

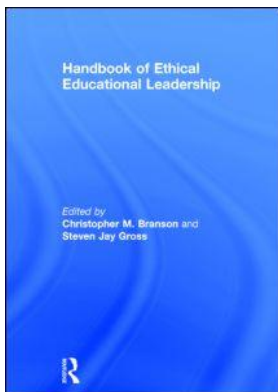
This article was downloaded by: 10.2.97.136

On: 28 Nov 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



## **Handbook of Ethical Educational Leadership**

Christopher M. Branson, Steven Jay Gross

### **Ethical Decision Making**

Publication details

<https://test.routledgehandbooks.com/doi/10.4324/9780203747582.ch14>

Joan Poliner Shapiro, Jacqueline A. Stefkovich, Kathrine J. Gutierrez

**Published online on: 16 May 2014**

**How to cite :-** Joan Poliner Shapiro, Jacqueline A. Stefkovich, Kathrine J. Gutierrez. 16 May 2014, *Ethical Decision Making from: Handbook of Ethical Educational Leadership* Routledge  
Accessed on: 28 Nov 2023

<https://test.routledgehandbooks.com/doi/10.4324/9780203747582.ch14>

**PLEASE SCROLL DOWN FOR DOCUMENT**

Full terms and conditions of use: <https://test.routledgehandbooks.com/legal-notices/terms>

This Document PDF may be used for research, teaching and private study purposes. Any substantial or systematic reproductions, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The publisher shall not be liable for an loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

# 14

## ETHICAL DECISION MAKING

JOAN POLINER SHAPIRO, JACQUELINE A. STEFKOVICH, AND  
KATHRINE J. GUTIERREZ

### DEVELOPING THE MODEL<sup>1</sup>

In the early 1990s, after reviewing a number of books that focused on ethical decision making for educational leaders, Shapiro and Stefkovich noted both omissions and limitations. They felt the books, at that time, were focused on nonconsequential ethics having to do primarily with the ethic of justice. Laws, rules, and rights were placed at the center of the decision-making process. Instead, Shapiro and Stefkovich wanted something more nuanced and more comprehensive to assist educational leaders in making ethical decisions.

They turned to the work of R. J. (Jerry) Starratt for guidance. Starratt's (1994a) book *Building an Ethical School* looked beyond the ethic of justice. He wrote about the need for the ethic of critique and care as well. This book served as a springboard for the development of the multiple ethical paradigms (MEPs). While Starratt spoke of the ethics of critique and care, there was a need to delve in more detail into these paradigms. Stefkovich and Shapiro also felt that there seemed to be a grave omission. As they presented and reflected, over a few years, the concepts underpinning the ethic of the profession took shape.

In this chapter, MEPs will be introduced. This model for ethical decision making includes the ethics of justice, critique, care, and the profession. Additionally, an ethical dilemma, taking place in the island of Guam, will be presented. Following the dilemma, questions will be raised to help resolve or solve the ethical dilemma.

To understand MEPs, it is important to define ethics itself. This concept has had numerous meanings over time. Initially, it came from the Greek word *ethos*, which meant customs or usages, especially belonging to one group as distinguished from another. Later, ethics came to mean disposition or character, customs, and approved ways of acting. Dewey (1902), for example, defined ethics as the science that dealt with conduct insofar as this is considered as right or wrong, good or bad. Although

Dewey's characterization of ethics as a science might be disputed, his focus on behavior cannot be in doubt. Reflecting upon these definitions, using a critical lens, one might ask: Good or bad by whose standards? Right or wrong according to whom? Or even, approved ways of acting by whom?

In an attempt to answer these and other important questions, the ethics of justice, critique, care, and the profession will be described. As will be shown, these ethics emanate from diverse traditions, emerge from different starting points, and may even clash with each other. In this depiction, we have been careful to keep in mind how MEPs have an impact on school administrators, teacher leaders, and higher educational administrators' decision-making processes in the contemporary world.

## THE ETHIC OF JUSTICE

The ethic of justice deals with laws, rights, and policies and is part of a liberal democratic tradition that, according to Delgado (1995), "is characterized by incrementalism, faith in the legal system, and hope for progress" (p. 1). The liberal part of this tradition is defined as a "commitment to human freedom," and the democratic aspect implies "procedures for making decisions that respect the equal sovereignty of the people" (Strike, 1991, p. 415). Present-day philosophers and writers, coming from a justice perspective, frequently have dealt with issues such as rights and impartiality that are very much a part of distributive justice. In fact, Rawls (1971) defined justice as fairness.

Educators and ethicists from the ethic of justice have profoundly affected approaches associated with education and educational leadership. Modern-day ethical writings in education using the foundational principle of the ethic of justice include, among others, works by Beauchamp and Childress (1984); Goodlad, Soder, and Sirotnik (1990); Kohlberg (1981); Sergiovanni (2009); Strike (2006); and Strike, Haller, and Soltis (2005).

The ethic of justice, from a contemporary perspective, takes into account a wide variety of issues. Viewing ethical dilemmas from this vantage point, one may raise queries regarding the interpretation of the rule of law as well as deal with the more abstract concepts of fairness, liberty, and responsibility. These may include, but are certainly not limited to, questions related to equality versus equity, moral absolutism versus situational ethics, and the rights of individuals versus the greater good of the community.

Moreover, the ethic of justice frequently has served as the framework for legal principles and ideals, particularly as they affect education. In many instances, courts in the United States have been reluctant to impose restrictions on school officials, thus allowing them considerable discretion in making important administrative decisions (*Board of Education v. Pico*, 1981). At the same time, these court opinions have frequently reflected the values of the education community and society at large (Stefkovich & Guba, 1998). Accordingly, what is legal in some places might be considered illegal in others. For example, as of this writing, corporal punishment is still legal in 19 US states (Center for Effective Discipline, 2012). Strip-searching is illegal in only 7 US states (Stefkovich, 2012). In those states where such practices have not

been deemed illegal, it is left up to school officials and the community whether they are to be supported or not. Here, ethical issues such as due process and privacy rights are often balanced against the need for civility and the good of the majority.

Examples of law and its relationship to the justice paradigm are even more dramatic when viewed from an international perspective. Frequently, the United States stands alone (or nearly alone) in its approach to a variety of human rights issues related to school-age youth. For example, the United States, Somalia, and South Sudan are the only countries in the world that have yet to sign the United Nations Convention on the Rights of the Child (OHCHR, 1989). Somalia is planning to sign and South Sudan only became its own country in 2011. The US is alone in expressing concerns that ratifying this document would interfere with the country's states' rights to discipline children, mostly because the Convention document was viewed as abolishing corporal punishment in schools (Stefkovich, 2012).

Broadly framed, then, the ethic of justice takes into account questions such as: Is there a law, right, or policy that relates to a particular case? If there is a law, right, or policy, should it be enforced? Is the law enforced in some places and not in others? Why or why not? And if there is not a law, right, or policy, should there be one?

## THE ETHIC OF CRITIQUE

Often the ethic of critique opposes, or highlights, problems inherent in the ethic of justice. Many writers and activists (e.g., Apple, 2003; Bakhtin, 1981; Bowles & Gintis, 1988; Foucault, 1983; Freire, 1970; Giroux, 2006; Greene, 1988; Gross & Shapiro, 2002; Larson & Murtadha, 2002; Purpel, 2004; Purpel & Shapiro, 1995; Rapp, 2002; Reitzug & O'Hair, 2002; H. Shapiro, 2006, 2009; Shapiro & Purpel, 2005; J. Shapiro, 2006) are not convinced by the analytic and rational approach of the justice paradigm. Some of these scholars find a tension between the ethic of justice, rights, and laws and concepts such as democracy and social justice. In response, they raise difficult questions by critiquing both the laws, rights, and policies themselves and the process used to determine whether the laws, rights, and policies are just. They also ask questions related to circumstances when a ruling can be wrong, such as in the case of earlier Jim Crow laws supporting racial segregation (Starratt, 1994b).

Instead of accepting the decisions and values of those in authority, these scholars and activists challenge the status quo by applying an ethic that deals with inconsistencies, formulates the hard questions, and debates and challenges the issues. Their intent is to awaken us to our own unstated values and make us realize how frequently our own morals may have been modified and possibly even corrupted over time. Not only do they force us to rethink important concepts such as democracy and social justice, they also ask us to redefine and reframe other concepts such as privilege, power, culture, language, and even justice itself. While deconstructing the accepted concepts, they also provide us with a language of empowerment, transformation, and possibilities.

The ethic of critique is based on critical theory, which has at its center an analysis of social class and its inequities. According to Foster (1986), critical theorists are scholars who have approached social analysis in an investigative and critical manner

and who have conducted investigations of social structure from perspectives originating in a modified Marxian analysis (p. 71). More recently, critical theorists have turned to the intersection of race and gender, as well as social class, in their analyses. A modern example of the work of critical theorists can be found in their argument that schools reproduce inequities similar to those in society (e.g., Bourdieu, 1977, 2001; Lareau, 2003).

Along with critical theory, the ethic of critique is also frequently linked to critical pedagogy (Freire, 1970). Giroux (2006) asked educators to understand that their classrooms are political sites as well as educational locations, and as such, ethics is not a matter of individual choice or relativism, but it should also provide forums to discuss issues of poverty and human suffering. In this vein, critical theorists are often concerned with hearing the voices of those who are silenced, particularly students (Giroux, 2003; Weis & Fine, 1993).

To Giroux (2003, 2006), Welch (1991), and other educators who work within this tradition, the language of critique is central. Many of these scholars, however, feel that discourse alone will not suffice; they are frequently activists who believe discourse should be a beginning leading to some type of action, preferably political. For example, Shapiro and Purpel (2005) emphasized empowering people through the discussion of options. Such a dialogue, hopefully, would provide what Giroux and Aronowitz (1985) called a “language of possibility” that when applied to educational institutions, might enable them to avoid reproducing the “isms” in society (i.e., classism, racism, sexism, and heterosexism).

Turning to educational leadership in particular, Parker and Shapiro (1993) argued that one way to rectify some wrongs in school and in society would be to place more attention upon the analysis of social class in the preparation of principals and superintendents. They believed that social class analysis “is crucial given the growing divisions of wealth and power in the United States, and their impact on inequitable distribution of resources both within and among school districts” (pp. 39–40). Through the critical analysis of social class, there is the possibility that more knowledgeable, moral, and sensitive educational leaders might be prepared.

Beyond the US, Apple (2010) deals well with inequality in education in an edited book, *Global Crisis, Social Justice, and Education*. This book discusses inequities at an international level with chapters exploring social, educational, and economic movements in Japan, Israel/Palestine, and Mexico/Latin America, all of which are globally interconnected. Apple’s emphasis is on opposing movements in Japan that inhibit egalitarian approaches to education, supporting efforts that foster democratic education in Israel and Palestine, and advocating for community-based education projects in Latin America. As with his earlier works, but even more explicitly (Apple, 2003), Apple equates the critical scholar’s role with that of an activist in education. He challenges all of us to self-reflection as we ask difficult questions and make hard decisions.

The ethic of critique, then, asks educators to examine and grapple with those possibilities that could enable all children, whatever their backgrounds, to have opportunities to grow, learn, and achieve. Such a process should lead to the development of options related to important concepts such as oppression, power, privilege, authority, language, voice, and empowerment. This ethic, inherent in critical theory and critical

pedagogy, is aimed at awakening all of us to inequities in society and, in particular, to injustices within education at all levels. It asks us to deal with the difficult questions regarding social class, race, gender, and other areas of difference, such as: Who makes the laws, rules, and policies? Who benefits from them? Who has the power? Who are silenced? Once such difficult questions are answered, this ethic then considers: What could make a difference to enable those who have been silenced, ignored, and oppressed to become empowered? What new possibilities could be presented to lead toward social justice and the making of a better society?

## THE ETHIC OF CARE

The ethic of care is often juxtaposed with the ethic of justice in the Western contemporary world. For example, Strike (1999) created a distinction between the two ethics by saying:

Justice aims at a society and at personal relationships in which people are treated fairly, where they get what they are due, in which they are respected as equals, and where mutually agreeable conditions of cooperation are respected. Caring aims at a society and at personal relationships in which nurturance and relationships are highly valued.

(p. 21)

Roland Martin (1993) continued with the dissimilarity between the ethic of justice and that of care. She created a sharp difference between the male productive and the female reproductive processes and how they are valued in society.

Some feminist scholars (e.g., Beck, 1994; Belenky, Clinchy, Goldberger, & Tarule, 1986; Gilligan, 1982; Gilligan, Ward, & Taylor, 1988; Ginsberg, Shapiro, & Brown, 2004; Grogan, 1996; Marshall & Gerstl-Pepin, 2005; Marshall & Oliva, 2006; Marshall, Patterson, Rogers, & Steele, 1996; Noddings, 1992, 1999, 2003; Sernak, 1998; Shapiro, Ginsberg, & Brown, 2003; Shapiro & Smith-Rosenberg, 1989) have challenged the dominant—and what they consider to be often patriarchal—ethic of justice and have made the ethic of care more central to moral decision making and to society in general. They have paid special attention to concepts such as loyalty, trust, and empowerment. Similar to critical theorists, these feminist scholars have emphasized social justice as a pivotal concept associated with the ethic of care.

Gilligan (1982), in her classic book *In a Different Voice*, introduced the ethic of care in the resolutions of moral dilemmas. In her research as a former graduate student of Kohlberg's, she used initially the same types of moral dilemmas as he did in his work. However, Gilligan discovered that unlike Kohlberg's male interviewees, who adopted rights and laws for the solution of moral issues, women and girls frequently turned to another voice of care, concern, and connection in finding answers to ethical cases.

Not content to simply hear the other voice at a private level, Noddings (1992) moved the ethic of care into the public forum, as it relates to education, by creating an educational hierarchy placing "care" at the top. She wrote, "The first job of the schools is to care for our children" (p. xiv).

Although the ethic of care, most recently, has been associated with feminists, men and women alike attest to its importance and relevancy. Beck (1994) made this point when she wrote, “Caring—as a foundational ethic—addresses concerns and needs as expressed by many persons; that it, in a sense, transcends ideological boundaries” (p. 3). Male ethicists and educators, including Buber (1965) and Sergiovanni (1992), have helped to develop this paradigm. These scholars have sought to make education a “human enterprise” (Starratt, 1991, p. 195).

In fact, within the philosophy of utilitarianism, Bentham, Mills, and Hume spoke of an ethic of care that was part of the public sphere (Blackburn, personal communication, 2006). The concept of the greatest happiness of the greatest number, according to Blackburn (2001, p. 93), moved care into the civic realm.

The ethic of care is important not only to scholars in the past and in the present, but also to educational leaders, who are often asked to make moral decisions. Beck (1994) stressed that it is essential for educational leaders to move away from a top-down, hierarchical model for making moral and other decisions and instead turn to a leadership style that emphasizes relationships and connections.

When an ethic of care is valued, educational leaders can become what Barth (1990) has called “head learner(s)” (p. 513). What Barth meant by this term is the development of outstanding leaders who listen to others when preparing to make important moral decisions. For example, Shapiro, Sewell, DuCette, and Myrick (1997), in their study of inner-city youth, listened and identified three different types of caring: attention and support, discipline, and “staying on them,” or prodding them over time.

Another aspect of this paradigm is that it tends to sometimes deal with emotions. Highlighting this complexity, Begley (2010) has queried whether the ethic of care is a completely rational model or if emotion is part of this ethic (p. 42). Hence, portions of this model coincide well with the emerging brain research regarding decision making, in general, in which emotions and reason are blended in intricate ways (Lehrer, 2009).

Thus, the ethic of care directs individuals to consider the consequences of their decisions and actions. It asks them to raise questions, such as: Who will benefit from what I decide? Who will be hurt by my actions? What are the long-term effects of a decision I make today? And if someone helps me now, what should I do in the future about giving back to this individual or to society in general?

## THE ETHIC OF THE PROFESSION

Shapiro and Stefkovich (2011) gave considerable attention to the ethic of the profession in their work on MEPs. They felt that there was a need to bring this ethic to the attention of educational leaders. They were aware that other fields had ethical requirements for their professions (e.g., law, medicine, dentistry, business) and believed that educational leadership needed ethics to play a central role both for the legitimacy of the profession and, in particular, for the students in this field.

Stefkovich and Shapiro were not alone in their interest in the ethic of the profession for educational leaders. A number of writers (e.g., Beck, 1994; Beck, Murphy, & Associates, 1997; Beckner, 2004; Begley & Johansson, 2003; Bon & Bigbee, 2011;

Branson, 2009, 2010; Burford, 2004; Dantley, 2005; Frick, 2009; Goldring & Greenfield, 2002; Greenfield, 2004; Murphy, 2005; Normore, 2004; Starratt, 1994a, 1994b, 2004; Strike, Haller, & Soltis, 2005; Zaretsky, 2005) advocated for prospective school leaders to have some preparation in ethics, and especially in ethical decision making. This call also applies to teacher leadership (Campbell, 2004; Hansen, 2001; Strike & Ternasky, 1993).

Turning to the preparation of educational leaders in the US, in the mid-1990s, the Interstate School Leaders Licensure Consortium (ISLLC), along with the National Policy Board for Educational Administration (NPBEA, 1996), identified ethics as one of the competencies necessary for school leaders. This consortium, working under the auspices of the Council of Chief State School Officers and in collaboration with the NPBEA, consisted of representatives from 24 states and 9 associations related to the educational administration profession.

In *Educational Leadership Policy Standards: ISLLC 2008* (NPBEA, 2008), school leaders again set forth six standards for the profession. Of these, Standard 5 remained: “An education leader promotes the success of every student by acting with integrity, fairness, and in an ethical manner” (pp. 4–5). Standard 5, with its functions, officially continues to recognize the importance of ethics in the knowledge base for school administrators. Along with the six standards, many states now require principals to pass an exam measuring related competencies, including ethics, and the standards are now incorporated into the National Council for the Accreditation of Teacher Education (NCATE) (Murphy, 2005).

In the past, professional ethics has generally been viewed as a subset of the justice paradigm. This is likely the case because professional ethics is often equated with codes, rules, and policies, all of which fit neatly into traditional concepts of justice (Beauchamp & Childress, 1984). A number of states and most education-related professional organizations have developed their own professional ethical codes. Defined by Beauchamp and Childress as “an articulated statement of role morality as seen by members of the profession” (p. 41), some of these ethical codes are longstanding, while some are considerably more current. One of the more recent and unique codes is the *UCEA Code of Ethics for the Preparation of Educational Leaders*, developed by the University Council of Educational Administration (2011). This organization’s hope was to create a code that was meaningful by combining the voices, perspectives, and values of many of those within the field of educational leadership over a 6-year period. The intention is that this will be a living code and that it will be discussed and modified very often.

Despite the attempts to make the codes and standards more significant, generally there is a paradox regarding ethical codes set forth by the states and professional associations. On the one hand, they have tended to be limited in their responsiveness in that they are somewhat removed from the day-to-day personal and professional dilemmas educational leaders face. Nash (1996), in his book on professional ethics for educators and human service personnel, recognized these limitations as he observed his students’ lack of interest in such codes.

On the other hand, it should not be forgotten that professional codes of ethics serve as guideposts and aspirations for a field, offering statements about its appearance and



character (Lebacqz, 1985). They personify “the highest moral ideals of the profession,” thus “presenting an ideal image of the moral character of both the profession and the professional” (Nash, 1996, p. 96). Seen in this light, standardized codes can provide a most valuable function. Thus, it is possible that the problem may not lie as much in the codes themselves, but in the fact that sometimes too much is expected from them with regard to moral decision making (Lebacqz, 1985; Nash, 1996).

Despite a positive approach to standardized codes, Nash (1996) and Shapiro and Stefkovich (2001, 2005, 2011) did observe a lack of connection between their students’ own personal and professional codes and those set forth by states or professional groups. The majority of their students found it more valuable to create their own codes. Over time, Stefkovich and Shapiro discovered that aspiring educational leaders should be given the opportunity to create their own personal codes of ethics based on life stories and critical incidences as well as their own professional codes based on their work experiences and expectations.

Actions by school administrators are likely to be strongly influenced by personal values (Aiken & Gerstl-Pepin, 2005; Begley, 2010; Begley & Zaretsky, 2004; Friedman, 2003; Willower & Licata, 1997). Personal codes of ethics build on these values and experiences (Shapiro & Stefkovich, 1997, 1998; Stefkovich & Shapiro, 1994). It is not always easy, however, to separate professional from personal ethical codes. Other factors that should play roles in the development of individual professional codes include considerations not only of personal codes but also of formal codes of ethics established by professional associations and written standards of the profession (e.g., ISLLC). In addition, an awareness and understanding of community standards, including both the professional community and the community in which the leader works, require attention and recognition.

The development of professional ethics is far from a clear process and often presents pitfalls. In fact, Shapiro and Stefkovich (1998, 2011) identified four clashes that could affect the creation of one’s own professional ethical codes. First, there may be clashes between an individual’s personal and professional codes of ethics. Second, there may be clashes within the professional code itself. This may occur when an individual’s personal ethical code conflicts with an ethical code set forth by the profession or when the individual has been prepared in two or more professions. Third, there may be clashes of professional codes among educational leaders; what one administrator sees as ethical, another may not. Fourth, there may be clashes between a leader’s personal and professional code of ethics and customs and practices set forth by the community (i.e., either the professional community, the school community, or the community in which the educational leader works). For example, behavior that may be considered unethical in one community might, in even a neighboring community, merely be seen as a matter of personal preference.

Furman (2003, 2004; Furman-Brown, 2002), expanding on what she characterized as a separate ethic of the community, challenged educational leaders to move away from heroic (solo) managerial decisions and turn toward community involvement in the decision-making process. Her definition of community appeared to be a comprehensive and participatory process and seemed to dovetail well with a distributive model in which the work and the decisions expected of the educational

leader are shared with appropriate others (Gronn, 2001; Katzenmyer & Moller, 2001; Kochan & Reed, 2005; Spillane & Orina, 2005).

To deal with the four clashes previously discussed, and professional ethics in general, it is important to ground the decision-making process in something meaningful. Greenfield (1993) contended that schools, particularly public schools, should be the central sites for “preparing children to assume the roles and responsibilities of citizenship in a democratic society” (p. 268). Gross and Shapiro (2008) also spoke of the importance of fostering the development of young people, moving them forward to become critical and moral citizens.

Not all those who write about the importance of the study of ethics in educational leadership discuss the needs of children; nonetheless, this focus on students is clearly consistent with the backbone of the profession. Other professions often have one basic principle driving it. In medicine, it is “First, do no harm.” In law, it is the assertion that all clients deserve “zealous representation.” In education, Shapiro and Stefkovich (2011) believe that if there is a moral imperative for the profession, it is to serve the best interests of the student. Consequently, they believe that this ideal must lie at the heart of any professional paradigm for educational leaders from pre-K–16 and beyond.

This focus on the best interests of the student is reflected in most educational professional association codes. For example, the American Association of School Administrators’ (2007) *Statement of Ethics for School Administrators* begins with an assertion focusing on the well-being of students. Serving the best interests of the student is also consistent with the ISLLC’s standards for the profession (NPBEA, 2008.). This emphasis on a student’s best interests is also in concert with Noddings’ (2003) ethic of care that places students at the top of the educational hierarchy, as reflective of the concerns of many critical theorists who believe that students’ voices and concerns are too often silenced (Giroux, 2003; Mitra, 2004, 2008; Mitra & Gross, 2009; Weis & Fine, 1993).

But the concept of addressing student voice is not simple. In this era, moral dilemmas become very complex as cases increasingly involve a variety of student populations as well as parents and communities comprising diversity in broad terms that extend well beyond categories of race and ethnicity. In this respect, differences—encompassing cultural categories of race and ethnicity, religion, social class, gender, disability, and sexual orientation, as well as individual differences that may take into account learning styles, exceptionalities, and age—often cannot be ignored (Banks & Banks, 2006; Davis, 2000, 2001; Shapiro, Sewell, & DuCette, 2002; Shapiro, 1999; Sleeter & Grant, 2003; Tooms & Alston, 2005).

The literature does not define “best interests of the student” (Stefkovich, O’Brien, & Moore, 2002). In the absence of such clarification, school leaders have often referred to a student’s best interests to justify adults’ interests (Walker, 1998). Attempts have been made, however, to fill this gap (Stefkovich, 2014; Stefkovich & O’Brien, 2004; Walker, 1995, 1998). Stefkovich (2014) conceptualizes decisions related to a student’s best interests as those incorporating individual rights, teaching students to accept responsibility for their actions, and respecting students. These three Rs—rights, responsibility, and respect—are key, according to Stefkovich, to making ethical decisions that are in a student’s best interests and, in turn, to fulfilling one’s professional obligations as an educational leader.

In this chapter, a paradigm for the profession has been described that expects educational leaders to formulate and examine their own professional codes of ethics in light of individual personal codes of ethics, as well as standards set forth by the profession, and then calls on them to place students at the center of the ethical decision-making process. It also asks them to take into account the wishes of the community. The ethic of the profession, then, goes beyond the ethics of justice, critique, and care to inquire: What would the profession ask me to do?

## AN ETHICAL DILEMMA

What follows is an ethical dilemma, written by Kathrine Gutierrez, which posits a hypothetical case scenario that takes place on the island of Guam, considering the realities of the makeup of multiple ethnicities that are reflective of the island residents. The case focuses on the dominant religion on Guam, Catholicism, as the context for the case scenario. The scenario is an adapted version of the work cited by Shapiro and Stefkovich (2011, pp. 105–108). The dilemma highlights diverse issues surrounding both conflict and consideration of an administrator’s decision to grant time off for faculty to attend religious services and the effect on students being placed into a “break period,” as opposed to students engaging in instructional activities during a regular class period. Following the dilemma, there are questions to assist the reader in working through the decision-making process using multiple ethical paradigms.

### *Time off for Religious Services<sup>2</sup>*

Guam, a US territory, is a small island community with a population of about 165,000 (Guam Economic Development Authority, 2014b). The population comprises a melting pot of ethnicities: Chamorros (the indigenous people of the island), Japanese, Koreans, Filipinos, Vietnamese, Chinese, Palauans, Micronesians (people from the Federated States of Micronesia: Chuuk, Yap, Pohnpei, Kosrae), white Americans (non-Hispanic), African Americans, Indians, and others. Specifically, the ethnic percentages represented on the island, according to a census, were: “Chamorro 37.1%, Filipino 26.3%, other Pacific islander 11.3%, white 6.9%, other Asian 6.3%, other ethnic origin or race 2.3%, mixed 9.8% (2000 census)” (Central Intelligence Agency, 2014a). The cultural diversity on the island of Guam is typified by the existence of the various ethnic groups who compose the residents of the island. The nationality of individuals born on Guam is classified as Guamanian (Central Intelligence Agency, 2014b). “Guam’s culture has also been influenced and enriched over the last 50 years by the American, Filipino, Japanese, Korean, Chinese, and Micronesian immigrants who have each added their unique cultural contributions” (Guam Economic Development Authority, 2014a). The island is also home to both a US Air Force base and naval base, which work in a partnership known as Joint Region Marianas.<sup>3</sup>

Public education on Guam is overseen by the Guam Department of Education, which is a single unified school district for grades K–12 with 26 elementary schools, 8 middle schools, 5 high schools, and an alternative school with over 30,000 students

(Guam Department of Education, n.d.). Public schools on Guam are patterned after school systems in the continental United States, and “the Chinese and Japanese communities each support schools to preserve their respective language and cultures” (Guam Economic Development Authority, 2014c). The teachers in each of the schools are as diverse as the community residents. Like the community, many of the public school teachers are Chamorro or of Chamorro ancestry and devout Catholics. According to the Central Intelligence Agency (2014c), 85% of the community residents are Roman Catholics. In any given week of the year, Catholic rosary services are held in cathedrals, residents’ homes, or both. What follows is a hypothetical case scenario that considers the realities of a diverse island community in which a large number of the population follow the same faith.

### *Scenario*

On May 30, the day after the Memorial Day weekend and just 2 weeks shy of the end of the school year, teachers and administrators were busily preparing for year-end testing and budget review. At Central Elementary School, teachers had just been notified that one of their recent retiree colleagues, Mrs. Maria Cruz, had passed away over the weekend. A well-liked teacher, Mrs. Cruz had worked at Central Elementary for 30 years. On this Tuesday, Catholic rosary services for Mrs. Cruz were to take place at noon and 6 p.m. at the town cathedral.

Principal Robert Perez circulated a written notice to all teachers regarding the rosary services for Mrs. Cruz. The notice read:

One of our former teachers, Mrs. Maria Cruz, sadly passed away over the weekend. Noon rosary services for Mrs. Cruz will be held at the cathedral. Any teachers wishing to attend the noon rosary service for Maria may do so as long as their classes are covered by other teachers for the time they are away. No official leave form is required to attend the rosary services. Kindly inform my secretary, Ms. Anita Baza, of your intentions and who will be covering your class.

Later that morning, Principal Perez saw first-grade teacher Ms. Rose Torres in the hallway. “Hi Rose! Are you planning to attend the rosary for Maria anytime this week?”

Ms. Torres replied, “Yes, I am. Tina Mafnas [another first-grade teacher] and I are combining our classes and will take turns covering for the hour.”

Principal Perez responded, “Great. As always, you do not have to sign a leave form if you stagger the coverage of your classes. Just be sure the kids are working on the set curriculum for that time period and let my secretary, Ms. Baza, know your schedule.”

On receipt of the notice, fourth-grade teachers Mrs. Sashi Takagumi (a Japanese resident in the community) and Ms. Meifeng Wei (a Chinese resident, originally from Hong Kong) fumed over the notice in the teachers’ lounge. “The fact is that Principal Perez has practiced a no leave deduction policy during our entire 5 years of employment here,” Mrs. Takagumi complained. “Just last week, I wanted to visit the Shinto shrine, and I signed annual leave to do so—in which I returned back to

work within one hour.” She continued, “Meifeng, this is really unfair! Maybe I should say that I am going to attend a rosary service next time so that I do not have to sign annual leave.”

“Yeah, but what can we do? We are in the minority when it comes to religious beliefs in this community. And the fact that Principal Perez is a devout Catholic only perpetuates this ‘school culture’ of taking care of your own kind,” retorted Ms. Wei.

“We need to stand up for what is right,” replied Mrs. Takagumi. “We are foolish to let it escalate further. We are no longer new teachers trying to pass our probationary period. We do not need to keep a low tone about this any longer. Either we are allowed the same no leave policy to attend our religious services or else everyone has to sign for annual leave for any kind of absence related to attending a religious event.”

“I see your point, Sashi,” said Ms. Wei. “But the real focus should be on what is the appropriate action to take as professionals. I mean, shouldn’t church and state issues stay out of our public schools? I don’t think that central office, in particular Superintendent Salas, will be happy to know that classes are being combined even if it is only for one hour. And what about the parents of these children in combined classes—what will they think? You know that regardless of what religion these children practice, their parents will be upset over lumping two classes into one huge classroom. It really has become more of a break period than a focus on teaching the curriculum for that hour. It is too difficult to oversee so many students and keep their concentration. By the time the classes combine, which usually means going to the library or study hall room, 30 minutes have gone by,” explains Ms. Wei.

“Yes, I agree with you, Meifeng,” Mrs. Takagumi firmly stated. “We need to petition Superintendent Salas to investigate this ‘time off without leave’ practice. The children are the ones at a disadvantage with this practice, not us. We really should focus on doing our best job to educate our students.”

Mrs. Takagumi and Ms. Wei decided to write a formal letter to Superintendent Salas concerning this dilemma. In addition, they planned to attach a petition containing signatures of other teachers from Central Elementary School who were opposed to Principal Perez’s “time off without leave” practice.

Four teachers in favor of the “time off without leave” practice heard about the petition and stormed into Principal Perez’s office. One of these teachers, Mrs. Baza, began: “Principal Perez, you have to talk with Mrs. Takagumi and Ms. Wei. If their petition ends up in Superintendent Salas’ office, we all lose out on the practice of taking time off to show respect and attend ceremonies and events for our specific religious beliefs.” “Yes,” agreed Joe Cruz, another teacher and cousin of the deceased teacher, Maria. “You need to communicate our culture of caring and concern for others.”

“Joe is right. However, Mrs. Takagumi and Ms. Wei are still relatively new to our island and our school. We need to embrace their concerns too and let them know that the school respects their religious beliefs and practices,” replied teacher Cecilia Mafnas.

“They have nothing to complain about,” a fourth teacher observed. “You let them take time off when they need to pick up their children. It is not your fault, Principal Perez, if they submit a leave form to the payroll officer for taking time to attend a funeral service. They never asked not to sign one for their services. They do not

understand the culture and tradition of the school. We care about our colleagues. That is the kind of teachers we are. Regardless of the type of religious funeral services, we care enough to pay our last respects to the families of our deceased teacher.”

On hearing the comments of these four teachers, Principal Perez called Mrs. Takagumi and Ms. Wei into his office for a chat. “Sashi and Meifeng, thank you for coming to my office. I know you are upset about the ‘time off without leave’ practice to attend religious services. You have been part of our school for 5 years. You should understand and be aware of the cultural tradition of paying last respects to a deceased teacher of our school. I understand your strong resolve to obey the rules and regulations of the profession and that any absence away from work should require signing a leave form. On the other hand, I am committed to the concern and caring nature of this community and the traditions of our school. I ask that you give me 2 days to think over how to best handle this situation before you submit your petition to Superintendent Salas.”

Mrs. Sashi Takagumi and Ms. Meifeng Wei were quite cordial with Principal Perez and respected him as the school leader. They agreed to wait 2 days to submit the letter and petition to Superintendent Salas. Now, Principal Perez needs to decide how to address this dilemma as he sees the merits of both those in favor of and those against the “time off without leave” practice.

## QUESTIONS FOR DISCUSSION AND REFLECTION

Each of the following questions asks the reader to consider responses to the dilemma from each of MEPs. The case can be best understood by framing the circumstances as a definite dilemma for both the principal and superintendent. It is not a clear-cut or “routine problem” (Cuban, 2001). This dilemma is laden with multiple value conflicts:

1. *Questions for the ethic of justice:* The ethic of justice takes into account questions such as: Is there a law, right, or policy that relates to a particular case? If so, should it be enforced? If not, should there be one?
2. *Questions for the ethic of critique:* The ethic of critique asks us to deal with the difficult questions regarding social class, race, gender, and other areas of difference, such as: Who makes the laws, rules, and policies? Who benefits from them? Who has the power? Who are silenced? What could make a difference to enable those who have been silenced and/or ignored to become empowered? Finally, and particularly relevant to this case, what new possibilities could be presented to lead toward social justice, making school a better place for all stakeholders?
3. *Questions for the ethic of care:* This ethic directs individuals to consider the consequences of their decisions and actions. It asks them to consider questions such as: Who will benefit from what I decide? Who will be hurt by my actions? What are the long-term effects of a decision I make today? And if someone helps me now, what should I do in the future about giving back to this individual or to society in general?

4. *Questions for the ethic of the profession:* The professional paradigm expects educational leaders to formulate and examine their own professional codes of ethics in light of individual personal codes of ethics, standards set forth by the profession, and community expectations and then calls on them to place students at the center of their ethical decision-making process. This paradigm asks: What would the profession ask me to do, taking into account the best interests of the student?

## CONCLUSION

In this chapter, we introduced multiple ethical paradigms (MEPs), consisting of the ethics of justice, critique, care, and the profession, and discussed each of these in some detail, focusing particularly on the professional paradigm, as it encompasses the other three ethics and considers community needs as well as the educational leader's individual personal and professional ethics. We then introduced an ethical dilemma with an international focus and applied the frames to the analysis of this scenario. The questions we present leave it up to the reader to respond to the dilemma. It is our hope that the MEP will serve as both a model and a tool to help educational leaders in our global society to make wise, thoughtful, and truly ethical decisions under often challenging circumstances.

## NOTES

1. This chapter comes, in part, from Chapter 2 by Shapiro and Stefkovich (2011) and from Chapter 2 by Shapiro and Gross (2013).
2. This case is an adaptive version of the original case in the text by Shapiro and Stefkovich (2011, pp. 105–108).
3. For more information about Joint Region Marianas, see: <http://cnic.navy.mil/Marianas/AbouttheRegion/History/index.htm>

## REFERENCES

- Aiken, J., & Gerstl-Pepin, C. (2005, November). *The New DEEL: Democratic responsive practice for school leaders*. Paper presented at the annual convention of the University Council of Educational Administration, Nashville, TN.
- American Association of School Administrators. (2007) *Statement of ethics for school administrators*. Arlington, VA: American Association of School Administrators.
- Apple, M. W. (2003). *The state and the politics of knowledge*. New York: Routledge Falmer.
- Apple, M. W. (Ed.). (2010). *Global crises, social justice, and education*. New York: Routledge.
- Bakhtin, M. (1981). *The dialogic imagination*. Austin: University of Texas Press.
- Banks, J. A., & Banks, C. A. M. (2006). *Multicultural education: Issues and perspectives* (6th ed.). San Francisco: Jossey-Bass.
- Barth, R. J. (1990). *Improving schools from within: Teachers, parents, and principals can make the difference*. San Francisco: Jossey-Bass.
- Beauchamp, T. L., & Childress, J. F. (1984). Morality, ethics and ethical theories. In P. Sola (Ed.), *Ethics, education, and administrative decisions: A book of readings* (pp. 39–67). New York: Peter Lang.
- Beck, L. G. (1994). *Reclaiming educational administration as a caring profession*. New York: Teachers' College Press.
- Beck, L. G., Murphy, J., & Associates. (1997). *Ethics in educational leadership programs: Emerging models*. Columbia, MO: University Council for Educational Administration.

- Beckner, W. (2004). *Ethics for educational leaders*. Boston: Pearson Education.
- Begley, P. T. (2010). Leading with moral purpose: The place of ethics. In T. Bush, L. Bell, & D. Middlewood (Eds.), *The principles of educational leadership and management* (pp. 31–54). London: Paul Chapman–Sage.
- Begley, P. T., & Johansson, O. (Eds.). (2003). *The ethical dimensions of school leadership*. Boston: Kluwer Academic Publishers.
- Begley, P. T., & Zaretsky, L. (2004). Democratic school leadership in Canada's public school systems: Professional value and social ethic. *Journal of Educational Administration*, 42(6), 640–655.
- Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing*. New York: Basic Books.
- Blackburn, S. (2001). *Being good: A short introduction to ethics*. Oxford: Oxford University Press.
- Board of Education v. Pico*. (1981). *Island Trees Union Free School District No. 26 v. Pico*, 457 U.S. 853 (1981).
- Bon, S. C., & Bigbee, A. J. (2011). Special education leadership: Integrating professional and personal codes of ethics to serve the best interests of the child. *Journal of School Leadership*, 21(3), 324–359.
- Bourdieu, P. (1977). Cultural reproduction and social reproduction. In J. Karabel & A. H. Halsey (Eds.), *Power and ideology in education* (pp. 487–511). New York: Oxford University Press.
- Bourdieu, P. (2001). *Masculine domination*. Stanford, CA: Stanford University Press.
- Bowles, S., & Gintis, H. (1988). *Democracy and capitalism*. New York: Basic Books.
- Branson, C. M. (2009). *Leadership for an age of wisdom*. Rotterdam, Netherlands: Springer.
- Branson, C. M. (2010). *Leading educational change wisely*. Rotterdam, Netherlands: Sense Publishers.
- Buber, M. (1965). Education. In M. Buber (Ed.), *Between man and man* (pp. 83–103). New York: Macmillan.
- Burford, C. (2004, October). *Ethical dilemmas and the lives of leaders: An Australian perspective on the search for the moral*. Paper presented at the 9th annual Values and Leadership Conference, Christ Church, Barbados.
- Campbell, E. (2004). *The ethical teacher*. Maidenhead, UK: Open University Press.
- Center for Effective Discipline. (2012). *U.S.: Corporal punishment and paddling statistics by state and race*. Retrieved from [www.stophitting.com/index.php?page=statesbanning](http://www.stophitting.com/index.php?page=statesbanning)
- Central Intelligence Agency. (2014a). *The World Factbook. People and society: Guam, ethnic groups*. Retrieved from [www.cia.gov/library/publications/the-world-factbook/geos/gq.html](http://www.cia.gov/library/publications/the-world-factbook/geos/gq.html)
- Central Intelligence Agency. (2014b). *The World Factbook. People and society: Guam, nationality*. Retrieved from [www.cia.gov/library/publications/the-world-factbook/geos/gq.html](http://www.cia.gov/library/publications/the-world-factbook/geos/gq.html)
- Central Intelligence Agency. (2014c). *The World Factbook. People and society: Guam, religions*. Retrieved from [www.cia.gov/library/publications/the-world-factbook/geos/gq.html](http://www.cia.gov/library/publications/the-world-factbook/geos/gq.html)
- Cuban, L. (2001). *How can I fix it? Finding solutions and managing dilemmas: An educator's road map*. New York: Teachers College Press.
- Dantley, M. E. (2005). Moral leadership: Shifting the management paradigm. In F. W. English (Ed.), *The Sage handbook of educational leadership: Advances in theory, research, and practice* (pp. 34–46). Thousand Oaks, CA: Sage Publications.
- Davis, J. E. (2000). Mothering for manhood: The (re)production of a black son's gendered self. In M. C. Brown II & J. E. Davis (Eds.), *Black sons to mothers: Compliments, critiques, and challenges for cultural workers in education* (pp. 51–67). New York: Peter Lang.
- Davis, J. E. (2001). Transgressing the masculine: African American boys and the failure of schools. In W. Martino & B. Meyenn (Eds.), *What about the boys?* (pp. 140–153). Philadelphia: Open University Press.
- Delgado, R. (1995). *Critical race theory: The cutting edge*. Philadelphia: Temple University Press.
- Dewey, J. (1902). *The school and society*. Chicago: University of Chicago Press.
- Foster, W. (1986). *Paradigms and promises: New approaches to educational administration*. Buffalo, NY: Prometheus Books.
- Foucault, M. (1983). On the genealogy of ethics: An overview of work in progress. In H. L. Dreyfus & P. Rabinow (Eds.), *Michel Foucault: Beyond structuralism and hermeneutics* (2nd ed., pp. 229–252). Chicago: University of Chicago Press.
- Freire, P. (1970). *Pedagogy of the oppressed*. (M. B. Ramos, Trans.). New York: Continuum.
- Frick, W. C. (2009). Principals' value-informed decision making, intrapersonal moral discord, and pathways to resolution: The complexities of moral leadership praxis. *Journal of Educational Administration*, 47(1), 50–74.
- Friedman, I. A. (2003). School organizational values: The driving force for effectiveness and change. In P. T. Begley & O. Johansson (Eds.), *The ethical dimensions of school leadership* (pp. 161–179). Boston: Kluwer Academic Press.



- Furman, G. (2003). Moral leadership and the ethic of the community. *Values and Ethics in Educational Administration*, 2(1), 1–8.
- Furman, G. C. (2004). The ethic of community. *Journal of Educational Administration*, 42(2), 215–235.
- Furman-Brown, G. (Ed.). (2002). *School as community: From promise to practice*. Albany: SUNY Press.
- Gilligan, C. (1982). *In a different voice*. Cambridge, MA: Harvard University Press.
- Gilligan, C., Ward, J., & Taylor, J. (1988). *Mapping the moral domain: A contribution of women's thinking to psychology and education*. Cambridge, MA: Harvard University Graduate School of Education.
- Ginsberg, A. E., Shapiro, J. P., & Brown, S. P. (2004). *Gender in urban education: Strategies for student achievement*. Portsmouth, NH: Heinemann.
- Giroux, H. A. (2003). *The abandoned generation: Democracy beyond the culture of fear*. New York: Palgrave Macmillan.
- Giroux, H. A. (2006). *America on the edge: Henry Giroux on politics, education and culture*. New York: Palgrave Macmillan.
- Giroux, H. A., & Aronowitz, S. (1985). *Education under siege*. South Hadley, MA: Bergin & Garvey.
- Goldring, E., & Greenfield, W. (2002). Understanding the evolving concept of leadership in education: Roles, expectations, and dilemmas. In J. Murphy (Ed.), *The educational leadership challenge: Redefining leadership for the 21st century. 101st yearbook of the National Society for the Study of Education* (pp. 1–20). Chicago: University of Chicago Press.
- Goodlad, J. I., Soder, R., & Sirotnik, K. A. (Eds.). (1990). *The moral dimension of teaching*. San Francisco: Jossey-Bass.
- Greene, M. (1988). *The dialectic of freedom*. New York: Teachers College Press.
- Greenfield, W. D. (1993). Articulating values and ethics in administrator preparation. In C. Capper (Ed.), *Educational administration in a pluralistic society* (pp. 267–287). Albany: State University of New York Press.
- Greenfield, W. D. (2004). Moral leadership in schools. *Journal of Educational Administration*, 42(2), 174–196.
- Grogan, M. (1996). *Voices of women aspiring to the superintendency*. Albany: State University of New York Press.
- Gronn, P. (2001). Distributed leadership as a unit of analysis. *Leadership Quarterly*, 13(4), 423–451.
- Gross, S. J., & Shapiro, J. P. (2002). Towards ethically responsible leadership in a new era of high stakes accountability. In G. Perrault & F. Lunenberg (Eds.), *The changing world of school administration* (pp. 256–266). Lanham, MD: Scarecrow Press.
- Gross, S. J., & Shapiro, J. P. (2008, November). *New DEEL townhall: Leadership for learning/democratic ethical educational leadership: Are these two educational movements compatible or incompatible?* Paper presented at annual convention of University Council of Educational Administration, Orlando, FL.
- Guam Department of Education. (n.d.). *Home[page]*. Retrieved from <https://sites.google.com/a/gdoe.net/gdoe/>
- Guam Economic Development Authority. (2014a). *Guam: American in Asia*. Retrieved from [www.investguam.com/guam/](http://www.investguam.com/guam/)
- Guam Economic Development Authority. (2014b). *Guam: Guam quick facts*. Retrieved from [www.investguam.com/guam/](http://www.investguam.com/guam/)
- Guam Economic Development Authority. (2014c). *Guam: Quality of life: Education*. Retrieved from [www.investguam.com/guam/quality-of-life/](http://www.investguam.com/guam/quality-of-life/)
- Hansen, D. T. (2001). Teaching as a moral activity. In V. Richardson (Ed.), *Handbook of research on teaching* (4th ed., pp. 826–857). Washington, DC: American Educational Research Association.
- Katzenmeyer, M., & Moller, G. (2001). *Awakening the sleeping giant: Helping teachers develop as leaders* (2nd ed.). Thousand Oaks, CA: Corwin.
- Kochan, F. K., & Reed, C. J. (2005). Collaborative leadership, community building, and democracy in public education. In F. W. English (Ed.), *The Sage handbook of educational leadership: Advances in theory, research, and practice* (pp. 68–84). Thousand Oaks, CA: Sage Publications.
- Kohlberg, L. (1981). *The philosophy of moral development: Moral stages and the idea of justice* (Vol. 1). San Francisco: Harper & Row.
- Lareau, A. (2003). *Unequal childhoods: Class, race and family life*. Berkeley: University of California Press.
- Larson, C., & Murtadha, K. (2002). Leadership for social justice. In J. Murphy (Ed.), *The Educational Leadership Challenge: Redefining Leadership for the 21st Century* (pp. 134–161). Chicago: University of Chicago Press.
- Lebacqz, K. (1985). *Professional ethics: Power and paradox*. Nashville, TN: Abingdon.
- Lehrer, J. (2009). *How we decide*. Boston: Houghton Mifflin Harcourt.
- Marshall, C., & Gerstl-Pepin, C. (2005). *Re-framing educational politics for social justice*. Boston: Allyn & Bacon.

- Marshall, C., & Oliva, M. (2006). *Leadership for social justice: Making revolutions in education*. Boston: Allyn & Bacon.
- Marshall, C., Patterson, J. A., Rogers, D. L., & Steele, J. R. (1996). Caring as career: An alternative perspective for educational administration. *Educational Administration Quarterly*, 32(2), 271–294.
- Mitra, D. L. (2004). The significance of students: Can increasing ‘student voice’ in schools lead to gains in youth development? *Teachers College Record*, 106(4), 651–688.
- Mitra, D. L. (2008). *Student voice in school reform: Building youth–adult partnerships that strengthen schools and empower youth*. Albany: State University of New York Press.
- Mitra, D. L., & Gross, S. J. (2009). Increasing student voice in high school reform: Building partnerships, improving outcomes. *Educational Management Administration and Leadership*, 37(4), 462–473.
- Murphy, J. (2005). Unpacking the foundations of ISLLC standards and addressing concerns in the academic community. *Educational Administration Quarterly*, 41(1), 154–191.
- Nash, R. J. (1996). *“Real world” ethics: Frameworks for educators and human service professionals*. New York: Teachers College Press.
- National Policy Board for Educational Administration. (1996). *Interstate School Leaders Licensure Consortium: Standards for school leaders*. Washington, DC: Council of Chief School Officers.
- National Policy Board for Educational Administration. (2008). *Educational leadership policy standards: ISLLC 2008* (pp. 1–5). Washington, DC: Council of Chief State School Officers. Retrieved from [www.ccsso.org/content/pdfs/elps\\_isllc2008.pdf](http://www.ccsso.org/content/pdfs/elps_isllc2008.pdf)
- Noddings, N. (1992). *The challenge to care in schools: An alternative approach to education*. New York: Teachers College Press.
- Noddings, N. (1999). Care, justice and equity. In M. S. Katz, N. Noddings, & K. A. Strike (Eds.), *Justice and caring: The search for common ground in education* (pp. 7–20). New York: Teachers College Press.
- Noddings, N. (2003). *Caring: A feminine approach to ethics and moral education* (2nd ed). Berkeley: University of California Press.
- Normore, A. H. (2004). Ethics and values in leadership preparation programs: Finding the North Star in the dust storm. *Values and Ethics in Educational Administration*, 2(2), 1–8.
- OHCHR [Office of the United Nations High Commissioner for Human Rights]. (1989). *Convention on the rights of the child*. Retrieved from [www.ohchr.org/Documents/ProfessionalInterest/crc.pdf](http://www.ohchr.org/Documents/ProfessionalInterest/crc.pdf)
- Parker, L., & Shapiro, J. P. (1993). The context of educational administration and social class. In C. A. Capper (Ed.), *Educational administration in a pluralistic society* (pp. 36–65). Albany: State University of New York Press.
- Purpel, D. E. (2004). *Reflections on the moral and spiritual crisis of education*. New York: Peter Lang.
- Purpel, D. E., & Shapiro, S. (1995). *Beyond liberation and excellence: Reconstructing the public discourse on education*. Westport, CT: Bergin & Garvey.
- Rapp, D. (2002). Social justice and the importance of rebellious oppositional imaginations. *Journal of School Leadership*, 12(3), 226–245.
- Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Harvard University Press.
- Reitzug, U. C., & O’Hair, M. J. (2002). From conventional school to democratic school community: The dilemmas of teaching and leading. In G. Furman-Brown (Ed.), *School as community: From promise to practice* (pp. 119–141). Albany: State University of New York Press.
- Roland Martin, J. (1993). Becoming educated: A journey of alienation or integration? In S. H. Shapiro and D. E. Purpel (Eds.), *Critical social issues in American education: Toward the 21st century*. White Plains, NY: Longman.
- Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement*. San Francisco: Jossey-Bass.
- Sergiovanni, T. J. (2009). *The principalship: A reflective practice perspective* (6th ed.). Boston: Allyn & Bacon.
- Sernak, K. (1998). *School leadership—balancing power with caring*. New York: Teachers College Press.
- Shapiro, H. S. (2006). *Losing heart: The moral and spiritual miseducation of America’s children*. Mahwah, NJ: Lawrence Erlbaum.
- Shapiro, H. S. (Ed.). (2009). *Education and hope in troubled times: Visions of change for our children’s world*. New York: Routledge.
- Shapiro, H. S., & Purpel, D. E. (Eds.). (2005). *Social issues in American education: Democracy and meaning in a globalized world* (3rd ed.). Mahwah, NJ: Lawrence Erlbaum Associates.
- Shapiro, J. P. (2006). Ethical decision making in turbulent time: Bridging theory with practice to prepare authentic educational leaders. *Values and Ethics in Educational Administration*, 4(2), 1–8.

- Shapiro, J. P., Ginsberg, A. E., & Brown, S. P. (2003). The ethic of care in urban schools: Family and community involvement. *Leading & Managing*, 9(2), 45–50.
- Shapiro, J. P., & Gross, S. J. (2013). *Ethical educational leadership in turbulent times: (Re)Solving moral dilemmas* (2nd ed.). New York: Routledge.
- Shapiro, J. P., Sewell, T. E., & DuCette, J. P. (2002). *Reframing diversity in education*. Lanham, MD: Rowman & Littlefield.
- Shapiro, J. P., Sewell, T. E., DuCette, J., & Myrick, H. (1997, March). *Socio-cultural and school factors in achievement: Lessons from tuition guarantee programs*. Paper presented at the annual meeting of the American Educational Research Association, Chicago.
- Shapiro, J. P., & Smith-Rosenberg, C. (1989). The 'other voices' in contemporary ethical dilemmas: The value of the new scholarship on women in the teaching of ethics. *Women's Studies International Forum*, 12(2), 199–211.
- Shapiro, J. P., & Stefkovich, J. A. (1997). The ethics of justice, critique and care: Preparing educational administrators to lead democratic and diverse schools. In J. Murphy, L. G. Beck, & Associates (Eds.), *Ethics in educational administration: Emerging models* (pp. 109–140). Columbia, MO: University Council for Educational Administration.
- Shapiro, J. P., & Stefkovich, J. A. (1998). Dealing with dilemmas in a morally polarized era: The conflicting ethical codes of educational leaders. *Journal for a Just and Caring Education*, 4(2), 117–141.
- Shapiro, J. P., & Stefkovich, J. A. (2011). *Ethical leadership and decision making in education: Applying theoretical perspectives to complex dilemmas* (3rd ed.). New York: Routledge.
- Shapiro, S. (1999) *Pedagogy and the politics of the body*. New York: Garland.
- Sleeter, C. E., & Grant, C. A. (2003). *Making choices for multicultural education: Five approaches to race, class, and gender* (4th ed.). New York: J. Wiley & Sons.
- Spillane, J. P., & Orina, E. C. (2005). Investigating leadership practice: Exploring the entailments of taking a distributed perspective. *Leadership and Policy in Schools*, 4(3), 57–176.
- Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. *Educational Administration Quarterly*, 27(2), 185–202.
- Starratt, R. J. (1994a). *Building an ethical school*. London: Falmer Press.
- Starratt, R. J. (1994b, April). *Preparing administrators for ethical practice: State of the art*. Paper presented at the annual meeting of the American Educational Research Association, New Orleans.
- Starratt, R. J. (2004). *Ethical leadership*. San Francisco: Jossey-Bass.
- Stefkovich, J. A. (2014). *Best interests of the student: Applying ethical constructs to legal cases in education*. New York: Routledge.
- Stefkovich, J. A. (2012, October 4). *School searches from an international perspective*. Paper presented at the annual conference of the Australia New Zealand Education Law Association, Rotorua, New Zealand.
- Stefkovich, J. A., & Guba, G. J. (1998). School violence, school reform, and the Fourth Amendment in public schools. *International Journal of Educational Reform*, 7(3), 217–225.
- Stefkovich, J. A., & O'Brien, G. M. (2004). Best interests of the student: An ethical model. *Journal of Educational Administration*, 42(2), 197–214.
- Stefkovich, J. A., O'Brien, G. M., & Moore, J. (2002, October). *School leaders ethical decision making and the 'best interests of students'*. Paper presented at the 7th annual Values and Leadership Conference, Toronto, Canada.
- Stefkovich, J. A., & Shapiro, J. P. (1994). Personal and professional ethics for educational administrators. *Review Journal of Philosophy and Social Science*, 20(1–2), 157–186.
- Strike, K. A. (1991). The moral role of schooling in liberal democratic society. In G. Grant (Ed.), *Review of research in education* (pp. 413–483). Washington, DC: American Educational Research Association.
- Strike, K. A. (1999). Justice, caring, and universality: In defense of moral pluralism. In M. S. Katz, N. Noddings, & K. A. Strike (Eds.), *Justice and caring: The search for common ground in education* (pp. 21–36). New York: Teachers College Press.
- Strike, K. A. (2006). *Ethical leadership in schools: Creating community in an environment of accountability*. Thousand Oaks, CA: Corwin Press.
- Strike, K. A., Haller, E. J., & Soltis, J. F. (2005). *The ethics of school administration* (3rd ed.). New York: Teachers College Press.
- Strike, K. A., & Ternasky, P. L. (Eds.). (1993). *Ethics for professionals in education: Perspectives for preparation and practice*. New York: Teachers College Press.

- Tooms, A., & Alston, J. (2005, November). *What's democracy and ethics got to do with them? Administrative aspirants' attitudes towards the gay community*. Paper presented at the UCEA annual convention, Nashville, TN.
- University Council of Educational Administration. (2011). *UCEA code of ethics for the preparation of educational leaders*. Charlottesville: University of Virginia.
- Walker, K. (1995). The kids' best interests. *Canadian School Executive*, 15(5), 2–8.
- Walker, K. (1998). Jurisprudential and ethical perspectives on 'the best interests of children.' *Interchange*, 29(3), 283–304.
- Weis, L., & Fine, M. (1993). *Beyond silenced voices: Class, race, and gender in U.S. schools*. Albany: State University of New York Press.
- Welch, S. (1991). An ethic of solidarity and difference. In H. Giroux (Ed.), *Postmodernism, feminism, and cultural politics: Redrawing educational boundaries* (pp. 83–99). Albany: State University of New York Press.
- Willower, D. J., & Licata, J. W. (1997). *Values and valuation in the practice of education administration*. Thousand Oaks, CA: Corwin Press.
- Zaretsky, L. (2005). *Moving beyond the 'talk' toward the 'enactment' of democratic ethical educational leadership: A conversation between two principals*. Paper presented at the annual convention of the University Council of Educational Administration, Nashville, TN, November.