I added line numbers on the transcripts to

make it easier to reference a particular phrase or concept, and then I used just a few

words to describe the concept" (Moreno, 2011, p. 98).

Though it pushed the whole research process into chaos, it is evident that any

research work is much dependent upon how one gets success in the coding and

categorizing of data. "Codification, classification of the data was done and significant

findings were analyzed with the help of own reflection and interpreted as well. Before

proceeding further, I transcribed all the data that I generated from my participants"

(Bhattrai, 2010, p.55). Coding further helped me to categorise words in similar groups

and families of words and sentences according to the characteristics based on conceptual process. This finally helped me to come up to end conclusion for justification.

Transcribing and Documentation of Data

After each attempt of data generation from the field, I would come home and transcribe the roughly written data saved in my note book and diaries and send it to my supervisor via emails. I got feedback on every of my write-ups. I also transcribed every feeling and anxieties of my participants that they expressed either through words, body language, sign, phrases which were insightful in the process. Like Metcalfe (2011) did, I transcribed my data and send it back to my participants for member check. I was really thankful towards my supervisor for all his helps and cooperation. It was my courtesy to thank every participant after every meeting for providing me with such resourceful information and I did so.

Data Protection Principles and Data Storage

After the completion of coding, categorizing and transcribing, it was my duty to protect the data where I stored it. Every day I came from field, I would come home and at first type the roughly written data in my laptop so that I can retrieve when needed. I remember my laptop worn out for three times due to error in my laptop but my data were retrieved. I had lost hope and was in pain thinking that my laptop would get damaged and finally one day and everything would go in vain. Therefore, I had to transfer whatever I typed, though small paragraph to my e-mail for safety in the fear of losing every data. I had a very hard time protecting my data. I had to do this because my previous laptop had already crashed and I could not retrieve anything from that. I lost everything. "Appropriate security measures are in place to protect

against unauthorised access alteration, disclosure or destruction of information"
(O'Connell, 2013, p. 182).

After I transcribed the collected data in word document, I created folders
(Paudyal, 2013, p.63) of each female participant and preserved the everyday
interview, every detail about them in the respective folders. I also created different
folders for different chapters, folders for compilation of chapters, and more folders for
reviewed chapters and final chapters. I had more folders for journals, writing
metaphors and themes, policy documents, and different thesis from many scholars,
etc. This task reduced my tensions and gave me easy access while writing my thesis.

Interpretation and Evaluation of Data

"The interpretation involves attaching meaning and significance to the
analysis, explaining descriptive patterns, and looking for relationships among
descriptive dimensions" (Genzuk, 2003, as cited in Paudyal, 2013, p. 64). The final
work was to give meaning to my generated data which was an indeed a very hard job.
I knew this was a tough task because all the hard work would go in vain if the readers
do not understand anything. Therefore, I gave plenty of my time to think, rethink, and
interpret and evaluate the data to come into some fruitful conclusion. Finally, I had to
provide justice to my work and I did.

Gathering Everything: Notebooks as Trash

When someone is a researcher, in my opinion, he/she wants to write and
collect everything while interviewing and communicating with the participants, even
every small information, events, notes, words, phrases etc. being terrified of losing
important and useful information. I am amongst such researchers. Basically,
qualitative researchers do not go in the field with preconceived notions and questions.
They carry their themes and some un-structured questions only. So, what they bring

with them from the field is everything; useful as well as useless information. I had this experience. Every day I returned from filed my notebook filled with garbage here and there (Rai, 2012, p.32). Not only using my notebook, I even collected information through my cell phone as messages when my participants wanted to share their information through electronic devices. So, I describe my notebook as well as my cell phone here as *'Trash'*. This was because I did not want to lose any important data. I thought everything might be useful if I can arrange them systematically. No doubt everything helped me finally while transcribing the data. Even words and phrases helped me with making *metaphors.*

Using Metaphors and Analogies

I believe that, *metaphors* act like *spices, flavour and seasoning* to any write-ups. I compare it with food where how food becomes tasty and delicious after adding spices, flavours and seasoning. In the same way, any write-up becomes interesting to read if one can describe the feelings with metaphors. In the opinion of author, Weiler (2009), it becomes really important to add metaphors to interpret the problematic situation. He states that, it is necessary to use metaphors in various facets of one's lives so that anyone can understand the world where they live as well as understand the existence of each other. Thus, I have used metaphors in my thesis believing that, if someone reads it, it adds value to my work. In my opinion, one should not feel dull while reading. And on top of that, I thought, an auto/ethnography is story of self, an autobiography, so if I use metaphors, it supplements the storyline that I want to share.

<center>Quality Standard</center>

When I, as a researcher, talk about maintaining quality standard, I mean to address how much justice I give to my data that I have generated during my research process. According to the viewpoint of Koul (2008), quality standard is explained in a

different way which is basically related to reliability. He has the perception that, for this, there should be four criteria included in it such as, *credibility, dependability, transferability and Confirmability'*. He moreover emphasizes that these criterions should maintain their own importance through: member checking in credibility (trustworthiness), thick description in transferability, outside reviewer in dependability and data audit in conformability. The writer further argues that, because it is known that credibility go hand in hand with internal validity, a detailed analysis should be done by the researcher and he/she must scrutinize everything thoroughly, along with portraying the field experiences for the sake of maintaining credibility. For this, I as a researcher need to scrutinize the problems and phenomenon of my participants by participating rigorously in their every activity.

Revealing

"In my research, I articulated my lived experiences, thoughts, and feelings through metaphors and metaphorical language" (Rai, 2012, p.41). Pant (2015) discloses the fact that, in order to connect his own feelings in his research, he used his own incidents and experiences. For this he used his lived experiences and information about people and places along with detailed information, stories, vignettes and conversations (p.45). I articulated my own real-life stories to reveal my own lived experiences thinking that my participants get more informal sharing their stories. In this way, my own autobiography is revealed in my research work.

Fidelity

One of the most important criteria needed to maintain trustworthiness is fidelity, I mean loyalty and dependability, where one engages with the stories of the participants in such a way that, they start to feel free to express their every sensitive issue. In this sense, probing is very important for fruitful and rich data extraction. I

applied this criterion in my research process where it helped me to gather very important and useful data. Probing was done by asking with my participants about their problems in maintaining balance between their job and work; how do they perceive about their job? What are their expectations from their profession and are they satisfied from the job? What do they think about the ethics of their profession? This helped me to build a trust between us.

Transferability

The other process includes transferability. While maintaining transferability criteria; I visited to meet my participants many times to be a part of lived experiences so that rich data were generated. I believed that, this would help me to maintain trustworthiness and connection between my research process and my readers so that they can perceive my research findings as real-life experiences. It is very important for an auto/ethnographer to gain trust of his/her readers because it a kind of autobiography where everything has to sound real. It has to be a real-life story of the participants expressed by a researcher, reflexive of his/her own story. I expect my readers to have *goosebumps* (a metaphor to describe how emotional one becomes i.e. experiencing bumps in one's skin because of excitement, emotions, fear etc.) while reading my story.

Confirmability

"Confirmability is there to verify that the findings are shaped by participants more so than they are shaped by a qualitative researcher. This criterion has to do with the level of confidence that the research study's findings are based on the participants' narratives and words rather than potential researcher biases" (Olivia, 2017, p.1). Researchers who adapt to qualitative research process have to maintain Confirmability criteria by bringing some uniqueness to their area of study.

Reflexivity

Olivia (2017) explains that, it is actually an attitude of a researcher while he/she collects and analyzes data. It has to be a must possessed nature of a qualitative researcher where he/she has to reflect on his/her own history and position to judge how it can influence his research conducting process. This process includes, from selection of the topic, doing the methodology part, to analyze the data, interpret it and finally present the conclusions (p.1). In order to be reflexive about my writings, I had kept field notes and dairies, electronic messages so that I could reflect on the past about the field and everything that I gathered and preserved during my field visit. The idea of reflectivity was echoed (Saxen, 2017) in the process of thinking and later on while transcribing the data. This helped me further to achieve reflexivity about the data right from starting of the research, till the phase of findings and justification.

Ethics in Research

Ethical issues and codes of ethics is a very sensitive concern to be taken into considerations by any researchers. As expressed by Creswell, (2013), ethical issues in research command increased attention of every researcher today. According to him, the ethical considerations that need to be anticipated are extensive, and they are reflected through the research process. Researchers need to protect their research participants; develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organizations or institutions; and cope with new, challenging problems (Israel & Hay, 2006, as cited in Creswell, 2013). In my research work I had reviewed this before going to the field to respect the feelings of my participants. Rai (2012) explains about his ethical issues where he took consent with the participants. He states that he too was much interested in building rapport with the participant (p. 41-42). I adopted the same style. "In

ethical issues, basically, I sought informed consent of my participants building rapport and then trust by visiting frequently and making them decide to participate in my research process on the basis of comprehensive and accurate information about the study" (Rai, 2012). Ethical considerations suggested me to visit field frequently so that I have close relations with my participants. If I did so, I thought, I would generate more rich data.

I had this understanding that this part of my thesis work was very sensitive. Saunders, Lewis, and Thornhill (2009) strongly argue that, in case as a researcher if someone collects data according to the topic of his/her research interest and if the researcher does not reveal the actual fact, then this may impose ethical confusion fromthe part of the researcher. So, to maintain trustworthiness and loyalty, my participantswere informed prior to going to the field.

This helped me to gain their trust as well as they were more comfortable with me. They also knew about my existence as a university student, a teacher like them and a researcher researching as a participant observer (Saunders, Lewis, & Thornhill, 2009). This, moreover, helped to break the ice between us (me and my participants). Further, helping to maintain trust amongst the participants, confidentiality was maintained and human rights were not violated.

Chapter Summary

This study was carried out by using the humanistic paradigm. In my field study, I selected the undergraduate female teachers as my principal participants to take an account of their perceptions on the ethical circumstances at their workplaces. I thought this will enrich and support the data obtained for this study. In the process of data collection, I conducted interviews with female teachers. During the interviews, I asked the participants to share their experiences to my study themes in relation to

ethical practices of their leadership and frequently probed to generate in-depth reality. After getting back from the study site, I reviewed the interactions with the participants and wrote down some important ideas that I had not captured enough in the interviews. Then, I summarized the field notes in my own words while writing my reflection. In the course of data processing and interpretation, first, I transcribed all the data that I gleaned from my participants. The transcribed data were edited with original record and coded. The coded data were categorized to develop themes. The various themes, I generated were, students bullying, unmanaged management, student-contented pedagogy, nepotism and favouritism, remuneration, harassments, sanitation and hygiene, and different ethical codes, etc.

CHAPTER IV

RESEARCH AND TEACHER SELF-INQUIRY IN VARIOUS CIRCUMSTANCES:

REAWAKEN/LEARNING

Some of the most useful research and thinking about education can happen with teachers in the classroom.

Blumenreich and Falk

In this chapter, I have incorporated my own reflection about my different characters; as a teacher, as a participant and as a researcher. I have tried to discuss about the patriarchal system where women have been facing symbolic violence from very early. I have explored the feelings of participants where how free they were to share their personal matters with me. My thoughts about educational institution's carelessness in supporting the existence and upliftment of teachers and student's issues have also been precisely explored in this chapter.

Being Reflexive about my Positioning: As a Teacher, a Participant and a Researcher

Before going to the field, it was my duty to remind myself about my positioning as a teacher, as a researcher and as well as a participant. My positioning as a teacher helped me to locate my relation with my female participants who were also teachers. It helped me to share my every experience, oppressions, discriminations, as well as experiences about inclusion, job satisfaction, etc. that I had encountered like them so that they could feel free to exchange their experiences also. This helped me to know exactly what queries were hidden inside me that I wanted to explore. I went to the field with full enthusiasm to learn about the issues I wanted to hear from my participants. I thought, this would reflect my own identity. Positioning myself as a

female teacher, I was very excited when I had all the meetings, face-to-face conversations with the participants. I came to realize that I was successful to find me in them.

The next role I was supposed to play in the field was presenting me as a participant because my thesis work wanted me to act like them as it was an auto-ethnographic research method. In auto-ethnography research method, the researcher (she/he) is one of the participants himself/herself. Therefore, I was aware of my existence as a participant. For this I presented myself in the way that they presented them in front of me. I tried to create an informal friendly environment so that we could be more open. For this I laughed with them, even cracked jokes about our professional life as well as family life, I ate with them, just to make them feel that I was not only a researcher, a teacher but a participant like them who had faced all the challenges in her career. Sometimes, there were even some emotional and sad scenes after all we are human beings. In this way, I think I was successful enough to play my role as a participant.

My positioning as a researcher wanted me to extract and generate all the necessary information that would help me to interpret, analyze and come to some conclusions at the end of my research journey. For this I was already prepared. I was quite aware of my role as a researcher, therefore, before I went to the field I reviewed my themes because I knew I needed to conclude my thesis work based on my themes. I was fully convinced that no matter how many times, I have to visit the same participant, and ask the same questions; I have to generate very rich data. Keeping in mind this, I made some early schedule to forward my themes to my participants through mails, or telephone, Skype calls or whatever the mode was available in order to make them know what I was looking forward to hear from them. And I was lucky

enough to get their full support. It was not an easy job because all my participants were married, job holders, with family life, and had time constraints. Finally, I was much satisfied with my role as a researcher. I thank myself for my attempt to play different roles.

Building Identity Capital: Reflecting "Counter Position to Patriarchy"

Believe me or not, every female in every job including teaching, has gone through some sort of *'symbolic violence'* which according to the authors; Popescu and Gunter (2011) denote a mild harassment which is unnoticeable to the bearer, that passes through some figurative communication, appreciation which the victim may be unaware of it. It is some sort of violation of self-respect of those females who encounter it. This is especially a kind of *symbolic harassment by male counterparts* that they genuinely want to irritate or demoralize their female counterpart's ego or emotions. This happens everywhere around the world. It has happened to me and my participants too. While interviewing my participants in the process of collecting data, almost all shared their experiences of this *"symbolic violence"* experienced in some or the other ways.

One of my participants Ms Bavana shared her experience where she clearly told me *"I never accepted any male dominancy in my professional life. If I felt bad about something, I told them in front of them. I am a good teacher. I have the same level of competency as my male counterparts. So, why shall I treat myself less than them? I have been fortunate so far that no one has tried to provoke my identity. Yes, I don't deny that there have been lots of unimpressive experiences that I have encountered in my teaching profession but saving my "identity capital" has been my first and foremost priority. And I think every female teacher has to take this stand for herself. No one provides you with democracy until you try first. This is how we have*

to respect ourselves if we want to cope with all these males and females' inequalities that have been prevailing in our societies today'.

Identifying our own identity is very important for female teachers because if we know who we are, we can pass the same message or information to students especially females. I do not want to discriminate my male students and females but what I want is to encourage my female students about their existence in this male dominated society. Here, I am '*not being a radical feminist'* but I believe in '*female empowerment'.* I have experienced discrimination or may be inequality in various forms because' I am a female and I do not want that the same to happen with other women. I want them to know they are *"women as men"*, they have their *"own identity"* and have to take stand to preserve their *"identity capital"*.

I have felt myself treated same as male teachers in every college whereI taught. I was also given right to speak, but apart from all these feelings, I have even perceived females not being supported when we wanted to act in an authoritarian styleof leadership (Jarvis, 2014) because male counterparts did not like this strict nature offemales. And on the other hand, if females acted in a decent, democratic and open manner they are perceived as fragile and timid. So, I always have been in dilemma regarding what is our (females) leadership style and which '*headship style'* best suits to prove our *"identity capital"*.

It is not that I never experienced equality and favourable working environment in the places where I taught and have been teaching. I have experienced gender parity and equality in most of the places. Still I came to experience gender inequality inside it. Jarvis (2014), in her thesis, revealed the fact that, there existed several schools which emphasized on gender equality among staffs but still this was rarely experienced in practice. This happens to the extent where the voices of males are

heard immediately and answered but the voices of females are not heard seriously. The author explains that, there was even ignorance of issues relating to female genders. We can even notice many cases where there are female teachers who are back in *"identity capital"* where they "*cannot help themselves to save their identity"*.

Jarvis (2014) further discloses from her findings that it was true that female teachers were exposed to male hegemony in their professional career. According to her, there were cases where in some schools even the utilities and the facilities were arranged according to gender for example, separate teachers' room for males and separate for females which showed gender inequality showing male hegemony and dominance in structural setting. In my opinion, it shows how any society cannot go beyond patriarchal system of reproducing structures where there still exist male and female inequalities.

Creation of "Safe -Space": Allowing Participants to share their Story in "Time and Space"

It is very important for every researcher to create a safe space for their participants. By safe space, I mean to indicate the specific *"Time and Space"* where the participants can feel free and safe to narrate their inner voice, their stories. Since this thesis was based on the qualitative research design and uses auto-ethnography methodology to generate data, I myself had to act like one of the participants. Furthermore, I thought, in this situation if my participants did not involve me in their communication and if they were not open with me then, I might not be able to generate as much data as required for the interpretation and analysis at the end. So, to avoid the situation of insufficient data generation and a problematic situation later on, I gave ample time and space to my participants to share their experiences and concerns.

According to Jarvis (2014), it is compulsion to create a *"Safe Space"* for every other participant. She, moreover, adds that this was necessary to do because here they find some shelter to release their tensions and burden. Women, in our society, are much oppressed no matter what position they hold in society and what their education level is. They are always searching for some space and time with other person who is eager to listen to her feelings. They find themselves pleased to convey their messages and stories with the researcher. Therefore, going through her journal article, I received the hint to include this aspect in my thesis area. So, I suppose, this *'Time and Space'* is indeed a very important consideration to be taken in mind by every researcher.

Teaching as Counselling Psychology

As I know, academic counselling is a part of educational policies and it has to be because it aids in teaching-learning process. Due to change in age, thinking ability, hormonal changes, students in higher education face many problems which hinder the development of positive study attitudes and study habits. So, in these kinds of cases, guidance services have positive significant effect on student's wellbeing. Looking from all these perspectives, it is therefore, recommended and suggested that department for guidance and motivational services are to be established in each school in our country Nepal.

Teachers, sometimes, become counsellors who have proven effective in preventing various mental- health related problems that may force them to various crimes and non-acceptable behaviours. So, as a counsellor, I have observed children who are especially been raised by single parent or has been alone are very vulnerable to being spoilt or getting involved in illegal activities. In such a situation, I have always acted as a facilitator and a motivator.

Counselling is needed to enhance the overall development of the students. It helps to be aware them about their future vision, aptitude and intelligence empowerment, and logical reasoning or thinking performance, and etc. But still in Nepal, this type of system of practice has a long way to find its place.

Academic counselling not only helps students assist on taking steps to address their problems, but also helps guide them towards their educational and career goals. Academic counselling basically is a tool/method or an instrument that helps students analyzes their problem; helps to deal with the mental abilities of students with aptitude and ability tests and think about their incapability to cope up with that resulting in some kind of solutions.

My Opinion about Educational Institutions: Being Judgmental about their Functioning

While discussing the themes of my research area, one of my participants, Ms Bhavana expressed her opinion about the functioning of educational institutions. She said, *"I don't know but why our educational institutions think as such: 'we have paid you (teachers), so you have to pay us back with your service in anyways'. I also had an argument with the management committee in one of the colleges about this issue. We teachers always think about our student's convenience. We finish our course in time and make them practice until everyone is up-to-date with everything. So after everything is perfect, we teachers discuss with ourselves and come to a point where we agree to let students stay at home and practice for their exams. We come to this conclusion, looking at the convenience of students, thinking that it saves their time and effort because, it makes no sense to attend college and just waste their energy. And when I discussed this with the management side they were not willing to let students stay at home and study. The main discussion was that they wanted us (the*

teachers to come for attendance everyday). This was ridiculous. I told them that I had

already completed my course and also revised already. And the main concern from

my side was to remind them of their 'teachers allocation system' where they select

teachers according to 'package system'. And in package system, if a teacher finishes

his/her course in time, he/she does not have to visit college then after that. But in my

(many other teachers') case, they wanted us be engaged even we had finished the

course. This was a kind of cheating. I felt cheated".

Teaching for me as a Way to Emancipation (Practicing Spirituality via Teaching)

If you perform any activity which releases your tension and at the same time gives you an optimal level of satisfaction, that is the most important thing that leads to emancipation. Teaching has been a way/tool to emancipation for me. Whenever I went to any colleges to teach, I felt like I belonged to this place. Talking to my students, giving lectures and counselling them has been the best way to release my tensions, has been always a content work. I literally longed for it. "At this stage I was closer to Hebermas and his Emancipatory interest describing independence from all that is outside the individual and a state of autonomy rather than libertinism" (Grundy, 1987, as cited in Gautam, 2011, p.143). Always a passion was instilled in me while I went inside my class. I felt like I could be in this profession for whole my life. This is the best profession for any female. I always felt spiritually liberated by teaching. And still I feel so.

Self-Efficacy Beliefs: Developing a Sense of Myself as a Teacher

In the view of the author, Kelchtermans (2009) self-efficacy belief importantly contributes to the development of teacher's overall attitudes such as change in motivational level, job satisfaction and professional developments. Therefore, I

believe that, it is very important aspect while being in the profession. The authors further emphasize on the concept as the equal importance of any teacher's personal recognition as how they realize themselves as educators which basically rely on their self-understandings as how they interact with the existing milieu (as cited in Canrinus, Helms-Lorenz, Beijaard, Buitink, & Hofman ,2012),

For example, pedagogical discontentment (Southerland, Sowell, & Enderle, 2011) is level to which a teacher expresses one's feelings whether what was expected by him/her and what he/she has achieved. It is related to self judgment. The teachers may be curious about what were his/her drawbacks for being failure? Did he/she give full dedication while delivering? Hence, the authors believe that self-efficacy basically states about self-reflection. The authors have argued about two terminologies; one is pedagogical discontentment and another is self-efficacy where they have clarified the meaning as pedagogical discontentment expresses the feeling of present state of mind and self-efficacy states the future state of mind of any teachers. Further the authors trust that whatever the condition self-efficacy is related to self-reflection at last.

Grégoire (2003) recommended that any teachers must be dissatisfied enough with his/her current teaching practices before he/she adapts to a new practice as well as new concepts which underpin him/her. Along with this, he/she must have the feeling of potentiality to use this new practice and a sense of positive self-efficacy before practicing this new concept. Hence, self-efficacy belief is very important for teachers to know the self-capability in order to be dynamic.

The Feminist Classroom: Females Possessing More Leadership Qualities

Sometimes, I believe that females have more leadership qualities than men. Like in most part of the world, Popescu and Gunter (2011) posit that, in communist

Romania also before 1990s and 2000s the head teachers were always males. But the tradition is changing in twenty-first century. Now, it is seen that females are being more active and conscious about earning their career and had started to be more career oriented than just playing their role as mothers and wives. This shows that they are being more focused and independent towards their future lives. Data have shown that in 2008, women work force in Romania was 71.6% of total work force (as cited in European Communities, 2008, p.3), and women who acted as head teachers for primary and secondary (both lower and upper) schools were average of 52.7% (as cited in European Communities, 2008, p. 2). In the same way, In United States, the women Head Teachers for the primary, secondary and tertiary sectors were 61.5% of the total (as cited in European Communities, 2008, p. 3).

Teaching Learning Process and Social Capital

Blumenreich and Falk (2015) state that, teachers in their everyday sphere of their professional life working as a teacher acquires most of their experiences. Hence, if teachers are motivated and inspired to perform like academics, this shapes enormous capacity for gaining knowledge, which results in fruitful gain for both teachers and students. For this, teachers have to be given space and time to review their activities with their students which help teachers a feeling of autonomy dealing with their students with care and wisdom. If the relation between teachers and students strengthens, there arises a bonding, trust which results in efficacy. This adds to social capital which accelerates the effectiveness of teaching-learning methodology.

If we rigorously study the functioning of our educational institutions, then what we find is, building of *'social capital"* is least attained. The social capital in teaching-learning process demands certain obligation as parent's expectations,

obligations, and social networks between family schools, community, teachers and students. But in our situation, these are less expected which is very important aspects of student's achievements. Teachers-students, students-students' harmony is very important aspect for *"social capital formation".* But I have least observed this situation in our educational institutions. Our teaching learning process is based in vertical teaching processes where teachers provide notes and lectures. Students listen, and write exams. There is only *'teaching process', 'learning is missing'.* But we actually need a horizontal process where students are given group works, project works to work in team. This adds to working with each other, there arises harmony between students. Students asks questions to their teachers where again there arises good relation between teachers and students. This system is found lacking in our educational system. So, how can our students achieve what is expected? How can our educational institutions achieve success in the long run?

Chapter Summary

The main intention to write this chapter was to let my readers know about the personal journey of my own existence. From this chapter, I want my readers to know my actual reflection about how I feel as a researcher, a participant, a teacher and a motivator. The main agenda of this chapter was to express the anxiousness of female teachers about their self-respect being in the profession as a teacher. So, through this chapter it was my intension to be more reflective about my own feelings and my participant's feelings. In this chapter, there is an important message of my own positioning and how I think teaching has to be for self-satisfaction and emancipation.

CHAPTER V

EXPERIENCING UN/ETHICAL PRACTICES IN PRIVATE UNDERGRADUATE

COLLEGES BY FEMALE TEACHERS

Every person has a story; and every story has to offer a lesson.

(Pranis, 2014, p.2)

This chapter focuses mainly on the main themes and issues that I wanted to explore as a researcher and as a female teacher. This chapter highlights the various problems and practices which are termed as unethical in the eye of my female participants and my own as well. Therefore, this chapter is of core in terms of importance to me and the female teachers who are my participants. The overall dissertation relies on the making of this chapter because this chapter actually explains why my female participants faced various unethical practices in their job and by whom along with the kind of unethical torture they faced in various context.

Students Bullying of Teachers (SBT)

Teachers Bullying by their students has become an emerging issue for research and area of concentration for everyone worldwide today (Reena & Saheab, 2014). I have also experienced this throughout my career life. Garret (2014) is of the opinion that, teachers have to bear any tensions calmly without running out from the situations. This is also applicable in case of students bullying where victimized teachers are supposed to stay inside the class until it is over and have patience and show their professionalism even if they feel captive inside their own classroom. In countries like ours, this problem may be faced by both the male and female teachers but mostly it is faced by female teachers. Students cannot bully male teachers easily mainly because of their gender supremacy and power advantage. Females are treated

dominantly in our society may be because they are more fragile, no matter whether she is a mother, a wife, a daughter or a teacher. It is mostly the boys who bully female teachers, no doubt. Therefore, in case of teacher-students' relationships also, female teachers have to bear the tensions habitually caused by male students. Again, the power-play interrupts here. Why always females? My active mind is still searching for answer to this question. I do not deny the fact that even the male teachers are bullied by female students, but literature mostly reveals the fact that, in comparison to females, males are less mistreated.

I called my participant, Purnima Panta on 14th of April to wish her Nepali Happy New Year 2074. I asked her permission to meet her on 15th of April, Sunday before Zumba class only if she was free. I assured her that I will not take more than 1 hour. She accepted my proposal. As per the scheduled timing, I was first to reach the venue. After 10 to 15 minutes later my participant checked in the café. We exchanged warm wishes and welcomed each other.

I: *Hello, how are you, wish you a very Happy New Year 2074.*

Purnima: *I am fine and hope the same for you and yaa, Happy New Year to you too.*

I: *So, how did you enjoy your New Year Eve?*

She told me about her family outing with her family members to have dinner on New Year Eve and asked me about my evening. I explained to her that I went to my University to do some work and till late night I was busy doing my dissertation project. I even told her that we (my other three friends and I) had a plan to meet at our University. They would pick me up from there, and had some fun after our work was over but unfortunately my friend's car got worn out so everything went in vain. But, we had promised to do it after everything was managed. So, the plan was still on. She laughed and I joined her. We really had a great time together. Now we were more

friends than a researcher and a participant. We were more sisters too, very comfortable to share even a simplest feeling. Thanks to my dissertation work.

Purnima: *So, what is there you want to know more about my experience. Are there any topics of discussions?.......I think we are running out of time. You can ask your query. By the way how is the progress?*

I: *Ohh… I totally forgot. Thanks for reminding. The progress is very good. I hope to finish it in six months and December is the deadline, so anyhow I have to finish it. It is a bit hectic but I trust myself. So, no worries at all. Thank you for asking.*

Purnima: *your query please? (She smiled)*

I: *Actually, one of my themes is about students bullying their teachers (SBT). Even I have faced such situations, so I want to know your opinion on it.*

Purnima: *Yes of course why not. In fact I have gone through the same situation so many times throughout my career. One incident in my life has been a very critical one, I can never forget it. There was a male student of mine at Bachelors' 1ˢᵗ year in one of my colleges where I taught. As I remember him, he was not so serious about his studies. He used to sit on last bench mostly. There were more than 45 students in my class and he was hardly noticeable. At first everything was going well. He seemed to be quite silent. But after sometimes his behaviour started to change, he started to disturb my class by asking stupid and unnecessary questions. At first, I thought he was very serious student and was serious about his studies, so I used to answer his every query thinking that it was genuine and he might be very inquisitive. Every day it started to happen. I was getting disturbed by his attitude. And I hardly got time to finish my topic which I had prepared to finish each day, due to the disturbance.*

And finally, one day I knew that he was genuinely irritating me. I got the hint that his behaviour was repetitive and unbearable. His attitude was disruptive or

impudent I must say, and he finally revealed that he did not like my teaching. Harshly he said "ma'am I never understand what you teach, you just come and give lectures in English. You are not capable of explaining things rightly. I am disappointed with your teaching. You are not a good teacher". I don't remember his every words and sentences now but he showed his darker side, his anger. From his facial expressions, I could make it out that he may be having some psychological problem. He even pointed his finger to me while talking to me. This was really insulting behaviour. And for one moment I thought, if there was a male teacher he would never had that fortitude to act in such a repulsive way. But at that very moment I stood speechless, hardly believing what I was hearing. This thought still makes me feel hurt whenever I remember. In my teaching career, I was always accepted as an influencing teacher by my students and management team wherever I taught. Students liked me, appreciated my teaching always. I was never so disappointed like this before. The class remained totally silent. To break the ice between us, one of the female students shouted him in Nepali saying that "you have gone mad, do you know what you are saying to ma'am. Now stop it or I will slap you across your face. "I remained still speechless. Then, I told the boy to leave the class and that I will talk to him later.

The next day, I went to the same class; spoke to that girl who stood by my side, in my favour the previous day, told her to send that boy to the staff room and I went to the staff room. I was waiting when that girl came inside 15 minutes later and said that he did not come to the college. That he is absent. She tried to contact him in his mobile but it was switched off. I went to the class and as usual gave my lecture. The next day also I waited for him but he was absent again. Every day I was searching for him but he never came back again. I never knew what the reason was behind his frustration, reason behind behaving in such a weird way. I wanted to meet him once

and talk to him about the issue but I never got chance. This bothered me for a very long period because I thought there may be some reasons, there absolutely has to be. The soft corner of my heart said that, he may be having some psychological problem.

One day after the incident, as I was sitting silent in staff room, the co-coordinator came and asked me if I was fine or not. Then I explained him about the incident and the boy's name too. I also told him that I wanted to talk to the boy personally but he is not attending the college any more. The co-coordinator tried to contact the boy in his mobile but he was out of reach. After some days, the coordinator talked to me again about the boy. I was curious to know about him. He told me that he would not be coming to college, he was now dropped out. This made me more in worry for the boy. One interesting thing the co-ordinator told me was that the boy was a good student when he first joined the college but due to some personal problems, he was disturbed. The coordinator found out that there were some problems in his home but no one knew what that was.

This is one experience that I have faced. I hope I explained it well to you.

I: *It is in fact very interesting case. I am so thankful to you for revealing your story. Now let's go for Zumba class, we are already getting late.*

Purnima: *Yehh, you are right, let's move on, otherwise we will miss our class.*

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On that day, after returning from Zumba class. I searched for literature review that emphasized on students bullying of teachers. It is not that I have never faced such problems in my teaching career but the case I heard today left me totally stunned. It was beyond my imagination that students can sometimes be so hyper with their teachers. Simple bullying like making noise in the class, complementing teachers, is acceptable and can be handled with care but aggressive bullying, according to Garrett

(2014), may cause psychological and emotional harm to the person who receives it; in the sense that it may become threat to his/her social well-being. According to her, any kind of bullying whether it is direct, indirect or non-verbal like offensive gestures, smile, making noises, staring, laughing and giggling, sarcastic attitudes, frightening with awful eye contact, facial expressions, body language, physical damage becomes threat to the teacher and is not accepted.

What I feel from my personal experience and from listening to my participants' lived experiences is that, repetitive act of students bullying of teachers can be so harmful to the extent that, it may cause physical and mental impairment. Here the author Garret (2014), states that, this is indeed characterized by the power imbalance where pupil enjoys in being a supreme power than the teachers no matter how superior the teachers are in their respective positions. The author further elaborates in the way where the teacher's position and author here seem apparent to the observer.

I have experienced such situation where one my male students attempted to bully me because he was the son of one of the board members in one of the colleges where I taught. The very first day he arrived half an hour late inside the class. After that I reminded everyone that I would not entertain anyone who entered the class late. I warned everyone have to be there before I enter the class from the next day. He agreed and apologized me on being late. The next day he repeated the same mistake. He was 30 minutes late again. I had already seen him inside the college premises. So I knew he was knowingly doing it just to irritate me. I warned him again and as a punishment I told him to stay outside the class for 10 minutes and come. He did not enter the class that day and was not there. The third day again he repeated the same act. Now I realized that he was purposely doing this mistake because he wanted to

deliberately irritate and provoke me. He might have thought that because he was the son of one of the board members, his every mistake would be overlooked. And when the following day he again entered my class after half an hour I told him not to sit for the lecture, that I did not want to see him inside my class. And to my surprise, he came inside, went to his bench, sat for some time and again stood up, came so close to me, up in the dais where I stood, looked at me aggressively and asked "may I go out Ma'am", and went outside the class. For one minute, I stood numb when he came with such an unpleasant body language and expressions. After he went out, one of the girls said that he was so irritating and disturbing person. The other girl said that because his father was in the board of directors committee so he usually acts in such a way. When the girls told me this I said that, "I don't care who he is or who his father is, in my class everyone is equal and same to me, and everyone is of same level and standard, I will treat everyone equally, no matter what."

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Reena and Saheab (2014) described in their article that, the true relationships between teachers and their pupils should remain inside the boundary of professionalism and inside the protocol of educational conduct. Bullying always does not mean that students are knowingly and genuinely hurting teachers or not. But sometimes, teachers' insights and experience regarding the issue of students bullying becomes an important one that has to be considered seriously (Garret, 2014). The teachers always have to be aware of the fact that whether the students are deliberately doing the act to cause any physical or mental harm or not because sometimes it may be destructive also.

Garrett (2014), in her journal article illustrated that, basically in countries like Finland and United States, there exist some informal relationships between students

and teachers. In Finland it was found that students address their teachers with their first name which was accepted and was regarded as not an insulting act. Whereas the literature suggests that in Turkey and Japan the relationship between students and teachers is considered to be very formal one. In Japan whenever any students meet his/her teacher, he/she has to bow down to greet. *From my experience, I have even found that in our country like Nepal, students are not disciplined to behave in a good manner whenever they come in front of teachers and it is the worst case with the female teachers may be because they underestimate the power of a female teacher. And another reason may be because, female teachers are more mother/sister type, they do not punish as male teachers do, so they do not get scared. Apart from this I have realized that, students are rarely serious during lectures delivered by any female teachers. This is also considered as indirect bullying according to my thinking ability.*

Moreover, students in our educational institutions bully female teachers in one or the other ways for example; commenting on their get-up, make-up, clothing or personal appearance. I have faced such situations. Whenever I have been to college without make-up, students have passed indirect or direct comments such as "ma'am. you don't look beautiful without make-up "or "ma'am are you not well? "Or "ma'am you have to put-on kajal (Nepali make-up we wear in our eyes) *otherwise your eyes don't look nice "or "ma'am this colour suits you", or "ma'am this hairstyle suits you", or "ma'am, is this your new outfit?" Sometimes these comments do not seem offensive also, if they are considered as positive but mostly male students comment in a sarcastic way to enjoy the awkwardness of female teachers and to provoke them. I obviously perceive this to be a bully.*

Sometimes there are other factors which are the components of such bullying such as age of female teachers, sexual orientation, and marital status, etc. I have an

interesting case to share; it was a very first experience in my teaching career. While when I had just joined the teaching profession in the first college, I was very young. I was only female teacher in the whole management stream. My students of Bachelors level were as same age as mine or not more than 2/ 3 years junior. Some were married too. There I faced some situations of age-based bullying because they knew I was very young. They, especially the boys teased me regarding my age, marital status, some used to ask me whether I was married or not, what my age was. Some sounded offensive, some did not. And, some students were even kind while asking, honest in their curiosity to know about me.

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Mental Harassment Faced by Female Teachers from the Side of Management

I: *Let's start with the interview, right? I want to ask you about any incident that you perceived were not correct from your view point. Please share with me any experiences that define you being weak because you are a female teacher.*

Priya: *I have experienced many such incidents and right now I want to share one of my very bad incidents. I cannot forget this because whenever I think of this incident, reminds me of how we females are unsafe in our society. It's a shame that a working woman, an educated woman is facing such problems in some places like educational institutions.*

I am a female teacher like you at an undergraduate college where I am still teaching. I am a friendly type of person. I don't care whether it is male or female if I have to make friends. In one word, I can explain myself as an extrovert type of person. May be this is because I had many male friends from my school and college life. I studied in a co-ed so; having male friends was not a great issue. I had male friends in my group and still they are my good friends. Now in this college where I am teaching,

I became friend with my male colleagues also. I never thought that my colleagues will take my undue advantage because for me they were more friends than colleagues. From one of my experience, what I found was if you are a women, whether you are married or not, you have chances to be harassed anywhere, in workplace also.

I*: How can you tell this is harassment? Were you physically harassed? Please could you explain it in detail?*

I asked her to explain it because when I heard the word harassed, it hit my mind with the notion that *"why everywhere females are the victims ".* Discrimination in workplace is quite a familiar term. It is experienced by male and female both but harassment is basically and quite usually faced by females mostly. This interview was getting interesting to me because this theme was based on a very practical issue widespread in our society and I was totally excited to include it in my dissertation work. But when I asked my participant to explain the issue she got a bit hesitated and requested me to keep it a secret and not to reveal her name. At the same time, she sounded overexcited, may be because she had never shared it with anyone. And since I started to probe, may be feeling of belongingness and being more open with her helped her to express her emotions. But suddenly when I pronounced the word *"harassed"* she got sense that she should not have uttered the word. This may be because the word itself was very critical and it explained many characters and meanings. She stopped in the middle. And to make her feel relieved, I, in my own calming manner, explained that "*harassment can be in the form of bullying also, harassment does not always explain physical violence, it may be mental bullying but it is directly or indirectly related to certain sexual abuse".* To ease her emotions, I said, *"Its ok if you do not want to call it harassment then you can explain it in other way*

also". Listening to me, she felt a sort of relief. I could see it in her expressions. She again started to continue with her story.

She: *let us not use the word 'harass' because it may give a lot of meaning, because I do not want to question it in someone's character. I can't be judgmental.*

I: *I understand, but how did you fell that you were being mentally bullied.*

Priya: *let me explain. He was, in fact he is a chief-coordinator at the college where I am teaching. He is frank in nature. And I found him decent also. I never thought that he will be infatuated with me. I used to talk to him like I did with other colleagues. I used to smile whenever I met him, greeted him and talked in a very comfortable manner. I never felt hesitation while speaking to him. Thus, we became very good friends. Once it was during some occasion that he asked me to go out with him for snacks. I did not find it awkward and went with him. At first, we were comfortable with each other. We ordered snacks. And during conversation, he indirectly proposed me. He told that he liked me and loved me, and showed interest to be his partner. I was speechless, not been able to guess what was happening. Never had I thought that this could happen to me. You know that in our Nepali culture, once we are married we never think of another person to be our partner. And this incident was beyond my imagination. My colleague whom I thought to be like a good friend was proposing me (a married woman) despite being aware that I was married and had a daughter. It was really hard to accept and explain him that this was wrong, totally not accepted. But I explained him somehow that I am a married woman and I was not happy with what he was asking for. I told him that I could never imagine myself being his partner. I told him not to be in misconception that if I was good to him, he can take my undue advantage .I told him about how I thought him as a good friend and it was not romance and I was not interested in him. After that I dismissed the conversation.*

Later on, from other colleagues I came to know that he was a "womanizer". So slowly I stopped talking to him.

We are human beings and we make mistakes. My mistake was that, I thought him as myself, a good human being. But, a lesson learned from this incident was that, females' professionals are still facing unethical behavioural problems like mental and physical harassments from male colleagues whether it is in other professions or a teaching profession.

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Teachers Burnout and Retention

One of my participants (Priya) explains that*, "female teachers are each other's rival. They are so much jealous of each other that they create mess to prove each other wrong. I have faced such situation. It is better to work with male teachers; at least they are not so much narrow-minded and jealous like female teachers".* Another participant also has the same feeling about her female colleague who is also a head of the administration department. She explained how she had been exploited when she was new in her teaching career, *"later I came to realize how this lady (the head of administration) used to exploit me. She even told me to take extra classes of other teachers when I had no classes and was on leave. I remember how I had rushed to the college to take extra classes of those teachers who were absent. She took my undue advantage because I never complained. This is one of my reasons I wanted to quit the profession".*

It is very important to maintain staff relations. Boyd, Grossman, Ing, Lankford, Loeb, and Wyckoff (2011) clearly clarify that, by staff relations they mean the professional and social relationships of teachers with one another. This has to do a lot with the adjustment and socialization in the workplace which makes teachers

happy and satisfied to stay in the profession for long. In any organization, within the formal relations there also exist some informal relationships amongst the staffs. If teachers collectively support to enhance the wellbeing of the organization where they teach, then it makes a lot of differences in the growth of that organization. But what I have observed in our society is that teachers' inspite of supporting each other are busy *"pulling each other's legs"*. I have used this metaphor just to make it clear that, teachers feel satisfied when they see other teachers being negatively judged by the administration. Teachers in our society are busy hating each other, are jealous of each other's progress. There is a kind of rivalry amongst each other rather their collective commitment.

Hinz, Scheuch, Druschke, Spitzer, and Seibt (2013) are of the view that, there are many work-related factors that add to creating stress in teaching profession such as working schedule and pressures of high work, problems relating to behaviour of students, quality of work life (QWL), educational environment, span of control (many students in one class which becomes impossible for a teacher to handle), time constraints, parent's attitudes, less freedom of doing work in own way, high expectations from the side of parents and students etc. In the same way, there are problems relating to improper working conditions like insufficient machineries and equipments as well as teachers as being perceived in a negative way by the society, society being judgmental which creates tensions in teachers to be and remain in the profession.

Teachers' retention according to the writers Boyd, Grossman, Ing, Lankford, Loeb and Wyckoff (2011) is very much influenced by how teachers perceive the functioning of the administration of any school has to be. This means, perception about their autonomy and freedom in doing things which means not only in delivering

lectures but also their participation in formulating and implementing plans and policies. This not only boosts up teacher's motivation and satisfaction about their job but in the same way, encourage them to stay in the profession for long (as cited in Johnson, 2006). Along with this, it is the duty of any educational institutions to involve teachers in their various activities like decision making, development activities, while preparing lesson plan and schedules as a participative work between management and teachers. This helps them to be a part of the organization.

Favoritism and Nepotism

Nepotism and favouritism are a type of culture in our society where people are discriminated in the name of caste, religion, and even gender. I am a female teacher in a male dominated society. I have also experienced this domination no wonder. And I have also survived from this, I must say. Here, I am not being biased about males or females but in relation to males, females are more discriminated and less favoured. But, I will not deny that in some cases, females are also favoured amongst females where biasness occurs. I remember one incident; it was during the time of *Dussehra* (a festival in Nepal). I had to go out of the valley for the holidays, so I requested the coordinator to provide me with two days leave. I was fully sure that he would allow me leave because I hardly took any leave and my attendance was full. But despite of providing me leave, he told me that, if I took leave for two days, he would deduct my whole month salary. I was surprised to hear this. He told that this rule was for all the teachers. But, what I was aware about was that some of the male teachers were already not in attendance for some days. The coordinator was unaware that I was aware about this stuff. From my understanding, this was totally discrimination because I was the only female teacher in the commerce stream and he knew that I

would not raise my voice against this. This was favouring some teachers and discriminating others.

I have another incident to share. As I recall, in one college where I was teaching, we had two sections and I was teaching in section "B'. What I was noticing for some days was that the teacher of section "A' was absent for some days. Some days turned into some weeks and about a month later I asked to the students of my section why the students of section 'A' were always outside the class. They answered that the teacher was on leave for about a month. I asked one of my students to call a student of that section. He came and gave me the same answer. He also asked me whether they could sit in my class. I agreed and told them that if they really want they can join. Some of them even came and attended my class seriously. About after a month as I was in the staff room for attendance, I saw my colleague signing the register. And to my surprise, he was signing the whole month's attendance. I was startled and speechless. I asked him why he was on leave for so long span of time. He told me about his wife's delivery. While talking to me, he was busy signing the whole page. He was not ashamed of his act. On top of that he was advising me to sign for whole week before hand on first day of the week. I could not answer. I thought how shameless a person could be. I went to the class.

One-day due to some personal reason, I was ten minutes late for the class. I was hurrying. As I reached the college, the coordinator was waiting outside my class. He remained me in a sarcastic manner that I was ten minutes late already. I apologized and went to the staff room for attendance. I was shocked to see that I was marked absent already. That day, I really felt discriminated and felt awful for myself. I thought if I were a male teacher, the coordinator would not have done that.

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Responsibility and Accountability of Educational Institutions

Basically, what I have seen in most of the teaching institutions where I have taught is that, students are blamed in each and every unpleasant occasion. But what I personally felt is that, administrators and teachers in most of the cases can be indirectly involved in provoking act which makes students react in a negative way. The provoking acts of administrators and teachers are excused but the faults of students are always presented in a much smarter way. Students are punished and sometimes strict penalties like suspension or restriction from attending the colleges/universities are rewarded as punishments.

Colnerud (2006) explains that, no matter how big the crime is, students should not be humiliated and embarrassed publicly. To protect the pupil's dignity and respect, students' matters should be dealt privately. Along with this, the writer has emphasized in treating the students equally irrespective of caste, religion, sex etc. by the colleges/universities. And, according to the different demands of the students need, teachers can treat them differently. So, equity and equality should be maintained (as cited in Colnerud, 2003; Campbell, 2003). Educational institutions should be more cautious about it.

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I*: Did you ever experience any kind of dilemmas where you have felt bad about our education-system where management does not look upon teacher's welfare as they just are business-oriented.*

Madhu smiled said: *Let me tell you, they don't value teachers and on top of that female teachers are the marginalized ones. I felt very bad for one female teacher who had to leave teaching just because she was pregnant. She was teaching there for may be more than 10 years. When I found that she had stopped coming for classes, I asked*

other teachers why she had to quit her job. They told me that it was because she had to do up-and-down from Bhaktapur-Kathmandu-Bhaktapur, which was quite a long distance travelling in public vehicle during her first tri-mister (Three-months-pregnancy). Moreover, she had to take rest as the doctor had suggested her to do so for at least a month. So, when she first asked to the college authorities, they agreed. She was pleased to know this. And she even had asked with her contemporary teachers, teaching the same subject to other section, for their guidance to her students. And there were teachers who had agreed on this with the consent of management authorities. This system of helping was there at that college. Even I had helped and others had helped me too. But after sometime, when she came back for her class, she found that she was replaced by other teacher. She was so sad to know this. She was not informed from the concerned authorities. They even did not bother to give her a phone call or a final notice. Every faculty member was informed that she had already resigned from the job. This is so disgusting ma'am, isn't it? So, tell me what we can do with such system.

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Discrimination lies everywhere. This female teacher had to face this problem because she was a female teacher, not male. Her biological nature as being a female made her quit the job; lose her job which is rarely faced by male teachers. Therefore, the standards of the profession are shaped looking at whether the teacher is male or a female. The code of conduct is implemented according to the mind-set of educational managers. And my ethics of profession argue that this is totally wrong. What I believe and perceive is totally clashing with the perception of management.

Discrimination in Pay Systems as Well as in Various Other Facilities

Teaching institutions in our countries not only discriminates in gender parity concerning status, level as male and female but also discriminates in pay system, leave and other facilities. I have experienced it myself. Sometimes, I have even felt helpless.

Interview with the participant

Date: July 17, 2017, Monday

Venue: Lazzana Café, Baluwatar, Kathmandu

Time: 2.pm

I: *How are you doing ma'am?*

Bhavana: *Fine and you? How is your progress going on? Have you finished your thesis work?*

I: *On my way. Lots have been done, still trying hard to finish in time. Deadline is August end and I am wondering whether I will be able to submit or not.*

Bhavana: *Don't worry ma'am, you will surely finish in time, since you are working so hard on it.*

I (Jokingly): *Yes, sure will finish but only if you provide me with lots of information on my theme.*

Bhavana (laughs): *of course, ma'am. Definitely I will help you. I am always there. You can approach anytime. Now tell me what it is that I need to answer.*

I: *It is about 'pay systems and facilities. Have you ever felt discriminated?*

Bhavana: *Yes, many times. In one of the colleges where I am still working, they are not paying 6 months' salary to any teachers. I don't know the reason. When we go for grievance, they assure us by saying they will pay soon. This is actually not a case of discrimination between male and female teachers but between management*

committee and teachers. We hear that they (committee members) are taking away their salaries on time and we (teachers) are returned 'Khali haath' (in English it means empty hand, a metaphor to describe no money in our hand) every time we ask for our salary. Have you never felt so? I mean discriminated.

I*: Many times, like you. That is way I have chosen this theme as an important one. This act from the side of management is really disgraceful, isn't it? How can they accept their salary without paying faculty members first, I question?*

Bavana: '*Yestai rahecha yahako challan' (this is a Nepali song which explains, 'This is a system prevailing in our society').*

She laughed sarcastically then, I laughed too with her. There is nothing we can do with this system we assured each other (pain is there but still, both laughs).

Me: *Yes, we cannot do anything with their system, I agree.*

She interrupts in the middle.

Bavana: *I have more to share. I have been teaching for about 20 years in different colleges, and I have experienced the same system in most of them. I have hardly had my yearly salary increased in some colleges, and in others, there is no increment at all, stagnant pay system exists. In one of these colleges, I have been teaching for 10 years and my salary is the same. This is strange, isn't it?*

Me: *Exactly. I had the same experience. And there is one funny case I want to share with you. One day, the coordinator of one college came excited and told me "ma'am everyone's salary is increased this year, yours too". I was very excited to hear this and asked him, "so by what percentage Sir?" He hesitantly replied, "Not by percentage ma'am but we added 200 rupees in your monthly salary". I was amazed to hear this. I did not utter a word nor did I thank him.*

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Less Respectful Profession for Females

Teaching has been considered as a secondary or optional profession in Nepal. When someone is unable to get involved in other profession, then he/she take teaching as a profession until he/she gets a perfect one. And especially for females, teaching is considered a best profession because of suitable timing where they can manage job and look after their family at the same time. And due to this reason, teaching is perceived as a less respectful profession. I had these bitter feelings many times. Whenever anyone asked me about my profession, I had always replied proudly as, *"I am into teaching profession".* I have seen people's expression and answes as *"Ohh! you are in teaching profession, well it is okay until you get another job, it is at least a time pass".* People don't take teaching profession seriously in our country.

Paudyal (2013), in her research paper has reasoned that in our Nepali society teachers they never want to respect their own profession and hence, this arrogance supplements to welcome negative insight about their own profession. Even during my research, when I asked my participants about how they felt about their profession; whether they were satisfied or not, some answered, *"yes this is a very respectful profession, I love teaching and I am satisfied",* while contrary to this, I also found negative feelings as, *"I am utilizing my free time since I don't get another full-time job, not fully satisfied, though I am involved in something, this is not so respectful profession but I have no other choice".* In most of the cases, I found that, in teaching profession, the male teachers and the management committee treat female teachers as less preferred. It is because, male teachers, even if they are part-time teachers, they take lots of classes in various colleges, and female teachers due to time constraints take less number of classes. Therefore, male teachers think themselves as more

learned and fabulous and try to underestimate female teachers. This attitude of colleagues makes female teachers feel inferior about self and their profession.

Standard of the Profession

In my opinion here, '*standard of the profession'* refers to the concept as to what I have thought of *'ethics has to be like'*. This explains my mind-set of ethical codes of conduct set by myself. I think, the rules, codes of conduct, morals, do's and don'ts, are standards of ethics that I have imagined, set in my mind. But, it is not compulsory that, what I believe as ethics have to be from my point of view may not necessarily be from other's point of view. This is my truth of knowing ethics from my side which may not be perceived from others in the same way. My understanding of professional ethics is that, everyone should be treated equally, but what I have actually found is that, this is not applicable in reality. I have found discrimination everywhere between male teachers and female teachers, relating to everything.

Individual Ethical Codes Vs Community Ethical Codes

Ethics of the Community; this point has helped me to realize *"who am I"?* For example, only a teacher or I have my identity as a democratic citizen; or I have to live my life being conscious as a faculty member; or I am chained with the professional ethical codes of conduct; or I have my freedom to live a normal life. It is often said that, teachers are responsible for the change of society, community and as a whole development of the nation for betterment of human kind. So, there are certain codes of conduct that teachers should follow while being in the profession like, obeying the rules and regulations of colleges/ universities, being honest and loyal with the profession, avoiding negative characters such as alcoholic, drugs, smoking, sexual comportment etc. Therefore, teachers are guidance for the students, a mentor and motivating personality. This comes under the professional ethical considerations

related to Ethics of the Community (Shapiro & Stefkovick, 2005). This is no doubt, a very important matter to be taken into consideration as being a teacher where every act of a teacher is a lesson directed towards the wellbeing of the community where the teacher lives.

Personal Ethical Codes Vs Professional Ethical Codes

I have experienced my professional codes clashing with my personal codes. I have sometimes even realized that, whether what I think is right or not. There has always been a controversial feeling that whether the morals that I practice with my students in my profession is accepted as a professional ethics or not. Shapiro and Stefkovick, (2005) from their personal work experiences mentions that, educational leaders should be given the chance to practice their own personal ethical codes of conduct which is reflected from their personal critical life experiences along with the chance of introducing their own professional ethical considerations from their own work experiences and personal ethics.

It is often believed that, female teachers are better in nurturing the feeling of students in right way. They are emotional and more caring in nature than male teachers. So, they can build their professional ethics based on their personal ethics more efficiently than male counterparts. These ethics can be based on their personal feelings, life, and experience. They can implant good morals and behaviours in the best way.

Individual Professional Codes

Individual professional codes related to professional ethical paradigm has helped me to understand the notion that, *'what I feel right regarding to the ethics of the profession is right from my side'*. If I feel that, my act of being friendly with my students is what I perceive good must be accepted as being good by the administrators

and others. From my career experience, I have learnt many lessons where individual professional codes are lacking. I, sometimes, feel if I have to treat one of my students, who need more support for whatever the reason is, I should do it without hesitation. This is my decision, '*my individual professional codes of doing right things'.* But, this concept, in our society is seen in a different way as favouring students, favouritism, and nepotism, etc.

Chapter Summary

In summary this chapter explores the emotional state of my female participants regarding their job. At the end of this chapter, I found that females' teachers are facing immoral incidents everywhere they work. These unethical issues they are confronting have resulted in demoralizing nature to be in the teaching profession. The various themes explored in this chapter explain how female teachers bear the responsibilities in such vulnerable state not caring whether they are physically or mentally hurt. Though they face various disappointment from the institutions where they work, they are still found giving justice to their profession. They care about community where they work and about their own personal ethics.

CHAPTER VI

PARADOXES FACED BY FEMALE TEACHERS IN PRACTISHING

PROFESSIONAL ETHICS IN UNDER-GRADUATE COLLEGES

*However difficult life may seem, there is always something you can do, and
succeed at. It matters that you don't just give up.*

Stephen Hawking

The chapter explores about the various paradoxes highlighted as themes faced
by the female teachers. The themes are developed after listening to the feelings of my
female participants along with my own experiences. Each and every theme is
described in a narrative approach.

Dealing with Dilemmas: A Mother Figure or Autocratic Leader. Who?

Children's psychology is a very important aspect to be dealt with because
children do not feel free to share their feelings, opinions and ideas with their parents.
Ours is an underdeveloped and conservative society where parents are strict and
narrow minded. I do not know whether teachers have to deal with this situation or not.
I am in confusion because of my professional career as a teacher. I am a teacher and
my students share with me their personal feelings, even their love life. At that very
moment, I have dual feelings cropping into my mind: one is whether to hear them and
give them suggestions. Another feeling is of moral concern, is it fair from my
professional ethical considerations that I should listen to them? Is it right or wrong? I
don't know. I reflect myself to be in dilemma then. But, my instinct, as a female
teacher (a mother figure) urges that I have to listen to my students' concern, query,
and feelings. I have to give them answers and hear to their concerns. I often say to my
students, *'I am your mother at school'* and if I call myself their mother, I have to hear

what they want to say. It's my obligation. Because I perceive that, if there is no one to hear their voice and give answer to them, they may be frustrated leading to their involvement in any illegal activity like drugs addiction and may have some psychological trauma, etc. Accordingly, here there is a clash between my *personal ethical considerations and my professional ethical* considerations. *I question to myself; what do I do??* There are lots of conflicting situations encountered by every teacher. Who am I: *A Mother figure or autocratic leader? Who??*

I want to share a lived case here, during my teaching career in one of the colleges. One-day, due to some work I had to go to the staff room in the middle of my class while I was teaching. When I went there, I noticed some serious issue being discussed. I noticed the co-coordinator, one male student and his mother there. The student was silent, standing straight, his head down looking on the ground while his mother was sitting in the couch. The coordinator was shouting at the student and his mother was complaining about some issue related to her son to the coordinator. The environment was totally serious and at one time I felt that I should not have interrupted. As I had no idea what was happening, otherwise I would not have visited the room. I went to the room unknowingly. I completed my work and went back to the class. I was disturbed because of the student's silence and concern. I thought whatever the mistake he had made, it was not fair that the mother should complain about her child. I felt bad for the student because the coordinator was continuously scolding the boy while I was still present there. *I thought that it was against a teacher's professional ethics.* That was not done. He had no right to embarrass the boy in front of me. And the mother's behaviour was not acceptable either.

Parents have to deal with their children privately at their home first, whatever the problem may be, I feel so. At one time, I felt like shouting at the coordinator and

the mother, *"stop it, you have no right to embarrass the boy"*. But at the same time, I thought it may be against my ethics to interrupt in the middle of the conversation where I was not involved in. I asked to myself, had I any right to do so? Was not it the responsibility of the coordinator to talk to the boy softly by just counselling him? Was it ethical behaviour? What is ethics actually? Was the coordinator being ethical at that time? Is to scold and punish a pupil is ethics? For me, that was not an ethical consideration. In our schools and colleges, students are blamed in each and every situation. Is this correct? We as an educational leaders and teachers are responsible to *'protect pupil's dignity'*.

As I entered the class, I was bit disturbed. I was totally wondering about the issue. I asked to my students to do their task, revise the lesson. One of the students took my permission to go to the washroom. He came back and started to discuss an issue with his friends. I asked them to keep quiet and not to of disturb the other class next to us. The student himself started to say about the same boy whom I encountered few minutes ago in the staff room. He also noticed what I noticed. He said, *"Ma'am you know Sabin Karki (name changed) is getting scolding from the coordinator and the bad thing is his mother is inspiring the coordinator."* I said, *"I don't know but can you tell me what the issue is because you are his friend"*. He started to explain, *"It is about Sabin and his girlfriend. The mother is against their relationship. She thinks that Sabin is getting spoilt because of his girlfriend. So, she came here to complain about it"*. Then I asked, *"ohhh… is Sabin involved in any illegal activities like drugs"*. Then he said, *"No ma'am, he only smokes cigarette"*. I asked again, *"do you know his girlfriend, who is she, I mean her background and character??"* He said *"yes ma'am, she is a nurse, a very good person. I don't know why his mother blames her. She scolds Sabin every day. He is getting frustrated ma'am."* I again asked, "Is

Sabin not good in studies, and how his academic performance is?" He said, *"He was good before but now he is not doing well. But it is not because of his girlfriend. He was doing well after meeting her also. He says his mother only doubts him and scolds him. Now he has turned into a rebel just to go against his mother"*.

I felt that, it was ridiculous. Our system is only management-oriented, I said to myself. They do not care about their student's well-being and concerns. Within me I felt the need of student-centred management-system.

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Poor Sanitation and Hygiene Facilities for Female Teachers and Female Students

Being absent during periods (menstruation) whether in work or schools/colleges have become a tradition in our Nepali society for female teachers and female students. Sometimes it becomes one's   .From my personal experience and from the conversations with my female participants, I have found that, not only students, but also female teachers are compelled to stay at their home during menstruation due to poor sanitation and hygiene facilities at schools and colleges. In our Nepali society, most of the colleges and schools have combined toilets (for both male and female) and the numbers of toilets are very less. And in some places, the toilets are combined for teachers and students also. And on top of that, toilets are very dirty and unhygienic. Adding to it, there is poor water facility and sometimes no water at all. In most of the schools /colleges and universities, there is no first-aid facility and clinic. Let's ignore the *"clinic facility"* if any female students or female teachers menstruate during school or college hour, there is no any provision for s*anitary napkin*. And they have to take leave lying that they are not well or some other reasons. They feel shy to tell they have menstruation problem because our society is still backward, not fully modernized like western society, still narrow-minded.

In such cases, my role as a female teacher has always been to help my female students. I don't know about other female teachers, but female students who knew me, would come to me; share their problems like menstruation or any other health issues. I remember that I had always supported them if they needed any help, even money assistance. Sometimes, they needed money to buy pads, taxi fare to go home; in those cases they always took my help. I used to assure them that *"I am always with you if you need my help and assistance".* I recall one day; two girls were arguing with collage guard to let them go out for 5 minutes. Fortunately, I saw them when I was entering inside college gate for my regular classes. I could notice, the guard was not allowing them to go out. In his place, he was correct because it was against college rules. He was asking for any prescribed permission from the coordinator. The girls had no such written permission. I saw them desperately wanting to go out and asked what the problem was and why they wanted to go out. At first, they hesitated to answer and told me they want to eat something. I told them *"if you want to eat anything, there is college canteen, you can eat there".* But, I could sense there were some other reasons. I asked them to come aside from the guard and asked for the genuine reason. They told they needed sanitary napkin because one of them just had menstruation problem. I asked them whether they asked permission from the coordinator. They shyly told me *"no ma'am, we felt shy to tell sir and the guard is asking for permission from the coordinator and we don't have one".* Listening to their problem, I told the guard to let them go and they would return in ten minutes. I also handed them some money in case they needed it.

Unmanaged Management: Professionalism Found Lacking

I was sure about my theme I was supposed to ask my participant: *why do educational institutions need ethical considerations in professionalism?* The conversation with my participant Kripa Pradhan was through skype.

I asked for her valuable time some days ago. As she was not well she told me to wait for some time. And finally, I had an opportunity to talk to her through skype. We exchanged greetings and I asked about her health. She said that she was okay. I re-asked her if she was well enough to answer and communicate and she assured that she was fine enough to talk for some time. I thought to myself *'at least something is better than nothing'*. I conveyed my themes. She revealed her experiences of unethical practices during her teaching career here in Nepal and showed her interest to answer my queries. We started the conversation then.

I: *Could you share with me any experience that was annoying you while being in teaching career?*

Kripa: *Yes, I can share. Thank you. Actually, one thing that bothered me being in the career was about our educational system's ethical considerations in professionalism itself. This always was an irritating thing that captured my attention.*

I: *Why? Why is it so? I have also felt so, but I want to hear from you. Have you not been satisfied with the system? What is it that you think should be changed or that our educational institutions should consider as ethically correct in its professionalism.*

Kripa: *Priorities.*

I: *Priorities!!! What are the priorities? What are you talking about? Could you please make me clear about it?*

Kripa: *Yes, why not.*

Actually, I was excited because at one corner of my mind I was getting the idea what she wanted to convey. I was glad that my participant would answer one of my main concerns *'proprieties of educational institutions'* and the *'negligence of ethical considerations in professionalism'* by the college/universities. I was thinking whether our opinions may match or not.

Kripa: *Actually, the main drawbacks of our educational institutions, found lacking in major areas, are their priorities because they are not clear what they are functioning for. If they set their priorities clearly from the most important to the least then they can operate effectively but no, they are in confusion. Confusion in the sense that, they are not service-oriented, they are business -oriented. I hope you understand by what I mean. They work for money. They are not concerned with what good stuffs they are offering to their students, what morals, ethical values they are instilling in their students' brain. If they think and make this their priority, they will work hard to retain teachers and not think about retaining students. And on top of that if the teacher is a female then the case is more severe. You don't know ma'am, how hard time I was facing at the college where we (we were teaching in the same college) taught. The coordinator literally discriminated the male and female teachers. I don't know how you felt but I had to quit the job because of the management's unethical behaviour. I was fed up. I am happy now that I am doing my PhD. In Nepal we females are least appreciated. I hope you might also have such assumption.*

Then, I could make-out what she wanted to share with me. Being a female teacher, I had experienced the same feeling like hers. The ethical considerations from the part of management are more severe especially with female teachers. No one is willing to take her side; no one is ready to listen to her voice. And today listening to this participant, I felt like not only me, but every female teacher has the same feelings

about their teaching profession. Now I am much assured of myself that what I have been thinking for so many years is not only my assumption rather it is a bitter reality that most of the female teachers in our country are facing.

I: *Have you ever faced any situation where due to management committees' negligence of favouring students, you had to quit your job? I am asking you this because in one of the colleges where I was teaching I had faced management was willing to listen to students and not teachers. This was because that was a pioneering college, starting Bachelors level studies, so the main priority of the college was to attract and retain students not teachers for earning money, and due to this, some students taking this advantage, behaved very badly with us (teachers especially me as being only female teacher there). And this was one of the reasons I left the college after teaching for five years.*

Kripa: *Not exactly with me but one of my colleagues (a lady teacher) left the college due to the same reason that you just now shared with me. Students so badly behaved with her, disturbed the class knowingly, that she was unable to take the trouble anymore. She went to the management committee to take action against the students but she was over-heard, no one was willing to listen to her complaint, listen to her problems rather the committee tried to console her. She waited for some time but nothing virtuous was done for her. So, she decided to quit her job. Even at her decision, the management did not feel bad rather they let her go. She told me about this and I felt very bad for her. This was actually strange act from the management's side. In spite of encouraging a teacher, they were favouring students who were wrong at their act. Is this an ethical consideration of professionalism from the institution's side? I don't think they know the meaning and priorities of ethics. This is so repulsive.*

I: *Yes, it is in fact.*

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In my opinion, every educational institutions to some extent has to maintain their ethical codes of conducts and strictly convey this understanding to their staffs, members and students also. The Author, Nair (2014), explains that all those organizations which do business know what exactly ethics is but at the same time, at what extent these organizations are actually following and implementing ethical environment in their institutions along with maintaining some true conventions is a matter of concern.

The author further explains that the main concern is to guide the institutions of higher education about their implications of ethical concerns and at the same time motivate them about the ethically adaptive environment in the work place. Not only this the author is of the opinion that the higher educational institutions should accept these ethical codes which if practiced well can be helpful for quality of work life and will enhance to a healthy learning atmosphere to the students which helps in turning oneself into an accountable and ethically responsible people of the country.

Parhizgar and Parhizgar (2005) strongly questions about the fact that whether there is any kind of logical education that ought to be provided to those students who are ethically different. According to them a sensible decision has to be done in order to educate the pupil to guide them on their best behaviours with the help of systematic accomplishment. The question about "moving to the right direction" from the educational side has to be answered. Along with this, there has to be an answer about whether the educational institutions and teachers are mentoring their students to be "well educated pupil" or as "bad ones".

Further, Parhizgar and Parhizgar (2005) stated that even though the educational organizations are aware that they need to launch an effective and

comprehensive educational attitude, they ignore this concept and do not want to understand the world from this ethical and honest perceptions. They do not want to adopt to the modern-day educational interventions.

According to Moswela, Bernard, Gobagoba, and Marina (2014), teachers are so responsible human beings that they take the initiation to convert students who are called as associates of the society into a responsible citizen of the nation along with making them a part of their own operations and structures. In this process, the authors state that, they instilled in them the knowledge, attitudes, morals, morales, help them develop their skills, which are necessary for their understanding of their values. And during this process, in higher education, the teacher- student relationships and connections grows stronger in the long run.

Treating Students Equally: Why are Teachers Stereotyped?

I feel that, treating students equally is an important issue because it affects the wellbeing of whether educational achievements or psychological facets of any student's life. This adds or hampers students' educational journey in the long run. Teacher's perceptions and experiences influence the accomplishment of students' future. Therefore, it is the obligation from the side of the teachers to be fair with the issues of race, gender, mental/physical ability, etc. of every student. In this regard, I suggest, educational institutions to follow this ethical part of treating students equally as a strict protocol of the organization. By equally, I mean to refer gender equality, mental equality, no racism, no religious discriminations, etc. Bhattarai (2013) states that there exist diversity-based ethical practices at school (pg. 3). From my professional experience, what I found a very important concern is,' *teachers and educational institutions has to treat their students equally and with equality'.* This is a very good sign that many of our educational intuitions now are encouraging inclusion

whether in terms of gender equality, culture, race, religion, etc. But in some point of time, I have even seen students facing the problem of equality and college/university doubting their potentiality. Teachers and management mostly favour and encourage students according to merit basis. And sometimes, students are demoralized and depressed by this unethical act of teachers and management.

Parhizgar and Parhizgar (2005) are of the opinion that, if we want to know the actual distinctiveness of our educational systems, we must seek the answer to the question: *How do we understand the educational philosophy of our educational institutions*? Ethicists basically believe that all pupils have to be equally treated if we really want to provide justice to the system and to the students. This viewpoint believes the philosophy of standardization in educational system irrespective of whether there are merit wise differences amongst students tutoring or not. Therefore, every educational institution, teachers or management committee have to keep in mind that equity should be maintained as one of their fair substitutes. The authors believe that, this system of treating students equally shows the discipline from the side of educational institutions that they are providing all the students with the same facilities nonetheless of any pertinent differences.

According to Parhizgar and Parhizgar (2005), the philosophers who believe in the philosophy of deontology ethics believes those different students have been treated according to their individual characteristics in a different way. This means that the treatment is based on the merit system where each one of the students may differ according to their aptitude level. Not only this, it does not matter whether the students are alike or not, they are in fact different in various levels, whether mental, physical or skills, characteristics, societal status etc. So they can be referred to as *different persons.* Therefore, they have to be dealt differently. But it does not mean that they

need to be discriminated or treated unfairly, unequally. The authors strongly encourage ensuring that until and unless situation demands depending in their personal differences, everyone has to hold fair inclusion. They further explain that, in case if dilemma occurs wherein educational resources need to be transferred from meritorious students to non-meritorious ones, this is not advisable. , Here capable students deserve the best. In this case, we can compensate the less capable students with some need-based aid or other resources for their progress. The authors explain that due to unfairness in our educational system, serious complications occur which later on becomes hindrances in operation.

While reviewing some literatures, I came to be acquainted with the word *'stereotypes'.* I became impressed with this word which was used to describe not the stereotypes of teaching-learning aspects but the word was used to describe the stereotypes of thinking ability of teachers, their nature of being judgmental about student's potentiality .I want to use this word as a *'metaphor'* here to describe how teachers judge and treat their students unequally as well as judge their students according to race, economic status, social status, mental ability, physical ability, gender and sex, etc. And on the basis of these criteria, how teachers rank their students and mark them, promote them, place them which decides their future accomplishments also.

In the opinion of the authors, Riley and Ungerleider (2012), not only these stereotypes nature of teachers about students' gender, cultural groups, promote to their biasness about them but also it may help teachers to be judgmental about their students dropped expected achievements. And if the teachers start to have this preconceived notion that their students will not do good then, if they only think negative about some students and if this remains as an impression in the teachers

mind the students' future as well as academic life is hampered totally. The authors further argue that, the intervention of policy makers is needed to address these types of discrimination in the classroom. They explain how it may have been proved by some researchers that this stereotypes and biasness nature of teachers have negative impact in the lives of some students from minority class.

During my professional life in teaching, I have experienced situations where teachers had marked their students pass or fail according to their stereotype nature of having preconceived notion *that "this student is not good in studies, so he will definitely fail this time also no doubt".* And it was quite painful for me to know this. I remained speechless at times, was unable to speak in the favour of those students. Incidents come as flashback. One day, as I was sitting in the staff room of one of the colleges. I saw every teacher were busy marking exams answer sheets. The coordinator himself said to me, *"ma'am why doesn't you bring the papers here and mark them. It will save your time. I want the result to be distributed as soon as possible".* I told him that, *"I cannot t mark them this way. I have the habit of looking them thoroughly in silence and with peace of my mind so that I can give justice to my students. For this I need time and place where there are no disturbances and I take ample time to correct the answer sheets".* Then I saw some of the teachers looking weirdly at me. I did not bother because I thought that I cannot act according to their decision, I told myself. At that very time, one of the teachers who was much senior than me in age as well as experience looked at me and spoke to me. He looked at me while speaking. At the same time, he was also busy marking answer sheets. I was wondering what was he doing!!! I mean he was not concentrating in the papers and just giving numbers. The strange thing was that he was marking in the paper without looking at them. I noticed that, he was looking at the names only. He was saying to

me, *"Yes ma'am what the coordinator is saying is true, you can save your time at home."* Then I said to him, in totally confused tone *"I am wondering Sir, you can do it so fast".* He then told, *"It's been 15 years into this profession, so experience matters. And another thing is, if you know the students, who can achieve more and who achieves less, it becomes easy to mark them according to their previous academic performances."* This is absurd, I thought. Yes, I also believe that there are students who always are good in studies, some always achieve more, some achieve less but it does not mean that the high achieves are always good and low achieves are never progressive. This is stereotype of thinking teachers perceive. And this is not acceptable. At least I do not like this type of nature of judging the students' progress by their names and past progress. I again heard the teacher saying something to me looking at my face. He was now showing a paper of one of the girls saying, *"Now look ma'am, you know this girl, she is very weak, she never passes any exam, I even don't have to read her answer sheet, I can mark her 'fail' without looking at her answer sheet".* I was again shocked to hear this, my eyes wide open. He was not even looking at the girl's answer sheet and he was not giving any marks, not even one. He was negatively marking the paper. I felt so sorry for the girl and her hard work. I thought myself *"maybe this time, she had attempted the questions correctly. The teacher is responsible to look at what she has written".* Once again, I was speechless, wondering what to speak. I tried to recall how I do the job. I reflected my way of marking the answer sheets. When I mark the answer sheets of my students, I read each and every line of every student. There are times when, I have even given marks to those students who have written wrong answers but have attempted it anyhow. I have also given marks to those students who have misunderstood the given questions but have given right answers of other questions just to encourage them to attempt the

questions. With goodness gracious, I have never found my students failing in my subjects. I have always encouraged them to write. And what I saw and heard today left me disheartened, totally heartbroken.

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Riley and Ungerleider (2012), in their article illustrates that, there are some students from minority groups who are stereotypes as "Lazy learners by their inherent nature" (p.9). In this article, the authors believe that these students are preconceived lazy by their teachers and they do not complete their homework (as cited in Broussard & Joseph, 1998; Oakes, 1985; Oakes, 1995) and these students has to be taken special care by placing them in counteractive classes for improvement in their behaviours depending upon their learning ability. But this attitude of teachers may provoke the student's negative attitude towards self. This may lead to guilty feeling about own self and frustration which may result in revolting act of the students in classroom events. But if the stereotypes are positive from the side of teachers then the students' motivation may be increased to achieve more.

Best Interest of the Students

In my opinion, teaching has to be developed and practiced in favour of the students. And along with this, the voices of students have to be heard when they want to speak. They are lost, and we teachers are the one to guide them, encourage them and motivate them. The point *Best interest of the students* guides that teaching has to be developed and practiced in favour of the students. As per my understanding, this terminology incorporates the *voices of the students* and it strongly demands the implications of ethical codes in favour of preparing students for the educational leaders of the nation. While being in the profession for so many years, I have noticed that in most of our educational institutions, the job of teachers is just to deliver

lectures, finish classes on time, no matter how much knowledge is delivered and how much students have understood. Teachers are even not aware of the future ambition and plan of the students. In most of the cases, I have noticed that students are lost. But, what I have always attempted to do is first know about their interest, about their concerns, their understanding of future career. And accordingly, I think, I have remained faithful to my profession as a teacher. I have a very interesting experience relating to this topic.

In one the colleges where I was teaching, I came to face a weird experience where students were compelled to take one particular subject course as compulsory by all, in which all of them were not interested. According to the curriculum plan, that subject course was optional where students had all the right to choose from amongst various courses. Some were interested in this course while others were interested in the other ones. But because there was no teacher to teach the other course, students were compelled to take the course they were not interested in. This conduct from the side of administration and college authorities was not up to the standard at all.

Kandiko and Mawer (2013) strongly argue that, whenever it comes to the students' expectation regarding learning environment, they mainly expect of four dimensions which are called as benchmarks that have to be fulfilled in order to frame effective practices by the educational institutions such as instrumental (computers and physical facilities); organizational (timetables and course contents); interpersonal (man power support); and academic (lecturers' comprehension and approach towards pupils). They further argue that, in case the institutions are failing to provide with all these facilities and a quality learning environment to the students, it is said to be lacking in its authorization. In such situation, the authors explain that students cannot be expected to meet the standard expectations.

According to my understanding, these facilities are hardly considered while formulating the lesson plan in our Nepali educational context. And if it is formulated also, lesser is the chance that these plans are converted into actions. I personally feel that, this may be because the educational institutions are carefree about the students' future career enhancement and educational journey or may be because they think that this is not necessary. But whatever the reason is, this is a big disgraceful act. They hardly care what students want. They are not *'Future-focused'*. They do not care students' expectations for employability.

Contrary to this, I believe that, some of us, who are teachers and who believe in ethics, do care our students' future. Though I am a part of educational institutions for so many years, I have always been in the favour of students' career. Therefore, whenever I got chance, I have guided students with their career expectations, plans, and educational choice. I have been counselling them to choose the right path which best suits their educational proficiency. I have tried my level best to motivate them in each and every college with my full enthusiasm, wherever I have been their teacher and my students who are in touch with me still appreciates that. But I have always felt disappointed from the management's side.

Case

As I remember, I have always guided my students for higher education, to choose best education, that they deserved it. I remember, in one of the colleges, I told my students to visit USEF for attending counselling classes for higher education guidance. It was not that I did not favour local universities or colleges in our own country for higher education, but the unstable political environment in our country always has been a threat to educational journey. So, I generally emphasized abroad studies for my students. I also asked them to visit the library where they could read

books and gain knowledge. They seemed to be very excited and they asked me if they need to take any documents for attending the classes. I asked them to take their library cards with them as an ID to show they belong to the college and would not be having any problems. They told me that they were not provided with their library cards or any ID cards. I was totally surprised. This was a very dishonest act, and carelessness from the management's side. I told them to talk to the coordinator and explain him that I had asked them to do so because they needed to visit some libraries where their actual identification was obligatory. They went to the coordinator and explained everything. The coordinator listened to them and promised to take action.

After some days, I asked them if they visited the USEF centre and what was their experience, whether they visited the library or not, had they selected any colleges to study there in the United States of America. They all looked blank. And they said that they were unable to go because still they were not provided with the library or ID card from the college. This was not acceptable at all. I thought, "Such a reputed college and such an embarrassing act", it was hard to believe and react. My students explained me that they even went to the USEF centre in their college uniform but the guard without any ID card did not let them enter in. I could not believe this level of carelessness from the college authorities. People are not serious about anything, I thought. Students don't have their college ID cards; this is so funny and embarrassing. When the children explained me this, I somehow assured them that I would talk to the coordinator and the management team about this as soon as possible. And I thought of taking the action promptly. I went to the coordinator and explained the whole story. He carefully listened to me and assured me about how he would talk to the concerned parties and implement it. I waited for the action to be

taken, but was disappointed again and again. I felt very bad for my students that I was unable to help them. I even apologized for that.

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According to Kandiko and Mawer (2013), basically what students want from educational institutions apart from knowledge enhancement are career guidance and prospects, their pathways and a little support and advice in developing their potentiality so that they can be able enough to achieve their dreams and standards. Moreover, students desire to have some extra skills and extracurricular activities beyond their formal education so that it can help them to get employment, internships and work placement opportunities. Therefore, what I think is, it is the obligations from the side of educational institutions that they have to get indulged in giving clear vision regarding adequate course level information and career guidance, extra activities, placements and internships whatever is needed by the students in order to maintain *"process"* based function rather than *"product"* based function.

Case

I usually used to go to USEF library due to two reasons, first is because it was in Gyaneswor where I lived, so it was walking distance from my home. Second, because I was fond of reading books so I went there to get access of books. One day, as usual I went there to read, and thought of asking the library in -charge about Fulbright Scholarships just to know when the opening and deadline was. While I was asking for the information, the person asked me about my occupational experience and education. I told him that I was a Lecturer at various colleges. He saw me surprisingly. He asked me to talk to the principle of one of the college he knew very well, which was situated in Gyaneswor, about the interaction and learning program they wanted to provide to the students of that college. He further told me that this

would be FOC (free of cost) one-day session. He gave me his card and asked to inform him about the appropriate schedule for the class as soon as possible. He thanked me and asked me to visit the library again.

When I was returning back home, I thought that this was an exciting proposal for our students. Not only they would enjoy but also, they would be having an opportunity to gain lots of insightful information and knowledge. It would be a very fruitful one. I thought of talking to the coordinator first so that he could deliver the message to the principal. I was all positive about the proposal and was sure that they would accept it. The very next day I went to the coordinator and informed him about the proposal. But I did not see any excitement in his expression. He casually assured me that he would talk to the principal very soon. I waited for the answer. The next day I asked him about the proposal and he answered that he had not talked to the principal yet. He then assured that he would talk soon. After two days, I asked him again but he again said that he had no time to talk about it and he would talk later. This happened for some more days and vanished. I did not ask him again knowing that he was just making an excuse, that he was not serious about the issue. Yet, it was another disappointment from the side of management. I was exhausted and frustrated. "Nothing can be done to such stereotype thinking and practice" I assured myself.

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Student-Cantered Pedagogy: Found Lacking

In our Nepalese context, the teachers just give lectures; they do not even care about whether the students are enjoying it or not, they understand it or not. What I have perceived looking at the students' expectations is that, they want something new and interesting, new pedagogical process which is ignored in our teaching-learning system. The teaching institution aims at only completing the course in time. They do

not give preferences to the students' interest and choice. And many teachers lack the self-confidence to try new pedagogical system of teaching and even if they try the educational institutions do not favour this. Why??

Case

There is a case that I want to share here; in one of the universities, while I was teaching Bachelors level students, I tried to introduce a new teaching technique which was not being practiced at that college. Students started to enjoy my new teaching technique. I started to teach through the new technique just to make the teaching-learning process enriching and fruitful. But what I found later on while practicing it was that, some teachers were not accepting my new teaching strategy. Later I realized that it was because they wanted to finish the course, rather not interested in making the course enriching. And, I also found that some male teachers felt to be insecure with the new idea of teaching-learning process and hence they showed dissatisfaction for my new idea. I was unable to help myself and had to drop my new idea and go with the same old traditional method of teaching.

In the opinion of Trembly, Lalancete, and Roseveare (n.d.), a consequence of the new concept based on student-centered learning is a better way to realize the fusion between teaching and learning, so that it can be focused on finding out efficient teaching techniques and experiment innovative thoughts to improve student's learning goals (American Psychological Association, 1997, as cited in McCombs & Miller, 2007).

I have perceived that, in our Nepali educational system, many teachers lack the self-confidence to try new methods which may expose them to formulate their own constructs and ways of understanding the material. I found that, colleges/ universities do not let teachers practice new participatory styles of teaching – learning

process like collaborative learning, participative learning, internet technologies, etc. The only way of teaching, is teachers provide lecture notes in an attempt to guarantee students coverage. And this has become the only teaching techniques left with the teachers. This is one issue that I want to cover in my dissertation.

Seghedin (2014) mentioned that, teaching does not always means giving lectures. According to him, teaching- learning is a two – way process; teacher teach and the students have to understand it. But I have found that, the understanding part is always ignored in our teaching process. Therefore, collaborative and participative style of teaching and learning process should be developed. If this is done, teachers will come to know what students want and students will know what is expected from them. Not only this, student's relation with teachers becomes more of a friendly type and students will not hesitate to learn anything new from their teachers. Teachers will also feel free to ask anything with students if students are more co-operative. Now –a-days teachers are also prepared and trained in this way where they are taught about the moral aspects of teaching and learning.

Trembly, Lalancete, and Roseveare (n.d.) in their report have explained about the thought of Barr and Tagg (1995) stating that in their write-up the authors have discussed about the paradigm shift of American undergraduate education. They have illustrated that how higher education gained its popularity by shifting from "instruction-paradigm" to "learning-paradigm" where much emphasize was given to whether the students was able to learn anything from the lectures. The authors further have stated that there was difference in this shift of paradigm because" instruction-paradigm" focused on ends and "learning paradigm" focused on means.

Chapter Summary

The main focus of this chapter is on the various challenges my female participants have faced so far. These challenges are their personal assumptions on the various concerns about what they can contribute and how they are compelled to suffer. My female participants perceive that due to the socio-cultural mindset rooted in their cultural practices; the institutions, the work place and the employers can be blamed for all the challenges and obstacles these female teachers are facing.

CHAPTER VII

EMERGING INSIGHTS

Nothing great in the world has ever been accomplished without passion.

B.W.F. Hegel

This chapter is shaped up to give reflections and future guidelines by discussing the ethical issues from different paradigms. For this, themes like ethics of care, ethics of justice and ethics of critique related matters have been discussed. Further, this chapter includes the discussion on ethical issues from different theoretical understandings. Theories such as turbulence theory, feminist theory, critical and different forms of other ethical theories have been deliberated to substantiate ethical queries related to my research topic. Moreover, this chapter also focuses on discussing the major findings extracted from data generation. The data were the main evidences to justify the research context and research questions.

Keeping in mind the many confusions reader may face while reading my research work urged me to justify my writing about the professional ethics of female teachers'. In the aim of erasing the dilemma about un/ethical practices that my readers will encounter helped me to substantiate my findings at the end of my research work. Therefore, in this section, I have concentrated my work to justify my two-research questions so the whole research work and data collection proves to be authentic. This will help to clear any doubt regarding my every theme because I have created my research questions focusing on my various themes that I had incorporated and explained in Chapters V and VI.

Extracting Insights from the Exploration of Professional Ethics

After wondering and wandering around in the process of making this thesis a beautiful creation, now the time has come up to realize the most important part i.e. the final understanding of my dissertation work. "*I had this feeling inside me that, I have emptied everything from my mind in my dissertation work. And I am left with nothing, what do I write more??*" I observed myself thoroughly. I even thought my two research questions. "*It is not me who need to be clear about my writings. I am already clear about what I want to share. But the audience, the readers have to know this. They need to be clear about what I have written. So, I need to address to their queries*". Yes, I was correct in one sense. I do not want my readers to just read my story, I thought. I want them to feel it from their heart, to know about female teacher's professional ethics. So, I again started to brainstorm. I want them (my readers) to be clear about the understandings of ethical dilemmas that my female teachers had faced. I thought, as readers they deserve that. And as a writer I deserved to be praised. This was my intention now. So, I started to find answers to my two research questions again, and this time more seriously than before.

The ultimate understanding of my first research question revealed the various un/ethical practices faced by my female participants in their professional life. The unethical practices faced were cases like females' teachers being discriminated in terms of gender by both the college management committee and students as well. I found that, students bullied female teachers most. I even found that discrimination was practised in terms of pay system and other facilities, leave and incentives. From my research, I found the case of mental harassment faced by the female teachers like me. My female participants shared their feelings about not being promoted because of their non- acceptance of any unlawful relation with the co-workers and college

management committee. They shared their feelings about the consequences of this where even some had to leave their profession.

My female participants and I even experienced the irresponsible act relating to not paying any attention to the voices of female teachers. Female teachers felt outsiders in many ways. According to my understanding and from the sharing of feelings from my female participants, I found the existence of favouritism and nepotism in many teaching institutions. My participants also stated their personal thoughts and ideas as mismatching with the protocols of colleges. Sometimes, they felt discriminated for being females. They shared practicing teaching skills with caring nature, as a mother which happened to be against principles of the college's practices. All these had a negative bearing in my feelings and the feelings of the female teachers where at times we have felt this profession as a less respectful profession for females.

My second research question revealed some more bitter understandings about the female teachers' (my participants) feelings in their professional life. The displeasure they experienced in many occasions in their professional ethical career helped them to know the negative side of the profession they faced in the form of levied duties and circumstances. They shared how they had to act as an autocratic leader, when they preferred to be more a mother figure and a benevolent type of leader where one shows love and affection to treat their students as their own children. The tough challenges they faced were their recognition as *females* and not being treated with love and respect. I am not showing my sympathy here as; *being a female needs more attention as they are weak but* due to the biological problems they need more *care* than males' counterparts.

One most challenging weakness my female participants and I experienced in our teaching profession is that females are not treated with more concern in the environment where they work. I found management lacking to provide hygiene facilities for female teachers and female students though they understand the necessity. And, I found this as an absolute blunder. Sometimes, our educational institutions fail to look at the priorities of teachers. I found this thing as a major drawback of our educational institutions. They are more concerned with retaining students than teachers. I found their mentality as "*if students leave the college, they will attract few students in future but if teachers leave, they can compensate anyhow*". I observed it as their idea of '*money-making system*'. And sometimes, this thing becomes problem for teachers where students take undue advantage of teachers because they think college is in their favour. This leads to students' bulling teachers which are not acknowledged. The least interested area that I observed which needed the highest intervention from the part of colleges and universities is where teachers do not treat their students equally. I want to call it as '*stereotype-type treatment*'. In many situations, they discriminate students in terms of aptitude, learning ability, race, religion, caste and their outcomes. In this case, I think the colleges/universities need to take action against such act of teachers.

Another concern that I found lacking in the ethical considerations of our educational institutions is the way they neglect students' issues. I think educational institutions have to guide students in every way. The deficient aspect of our educational institutions is they only prioritize in finishing courses, prepare students for exams, attract students and enrol them for new session which is a continuous process. I saw this as the main '*life-cycle process*' in these educational institutions. But I think students need more; they need to be prepared for future job markets

career-guidance, physiological guidance, etc. And when teachers like my participants and I speak in the favour of students; we are unheard. I have even encountered such educational institutions in my teaching profession where students- centred pedagogy and learning environment is not given basic priority. Not only the female participants, even I had experienced this. The female participants and I found this against our professional ethical considerations. The educational institutions forcefully imposed the teaching-learning method that they accepted and not what students and teachers were interested.

Apart from being judgmental as a faculty for many years, as well as experiencing all the good and bad, positive and negative feelings from the college administration part, there are some very serious issues as themes that I would like to share through my thesis research work. These themes are my personal perceptions that I have been carrying within me for these many years of teaching experience in the assumption that I will someday express it in a very precise way in front of my readers. Not only I, there are so many female teachers who have gone through the same observation, but they have never been given any chance to express their dissatisfaction.

In this regard, I have been able to find out some female teachers as my participants to join me and explore the same issues as themes throughout my work. These themes are the untold stories of all these female teachers and myself as a participant and a researcher. After analyzing and answering my two research questions, I found some four specific themes that I thought would incorporate and would cover the whole thematic issues as discussed already in my dissertation. Just to make an enriching ending, I want to introduce these themes for briefing my whole dissertation issues.

Professional Ethics and Multiple Ethical Paradigm

Shapiro and Stefkovick (2005) believe that, when talking about the ethical considerations of teachers, there arises several queries related to *ethics of profession, ethics of care, ethics of justice and ethics of critique* summing the ideas from various ethical paradigms. Though the writers talk about the teachers as a whole (male /female), I give importance to female teachers here because my concern is for them. The queries regarding their professional ethical considerations which I enquired them for the answers were: What may be the responsibility of any educational institutions regarding the professional ethics of female teachers? How would any educational institutions look upon the unethical perceptions faced by female teachers? What are the various ways that any educational institutions need to concentrate on to eliminate the dissatisfaction perceived by female teachers? Are there any protocols and dogmas that can be amended to reduce the unethical practices faced by these female teachers?

What may be the responsibility of teachers/educational institutions regarding their profession? What may be the responsibility of teachers/educational institutions towards the well-being of community where they live? I have tried to seek answers of all these queries breaking them into various themes in my research area.

After analysing the deep-rooted definitions and thoughts of the great philosophers and with reference to the book namely "Ethical Leadership and Decision Making in Education" written by Shapiro and Stefkovick (2005), I have highlighted my conclusion from multiple ethical point of view. I have thus categorized my sub-themes as; *ethics of care* (because women are care-givers), *ethics of justice* and *ethics of critique*. This above mentioned book has helped me in many ways for building themes faced by my female participants related to un/ethical practices and challenges of female teachers. Moreover, I have developed one more sub-theme as, *ethics of*

silence from my own outlook because I felt that it is necessary to explain the *silence facet* of my participants. As known, since my dissertation is based on professional ethics of female teachers, I have explained my dissertation process including *ethics of profession or professional ethics* because in my thought process, it incorporates all the ethical paradigms.

With the understanding of these points, I have tried to categorize my themes in the same time, justifying them, in a more sensible manner and in a more precise way. And no doubt, these points have cleared my understanding of *professional ethical paradigm of the female teachers*. I have focused on substantiating my themes taking in mind *'female teachers' ethical considerations'* , so that my readers can have sufficient and clear meaning at last regarding the insights of my research work.

Ethics of Care: Because Women are Care-Givers

My most heart touching area of interest for the research, on this scope of study is focusing on the *care aspect* because I am a teacher myself and a mother. So, the insights based on this topic are of immense importance to me and is listed in the uppermost priority of my thesis work. Therefore, I have attempted to discuss it in a more lengthy way.

While going through the book written by Shapiro and Stefkovick (2005), I got acquainted with the words such as *attention and support, discipline, prodding, staying on them* which reflect on various types of *caring attitudes* used by educational leaders (here by educational leaders I want to be clear with teachers and management committees) as caring practices for their students (as cited in Shapiro, Sewell, DuCette, & Myrick, 1997). The writers further discuss that, though prodding basically is looked upon as a nagging way to force students to work on their assignments, sometimes it is also viewed as an indication of someone's caring attitude for them.

Ethics of care (Hellawell, 2018) is best described as the understanding teachers need to motivate their students with love and affection, so that, best can be achieved. I have experienced the *'other way around'* technique here in our Nepali teaching and learning process, where teachers think that if they are strict to their students, they get scared and will obey their instructions. This is absolutely wrong in my opinion. What I think is, "*the more teachers are strict, and the more students are stubborn"*. Bhattarai & Maharjan (2016) in their research explored that the male teachers were not "as consultative as the females" (pg.229) when ethics of care concern is applied. This equation has helped me to build more caring and loving attitudes towards my students and I have some success stories that I have experienced in my teaching journey.

In the outlook of Capri and Swartz (2018), while working in any individual and professional surroundings, people interact with each other and have informal relationships that help them to build their values, thinking, priorities, and accountabilities. This is what is termed as ethics of care according to the writers. Teachers have to sometimes behave differently if they really want to prove them as virtuous educators. I mean to say that, they have to be care givers, parents according to the need of the situation. As I already wrote in my discussion earlier that, I would always tell my students, *"I am like your mother in college"* and they would smile. And they told me about their problems. This gave me a kind of contentment as a teacher. This proves ethics of care (Shaw, 2017) for me but most of the teachers in our society do not care about the feelings of students. Ethics of care in this situation dies a natural death.

According to Popescu and Gunter (2011), in comparison to male head teachers, women head are more influential communicator with teachers, students,

parents and with everyone. They have the ability to build good rapport and in the same way; they are more supportive, emotional, understanding because they are mothers, wives and care givers to their family at the same time (as cited in Elizabeth, n.d.). They have further elaborated that, female heads in contrary to males are more like a mother to the students, while showing emotional support and good motivators too. According to the author, they can act as per the need of situation, providing positive or negative emotional support (as cited in Beatty, 2000).

Ethics of Justice: Because Males and Females are Equal

The authors, Shapiro and Stefkovick (2005), best describe the meaning of *ethics of justice as moralities and law* which is fragmented from the concept of *"liberal democratic tradition"* that defines the characteristics such as trust, and some anticipation for improvement (Delgado, 1995, p.1). Moreover, some phrases can be used as *"obligation to liberty",* where egalitarian concept implies in the name of *equality in the sovereignty* of all by the implementation of procedures (as cited in Strike, 1991, p. 415).

Ethics of justice, in my thesis, is used to describe the *'commitment from the side of management committee and college stakeholders regarding the impartial behaviour to all including female teachers according to the rules and regulations that provides justice'.* It summarizes social justice, human dignity, and advocacy for and with oppressed people and communities (National Association for Social Workers, NASW, 2008; Canadian Association of Social Workers, 2005; International Federation of Social Workers, 2016; British Association of Social Workers [BASW], 2012 as cited in Corey, Shdaimah, & McGarry, 2017). This helps female teachers to recognize the existence of morality in the educational environment where they may feel free to work and a feeling of belongingness comes from within. Shapiro and

Stefkovick (2005) state that, ethics of justice best describes impartiality, fairness and righteousness which I found lacking in the educational institutions where my female participants and I taught.

Ethics of Critique: Because Females need Freedom and Democratic Society

Shapiro and Stefkovick (2005) strongly claim that when we talk about *ethics of critiques,* we get the sense that it is directly based on the critical theory which describes *class differentiations and injustices*. This concept has been existed from Marxist analysis (Foster, 1986) and in the viewpoint of critical theorists. There is an interconnection between class, race, and gender. I have used this terminology, ethics of critique in my thesis because my thesis is also based on differentiations and discriminations as well as injustices faced by my female participants and me from the colleges where we have been purely bestowing our services as male counterparts, but still our identification as teachers was not acknowledged.

The other important reason is, I have used ethics of critique concept in my research to define these discernments and injustices of my female participants and mine. In addition to this, I want to disclose the emotional state of these female teachers whose voices are unheard even in the era where the world is talking about equalities in gender mainstreaming and in the century where we hear the slogans of human rights (Gajewski, 2017) and women empowerment. Apart from this, the author stresses the vision of Capper (1993), where she has assumed that there is a need of such educational leaders with the charismatic leadership with "freedom, equality, and the principles of a democratic society" (p. 14). I relate this to the ideologies of the authors Shapiro and Stefkovick (2005), where they share their curiosity of ethics of critique searching answers for the questions viz. who are those responsible for making laws? Who are those benefited from these laws, regulations, or

dogmas? Who are those holding the power? Who are those whose voices are silenced?

Ethics of Silence: Because Females are Habituated not to Revolt

According to my own personal awareness and looking at the various scenarios around, I have always observed that, remaining silent and not revolting to any pressure, power and situation is supposed to be a powerful defense tool for women and girls in our Nepali society. Though we live in a 21st Century, where we have observed an immense scientific and technological advancement, there is a slow change in the type of tradition, culture, rules and etiquettes we follow. On top of that, if the society follows the aged-old-patriarchal system where males and females are separated according to power, class and gender, the system becomes more of a pain than pleasure for women like in our society (Nepali society).

The terminology, *'ethics of silence'* is my own creation, my own concept to indicate how habituated we (females) are in remaining silent in any situation we encounter. I remember how my mother taught me to remain silent and not to revolt from very early since I was a girl. She told "*girls should not speak and argue in front of elders*", because daughters in any family represent "*kul ko izzat*" (in English it means, family's prestige). When I was a child we (sisters) obeyed it quietly because of fear. When we were adult we obeyed thinking it was our culture. But now, after being married for more than a decade, being mother and going through various transformations with respect to age and experiences, I think this attitude of remaining silent unnecessarily in agony, is wrong. But compelled by my own nature of remaining silent, I still do not argue with elders or anyone. And as a result, I get suppressed and sometimes reflect; why did our parents taught us to remain silent? Why didn't they teach us to fight back? Why are our (females) voices silenced??

If I look back, from where I started my career, 10 years back, I reflect my nature as timid female teacher, silent, quiet, innocent. Not much has changed now, but if I see the difference, I see myself as more confident, that's it. But still I am silent. This is not only me. Most of our female population in our country Nepal is in the same state, they are suppressed by one or the other way, one or the other situation, one or the other person. During my data generation process, I came across and had conversation not only with my female participants but also many other females whom I met in the field. They were my participants' relatives, sisters, sisters-in-laws or co-workers, etc. I had face-to -face conversation and observations with them, gossips with them. It was so much fun sometimes. And what I observed was that this *'remaining silent nature'* is present in everyone's genes. No wonder how bold some of them looked, but there was still a bit of suppression in each of them.

Talking about my own experience, I have remained silent in my profession always. Otherwise I feel, I would not have been writing this thesis in this topic using an auto/ethnography research design. There has always been a feeling of *'suppression and silence'* in me that I have discoursed in my dissertation as my opinions and stories. This has been expressed as the *'experiences of the unethical practices in a silent way'* (ethics of silence comes here). Due to this feeling I even observed the same character in my participant's personalities who used the same *'remaining silent nature'* throughout their career life like me not only with the management, and college authorities but also dealing with students. We (my female participants and I) share the same nature*, 'nature of silence'*.

Justifying Research Issue from Theoretical Lens

From the findings, some theories were revealed to justify my thesis research work which I thought to be relevant here. I found the professional ethics of female

teachers was best explored and justified by these theories. Moreover, this is a prevailing female concern that comes under ethical dilemma as to whether or not this has to be solved. Below are explored some theories that I have used to support my research work and insights. I supposed that these theories best explore the reality and enhance the theoretical understanding of my chosen issue.

Turbulence in the Haze of Confusion

Though Shapiro and Gross (2013) have explored the 'Turbulence Theory' in a much broader term including "positionality, cascading, and stability" (p.1), I have only used this theory to show the bearing of certain disturbances in my participants' and my professional settings. Narrating his own story, Gross (2013) describes himself as a 'good flyer' who enjoyed every of his flights since he was six years old. He narrates how his grandfather had the same enthusiasm and tells that he was one of the very first builder of biplanes, a novice competitor to the Wright Brothers. He was there during World War II as a navy in Southern France. Following his father's legacy, Steve's father also joined Air Force. Therefore, love for flying was in their genes. This is how he explains how he cherished 'lifelong love for flying".

But with that illusion within himself, one day when Gross boarded jet from Miami to Philadelphia in order to celebrate New Year's Eve in 1970, he felt certain turbulences and it was intense and dangerous. He explains this turbulence as "roller-coaster ride" in his book where he also shares his experience that al last everyone was safe. But later the event, Gross (2013) seemed to be affected by the incident, traumatized. Inspired by real life experience, he explains turbulence theory as an inspiration from natural phenomenon (event) as, "turbulence theory is designed to help us better understand life in micro and macro human organizations. While going

through the theory I found that this theory helps people to observe, plan and act (p.51)".

The reason why I want to introduce this theory here in my thesis relating with my issues is because similar to Gross (2013), my participants and I had experienced the same unexpected circumstances that had influenced our lives respectively in a similar way. It has helped me to understand our feelings and the reasons behind its occurrence. It has also helped me to perceive '*unexpected, calm down and turn on attitude in my professional life*' accordingly. As Gross (2004) stated, "Realizing what the level or degree of turbulence is in a social situation can have a positive impact by allowing those who are part of the dilemma to step outside the situation and observe it from a distance" (p. 59). Though inevitable, Gross (Shapiro & Gross, 2008) explained that turbulence is not experienced by everyone in an organization in the same manner. This theory has helped me to realize that, based on a person's strength; there are some people in an organization who may feel the effects of turbulence more than others. For instance, at times, a building principal may experience the turbulence more than other members of the staff. The turbulence you feel also depends on where you are in a given situation.

Feminism in "Waves": The Haunting Idea

If I want to relate one theory that speaks for the authorization of such oppression of women, feminism is one which is very much appropriate because it often speaks the voice of women and girl's empowerment. In the type of society like ours (Nepali) such as patriarchal society, it is basically seen that girls and women are suppressed and oppressed. They hardly can speak for their self-respect, rights and dignity. In such situation, feminism is a type of theory which practically shows the vision for females, to raise their voice against any injustices felt.

The questions feminists often pose, is related to the centrality of gender, the discrimination between them that they face, which helps in shaping our consciousness. The main aim of this ideological research is, "to correct both the invisibility and distortion of female experience in ways relevant to ending women's unequal social positions" (Lather, 1991, as cited in Boateng, n.d., p.1). Amongst the famous feminist theories, I want here to be specific about *'Socialism Theory'* which emphasizes on '*struggle for revolution'*. Social feminism amongst feminist theories is such which has helped women to encounter and *fight back for any kind of injustices, oppression, biasness, and rights*. I may want to call this theory as '*power charger for women'* to boost themselves and fight back for their values. This theory helps women to conquer their power position denied by the so-called patriarchal society.

I have noticed that every woman in her life experience some or the other kind of oppression and discrimination as well as unethical behaviours from some or the other person. Either it is her husband, her in-laws, her family or the society where she lives and works for. In every step of my life, with most of the women who I have encountered, whoever they are, either friends, relatives, or anyone, I have felt pain in their voice, while sharing their feelings with me. I felt so, may be because I am also a victim of oppression in some or the other way. After all, I am also a female. I have always tried to practice *"The rule of empathy"* in my life to know other's problems. This helps me feel the same pain as others are feeling. In my opinion, empathy is more powerful than sympathy. I believe, if we sympathize with others, we do it just to console the pain but if we empathize, we try to feel someone's feelings as though we are the sufferer. My interpretation here is, feminist theories try to justify the empathy rule. This is why I like feminist theory because it expresses the unspoken voice of voiceless. Feminism theory has been as an awakening alarm for women in our

country. Now, girls and women, whether in urban or rural areas, are seen very much concerned about their rights to everything. Progress like this is a good sign that our country is going through the phase of transformation from traditional and conservative way of thinking to modern method of living better and valued life.

Realizing Critical Situation

Critical theory has helped me to see the injustices faced by female teachers in their working context. It has facilitated me to visualize the ethical consensus they are adopting. For all these years working as a teacher in various colleges, this thought of discrimination has been swirling in my conscious mind and revolving around for some solution. This was something which has awakened me to ensure research on whether male and female teachers are treated with same ethical codes of conduct or not. "Further, I have also stressed on myself thinking that whether these educational institutions are conscious enough to ensure same treatment to male teachers and female teachers if they really enact ethical norms to change "existing structure" (Guba & Lincoln,1994, p. 114). If so, why there is not seriousness in the action, why only in planning and theory? Why there is still unequal behaviour with male and female teachers in colleges?

According to Watson and Watson (2011), for understanding the meaning of critical research, it is necessary to understand the concept of empowering the mind-set of individuals. They have tried to clear the fact that the term *'critical aspires to tackle the unfair treatment'* that is prevailing in the social setting or particular public part of any society. Along with this, they have further explained that, it is research work that plays an important role as a transformative instrument, helping for achieving an emancipatory awareness without being afraid and unashamed by any tag of political power.

Justice for Fairness

I want to relate my dissertation issues with different forms of ethical theories and have some discussions based on my insights. I am assured that my readers will be clearer about connection of ethics with our existence as human being in professional position. In some or the other way, these ethical theories propounded by different great philosophers have helped us to know the importance of ethics in our everyday personal and professional life.

Duty which is ethically correct. Supporting the deontology theory which describes the act as morally required, forbidden, or permitted (Alexander & Moore, 2016, p.1), I suppose one who obeys it has to be very practical when he/she assumes himself/herself to be loyal enough to keep his/her promise and follow the rule as adhered by the deontological theory. In the words of Chonko (n.d.), "the deontological class of ethical theories states that people should adhere to their obligations and duties when engaged in decision making when ethics are in play. This means that a person will follow his or her obligations to another individual or society because upholding one's duty is what is considered ethically correct" (p. 2). As such, a very strict coherence is needed. Here, since I am applying this theory in my thesis work, I emphasize the educational institutions for applying this concept of deontologist so that they can adhere to the institutional ethical obligations. Thus, based on this concept and theory, I think there are very strict requirements that our educational institutions have to adhere to.

Further, Chonko (n.d.) stresses that, "sometimes, a person's duties are in conflict" (p.2). Now, here, I want to apply this concept to '*the obligations from the female teachers' viewpoint'.* I want my readers to be clear about; is it necessary for the female teachers to be loyal enough even if they know they are not being ethically

treated? I here argue that, if the educational institutions lack to adhere to the laws and moral values, to follow the rules as prescribed by the deontological theory, then, it is quite sure that the duties of female teachers remain questionable as to whether they are also obligated to follow the rules or not, whether they have to be ethical enough towards their duties or not.

Rights as per societal ethical importance. Chonko (n.d.) narrates that, talking about the ethical theories that explain rights, it is basically observed that the rights which have been set in accordance with societal rules are most protected and are given the highest importance in the hierarchy. These rights are said to be important because these are approved by large number of people who are a part of the society (Bhattarai, 2015). Society itself determines the standard of rights it wants to provide for its citizens. Therefore, in accordance to the societal ethical importance and objectives, society governs the type of rights it wants to implement. So, from his writings, I realized that it is our right to speak if we perceive bias from anyone whether it is in our personal life or professional life.

While conducting the research, it was frustrating for me to know from my participants that, they were never heard when they tried to express their feelings of unethical behaviours. They never felt encouraged to speak for their rights about any small or big matters. The *'rules of rights'* were never in their favour; every act was against their (females) understandings. This left them unfulfilled. They explained in their words, *"Management only hears the voice of male teachers; we are not heard no matter how big the problem is. So, we stay silent and bear whatever the issue is. This may be because male teachers have the influencing quality, and dominancy. We have learnt to adjust to anything, any situation, and any laws. The theory of rights is*

limited to slogans only. We can never speak for our rights". Being a female teacher myself and talking to them, and realizing my own frustrations, even I felt as if every rule is endorsed in the favour of males.

Virtue as exquisiteness in professionalism. Chonko (n.d.) relays that the virtue ethical theory intents to judge a person's characteristics by his good and bad behaviour and not by his/her work. The main evaluating aspect of any unethical behaviour of a person is his morals, reputation, and motivation (p. 3) according to the writer. This explains no matter how good a person is conducting his/her duty, or how reputed one is; one unethical behaviour overshadows his/her moral existence. If I talk about my experience of working with various educational institutions, which were very reputed ones but still I found that they lacked perfect professionalism, virtue in their characters. I relate to this unprofessional character of educational institution as unethical virtue. This goes against virtue ethical theory, where this word is referred to describe exquisiteness. I want to reveal the unethical conducts they showed which is against the institutional values, principles, and professional standards (Flite & Harman, 2013). And if I judge their characters using virtue ethical theory, their unethical demeanours deviate them from who they are and what virtue they carry with them in their professionalism.

Professional Ethics of Female Teachers: Policy Review Illustration and Analysis

This chapter also includes and illustrates the insights of my research issue i.e. professional ethics of female teachers based on various policies and reforms. In this chapter, I have inscribed the various changing forces such as inclusion, ethical practices, gender equality and empowerment that have contributed in the favour of female teacher's professional development. The main reason for building my dissertation is to show how female teachers have been facing various un/ethical

practices in their professional life. But contrary to this, I urge to show those reforms and policies that are established to support the participation of female candidates in teaching profession as well. In this chapter, I have discussed these policies, reforms and acts that are constructed in the favour of females in teaching profession where even quotas have been made so that equal inclusion can be justified.

At first, it was very frustrating for me to obtain data that gave information on teachers of private colleges. For my surprise, when I reviewed the UGC report, I found it explaining about the unavailability of any data related to teachers of private colleges. "This report presents data on teachers of the constituent and community campuses but it does not include information on the teachers of the private campuses because their data were not available" (UGC Report, 2010/11, p. x). But for my satisfaction, anyhow I got some information on female teachers from DFID report and WB report. I also went through the Interim Constitution of Nepal 2007, Three-Year Interim Plan (2007-2010) and Tenth Five Year plan (2002-2007) to get helpful informations on female teachers' status in Nepal.

Change Forces: Probing the Depths of Educational Reforms for Female Teachers

We all are conscious that much has been contributed in educational sector. Females are equally given importance to come and stay in this profession as males. And desirable environment has been created and is being developed more so that female teachers are satisfied with the *quality of work life* during their teaching tenure. In this regard, I want to share how reforms have been made to encourage women participation, gender equality and social inclusion in our Nepali Context.

Inclusion. According to Abram and Puri (2004), when we use the word '*include*' we understand that, '*include*' infers that we are a part of something included

inside entire. It is true that, we, women, today are given priorities in most of the situations. There are quotas for women whether it is in a political participation or other sectors, not excluding teaching also. Therefore, the situation is changing today for women in comparison to what women used to face previously. DFID and WB (2006) report declares that social inclusion as it basically focus on "removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to development opportunities (p.10)". Not only this, the report explains about the agendas and reforms to change any discriminations and inequalities that may lead to realize one's perspectives about own identity. Paudyal (2013) expresses that, social inclusion intends "direct-participation in decision making". Additionally, she says in her words, "this is more likely to be successful when resources and powers are involved for disadvantaged". From this what I conclude is, inclusion is most expressed in words and documents and is in a progressive stage to implement in action too. In my opinion, in most of the sectors inclusion is seen and felt prevailing to balance inequalities and discriminations in our county. I feel this may be because our country is in the state of transformation from considering inclusion in gender, job opportunities, caste, religion etc.

If we review the Interim Constitution of Nepal 2007, we find, Article 4 states our country is "independent, sovereign, secular, inclusive and a fully democratic State". Article 35 declares about the special priority for women (Government of Nepal, 2007a, pp. 5-21). Paudyal (2013) argues that, the importance of social inclusion in public discourse got widespread after it was included in Nepal's Three-Year Interim Plan (2007-2010) and Tenth Five Year plan (2002-2007). But, she further illustrates that though provisioned it hardly got implemented (as cited in Upadhyay, 2008, p. 236). "Under Fundamental Rights, the Constitution declared that

all the citizens are equal irrespective of religion, language, race, gender, caste, tribe, and ideology (His Majesty's Government of Nepal, 1990, p. 4)". After the restoration of democracy, the 1990 Constitution of the Kingdom of Nepal provisioned an inclusive policy with specific provision to promote the rights of women, children, elderly, and people with disability (Paudyal, 2013, p.16). From looking at all these policies, I summarize that, inclusion has become one important issue to be revised and amended in plans and implementation in every sectors of development in our county Nepal.

    Gender Equality and Women Empowerment. Three Year Interim Plan (2007/08 – 2009/10) of Government of Nepal declares that, 33% participation of women should be ensured in all state sectors. Law favouring female discrimination should be amended. NGOs and other civil societies should be formed for the security of any unethical conducts against women. This shows that the rapid development of gender equality has been made in legal provisions, developmental programs. The School Sector Development Plan (2016) reveals the ending of gender disparity in the form of discriminations, oppression that has been created by "feudal, autocratic, centralized, and unitary system" (p.32). Moreover, it suggests prioritizing in eradicating discrimination relating to "class, caste, region, language, religion, and gender including all forms of racial untouchability" (p.32). In one or the other way plans have been made to overcome these problems in my opinion. This indicates a good sign of females' involvements in all the sectors according to me (SSDP, 2016).

Ethical Practices. I do not want to sound extremist concerning unethical practices that I have encountered. I do not only want to share unethical practices, I must say. This is not true that I have only experienced unethical practices from all those educational institutions where I devoted my life as a teacher. Rather, I have also experienced good behaviours and ethical practices as well at some point of time. I am very grateful especially towards that particular college (my first teaching experience in the first college where I taught) for providing me with the opportunity to start my career as a novice teacher in the field of teaching. I am; who I am today, as a satisfied teacher in many cases is because I got this opportunity. Likewise, not only the particular college, I thank to all the colleges which appointed me as teacher. They equally respected me as a teacher alike male teachers in many ways. Moreover, there were times when the management committee was with me for encouragement and motivation also. There are positive emotions and feelings attached with them, that I will cherish my whole life. I owe to them my existence as a teacher. Contrary to this, there aroused some frustrations I felt during my career that induced me to write about all the unethical conducts and it is obvious that I perceived them as a disgraceful act.

CHAPTER VIII

REFLECTING INSIGHTS AND IMPLICATIONS

This chapter incorporates the reflection and insights of my research issue topic based on discrimination and unethical practices of female teachers working in undergraduate colleges of Kathmandu Valley. There are many dominant forces that have contributed for the unethical act faced by me and my female participants. They may be societal construct, educational institutions, management committees, etc. Therefore, thorough analysis has been made after studying the various policies, reforms and guidelines. Besides, though reforms had been made, still un/ethical practices have been felt (Bhattarai, 2017) by these female teachers due to society-built construct. Therefore, I have precisely explained these concerned issues in this chapter.

Research Context: Female Teachers, Discrimination and Unethical Practices

In this section, I have tried to gain some rational information related to situation of female teachers in Nepali educational context. Apart from this, I have tried to search for the various factors that changed the situation of female teachers, the factors that encouraged women to come and join this profession. I have gone through various literatures along with policy review to come up with some authentic analysis and ending. Moreover, I have tried to know about the term *'discrimination of women'* to have detailed evidence about the topic.

Scenario of Female Teachers in Nepal

Previous Scenario: How Females were given Priorities in Teaching Profession. With reference to two sociological research surveys that was conducted by UNESCO Consultant in the year 1970-71 and another by CEDA in 1971-73 along with another survey conducted in the following year 1981-82, it was found that there

were some factors that were affecting girl's formal education opportunities along with constraints supporting to women advancement via economic support. These factors were creating barriers. Therefore, government of Nepal prioritized to provide adequate infrastructural facilities along with encouraging girls' participation in education and women employment in teaching.

The report found out that girls were inside their house and did not attend school because of household chores and low economic status. And on top of that, previously, parents thought girls should not attend school because most of the teachers were males. Therefore, to encourage enrolment of girls in formal schooling, the government of Nepal initiated a plan to appoint female teachers in the aim that if female teachers teach, then the parents will send their daughters to school. Not only this, the government further encouraged girls' education through supporting them with economic benefits. This was one reason that government started to train females for their placement and retention. Another reason was that, since women were less educated, less women participation in teaching was felt. Tragedy in some cases was that some had not attended school at all. Subsequently, this resulted to no female teachers or less female teachers in schools and colleges. The report also found that other factors were lacking in schools such as inadequate facilities to female teachers and students. Looking at all these scenarios, the government formulated and implemented plans to inspire women enrolment in education and teaching profession in Nepal.

Present Scenario. According to Bista (2006) the problem of gender disparity is increasing. The indicators suggest that girls are back in terms of enrolment, retention, grade promotion and learning achievement (p.1). This is one reason that girls are dropped out of school still now and still face the problem of less women

participation in every field of economic development. This shows the low percentage of female joining teaching profession also.

According to Paudyal (2013), only twenty-six percent of women have paid employment. Average monthly earning is rupees 3,402 of women and 5,721 of men (Central Bureau of Statistics, United Nations Development Program and International Labor Organization, 2008, pp. 65-89). This indicates either they are paid less or they are engaged in lower paid jobs. "Similarly, women make up only fifteen percent of civil service" (Paudyal, 2013, as cited in Ministry of General Administration).

But, change has been perceived in present scenario. The UGC Report (2010/11) exposes that there is a tremendous increase in the higher education enrolment of females. The report further suggests that in the last thirty years females enrolment in higher education is higher than males. "Furthermore, if we observe the share trend from 1980 to 2010, the share of males has been declining (changed from 81 percent to 58.2percent) whereas it has increased sharply in case of females (19 percent to 41.8 percent)" (p. 10). I see that planned efforts to improve the situation of women began in the Sixth Plan (1981-1985) but the approach was welfare driven.

But, in the Tenth Plan (2001-2007), progress has been made to include women participation in most of the sectors for the sake of poverty reduction including teaching also. After many reforms, and from the success story of females' involvement in educational sector, a new concept was realized as including other minorities sectors for attracting students from all the castes and marginalized groups to see success story of "Education for All (EFA)" motto. Therefore, objective was formulated keeping in mind, "just as having a woman teacher tends to attract girl students, having Janajati or Dalit staff has a positive impact on those groups" (DFID & Work bank report, 2006, p.18). The main vision to formulate and implement this

plan was to involve more and more female students in schools and female teachers in teaching and learning for economic developnment.

Gender Discrimination

At one point, government is emphasizing females' participation in teaching profession and at the same time, female teachers are facing gender discrimination. Gender discrimination is something that will always be present in our society in any forms. It does not make a difference whether the society is educated or not because Nepal has still such a society where functionalist system exist where society is present as an institution and males are there to maintain the rules and orders and women are to follow them, where '*power play'* has a greater role. It is still a patriarchal type of society. Discrimination can never be fully eliminated, no matter how hard we try. However, it can be demolished to some extent. And we can see some progress at present around us.

In the report of DFID and WB (2006), it is found that the one very important aspect of encouraging equity and equality as well as sustainable success is empowerment and social inclusion. "It is often perceived that, in the 21st century also, women are still discriminated. There are various studies which have found that there is an equal contribution of male and female to the development of any country" (Sitaula, 2016, p. 43). "Women are significant contributors to the growing economy and children are assets of the future" (Government of India, 2007, p.184). This is true but still discriminations in various fields and in various forms are found in our Nepali context.

Sitaula (2016) orates that, different humanitarian organizations such as United Nations have been contributing to emphasize in promoting gender equality, women empowerment and to eliminate gender disparity from all levels in schools, to ensure

100 percent enrolment rate and to minimize dropouts of girls' children through its different instruments like Millennium Development Goals (MDG), Education for All (EFA), etc.

Unethical Practices

Apart from discovering all these gender inclusion mottos and goals as well as applying these in most of the cases, I and my female participants (female teachers) have still faced unethical practices and discrimination everywhere in our personal life and professional life. Therefore, what I have realized from this logic is that, some things cannot be eradicated from root. We have seen plans that has been formulated, put into action; success story shared in most of the cases but if we go in-depth to investigate, the success story also includes a bitter reality that are inexpressible.

According to Popescu and Gunter (2011), the accomplishments of females are to be recognized and appreciated whether in their personal or in their professional life. They further state that, females should not be categorized and humiliated addressing them as *'females'* if they fulfil their duty in the same way as males do, showing their full obligation and dedication. In our society, what I have mostly seen is that, if males do their leadership roles strictly they are considered as '*good charismatic leader'* whereas if females do the same thing, adopt the same '*authoritarian style of leadership';* they are seen as being too much '*dictator'*, and again if they perform in a much democratic and flexible way they are perceived as being too '*hesitant and pathetic'.* This gives birth to the feelings of humiliation and biasness which I have also faced it personally like my female participants, which I would consider as one sort of *'unethical practices'.*

Explaining My Research Intention

Because my dissertation is designed using an auto/ethnography research method, I focused on writing in a more personalised manner. This enhanced to create a more emotional autobiographical script. But I have also justified my emotional aspects with facts and evidences based on lived experiences of me and my female participants who are teachers in various undergraduate colleges of Kathmandu Valley. My intention is to make aware to my readers about the prevailing scenarios of un/ethical conducts faced by any female teachers in their professional teaching career rather than to find solutions of the situation. But then yes, my intention is also to provoke female teachers to stand against any un/ethical behaviours they face in their teaching career. I think this proves my intellectual analysis.

One important lesson I came to learn from my own professional experience is that, *"one expects the same kind of return one gives to others. This implies to the service one gives to others no matter who it may be; any people or organization. And it is but obvious that if one does not receive the same level of respect or reward for his/her obligation from others, one becomes disappointed. This results to feeling of unethical behaviour for his/her service. Finally some people tend to revolt but some withdraw and move on".* This is one aspect that my female participants perceived that the reward they got back from the various persons and colleges they worked for was not so gratifying. And this is one aspect I want to explain my readers through my dissertation work.

Implications

Policy Makers

While I was working in my research area, I mostly found data of female teachers of public schools explaining about their duties and facilities for them. I found some data

of female teachers of public undergraduate colleges also. But I did not find any data that explained anything about part-time female teachers of private undergraduate colleges. Since my study was based on part-time female teachers of private colleges, I faced lots of problems to gather information on this topic.

This shows the negligence of the state and policy makers in defining policies for female teachers of private colleges. Even the UGC report failed to explain anything on this matter. Therefore, I humbly request the state to plan and come up with more sensitive and inclusive ethical code of conducts contextually developed through the participation of the concerned stakeholders of the undergraduate colleges. Since uniform ethical code of state is not coherent with the challenges faced by female teachers in the local contexts, it needs to be critically revisited.

Female Teachers

This thesis is also a precious souvenir for female teachers, who in spite of giving their time and effort in their teaching career care less about themselves and their existence. Through my writings, I want to inspire them to raise voice against any discriminations and harassments in any educational institution's premises. I want any female teachers, who read my thesis, to be fully empowered and encouraged to speak for any unethical conducts if encountered in their professional carrier.

Future Researchers

During the creation of my thesis, I struggled a lot for collecting research materials and journal articles which helped me to gain enough data on female teachers' professional ethical considerations that was researched in Nepal. I had relied on the data for my research issue from various journal articles of other countries. This was a feeling of pain that much has not been studied in the issue of ethics of female teachers in our country, Nepal. So, I feel that my thesis would contribute in this field.

I hope future researchers, who read my thesis as reference, will possibly be benefitted with enormous insights about the professional ethics of female teachers.

Educational Institutions

The ultimate insights from my dissertation work indicated that the challenges need to be addressed by educational institutions duly for effective implementation of ethical leadership at undergraduate colleges in Nepal. If this is practised, I believe that, it would promote the senses of ownership and make the colleges/universities stakeholders more responsible and committed towards the colleges/universities process. Females issues should be given prior importance where female's concerns about gender discrimination, biasness, and harassments should be heard and actions be taken as needed. And female teachers should be facilitated with required facilities and incentives. Female teachers should be given due respect as male teachers so that they may feel satisfied with their presence as female teachers who have also an equal input for the change and betterment of the development of nation.

What Change I Perceive About Myself: My Final Reflection

The journey started with choosing my dissertation issue, selecting participants, gathering data, playing with data, brainstorming, writing, omitting, again writing and finally coming up with some rich, satisfied analysis and conclusion. In between the process, times came where I thought of giving-up of my writing due to health issues. But again inner instinct, a voice came not to give up. And at the end, time has come to cherish all the hardships, all the pains and enjoy the pleasure. I think all the researchers go through this change.

I think change is a must process. It has to happen *"to know where you were and where you are. It gives a chance for oneself to realize about the final destination one has longed for. And that this is the place where one belongs to"*. Actually, in my

viewpoint, change makes you realise; have you achieved what you deserve? I think if one starts a task, and if one completes it, there is a change in his/her outlook. I went through this change process. Before I started writing my dissertation, I was a person, a teacher who wanted to write about all the discomforts and sufferings I perceived in my professional career. Therefore, I choose the topic *"professional ethics of female teachers".* And now after I complete my dissertation, I think I am more interested in focussing in the feminist scope of studies. Now, if I read a newspaper or watch television, I am more focused in female issues, mostly where females are treated more differently than males. In some or the other way, this journey has converted me into becoming a person who use gender-sensitive ethical lens.

I reflect my own journey as a girl child; quite, timid, introvert, shy, very disciplined converting to a much bold, a little-bit extrovert, confident, positive, conscious about own identification and existence but still *'disciplined and ethical'.* Now at least this change has helped me to realize and judge all the differences I perceived in the form of discriminations and discouragements from my childhood to date. I accept this positive change as a wife, a mother, a daughter-in-law and an ethical female teacher for whom ethics matters a lot in her profession.

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Community College.

ANNEX

Table 1

Pseudonyms	Teacher Post	Professional Details	Personal Details
Purnima Panta	Part time teacher in one undergraduate college. Take 1 classes of intermediate level and 2 classes of Undergraduate level. Covers 35-55 students in each class.	Has been in the profession for 7 years She has been teaching to undergraduate for 5 years	Early 30s, married, mother of two *"I love teaching because at least I utilize my time by doing something"*
Madhu Sharma	Take 3 undergraduate level classes. Is a part-time teacher. The span of control is 30-40 students per class.	Has been in the profession for 15 years Has been teaching to Undergraduate for 7 years	Late 30s, married, mother of one *"I love teaching, it is the best profession for females but there are lots of discriminations and female teacher's issues are not seen, there is no platform for development also, no promotion etc."*

Bhavana Thapa	Takes 2 classes in one undergraduate level college, and 1 class in one government undergraduate college. Is a part-time teacher. The span of control is limited to 35-50 students.	Has been in the educational sector for 20 years Has been teaching to undergraduate level for 12 years Has been in the management committee for 5 years Is also part time lecturer in a government college	Early 40s, married, mother of one girl child *"I am an extrovert type of person, if I don't like anything about management's rules, I go and straight away tell them, I am student friendly teacher, so I stand for their rights and benefits."*
Kripa Pradhan	Used to take 2 class in one undergraduate college. Is a Part time retired teacher.	Is a PhD Candidate in a University in Germany Had taught for 5 years to undergraduate students.	Early 30s, newly married, No child yet *"There are lots of discriminations in this profession between male and female teachers, so I do not prefer to teach again. They lack professionalism"*
Priya Aryal	Takes 3 classes in one undergraduate college. Covers 30-35 students. Part- time teacher.	Has been teaching for 6 years to undergraduate level	Middle 30s, married. Mother of two *"I like teaching because I love to teach, I love students, I love to be with them,*

			motivate them, inspire them to work hard and achieve something in life".