

Pedagogical Leadership in Myanmar: An Exploratory Study

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A Dissertation Submitted to the Faculty of Education in Partial Fulfilment of the
Requirements for the Degree of Master of Education in the department of Leadership
and Management, Flinders University of South Australia

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DECLARATION

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Thiri Aung

23 July, 2018

ABSTRACT

The purpose of the research is to explore practices and experiences of current Myanmar secondary school principals in relation to embracing pedagogical leadership in order to adopt new educational changes.

Due to limited studies in Myanmar that contribute to robust empirical evidence concerning school leadership practices from the strength-based perspectives, the study was intended to explore positive experiences or perceived success of principals relating to pedagogical leadership practices. Thus, appreciative inquiry was employed in conducting the study.

Accordingly, the research would present the strong pedagogical leadership practices of the principals by providing rich descriptions of the participants' most positive pedagogical leadership experiences and the aspirations they invested in students and staff, as well as their practices for leveraging education quality and reform.

In terms of the findings, the principals focused on three central partakers such as students, teachers and the community for development along their pedagogical leadership experiences. The primary focus was the development of the whole child. It involves attending to both academic and non-academic features of the children's formation. In particular, more attention was paid to two aspects: academic development as required by the Ministry of Education, and moral development as influenced by the religious beliefs in general.

The secondary focus of principals was concerned with staff development. It pertained to staff professional development and moral and ethical development. Through these, principals strived to achieve the primary focus.

However, principals did not ignore the overall school community, which was their tertiary level of focus of attention. They believed that creating a supportive school community was essential for achieving both the secondary and primary focuses of their pedagogical leadership.

While demonstrating those strong pedagogical practices, the principals in the research also demonstrated their distinctive commitments to being a school principal: *cetana* (goodwill), *wathana* (love to profession) and *anitna* (self-sacrifice) (in Burmese, *na-thone-na*). Alongside these, they illuminated the Buddhist practices, which were clear throughout each of the layers.

In terms of Myanmar context, these are the essential and fundamental practices which can leverage the education reform programmes so they are achieved successfully in Myanmar. Having said that, to effectively and efficiently strengthen these practices, Myanmar education policy makers and the education planners must attend to the professional development of principals, focusing on the important aspects of pedagogical leadership.

DEDICATION

This thesis is dedicated to all principals in Myanmar who contribute much effort to the schools to facilitate the improvement of the quality of education and the better lives of students by creating the best ways of possibilities for teaching and learning.

ACKNOWLEDGEMENT

I would like to acknowledge the people who encouraged me to conduct this study and supported me along the journey. Without them, this study would not have reached its conclusion.

Foremost, I would like to offer the deepest appreciation to my supervisor, Professor Michael Bell, who provided guidance and supervision from the beginning to the completion of this research, and ensured I was on the right track in my study. His always appreciated talks and his great wisdom were the spiritual food I needed to complete the study. With his supportive suggestions and comments, I as a woman from Myanmar could undertake the study which represents Myanmar's way of being and leading a school. Without his persistent help, compassionate heart and continuous encouragement, this study would not have been possible.

I would like to extend my sincere gratitude to my teachers from the College of Education as well as all the teachers throughout my life. Their expertise and knowledge imparted throughout my life improved my wisdom in conducting the study. A special word of gratitude is due to Sylvia, who patiently supported me with feedback and comments on this paper and lifted me up to improve my confidence in thinking and writing.

I also would like to express my special gratitude to the Department of Foreign Affairs and Trade (DFAT), which bestowed my study scholarship. Because of DFAT, I could experience such a great opportunity to study in Australia and conduct the research without any concerns.

I am particularly thankful to the Ministry of Education and the Department of Basic Education of Myanmar for their approval to interview the principals of the study. The findings of the study would not have been obtained through the collaboration of the principals. I also would like to express my heartfelt thanks to the principals of the study who willingly spared their time and openly shared their experiences, and for their understanding and trust of me.

I would like to thank my family who always support me along my walks, especially during my tough times. I'm ever indebted to my Phay Phay, who encouraged me to do the research during the study in Australia and who always stands behind me whatever I do.

Last of all, but not least, to my husband who stays beside me to support all my desires during my ups and downs and who is always ready to support anything I desire. His constant care always remains as strength and motivation to continue my learning.

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CHAPTER ONE

INTRODUCTION

In the view of some researchers, school leadership, especially principalship, is second only to classroom teaching (Leithwood, Harris, & Hopkins, 2008) with regard to school-related factors and their impact on students' learning (Miller, 2013). Leadership research indicates that good school leadership has significant positive impacts on the quality of school organisation and students' learning (Leithwood et al., 2008). Accordingly, school leadership is an essential component for driving school effectiveness. Through it, instructional objectives and students' improvement are ensured (Hallinger, 2005); the school structure and culture of learning are transformed (Leithwood & Jantzi, 2005); and the school becomes a caring and supportive environment (Day, Harris, & Hadfield, 2000).

Together with the importance of principal leadership for school effectiveness, there are some scholars who offer claims about successful school leadership. Leithwood et al. (2008) argue that successful school leaders embrace seven strong characteristics in practice. Generally, school leaders ensure students' learning, embrace basic leadership practices, demonstrate responsiveness to the various contexts, improve teaching and learning indirectly, create patterns of distribution, hold some particular personal traits, and most powerfully, have a great influence on schools and pupils. Walker and Hallinger (2015) contend that the practices of school leaders can be altered by different dominant forces. According to them, this varies based on three important aspects: "influences on the principalship (incorporating personal, cultural and political sub themes); principal leadership practices (including qualities and styles, vision, indirect

influence on student learning and shared decision making); and principal development (including preparation, training and professional development)” (p. 534).

Background Context of the Study

Myanmar is the largest country in mainland Southeast Asia with a land surface area of 676,577.23 km² (Myanmar Ministry of Immigration and Population, 2015), and located at the intersection between China, India and ASEAN countries. It comprises 14 Regions and States, with a long coastline, abundant fertile lands and a rich endowment of natural resources. It has a population of 51.48 million (Myanmar Ministry of Immigration and Population, 2015) and is the Union of people from 135 ethnic groups with more than 100 languages. 70 per cent of the population live in rural areas and most of them are employed in the agricultural sector (UNDP, n.d). 25.6 per cent of the population live below the national poverty line (ADB, 2016).

Myanmar, having had a military government since 1989, suffered the long legacy of rule by extreme authoritarians (Fink, 2013). Starting from 2012, the Myanmar government took small steps towards democratization (infoplease, n.d-b). In 2015, a second multiparty election was successfully conducted and there was a smooth transfer of power to a new administration (infoplease, n.d-a). At present, Myanmar is moving from its isolated economy towards a market-based economy creating investment opportunities for both domestic and foreign private sectors ("Country", 2015). Myanmar policy-makers view education as a crucial contributor to the development of social and economic capital (Myanmar Ministry of Education, 2016).

Recently, the Myanmar Government initiated educational reform to bring education standards to international levels (Myanmar Ministry of Education, 2016). With regard to

the Basic Education (BE), it has committed to expanding the Basic Education System from 11 years to 12 years plus one year of Kindergarten (KG) in the National Education Law (Myanmar Ministry of Education, 2015). Accordingly, the new KG curriculum was developed and implemented in schools in 2016. Furthermore, a redesign of the BE curriculum has been initiated emphasising 21st century skills (Myanmar Ministry of Education, 2015). Consequently, reinvention of student assessment and national examinations have been identified in the main areas of reform, and the areas of access, quality and inclusion are also taken into consideration in the BE reform process (Myanmar Ministry of Education, 2015).

Role of Principals

In terms of change processes and the education reform system, schools are expected to ensure that all children successfully complete their primary, middle and high school education by providing children with a strong foundation of knowledge and skills that will enable them to progress to higher education (Myanmar Ministry of Education, 2016). To ensure the effective implementation of the education reform, a greater recognition is given to the important role of school leadership (Myanmar Ministry of Education, 2015).

The current Basic Education school system is providing school education with a KG plus 5:4:2 structure although the government has committed to restructure and expand “the Basic Education system to KG+12” (Myanmar Ministry of Education, 2015, p.37). Children have access to Basic Education through these levels of schooling: primary school (KG-Grade 5), middle school (KG-Grade 9, including primary grades) and high school (KG-Grade 11, including primary and lower secondary grades) (JICA, 2013).

Among them, high schools provide all levels of basic education. That means a high school consists of all primary and secondary grades, from KG-Grade 11. Inevitably, principals of high schools, which include all grades from KG – Grade 11, will take more responsibility than those of primary and middle schools with the government commitment to extend the Basic Education to KG plus twelve years in the education reform, that is to a 5:4:3 structure (Myanmar Ministry of Education, 2015).

Of concern, reports in Myanmar describe that most principals “are promoted from the teaching force based on their years of experience without any training in either school management or leadership” (Myanmar Ministry of Education, 2015, p.53). They also report the absence of clearly defined roles and responsibilities for principals and absence of support systems on school leadership and management (JICA, 2013; Myanmar Ministry of Education, 2015). However, their roles are certainly not simple and easy due to the complicated and poor conditions of schools, such as poor learning environments (Myanmar Ministry of Education, 2015) including crowded classrooms (sometimes over 100 students) (Myanmar Ministry of Education, 2014b; JICA, 2013); and relying on teacher-centred pedagogies (Myanmar Ministry of Education, 2014a; UNICEF, 2010).

In terms of Myanmar school structure, the school management body comprises the Parent-Teacher association (PTA), the Board of Trustees (BOT) and the School Council (SC) (Myanmar Ministry of Education, 2014a). Accordingly, principals are expected to take the responsibility for improving school quality in cooperation with all these stakeholders, including students, parents, teachers and education managers, as well as other partner organisations (if possible) (Myanmar Ministry of Education, 2016). Principals are required to encourage stakeholders to engage in school activities and

school improvement processes. This facilitates principals acquiring not only physical support but also financial resources from the community for the improvement of school education (Myanmar Ministry of Education, 2014a).

In terms of Myanmar tradition and culture, teachers are regarded as one of the 'Five Beatitudes': Buddha, Dhamma, Sangha, Parents and Teachers (Cheesman, 2002). Principals who come from the teaching field are also included in this group. That means that the social role of teachers and principals is very high (Cheesman, 2002). Furthermore, schools are regarded as places that nurture good morale, good discipline, and wisdom (Cheesman, 2002). Therefore, on one side, principals and teachers have an obligation to maintain their high social roles. On the other side, they are responsible for paying greater attention to the development of the morale and morality of students while also attending to the learning improvement of students.

Impetus of the Study

I commenced study at the Yangon University of Education in 2003. When I finished the Bachelor of Education course in 2007, I was faced with a very difficult decision because teachers in Myanmar were low-paid, and novice teachers were often appointed to rural or remote areas. Consequently, teachers had difficult situations to face in terms of physical and financial constraints. I decided to work in a company that exports rice to other countries, rather than in a school. However, after working in the company for five months, I realised that it was not the job of my passion. The work I loved was not working with numbers but with children for their growth. Therefore, I returned to the teaching profession, which allowed me to embrace my passion and to contribute what I learned from the university.

After five years, I had a chance to work in the Comprehensive Education Sector Review (CESR) Office for three years. I learnt a great deal about the current Myanmar basic education system and its practices. I had been aware of poor parts of the system and its implementation processes, as well as the strengths of the system and the people involved in the processes. Principals endeavour to produce success in teaching and learning and to meet the demands of society and the system under complicated and challenging conditions. However, little is known about their practices and experiences, such as how they work at the school level, how they engage their leadership, what strategies they are using to achieve success, and what kinds of stress and limitations they are facing. Curiosity about this inspired me to do research about the principals' leadership practices while pursuing my professional life.

However, while I was participating in the process of deep analysis of the education sector in CESR, there was no space and time for me to explore the principals' practices systematically. In the presence of opportunity during my study at Flinders University, I have been able to bring both personal and professional interest to that area and a passion for exploring the practices and strengths of Myanmar principals in their principalship role. In other words, as a researcher I want to be an advocate who can contribute to a successful education reform system of Myanmar through providing a collection of principals' successful practices from a local perspective.

My Bias in the Study

As part of the education strategic planning process, I was engaged in conducting educational research, especially about the basic education while I worked in CESR. In terms of the educational planning process, the research applied the strategy of locating

the gaps or weaknesses of the education system so that the strategic plan could be developed to fill the gaps or weaknesses. However, the strengths of the systems or the organisations were ignored. Thus, realising that the strengths were unexplored, I wanted to explore and describe a strong sense of what leadership would actually look like for the principals in Myanmar from the appreciative or strength-based perspective. Therefore, my bias in the study has been exploring what is actually working well in the everyday issues or stories of principals rather than focusing on the weaknesses of their practices from the problem-driven perspective.

Definitions of Key Terms

For the purpose of the study, key terms were defined as follows:

Leader – A person who leads his or her people in terms of a positional power in an organisation.

Principal – A person who is appointed to be the main leader of a school.

Pedagogy – “The concept of pedagogy broadly refers to the *art and science* of teaching, especially as it has been informed by understandings of how students *best learn*” (White, 2008, p. 18).

Leadership – the processes of social influence by which “more good things happen and fewer bad things happen” through the development of a culture of change (Fullan, 2001, p. 4).

Pedagogical leadership – The leadership by which the overall pedagogical culture of a school is strengthened (MacNeill & Cavanagh, 2006).

Purpose and Research Questions

The purpose of the research was to explore practices and experiences of current Myanmar secondary school principals in relation to pedagogical leadership, in order to facilitate new educational changes. The following research questions were the major areas that the study aimed to uncover:

- ❖ What are the strengths and aspirations that principals are bringing to the opportunities for change?
- ❖ How do these strengths and aspirations contribute to teaching–learning improvements?
- ❖ How are current principals in Myanmar positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the Ministry of Education (MOE)?

Significance of the Study

In Myanmar, there are limited research studies that contribute to robust empirical evidence concerning school leadership practices, especially strengths in practices, and only a few of these are published. Some studies conducted are kept in the local university libraries, for example, master theses and doctoral dissertations. Due to this, the access to the studies is limited for external people or for educational planners. This study aims to contribute uniquely through taking a strengths-based approach and making the research available to others.

Myanmar schools are in a transition period due to the reform effect on social, economic and political contexts. It is necessary for the school leaders and/or the education

planners to understand the current principals' leadership practices in the national context. In this sense, the study will contribute knowledge about the principals' leadership practices to school leaders and/or educational planners. If relevant, they may apply the study findings in deciding on effective design of the education programmes in schools or for the leadership development processes.

Specifically, the study explores school principals' practices through their stories of leadership experiences. It was designed to discover the principals' successes, opportunities for success, aspirations for the future, and what strengths they bring into a reform process, rather than their weaknesses. Hence, it also provides information on school leaders' practices from an appreciative inquiry perspective. Accordingly, I hope this study will primarily be beneficial for principals by inspiring and encouraging them to strengthen their strengths.

Organisation of the Study

The thesis is structured in a sequential manner to assist readers to orient the major ideas, themes and direction of the thesis. Chapter Two outlines information gained through a literature review in the area of pedagogical leadership and related literature. Chapter Three details the methodology of the study, while data analysis and the results are presented in Chapter Four. Chapter Five then presents a general discussion of the study in terms of the data, themes within the data, and the literature. Chapter Six provides the conclusion and recommendations from the research based on the findings and aims of the research.

CHAPTER TWO

LITERATURE REVIEW

This literature review includes relevant studies and theory on pedagogy, pedagogical leadership, relational leadership, collective culture, and leadership from a Buddhist perspective. Most of the literature is reflective of Western understanding of pedagogical leadership. There are few available contributions from Myanmar to help the work of principals there. Therefore, the framing of the literature is potentially not directly reflective of how pedagogical leadership might be understood in Myanmar.

Concept of “Pedagogy”

The term “pedagogy” originated from the Greek term ‘paidagogos’, which means ‘teacher of children’ (MacNeill & Silcox, 2003; White, 2008). While it has a number of interpretations and contested meanings, Male and Palaiologou (2015) argue that it is not a concept that is merely related to teaching and learning. It involves a broader “range of aspects of the teaching act” (MacNeill & Silcox, 2003, p. 15). White (2008) asserts that it is concerned with how students best learn. Ponte and Rönnerman (2009) claim that it is related to “all aspects of bringing up children” including the emotional, intellectual, physical and moral growth of the child (Ponte & Rönnerman, 2009, p. 157). Hence, it is all about forming the kind of human beings children should become (Ponte & Rönnerman, 2009).

There are scholars who have examined pedagogy from wider and more complex perspectives than the simply functional view above. Giroux (1997) comments that pedagogy is socio-political, cultural and ethical at the same time. Van Manen (2002)

proposes that it is extensively inclusive of cultural and historical aspects. MacNeill, Cavanagh, and Silcox (2005) argue that it has an expanding array of dimensions including cultural, moral, and social aspects that are not explicitly stated in the curriculum. For Lingard, Hayes, and Mills (2003), who take Bourdieu and Passeron (1977)'s idea of the existence of pedagogies which are not intellectually demanding and which make implicit cultural assumptions (i.e. hidden curriculum), pedagogy stresses what is actually going on in the classrooms recognising the culture, the language and differences of people represented in that classroom (as cited in Lingard, 2007).

Pedagogy is more than the interactions between teachers and learners; it includes broader social notions, historical and cultural awareness, embodies power dynamics, and embraces essential domains for bringing up the child, acknowledging intellectual, physical, moral, ethical and emotional aspects.

Pedagogical Leadership

There are two broad approaches to thinking about the leadership of pedagogy in the school. One of them is instructional leadership and the other is pedagogical leadership. Instructional leadership deals with ensuring the improvement of teaching and learning through three overarching dimensions: “defining the school mission, managing the instructional program, and developing a school learning climate” (Hallinger & Murphy, 1985, p. 221). There are some scholars who point to some significant gaps in this approach. MacNeill, Cavanagh, and Silcox (2003) claim that it emphasises only teaching and learning dimensions and it views principal's behaviours as a valuable and unique characteristic for students' performance by contending that principals hold the sole decision-making power for managerial and teaching-related activities. Van Manen

(2002) also contends that instructional leadership undermines relational, moral, emotional and cultural aspects of teaching and learning. However, to be in congruence with the complex and multi-faceted conceptual meaning of pedagogy requires the principal to embrace “a pedagogically oriented approach” (MacNeill et al., 2005, p. 16). In this sense, pedagogical leadership attends to the multi-dimensional nature of principal’s leadership. Therefore, I will focus on pedagogical leadership and explore its contributions to our understandings of the leadership of schools.

Male and Palaiologou (2015) propose that pedagogical leadership in the 21st century is concerned with such contextual demands as:

...[how] the centrality of interactions and relationships among learners, teachers, family and community (i.e. their values, beliefs, culture, religion, customs and economic circumstances) interact with external elements (such as the global economy, climate and social phenomena that additionally influence the life of the community) in order to jointly construct knowledge (Male & Palaiologou, 2015, p. 219).

This explanation suggests that pedagogical leadership deals with a wide range of dimensions which influence educational encounters. Rather than simply focusing on teaching and learning, which always occurs in the classrooms, pedagogical leaders are more concerned about and care for a variety of factors which influence the school and education from internal and external perspectives. A closer examination of how pedagogical leaders attentively recognised and contributed to these influential factors, such as social, political, moral, cultural, and pedagogical dimensions displayed by the scholars is presented in the following paragraphs.

Studies of pedagogical leadership related to social dimensions suggest that the role of pedagogical leaders is inseparable from the social space. Sergiovanni (2006) argues that pedagogical leaders must understand the social context in which “leaders and followers reflect together, learn together, inquire together and care together to construct a reality that helps them to navigate through a complex world” (p. 41). Male and Palaiologou (2017) contend that the attentiveness of pedagogical leadership is something more than the dualistic relationship between teacher and students. Rather they recognise that pedagogical leadership as social praxis is based on the relationship of all people; pedagogical leaders attend to and care about the relationships among teachers, learners and parents and local community (Male & Palaiologou, 2017). Having a high level of understanding of these social relations with and between the people facilitates the pedagogical leaders ensuring the successful learning outcomes of students within their community (Male & Palaiologou, 2017).

Furthermore, some studies indicate that pedagogical leadership is linked to political and societal factors, considering the pedagogy as an issue of social justice and inclusion (Lingard, 2007). Lingard (2007) argues that pedagogical leaders are not distant from the policies which enhance both the social justice and the educational effects of schooling but actually integral to their enactment. These pedagogical leaders seek to construct pedagogies which “make a difference [both educationally and in social justice terms] in terms of schooling” (Lingard & Mills, 2007, p. 233). Additionally, in a new framework for educational leadership presented by Eacott (2011), such perspective on complex social and political influences is also acknowledged as a critical function of the educational leaders, stressing that the educational leaders need to critically reflect an explicit awareness of the political nature (the power relations) between different social

groups both within and beyond the organisation. Beyond seeking an awareness of the political and social environments impacting on the schooling, pedagogical leaders take seriously the responsibility for participation and contribution by each student.

More than awareness of social equity in schooling and teaching, some studies indicate that pedagogical leadership stresses the moral development of students concerning the pedagogical tasks. Van Manen (1993) reveals that it “is possible to learn all of the techniques of instruction but remain pedagogically unfit as a teacher” (as cited in MacNeill et al., 2003, p. 16). It is because the pedagogical task of teachers and schools is developing the whole person of the student not just the task of teaching curriculum contents (Van Manen, 2002). If the school leaders’ emphasis is on the instructional and cognitive dimensions of teaching and learning alone, it is likely to weaken the proper moral development of students (Van Manen, 2002). Hence, the task of pedagogical leaders is related to cultivating moral development of students within the school environment through incorporating the task of moral education into the instructional task (Van Manen, 2002).

Alongside the attention given to social, political, and moral dimensions, Sergiovanni (2006) asserts that principal’s pedagogical leadership is responsible for making dimensions of development available for student and teachers. He argues that principals as pedagogical leaders establish social and academic dimensions of development for students by making sure that the children’s interest are served well (Sergiovanni, 2006). Additionally, principals ascertain intellectual and professional dimensions of development for teachers. These activities involve empowering teachers to directly conduct pedagogical leadership through a caring relationship with children, and

fostering teachers to give direction to children regarding academic, social and spiritual essences effective for the children's whole lives (Sergiovanni, 2006). Principals' pedagogical leadership role therefore involves attending to all dimensions of development for both students and teachers.

In seeking the real effectiveness of pedagogical practice on student learning, White (2008) details that pedagogical leaders need to embrace four different pedagogical lenses. Firstly, pedagogical leaders explore what 'good pedagogy' looks like in the school. Without this understanding, they would struggle to engage sustainable pedagogical practice in school (White, 2008). Secondly, they need to make critical judgements about the pedagogical environment across the school and strengthen the environment towards sound pedagogical practice. Thirdly, they need to further adjust the pedagogical processes to the belief and philosophy of the learning community. This will allow teachers to avoid simply relying on a number of activities that merely replicate 'factual information' or repeat 'teacher' knowledge (White, 2008). Finally, they need to ensure that students generate personal meaning and deep conceptual understanding as the learning outcomes, rather than knowing the concept that has been taught (White, 2008).

What is more, concerning the principals' pedagogic leadership behaviours, Sergiovanni (2006) proposes that the root of pedagogical leadership in the role of principal is the "commitment to administer to the needs of the school as an institution by serving its purposes, by serving those who struggle to embody these purposes, and by acting as a guardian to protect the institutional integrity of the school" (p. 41). Similarly but more broadly, MacNeill and Cavanagh (2006) in their study of teachers' perceptions of

principals' pedagogic leadership behaviours, found eleven dimensions of principals' behaviours: engaging moral obligation to students' and the school community's goodness; commitment to the school's vision; supporting teachers to be involved in the change processes; re-culturing approaches to pedagogical change; engaging stakeholders; establishing a balance between the administrative and pedagogic roles; showing expert pedagogic knowledge; active sharing of knowledge; distributive pedagogic leadership; developing a pedagogic professional community; and identifying high pedagogic standards (p. 39-47).

In summary, the concept of pedagogical leadership is broad and uniquely educational by covering a wide range of dimensions which influence the educational practice. It is concerned with understanding the context in which the pedagogical leaders work, essentially being cognisant of the presenting social, relational, political, and moral aspects of the educational practices and processes within the whole community. Through attending to these aspects, principals also care for the learning growth as well as the wholeness of students, and they attend to the professionalism of teachers they work with. Additionally, embracing leadership behaviours over managerial behaviours, school principals' pedagogical leadership enhances and enables good pedagogies that make the difference to the students and the schools flourishing.

Relational Leadership

Scholars propose that relationships are fundamental to life, work and educational encounters and, in particular, leadership work (Crevani, 2015; Giles, Smythe, & Spence, 2012; Uhl-Bien, 2006). Uhl-Bien (2006) defines "relational leadership as a social influence process through which emergent coordination (i.e., evolving social order) and

change (e.g., new values, attitudes, approaches, behaviours, and ideologies) are constructed and produced” (p. 655). From the relational perspective, leadership is defined as relationship, and leadership practices as occurring in the context of interactions among organisational members (Fletcher, 2012; Uhl-Bien, 2006). In terms of this perspective, there are three different approaches which offer a number of insights into leadership: entity (relationship-based leadership), relational perspectives (relational constructionism) (Uhl-Bien, 2006), and relational leadership as a way of being-in-the-world (Cunliffe & Eriksen, 2011). What’s common in these approaches is that they view leadership based on the relationship perspectives (Uhl-Bien, 2006). They allow leadership and its practices to be considered more widely than the traditional focus on the management, or managers and subordinates (Uhl-Bien, 2006). Again, they recognise the understanding of the context where leadership is worked (Uhl-Bien, 2006).

From the notion of the entity perspective approach, relational leadership views individuals as independent and considers leadership as a relationship in which people influence one another and in which the individual’s traits, behaviours, and actions are recognised as the quality of leadership (Uhl-Bien, 2006; Uhl-Bien & Ospina, 2012). In engaging in interpersonal relationships, the individuals create connection or bonds between each other (a person, group, collectively, organisation, etc.) through social relations (Uhl-Bien, 2006). Leadership depends on the quality of the interpersonal relationships (Uhl-Bien, 2006).

In contrast to the entity perspective, Hunt and Dodge (2001) stress that leadership occurs “beyond unidirectional or even reciprocal leader/follower relationships; it is not restricted to a single or even a small set of formal or informal leaders” (p. 448). Around

this concept, the relational perspective on relational leadership views self and other as inseparable (Uhl-Bien, 2006). Accordingly, it considers leadership as the socially influenced process constructed by social interactions (Uhl-Bien, 2006; Uhl-Bien & Ospina, 2012). Leadership responsibility is not restricted to the individual leader (Uhl-Bien, 2006) but leader and members “work together to define and develop their relationships” (Murrell, 1997, p. 40). As a result, it facilitates the shared achievement of organising and transformation (Ospina & Foldy, 2010).

While relational leadership can be viewed from entity and relational perspectives, there are some scholars who conceptualise “relational leadership as a way of being-in-the-world that embraces an intersubjective and relationally-responsive way of thinking and acting” (Cunliffe & Eriksen, 2011, p. 1445). They adopt the view that “there can be no self without others” (Cunliffe & Eriksen, 2011, p. 1439). Based on this perception, relational leadership is seen in the crucial nature of simple every-day relationships, and meanings and lived experiences of people are explored through focusing on the dialogues or multilogues (Cunliffe & Eriksen, 2011; Hosking, Dachler, & Gergen, 1995). As a means of communication, emphasis is given to interaction and to conversation (Fairhurst & Putnam, 2004). The aim is not only on extending the opportunities for the occurrence of relationally-responsible conversations but also developing morally-responsible relationships – establishing respect, building trust and allowing people to express themselves (Brower, Schoorman, & Tan, 2000; Cunliffe & Eriksen, 2011). Furthermore, it also aims to nurture practices of giving care for others, enabling others to do actions, recognising and learning from mistakes, and becoming emotionally genuine (Binns, 2008).

Hosking (2011) argues that “relationality is intrinsic to the constructionist view of leadership because it sees the world as constructed in and through interaction” (as cited in Uhl-Bien & Ospina, 2012, p. 7). From the constructionist ontology, “relationship comes first, and from there emerges our social world as a humanly constructed reality” (Uhl-Bien & Ospina, 2012, p. 7). They convey an understanding of individuals and collectives as embedded in and constituting a field of relationships. In entering leadership research from the constructionist perspective, constructionist researchers privilege the collective dimensions (Uhl-Bien & Ospina, 2012). In the methodological choices, they tend to be interested in assessing the meaning of leadership relationships in context rather than the individual dimensions (Uhl-Bien & Ospina, 2012). They tend to explore how patterns and relationships related to leadership emerge in practice, and hence, give primacy to communicative and organising processes over individual behaviour (Uhl-Bien & Ospina, 2012).

The consideration of the culture in Southeast Asia, in this case ‘Collective Culture’, has an influence on leadership as relational.

Collective Culture

Sims (2009) argues that culture is defined as collective when the needs of the group are more focused on than those of the individual. House, Hanges, Javidan, Dorfman, and Gupta (2004) describe collectivism as a cultural value in which the individuals’ attention is always focused on group goals. Serrano-García and Bond (1994) comment that Southeast Asian culture is often expressed as collective in approach, which stresses the needs of group over individuals. Brewer and Chen (2007) state that members in collectivist societies always exhibit group identity and stress “we” consciousness. This

indicates that people in the collective society regard themselves as belonging to their own groups and they recognise that they are representatives of all knowledge about the values, beliefs and the behaviours of these groups (Lu, 2017).

Hofstede (1997) explained that in the collective society, people look to maintain group harmony. Due to this emphasis on group harmony, the society tends to avoid destructive conflict and direct confrontations between individuals or within the group (Serrano-García & Bond, 1994; Sims, 2009). People exercise shared cultural norms that the members are negotiating overtime (Lu, 2017), rather than their own individual beliefs or values (Yang, Zhou, & Zhang, 2015). By exercising the common values of the entire group, people maintain sharing, cooperation and group harmony (Yang et al., 2015).

In terms of work practice, Kim (2010) describes how collective culture applies to a strong emphasis on work ethics and moral values. However, the values, attitudes and practice may differ from one religion to another (Serrano-García & Bond, 1994). Sims (2009) argues that in a collective working culture, leaders manage groups, and employees are appointed based on group relationship. In identifying the outcomes, collective society recognises the group's inputs rather than the individual's (Yang et al., 2015). In terms of their internalised group's norms, they seek to comply with the demands of the organisation (Weaver, 2001).

Jackson (2001) mentions that the nature of relationship is influenced by the cultural values. In a collective culture, the relationship is similar to the nature of families (Sims, 2009), in which the leader is like a parent and the staff is like a child (Sims, 2009). Family-oriented relationships are seen as the rudimentary units of many collective societies (Kim, 2010) and hence, hierarchical and elder-oriented relationship is

grounded within the society (Serrano-García & Bond, 1994). In terms of authority and order, it characterises “deference to higher authority and hierarchy, penchant for order and stability, and preference for strong leadership” (Kim, 2010, p. 321).

Putting the family relationship at the centre, the organisation protects the employees to a certain extent (Sims, 2009). For example, if an employee performs poorly, his/her employment will not be terminated under certain situations, like a parent who always desires to protect a child (Sims, 2009). As well as the organisation’s protection for the staff, staff’s loyalty to the organisation is held in very high regard and, vice versa, disloyalty to the organisation is considered the worst thing in the society (Sims, 2009). An individual’s misbehaviour is also regarded as a shame on the family, or the whole society (Sims, 2009).

Exploring Leadership from Buddhist Perspective

When the idea and concept of leadership is explored, since most of the population in Myanmar is Buddhist, it is necessary to explore the idea of leadership from a Buddhist perspective, considering that religious perspectives and beliefs might influence people’s understanding and meaning of leadership and their way of embodying leadership (Kemavuthanon & Duberley, 2009). In Buddhism, to understand leadership, studying Dharma (the Buddha’s teaching) is required as it encompasses the essential principles for Buddhists (Fan, 2011).

The goal of Dharma is to assist people “to overcome suffering on the basis of Four Noble Truths” (Gowans, 2003, p. 63). The First Noble Truth is “the realisation that everything involves “dukkha” – it means life is “full of sorrow, lamentation, pain, grief,

and despair” (Laumakis, 2008, p. 52). Everyone has encountered the dukkha of unpleasant things and the dukkha of losing pleasant things once he/she comes into the world (Laumakis, 2008). The Second Noble Truth is concerned with “the origin of dukkha” (Laumakis, 2008, p. 56). That means “tanha, or selfish wanting and possessiveness that fuel the fires of dukkha” and “that causally contribute to ‘our’ rebirth and ongoing participation in the cycle of samsara” (Laumakis, 2008, p. 56). The Third Noble Truth is concerned with “the cessation of dukkha” (Laumakis, 2008, p. 57). Buddhists believe that the path to stop dukkha is to stop the cause of it, which is tanha (Laumakis, 2008). In short, if you want to eliminate the effect, eliminate the conditions of its cause (Laumakis, 2008). The last one, the Fourth Noble Truth, is “a specification of the Path leading to the cessation of dukkha and achievement of the ultimate goal, Nibbanna” (Laumakis, 2008, p. 58).

Central to the Buddha message is “the not-self doctrine” (the idea of indicating the inappropriateness of the words ‘I’, ‘my’, and ‘mine’)” (Rahula, 1967, p. 32). Gray and Kriger (2005) argue that perceiving through the worldview of “no self” leads to the basic idea that there exists no distinct separation between leader and follower. Gronn (2002) stresses that the “no self” idea contributes to the concept of “multiple leadership” that creates more possibilities that everyone within the organisation can become a leader under certain condition (p. 429). Furthermore, this idea demands the leaders create “the development of social existence” in various aspects, moving from simply reducing the economic and social concerns and challenges (Kawanami, 2016, p. 231), to providing the service and promotion of the well-being of the entire clan (Jerry, 2006).

From the Buddhist perspective, everything reflects its cause and effect. The ideas of *kan*, (in Pali, *kamma/karma*) literally means action (Walton, 2012). “Good karma produces good effects and bad karma produces bad effects” (Rahula, 1967, p. 32). To explain broadly the idea of *kan/karma*, the state of every being in this world has its cause, and the consequence of every action of an individual in this world has its destiny (Fan, 2011). This consequence not only causes effects in the present life, but also extends to life after death (Fan, 2011). Based on the law of cause and effect, the essential tasks for Buddhists are to avoid doing evil and to cultivate righteousness (Fan, 2011). Hence, as a leader, he/she not only needs to lead by his/her way of thinking, speaking, and acting with good Karma, but also needs to empower others to win their lives with their own realisation of Karma.

Regarding the Buddhist theoretical and practical knowledge, people are always positioned at the centre of all things (Fan, 2011). Rahula (1967) states this: “Man’s position, according to Buddhism, is supreme. Man is his own master, and there is no higher being or power that sits in judgment over his destiny” (Rahula, 1967, p. 1). From the same sense, the Buddha advised his disciples before he died to ““Be a light onto yourself” –that is, everyone must find his or her own way through life rather than following the Buddha or anyone else” (McManus & Perruci, 2015, p. 174). This suggests that one should lead, develop and work out him/herself because without one’s own personal effort and wisdom, nothing can be achieved.

The Buddha spoke of morality at length (Gowans, 2003). The Buddha set basic precepts that apply to all persons who follow Buddha’s teachings. The purpose is not only to help individuals prevent evil thoughts and behaviours, but also to promote and cultivate

righteous mental, verbal, and physical actions for ensuring an harmonious society (Fan, 2011). Observing five precepts is an essential characteristic of being a human being as distinct from an animal (Fan, 2011), and is a moral habit (Rahula, 1967). These five precepts are: “(1) not to destroy life, (2) not to steal, (3) not to commit adultery, (4) not to tell lies, (5) not to take intoxicating drinks” (Rahula, 1967, p. 80). Disobeying these precepts would bring out selfish wanting and desires, resulting in hindrance in the attainment of the ultimate goal, Nibbana (Gowans, 2003).

Summary

The chapter illustrates that the concepts of pedagogical leadership attend to the multi-dimensional nature of schooling and education. Its practices take into account such contextual matters as social, relational, political, cultural, and moral aspects of educational improvement. Essentially, pedagogical leaders care not only for the learning growth and the wholeness development of students but also for the professionalism of staff by focusing on good pedagogies. Due to the centrality of all these aspects, pedagogical leadership is uniquely educational.

In terms of the primary basis for the social and relational nature of pedagogical leadership, relational leadership, offering greater attention to the constructionist perspective, is required to be open because relational leadership is a socially influenced process by which leadership practices and behaviours are created. This reinforces the concept of a pedagogical leadership paradigm. Moreover, as an attempt to develop or enhance the understanding of the study in an Asian context, the concepts of collective cultural practices are combined in the literature review. Additionally, the concept of Buddhist leadership is acknowledged due to the fact that people or leaders in

Buddhist society might embody the understandings, meanings and practices of religious belief and perspectives. Although review of these concepts is not exhaustive, it facilitates the researcher's exploration of what pedagogical leadership means to the principals in Myanmar. The following chapter explains the research methodology applied to this study.

CHAPTER THREE

METHODOLOGY

This chapter describes the methodological approach applied to exploring the pedagogical leadership experiences of secondary school principals in Myanmar. The intention of the research was to explore the pedagogical leadership practices of principals in Myanmar, and the following research questions were the major areas that the study aimed to uncover. The interview questions were derived from these questions:

- ❖ What are the strengths and aspirations that principals are bringing to the opportunities for change?
- ❖ How do these strengths and aspirations contribute to teaching–learning improvements?
- ❖ How are current principals in Myanmar positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the Ministry of Education (MOE)?

Study Design

The focus of this study was to explore principals' interpretations of their experiences of pedagogical leadership and how they have constructed their leadership practices within these experiences. As this study is focused on meanings, interpretations and the social worlds of principals, it requires an approach to researching that best attends to that. Creswell (2014) argues that quantitative methods are best suited to establishing patterns in variables and qualitative methods are best suited to understanding social meanings. A qualitative approach was, hence, the most suitable way to conduct the study.

Punch and Oancea (2014) argue that qualitative research is an ideal fit in order to understand social life, the meanings people bring to it, and their own behaviours within it, which typically occur in a naturalistic setting. Concentrating merely on the participants' actions without attendance to their settings risks the possibility of misunderstanding the meanings of events (Miles, Huberman, & Saldana, 2014). In order to collect more 'naturally' occurring data, the research process cannot be isolated from the context (Braun & Clarke, 2013). In this sense, good qualitative research reports a detailed view of individuals in the past and current settings in which they find themselves (Tracy, 2013).

Theoretical Stance

The central focus of the study was to investigate how principals socially constructed their leadership roles as pedagogical leaders in their own context. Gergen (2009) states that leadership is a "socially constructed process" (p. 333). Like Gergen, Hersted and Frimann (2016) argue that social constructionism is a relevant theoretical framework for understanding leadership because the leadership is based on the actions and process of negotiating and co-constructing meanings, relationships, and stories relevant to the context. Thus, the study adopted a social constructionist approach as a broad theoretical framework.

From the social constructionist perspective, Gasper (1999) refers to knowledge as the outcome of social interaction and adaptation between people. It is viewed as a by-product of shared relationships (Gergen & Wortham, 2001). It is constructed and maintained by people in their everyday lives through social interaction and process rather than purely mentally (Burr, 2015). Therefore, acknowledging that knowledge is

constructed “through interaction with others” (Kedian, Giles, Morrison, & Fletcher, 2016, p. 185), in this study I examined how principals constructed, rather than discovered, the knowledge and meanings of their leadership experiences through the dialogue, representations and social processes (Braun & Clarke, 2013).

From the social constructionist view, “all forms of knowledge are historically and culturally specific” and an individual’s construction of knowledge is shaped by sociocultural and historical contexts (Burr, 2015, p. 20). In this sense, the researcher assumed that understandings of the principals’ experiences were relative to contexts of specific culture and history. Thus, the exploration of principals’ leadership opened a set of “culturally situated meanings” (Tracy, 2010, p. 843) or, in other words, the culturally bounded, context specific nature of principals’ experiences.

In terms of social constructionist philosophy, constructed knowledge can be recognised in the form of problems and solutions or in the form of strengths and successes. While exploring the knowledge which is created and co-constructed through social processes, it is also essential for the researcher to attend to the positive elements or successes of the principals in the study. Bushe (1999) argues that positive features of a situation are helpful in building the energy needed for change. Thus within this study, focusing on the positive aspects in building the energy for change is consistent with the demands being made of principals in Myanmar at the moment. Thus, the appreciative inquiry approach rests on the latter.

Appreciative Inquiry

Coghlan, Preskill, and Tzavaras Catsambas (2003) assert that appreciative inquiry is a process that focuses on discovering what is working particularly well in the organisation rather than on the problems to be fixed, in order to create a better future. As a research approach, appreciative inquiry focuses on “what gives life” to individuals and organisations while they are most effective (Cooperrider & Whitney, 2001, p. 3). The aim of the study was to explore positive experiences or perceived success of principals through the co-construction of a set of stories while listening in order to understand other people’s lives. Thus, the application of appreciative inquiry as a strength-based research approach (Kung, Giles, & Hagan, 2013) was appropriate for the study.

Since the appreciative inquiry research approach searches to identify constructive features of the social realm (Kung et al., 2013), during the appreciative inquiry interview process, participants were asked to focus on their own positive experiences (Coghlan et al., 2003) or to discover the positive core of their practices (Barrett, Ludema, & Cooperrider, 2001). Additionally, participants were inspired to adopt an appreciative eye within the school, to seek the best in one another, and to share their future aspirations and concerns in affirming ways (Cooperrider & Whitney, 2001). In doing so, appreciative inquiry might afford an advantage to the participants when they considered their cherished features from the past and the present, and through which they could create a better future based on what they cherished most.

Before asking the questions, the researcher developed a deep and trusting relationship with the participants so that the participants were ready to be open about their experiences. It was because “how we go about studying something will impact what we

"see" and in some cases, will even create what we then "discover"" (Bushe, 2001, p. 3). Kung et al. (2013) argue that the process and outcomes are confirmed by the creation of a social world between the researcher and the participants by enhancing a strong relational bond, understanding, and a deepened respect (Kung et al., 2013). Accordingly, rather than assuming and identifying a problem, the study identified the positive features of principals' experiences and what has been working well in the school from the perspectives of principals, as part of creating a better future through appreciative inquiry.

Inquiring Through Narrative

As described by Tracy (2013), a narrative metaphor engenders:

“The world...seen as being brought into being via our collaborative ‘storying’ of our experience, implying that as humans, we can actively intervene in constructing the societies and organisations we'd like to see emerge” (p. 161).

Hence, “the narratives of the world are numberless” (Flick, 2014, p. 266). Narratives provide a means to understand the organisation as moving from the present into a positive future (Gergen, 2009) as well as the business of understanding practices through telling stories about how they evolved and with what purpose (Carr, 1986).

Narratives provide the researcher with “a rich framework” for investigating principals' experiences and for addressing the issues of complexity, and human and cultural centeredness in a broader sense (Webster & Mertova, 2007). Clandinin and Connelly (2000) and Slater (2011) argue that narratives allow the qualitative researcher to examine the people's words and actions through descriptive means. Furthermore,

narratives offer an opportunity to explore, construct and reconstruct research participants' narratives of experience through reflexive accounts of their professional lives (Clandinin & Connelly, 2000).

An analysis of narratives allows the researcher to improve his or her understanding of the situation and the principals' practices and experiences (Creswell, 2014; Freeman, 2007). On the one hand, the inquiry highlights the real significant life experiences of people and the issues of human practices (Webster & Mertova, 2007). On the other hand, story provides a sometimes "hidden glimpse of the human qualities and characteristics that made people so fascinating" (Atkinson, 2007, p. 235). Therefore, while gathering data, narratives might facilitate the participants' recognition of meaningfulness about their lives by telling their lived experience.

Methods

To understand the pedagogical leadership practices of principals in Myanmar, purposeful sampling was used (Creswell, 2014; Holloway, 1997; Patton, 1990). To select participants, three criteria were pre-determined. The first criterion was holding a principal's position within the urban area of Yangon. Choosing a defined location provided a way of delimiting the sample size. This location was familiar to me and convenient for me to collect required data. The second criterion was public secondary schools (high schools) due to the fact that public schools were more likely than private schools to experience the direct impacts of government reforms. Furthermore, secondary school principals dealt with different levels of students and teachers (all grade levels from KG to Grade 11 attend a secondary school) rather than the primary school principals. The third criterion was having at least five years of experience as a

principal. This increased the likelihood that participants would have a depth of experience to draw on and a stronger sense of the role. Thus a pool of experienced participants with a direct engagement in the current government reform and that were conveniently located was constructed for the study.

For qualitative sampling, no rule is determined for sample size (Patton, 1990). Sample size, hence, varies depending on research purpose, questions and available resources and time (Patton, 1990). Holloway (1997) argues that the sample being information-rich is ultimately important for qualitative researchers.

In this research, the government's approval (Appendix B) was obtained in order to approach the participants. A list of twenty potential principals who met the criteria was received from the Yangon Region Education Office. Given the size of this project and the time line, a sample size of six participants was determined to be optimal, and hence, the six principals were recruited from these twenty.

All potential participants were approached by telephone in the first instance, and details of the study including the introduction letter (Appendix C), consent form (Appendix D) and information sheet (Appendix E) were emailed or were sent via viber or messenger for those who did not have an email account, to allow them to understand the process of the study. To minimise possible perceptions of obligation or pressure to participate, all potential participants were given time after receiving the email or messages to consider if they would like to be involved. The researcher contacted them again at the time proposed by the principals to learn their willingness to be involved in the interview.

Additionally, to ensure that gender was represented fairly, three female and three male principals were recruited as participants. Each participant was required to indicate that

they were willing to participate voluntarily after reading all the information carefully. All participants were asked to return signed consent forms via email or viber or messenger before commencing the interview. Furthermore, I provided the interview questions (Appendix A) ahead of conducting the actual interviews to provide opportunities for them to think of their practices and successful experiences encountered in their leadership roles.

Data collection/gathering

A semi-structured interview was utilised as a major data collecting strategy. Interview questions were purposely framed as open-ended questions to reduce the possibility of missing important information created through the researcher's blind spots and so that participants could have maximum flexibility in their responses and give further reasons (Creswell, 2014). Holloway (1997) asserted that using semi-structured interviews had two main strengths: the comprehensiveness of all important information for the study; and increased opportunity for participants to give their own thoughts and perspectives.

Agee (2009) proposed that a poorly defined question would likely create problems at all phases of the research process. Therefore the researcher employed careful consideration of the questions at the beginning stage of the study. In keeping with appreciative inquiry, the questions were developed in order to prompt the success stories of principals and their strengths in pedagogical practices (Kung et al., 2013). The core themes of the questions involved exploring participants' past and present strengths and successes, and discovering the best affirmative experiences of the participants (Klenke, 2016). Hence, the questions included in-depth exploration of their life stories using

appreciative inquiry. Participants were encouraged to talk about their experiences in terms of achievements, strengths, opportunities and aspirations.

Furthermore, in order to get the richness of the data, the interviewer and interviewees' native Myanmar language was used in the interviews. Clarification of terms, language use and variation in questioning from one interviewee to another were considered. Pilot interviews were carried out. Following the pilot, the questions were re-sequenced to provide a progression of questions that were comfortable and worked for both interviewer and interviewee (Barbour, 2013). The terms and language that could probe the required data were also applied.

I was residing in Australia, and undertook telephone interviews as it was not possible to go back to Myanmar for data collection. Klenke (2016) and Sturges and Hanrahan (2004) suggest that telephone interviews are productive and appropriate when the interview setting is less important or the interviewer cannot access interviewees at physical facilities. Telephone interviewing was also chosen because it increased anonymity and protected the interviewees from physical, emotional, psychological, or any other kind of damage (Klenke, 2016).

In conducting actual data gathering, six principals were interviewed. Interviews were conducted over two weeks in October 2017 at a time based on the mutual agreement between researcher and participants. They were digitally recorded with the participants' permission. Interview duration was between 45 and 60 minutes. The interviewees' names had been replaced by the use of pseudonyms to protect the identity (Holloway, 1997).

As a qualitative researcher, I was aware of the fact that I had the potential to be engaged with the participants in producing the meanings (Guillemin & Gillam, 2004), and in conducting the interviews, I intervened in the processes of reflecting the principals' past and present experiences and facilitated them constructing the meanings. In this way, I employed the process of co-construction of meanings with the participants (Guillemin & Gillam, 2004) so that the findings represented the meanings described by the participants.

Data Analysis

For the data analysis process, completed recordings were transcribed verbatim (Braun & Clarke, 2013). I employed transcription because everything on the recording was potentially of importance (Holloway, 1997). Transcribing facilitated my management and analyses of the data. Subsequently, copies of transcripts were given to participants via email, viber and messenger for member checking. Once confirmation was obtained from the participants, I began the data analysis.

In conducting the analysis of interview data, open coding was employed. An open coding process involves breaking the data down into segments, identifying the cross-cutting concepts, and relating the concepts (Corbin & Strauss, 2008). Therefore, I broke the data down into segments in terms of the recurrence of the data. To be exact, I read and re-read the transcripts, noted patterns based on cross-cutting concepts, and identified categories and related them to subcategories which served to provide more detail about each category. I then confirmed the categories by bringing out and examining evidence from each one. By conducting the process, the core themes and sub-themes were located in terms of similar categories or concepts.

In approaching data analysis, a strength-based lens and social constructionist framework were applied to identify and interpret themes. Reading and re-reading of the transcripts confirmed that themes were adequately specified (Creswell, 2014). In terms of the specified themes, transcripts were selectively translated into English. Translations were checked with the assistance of a colleague who could speak Myanmar and English. I believed that this was particularly important for the trustworthiness of the study and for clarification and accuracy of translation for ensuring the original meanings of Myanmar language were conveyed. In presenting the data, specific examples and quotes were used to illustrate the themes.

Trustworthiness

In order to maintain the quality of the qualitative research, trustworthiness is applied as an alternative to validity (Holloway, 1997). Holloway (1997) mentions that “qualitative research is trustworthy when it reflects the [social] reality and the ideas of the participants” (p.160). To improve trustworthiness, the study attended to credibility, transferability, dependability and confirmability (Holloway, 1997; Lincoln & Guba, 1985).

Credibility relates to whether the findings show the truth of the participants’ own context (Holloway, 1997; Rolfe, 2006). That means findings seem to be true, giving “a credible account of a cultural, social, individual, or communal sense of the real” (Richardson, 2000, p. 254). In other words, it is achieved when “findings are compatible with the perceptions” of the participants (Holloway, 1997, p.160). To establish credibility, copies of transcripts were given to the participants as a mean of member checking (Creswell, 2014). Member checking improves the accuracy and

representations of the findings and helps avoid misrepresenting the views of the participants (Braun & Clarke, 2013). Furthermore, themes and concepts were depicted as they were revealed in the essence of participants' responses. Creswell (2014) suggests that quotes can be used to express feelings, emotions, and the ways people articulate their experiences, therefore, quotes were used to report the authentic and truth-value of results.

Dependability (Rolfe, 2006) relates to the consistency, accuracy (Holloway, 1997), clearness and appropriateness of the research process (Pitney & Parker, 2009). The transparency and relevancy of the research method increases dependability of the research (Given, 2008). To show dependability of the research, a precise description of methods, data collection, interpretation and results are provided in this study (Kielhofner, as cited in Krefting, 1991). Additionally, dependability was strengthened by peer review (supervisor), and reflexivity through "the ongoing relational process of turning back on the construction of the inquiry" (Hosking & Pluut, 2010, p. 71) alongside the research processes of data collection and analysis.

In essence, confirmability is obtained when the results of the research are based on the research purpose, and bias is reflexively managed to maintain the participants' voices and experiences as central to the study (Given, 2008). Here, it could not be denied that my bias would impact the study, so I was up front and open about my bias and intentions in Chapter one and managed them reflexively throughout the analysis process. I made the research process as transparent as possible by clearly describing how data were collected, analysed and interpreted (Given, 2008) (see Appendices A to F).

Transferability is achieved when the findings can be applied to “similar situations or participants” (Holloway, 1997, p. 161). In order to enhance transferability, the study supported a rich and detailed description of “specific context, participants, settings and circumstances of the study” (Braun & Clarke, 2013, p. 282). This approach facilitates a clearer understanding of the study, consequently, readers can make a decision if the data are useful or if they can compare with other settings or populations (Holloway, 1997; Lincoln & Guba, 1985; Tracy, 2010).

Limitations and Delimitations of the Study

In selecting a sample of principals, different geographical areas, backgrounds, educational status, and socio-economic status were not taken into consideration. Only principals who were working in the secondary public schools of the urban area of Yangon were selected and their experiences were collected in the study. Furthermore, sample representativeness was not evenly distributed among the urban school areas. This presents as a delimitation of the study. Based on the criteria of the study, purposive sampling method was used rather than convenience sampling (Etikan, Musa, & Alkassim, 2016).

A limitation of the research process was the interviewing procedure. Telephone interviews were conducted due to difficulty and expense for face-to-face interviews with the participants.

Ethical Considerations

The study required attention to the ethical issues. Ethics approval was obtained from the Flinders University Research Ethics Committee (Appendix F). Approval from the

Ministry of Education in Myanmar (MOE) was also sought in order to interview principals of higher secondary schools in Yangon Region (Appendix B). Once approved, and before conducting the interviews, consents were obtained from six principals who were interested to engage in the interview. When the interview began, each participant was informed that the confidentiality would be strictly maintained.

Summary

The chapter has outlined the study methodology in some detail. In the broad sense, it was organised around the important aspects of the qualitative study design, participants' selection, data gathering and data analysis approaches. Within the study design, social constructionism is the theoretical foundation, and it was underpinned by appreciative inquiry using narratives elicited through interviews, and the interviews were carried out from an appreciative perspective while focusing on the lived experiences of the participants. In addition, it has illustrated how interview data were manipulated by open coding. Furthermore, it has described how trustworthiness has been maintained, and finally, it has acknowledged limitations and delimitations.

CHAPTER FOUR

PRESENTATION OF ANALYSIS AND INTERPRETATION OF STUDY FINDINGS

Introduction

The following chapter presents the major findings from the study. The purpose is to highlight the insights and positive practices of the participants concerning pedagogical leadership experiences. The themes under discussion emerged from the responses of participants through appreciative interview processes. Interconnected themes that represent the distinctive features of participants' pedagogical leadership practices are presented, rather than focusing on the individual responses. They are organised in the sequence of research questions as below:

- ❖ What are the strengths and aspirations that principals are bringing to the opportunities for change?
- ❖ How do these strengths and aspirations contribute to teaching–learning improvements?
- ❖ How are current principals in Myanmar positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the Ministry of Education (MOE)?

Accordingly, the chapter is divided into three sections. The first section of the chapter illuminates the findings under the headings of strengths and aspirations of principals as pedagogical leaders. The second section examines the elements which contribute to

teaching-learning improvements based on the strengths and aspirations of the principals. The third section explicates the principals' positions in terms of embracing the new changes. All principals' names are pseudonyms.

SECTION ONE

Strengths: Principals' Practices

This part presents the strengths generated from the participants' pedagogical leadership practices. In terms of the findings, three salient themes emerged as the strengths of the principals' leadership practices. They were categorised as: supporting academic development of students; supporting teachers' professional learning and development; and creating a collaborative school community.

(1) Supporting academic development of students

When the principals were asked about the success they achieved throughout their principalship experiences, it is significant that they all elucidated the improvement of academic outcomes as their success in the first instance. However, from KG to Grade 11, they all stressed only the improvement of the Grade 11 exam results by offering a lot of detailed information. This was because they all perceived that the Grade 11 matriculation exam, as the national exam, is regarded as the obvious feature of school's educational performance. Thus, across the interviews, they all identified that the school's exam pass rate was improved, and that students passed this exam with flying colours, or the students obtained a place in the Ten highest scoring list throughout Burma in this exam.

In the interview with U Win Maung, he expressed his success by comparing students' achievement results from year to year.

"...In my first year of working in the current school, there were over 40 students who passed the Grade 11 exam with all flying colours. In the second year, there were 27 students, however, in that students, the whole Burma first and the whole Burma fourth (the fourth highest scoring student) were included."

Continuing, he described how he inspired students to achieve that success.

You [researcher] are also a Buddhist. Students' academic learning also depends on their ¹parami. Here, what I always tell them is that everyone writes their own story. I often tell my students that you are the most important person, you have to try by yourself. How smart the teachers' teaching is! Or the holy man (Satkyamin) teaches you. If you don't try hard, you can't pass the exam.

Daw Mya Hnin also explained the culture of her school in obtaining the highest score for the ²combination No. (1) and how this culture inspired students.

My school usually holds the whole Burma first for Combination No. (1). This becomes the culture of the school. Students' mindset raises one level higher as they are attending to this school and this class and they want to maintain this culture. This is one reason.

¹ Parami (in Pali, parami) refers to virtues. This word came from the stories of Buddha, in which the Buddha attained his enlightenment after he perfected the ten paramis (virtues) in his ten lives (Walton, 2012, p. 62). Here, this principal means one of ten paramis, pyinnya parami (education/wisdom virtue).

² Upper secondary level students can select three subjects from among several courses, such as optional Myanmar, geography, history, economics, chemistry, physics, and biology. The combination of subjects which include Economics, Physics, Chemistry is called Combination No. (1). Sources of Data collection survey on Education sector in Myanmar, JICA final report, 2013.

(2) Supporting teachers professional learning and development

Across the interviews, all principals stressed their supportive activities for teachers' professional learning and development. They especially illuminated two kinds of staff development programmes: formal training programmes organised by the different education offices, such as township, district, region or division education offices; and the school-based professional learning programme which is called the Board of Study. Regarding the formal trainings programmes, the principals were actively involved in this process, not just because it was their task to select and send relevant teachers to the trainings, but also because they all believed that the trainings were necessary for the capacity development of teachers, especially during the reform period.

Concerning the training organised by the education offices, U Win Maung thoughtfully commented how the trainings programmes were important for promoting teachers' new knowledge and skills:

“Attending training improves teachers’ capacities... if we don’t use the knife, it will become blunt. Like this, people have to try not to be blunt. This kind of training can inform new changes through sharing experiences. It can refresh our behaviours and thinking. For people with low level of teaching knowledge, it is very good.”

In the interview with Daw Thida, she described how she enhanced the opportunities for teachers to access these trainings by acknowledging her belief about these trainings.

Whatever it is the training, I sent my teachers. I want all of my teachers to attend the training. So I requested the office (as number of teachers to attend the training

is limited), and if they allow, I send all teachers to attend the training. I believe that this training can improve teachers' capacity.

Furthermore, she continuously mentioned about her trust in her teachers' endeavours and active engagement in these trainings.

Teachers never come back without learning anything from these trainings. They carefully took notes. Additionally, teachers from this school also act as facilitators in sub-trainings. So I trust my teachers.

Concerning school-based learning culture, all participants described how the Board of Study meeting was conducted monthly to discuss test related factors such as identifying content coverage and appropriate question format for the test. However, they realised that they were not proficient in all subject matters, and hence, they chose the teachers who were the most experienced and proficient in their respective subjects as the subject deans and delegated the authority to the subject deans to lead and support their teams.

Daw Kay Thi expressed how subject deans improved teachers' quality: *"the subject deans supervised other teachers' teachings and they give hands as much as they can."*

Although the Board of Study meetings were supervised by the subject deans, principals made time and participated in the regular meetings to support the improvement of the teaching–learning process. In the interviews with Daw Thida, she stressed how she supported the regular Board of Study meeting exhibiting her high expectations on the teaching–learning process.

When I don't need to attend the other meeting, I attended regular board of study meeting and listened to their discussion and provided the necessary advice. For

instance, in essay and composition writing, I don't like memorizing essay and Myanmar composition in older grades. So I advised them to train students in essay and Myanmar composition writing starting from the young grades twice a month.

Unlike others, U Kyaw Hla mentioned the informal approach he applied to teachers' professional learning. He desired his teachers to learn more in addition to the textbooks so as to enhance their teaching. However, he realised it would be challenging to give formal training to teachers. So he always constructed the student tests on his own with unprepared questions because he believed that this was a powerful strategy which could enhance teachers' knowledge and teaching. He stressed that:

I trained teachers. But it is not like formal teaching to them. It is changing exam questions. How I did was that I didn't allow teachers to construct questions and I always constructed questions from Grade 1 to 11 myself. When I asked unseen questions to students, teachers also got the chance to learn these questions. When they had unclear answers, I explained them. So, they had to learn along through these questions. This improved their knowledge.

(3) Creating a collaborative school community

All principals in the study consistently highlighted creating a collaborative school community with all stakeholders to ensure a conducive learning environment and the development of school quality. According to what emerged from the data, creating a collaborative school community involves four main sub-themes: collaboration with PTA and BOT; collaboration with parents; collaboration with teachers; and collaboration with students.

Collaboration with PTA and BOT

All participants in the study demonstrated a strong collaboration with PTA and BOT. They said that since the schools had limited funds, they built a good relationship with these bodies. This helped them upgrade or maintain the school infrastructure. Daw Mya Hnin said:

“There is always a need for maintenance of school facilities as the school building is big. PTA and BOT facilitate whatever support is necessary in school.”

Likewise, U Aung Sein disclosed why his school is unique in giving students more opportunities for extra-curricular activities:

“I have already 36 years of working experience. This school is different from other schools in Myanmar. All developmental activities are able to be carried out in this school, such as orchestra, marching band, ICT, fine arts (drawing), domestic science, dancing. All these activities are not just names but actually running with the schedules. The required fund is provided by PTA and BOT.”

Collaboration with parents

Participants also expressed broad cooperation with parents because they believed that it was the essential factor for the school’s success. Generally, they explained that they met with parents through the regular parent-teacher association meetings and/or formal and informal meetings. They convinced parents to encourage their children to be hard working in their studies and to maintain school disciplines. They said that collaboration with parents led to benefits in such matters as students’ learning improvement and moral development. Furthermore, they recognised that the school obtained financial and

material support from the parents which could facilitate students' learning and school success. Thus, Daw Thida explicitly mentioned the education motto that: *“Coordination of parents and teachers makes students' learning better”*.

U Win Maung also described that without parents he could not achieve the success, and that trust played the main role in that cooperation.

To say frankly, the sound cannot produce when you clap with one hand. This achievement does not depend only on my endeavour. The main thing is parents' trust on what I am doing. They assist me whatever I want to do. Hence, the most important is parents. If parents don't provide any support, how could I do these?

Collaboration with teachers

Participants also underlined the importance of teachers' cooperation in achieving the success of the schools. In terms of the Myanmar school structure, they all realized that the schools have to facilitate various developmental committees, such as Agriculture committee, School health, School green and clean, etc. They all believed that to effectively implement the functions of these committees, they needed the active engagement of teachers. Without teachers' efforts, the success would not be gained. This was consciously reported by U Win Maung that: *“the successes primarily rely on the principal, but it is necessary to have followers [teachers].”*

Concerning the collaboration of teachers, U Aung Sein illuminated the activity of his teachers and how they performed on these committees:

“There are experienced teachers who are proficient in respective functions and also new teachers who are interested in the particular task in each committee. This is the strength of this school. When necessary, teachers work at school until late.”

Hence, he claimed what these teachers mean to him: “*They all are like my arms.*”

Collaboration with students

Across the interviews with principals, they acknowledged the successful implementation of school activities, and the development of school’s physical infrastructure due to the collaboration of students. At the same time, they believed that the success of the school was leveraged by the engagement of the school council. Daw Mya Hinin reported that the school received the award of the best in school green and clean around the Yangon region. She explained how the school council worked to obtain this award:

To get this award, there is school council which is comprised of five teams, and each team was given particular duty such as growing plants and cleaning weeds until they grow up.

Regarding students’ engagement with the school, U Win Maung purposefully expressed the importance of nurturing students to have a sense of love of the school.

Success also depends on children. The reason is that if they have a sense of love to our school, it is less likely to destroy school facilities. As they are taught to have a love on school, they engage with us.

Aspirations of principals

This theme encapsulates aspiration for students and aspiration for teachers.

(1) Aspiration for students

When asked about the aspirations for students, the common response was that they all aspired for students to become all-round, balanced, developed people. They accepted that the purpose of the school is not just teaching academic subjects but it is associated with nurturing students with physical, mental, social, intellectual, and moral development.

In her interviews, Daw Thida explicitly mentioned her perception of what the school means and how she supported students to achieve her aspirations for them:

School is a place where students' holistic development is nurtured. For students' overall development, we focus on teaching both curricular and extra-curricular activities. For example, in school activity period, students have to do school activity, in physical training period, they have to do physical training. Additionally, they also have to participate in reciting Buddhist holy scripts together with teachers.

Furthermore, U Aung Sein revealed how important it is for the future that students have honesty and good morality:

According to my desire, I want students to pass the exam. So we have to encourage and support them for that. If they passed the exam, they would become doctors or something else. However, if they failed the exam, they must be good people for their society. Unless they had the good morality, they would be useless even though

they were rich or in a higher position. So, what we should teach them is to be honest and to have good³ morale. If they have these two, they will never be hungry.

When they used the term “morality”, it was associated with the teachings of Buddha. They expected students to practice some basic Buddhist code of ethics to maintain good morality. For example, U Aung Sein said: “*What I aspire for them most is to follow five precepts wherever they are.*” Similarly, U Win Maung also said: “*In my age, to say with Amayapura Gandar Yone Sayardaw (monk)’s speaking, to be educated is No (10). No. (1) is to have a good morality.*”

Additionally, U Win Maung revealed that nurturing students to have good morals was also the important task of the school by recognising the school’s motto.

In our education, there are “Morale, Discipline and Wisdom”. That means we need to practice students to have good morale. So, I always admonish students not to bully others and not to hurt others. Next, for all students to have a good morale, they are asked to recite the religious lessons to make their mind calm and peaceful.

(2) Aspiration for teachers

The principals’ aspiration for teachers was interrelated to the aspirations for students. All principals desired that teachers perform the tasks of instruction at their best and to take responsibility for enhancing students’ holistic development including promoting students’ morale, morality and other non-academic skills. Concurrently, they wanted

³ The word ‘morale’ is translated as *Saite-Dart* in Burmese. It is used as a similar meaning with the word ‘spirit’ which can be termed as emotions, character, or attitude of a person or the group. In Myanmar, it is used to describe such meanings as family spirit, civic spirit, and patriotic spirit, etc.

teachers to behave professionally without any bias towards students and to embrace tolerance and kindness on students. However, the principals used different practices to ensure their aspirations for teachers.

U Win Maung deliberately described his negative reinforcements to teachers to be good staff members and to behave professionally:

I want teachers to teach fully what they have to teach. I don't like any bias or unfair behaviours on students. If happens, my weakness is that I scold them straight away. I always tell them to be dutiful on their responsibilities, and maintain good will on students.

Unlike U Win Maung, U Aung Sein declared how he taught his staff from the religious perspective in order to hold kindness and fairness on the children.

I always teach my staff, from the religious perspectives, never make harm others from action, speech, and mind. Even if they make harm on others, it should be accidentally doing this behaviour, but should not be doing intentionally from these three important aspects.

Continuously, U Aung Sein described his deep thinking about moral behaviours and characters and why school leaders should observe these behaviours by reflecting how he behaved himself as a leader of his family throughout his life.

“According to the Buddhist belief, we shouldn't do any bad behaviour that makes our children have a sin due to the bad action of the parents. We should be good fathers that our children think that their father is an admirable person and he has many good behaviours that they should emulate from him, rather than thinking that they are taking care of a foolish father.”

Summary

In this section, I presented the strengths and aspirations of principals regarding their pedagogical leadership experiences. In terms of strengths, the principals stressed the academic development of students and the professional development of teachers. Additionally, they also built the collaborations with all stakeholders through which they embraced the success of the school activities and functions. In terms of aspirations, they desired students' holistic developments, attending to morality and morale developments of students. They also aspired for teachers to behave professionally. Obviously, they all showed the strengths of their leadership practices and the aspirations based on the Myanmar context.

SECTION TWO

Factors contributing to teaching–learning improvement

This section answers the second question about principals' practices which contributed to teaching–learning improvements based on the experiences that they brought to bear about what creates success. According to the responses regarding the teaching–learning improvements, three main themes emerged, such as arrangement of different task designs; classroom supervision; and use of different motivational approaches.

(1) Arrangement of different task designs

All principals in the study described some individualized arrangements they applied to develop effective teaching and learning environments in the classrooms. However, the purposes were varied depending on the kind of arrangement. Some aimed for the pursuit

of higher order thinking and others the advancement of learning outcomes. The common arrangement applied by all principals was the remedial lessons prepared for poor performing students. For instance, Daw Kay Thi stated the arrangement of remedial teaching:

“Depending on the test results, we analysed students’ achievement. Remedial teaching was organised for poor performing students outside school hours.”

Furthermore, two participants described that they trained students in terms of their abilities. For example, U Kyaw Hla who took the class quite often related his practice:

“I trained outstanding students by the use of questions from GCE books. But for poor performing students, I taught them from the very basic level depending on their absorbing capacity.”

Moreover, he explained how he changed the classroom arrangement to broaden effective teaching and learning. He described this by recognising his views on the classroom teaching:

“The main focus of teaching is students and students’ learning improvement, not teachers. I don’t like teachers facing the board and writing on it. I arrange the class setting so that teachers can walk around students, pay attention on them and guide them in their learning difficulties.”

(2) Classroom supervision

All principals mentioned that they conducted the classroom supervision, mostly every day. They described how their intention was to know the general teaching–learning situation within the classes, such as whether the teachers took the class regularly and

how the students learned in the class. Commonly, they inspected the classes by walking through the corridor. If necessary, they provided feedback to teachers about the instruction. Daw Kay Thi related:

If the teacher is supposed to give feedback concerning her teaching, I provide my suggestion to her. I supervise teaching process to be effective.

Additionally, U Kyaw Hla mentioned that he liked students to stay inside the class during the teaching period. He spent most of his time on class supervision. As a result, he found that the behaviours and practices of all students and teachers changed. He revealed his practice and how much effort he put in for class supervision:

I observe the situation of the classes all the time. When I find out that the teacher hasn't taken the class yet, I asked the students to inform her. Because of that, teachers take the class regularly, and students won't go outside the class without any particular reason. However, as I stayed near the classes the whole day, I couldn't do my office work. I could do the office work after school hours. So I have to work at school until night and get tired.

(3) Use of different motivational approaches

When asked how the principals approached empowering teachers and students in their teaching–learning process, all participants in the study acknowledged different strategies they applied to motivate students and teachers. They employed both positive and negative reinforcement. They had different purposes for using different strategies. For students, their aims were to maintain school discipline, to promote students' learning, to grasp students' interest in study, and to encourage low achieving students to work harder. For teachers, they desired to improve teaching quality and to be keen on

their work. They maintained the balance between precise rules for instructional factors and flexible rules for social matters.

For students to maintain school discipline, Daw Mya Hin said:

If students are absent school more than two days, parents are called to inform students' absenteeism and students are asked to give promise not to be absent again in front of their parents.

U Aung Sein also related his motivational approach for students' learning improvement:

To attract students' interest in learning, I made colour book with their names and grades. And I let students to play football after the study.

Like U Aung Sein, Daw Thida explained how she focused on students' happiness in school:

How I convinced students to be happy in their learning is doing such activities as arranging school celebrations, playing games, participating in physical training. I care for students to be happy in school.

Regarding teachers, U Kyaw Hla mentioned his understanding of teachers and their family concerns although he maintained strict supervision on teaching matters.

I never lose my supervision on teachers concerning teaching. But if they are not feeling well or if there is a funeral of their family, I never take leaves for that, I understand for this kind of social matter.

Regarding family matters, U Aung Sein provided a similar response to U Kyaw Hla. He explained his care for the emotional wellbeing of the staff and how he protected them:

“...in that matters [being family member under medication in the hospital], if we take actions to them in a regular practice, they will be more in trouble. So, we took medication certificate to protect our staff if our supervisor inspected this case.”

Additionally, U Aung Sein described his intrinsic motivation for encouraging teachers:

I always told teachers that the reputation of the school never goes down because of us or our behaviours. In this way, I empower my teachers to teach children to be qualified and to be enthusiastic in their work.

Summary

In this section, I presented principals’ practices which leveraged teaching–learning improvements. Obviously, these practices were conducted to meet the needs of the teaching–learning situation in the school context and to achieve the principals’ aspirations for the learning improvement of students.

SECTION THREE

Principals’ position towards education reform

This section answers the third question: how are current principals in Myanmar positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the MOE? Three key themes that emerged from the data which contribute to Myanmar current principals’ positions are presented in this section. The first theme is the commitment to fulfil the expectations of the Ministry of Education, the second one is the enactment of collaborative practice, and the third one is personal attributes of principals.

(1) Commitment to fulfil the expectations of the Ministry of Education

Across the interviews, all principals in the study underlined how they followed the directions of the Ministry of Education and how much they respected the tasks given by the office. They all explained how they systematically performed these tasks and how they obtained the achievements of these tasks.

In her interviews, Daw Mya Hnin said why she was currently undertaking the development of academic performance in her school:

As the main direction of the MOE is toward the improvement of academic achievement, we are currently leaning our focus onto that.

U Aung Sein also revealed how much he paid respect to the tasks given to him by the office:

I tried to accomplish the administrative tasks given by the office. I worked all, even the small tasks such as making a report about teachers' attendance, precisely in congruence with the guidelines of MOE.

Similarly, U Win Maung also deliberately stated how he prepared and organised his people to complete the tasks given by the office. Obviously, this behaviour was based on his attitude towards the work:

I always keep in mind that my school has to be successful. I don't want to stay behind others. I don't want any problems at school. For instance, I don't want any disturbances to my senior officials due to any kind of quarrels between students, or accidents. Moreover, when inspection came to school, I prepared the necessary

documents in advance without any disordered factors. I pushed teachers and office staff to prepare these things in advance whether inspection comes to school or not. They are encouraged to do their tasks regularly.

Equally, concerning the way to move forward to successfully implement the education reform, all principals in the study consistently commented that they followed the guidelines and instructions of the MOE, its policies and practices. However, there were some principals who illuminated their practices regarding the reform.

Daw Kay Thi commented she facilitated the reform process as an agent of transferring the information. She said:

When Grade 1 was reformed, we explained for parents to be able to understand the new system and to get engaged in this process. Since parents were still unfamiliar with the new system, we behaved as an agent between the new system and parents.

U Aung Sein stated how he prepared students to be familiar with the new system in the future:

According to the new system, the question which will improve students' critical thinking skill will be asked in the coming year. However, all students passed the exam through rote learning in terms of the old system. So in my school, starting from Grade 8, I changed the exam questions and used the questions that will improve their thinking skill.

(2) Enactment of collaborative practice

In embracing their leadership, one important theme that emerged from the responses of all participants was emphasis on collective endeavour to meet the needs and goals of the

schools. They all consistently recognised their practice of working together with the school community by encouraging people to participate in the school processes. Generally, they believed that this practice was the particular reason embracing the schools' successes. Concurrently, they sought common agreements of all people.

Daw Thida highlighted her practice of attaining the school's success through the acceptance of all people. She stated that:

If I have to do some task, I discuss with teachers firstly. I accept their discussions. At the end, with the acceptance of all people, we conduct this task with our soul and mind, not because it was our responsibility.

Like Daw Thida, in his interviews, U Aung Sein mentioned similar ways of pursuing agreement of all people in decision making processes. Again, he described the practice of collective problem solving:

If something happens in school, I tell all to maintain and support it together so that the problem within the school ends within the school through getting agreement of all people involved in the process.

What was more, Daw Mya Hnin explained the tasks were accomplished with collaborative spirit, mutual trust, respect and belief:

All the activities are undertaken based on the collaborative spirit. There are mutual trust, respect and belief among us.

(3) Personal attributes of principals

Throughout the interviews, all principals showed some interesting personal attributes/traits such as sense of love for the profession and good-will to others and workload and sacrifices.

Sense of love for the profession and good-will

Relating to love for the profession, three out of six principals consistently highlighted their valuing of the profession and how much they take pride (in Burmese, *goun-yu*) in being school principals. For example, U Win Maung deliberately explained his perception of his profession in terms of religious belief:

Due to the belief of Buddhism, teacher is regarded as one of the five noble things and in the same group with Buddha. So I feel proud of that. Being a principal makes me more delighted.

Apart from the religious belief about the teaching profession, U Kyaw Hla who loved to teach students described how his passion for teaching students made him happy.

*I'm happy to teach. Even I'm not feeling well, I take the class and teach students.
Discussion with students through questions makes me feel well.*

In terms of good-will, principals described different experiences in performing different tasks. Although some tasks were performed as assigned by the Ministry, some tasks were conducted due to their good-will without being asked by anyone. For example, U Kyaw Hla said how tired he became in creating a favourable learning condition though no one asked him to do that:

In concerns with school physical facilities, I called the carpenter to repair the desks and chairs. I paid for it. Moreover, I painted the class by myself with the help of general worker. Whenever I move to another school, I do these tasks. So my children at home told me why I was taking this tiredness. It was because I wanted the classroom to be visible as a real classroom. If the government cannot give support for it, I do it by myself as much as I can.

Furthermore, U Win Maung expressed how happy he was when he saw the success of his students:

When Grade 11 result comes out, we feel very happy as many students get distinctions, and the pass rate is high. We feel over the moon on their success just as if they were my own children.

Workloads and sacrifice

All principals described the workload connected to teaching and non-teaching related factors, informal school works, extra works and school physical development works. For example, U Aung Sein commented how busy his school is: “I don’t even remember the weekends.” What accompanied the workload was their self-sacrifice. Interestingly, together with the principals, teachers’ sacrifice was also evident.

In his interview, U Aung Sein commented about teachers’ sacrifices for the success of the school and students:

We have to spend too much working hours for the success and development of the school. Especially, teachers are very tired. But, their salary is very low in comparing to their tiredness. Under these conditions, teachers with old parents or with kids and teachers with difficult financial situation are having difficulties.

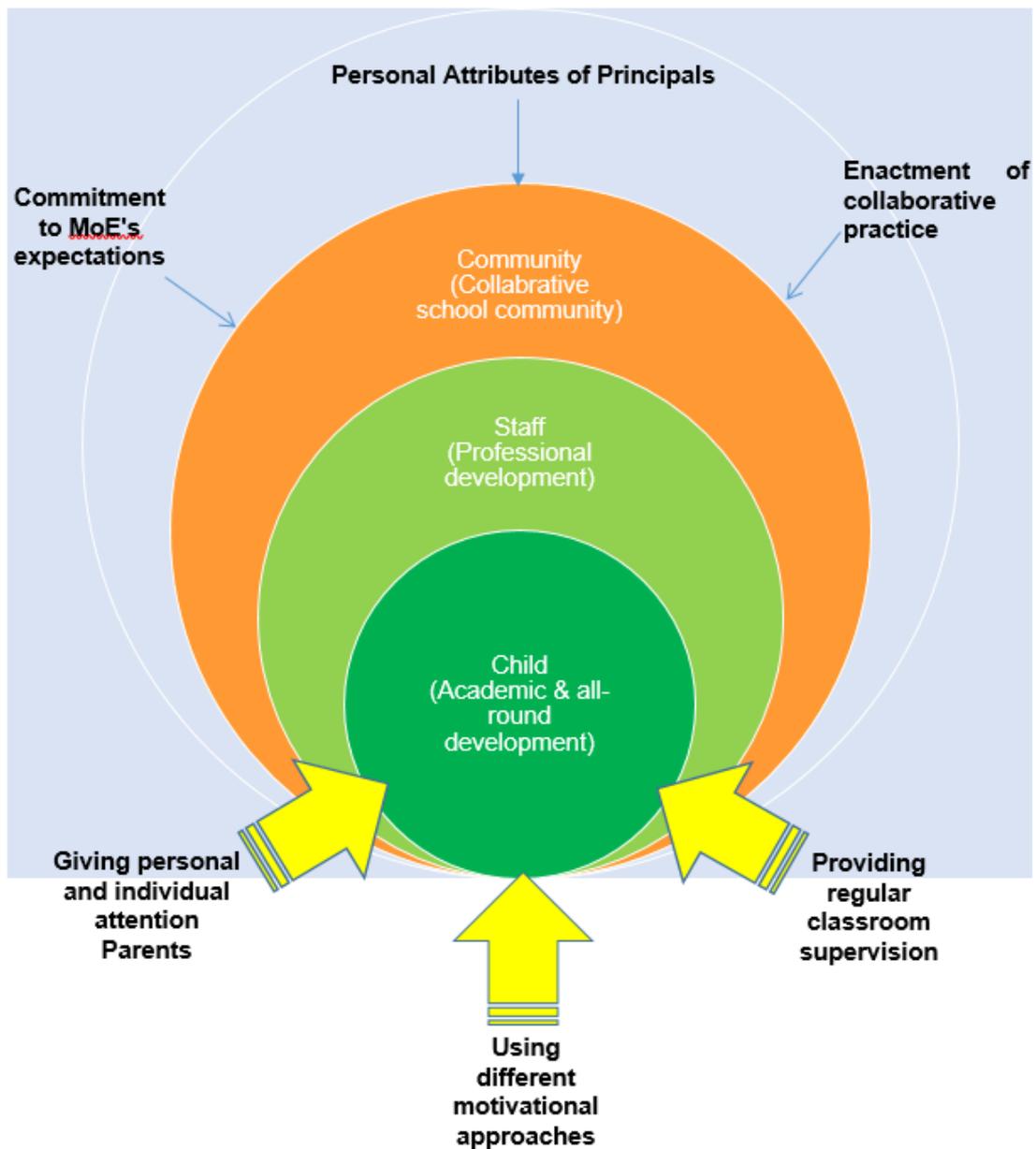
Regardless of this situation, they are making effort for the success of students under the principal's guidance though they are suffering these difficulties.

Summary

In this section, I presented principals' positions to embrace new changes relating to the leadership practices by recording the emerged data under three themes: commitment to fulfil the expectations of the Ministry of Education; enactment of collaborative practice; personal attributes of principals. Briefly, in terms of the first theme, principals have the core ability that is expected by the MOE. In the second theme, principals have the ability to encourage the school community to implement the reforms process successfully. The third theme is the core ability needed by the school leaders who will enact the educational processes. Hence, in terms of their current positions, the principals possess the necessary abilities to leverage the educational reform.

Figure 4.1: Summary of Pedagogical Leadership Practices of School Principals of Myanmar

Pedagogical leadership practices of school principals of Myanmar can be summarised in a diagram as follows:



Chapter four has presented analysis of the data under three major themes. The first section illuminated the data on the participants' strengths and aspirations in terms of

pedagogical leadership experiences. The second section provided the data on principals' practices towards teaching–learning improvement, and the third section described participants' positions towards education reform.

The data analysis also revealed that participants created the school as the place for enhancing the whole child from both an academic aspect and an all-round, holistic aspect. They had high aspirations for teachers and students to be equipped with the necessary skills, good discipline, morale, and moral aspects. In embracing all programmes and activities, they valued and respected the participation of all stakeholders, and placed the relationship with them at the centre of all movements towards success. Accordingly, they employed the practice of collaboration in every respect– in solving the problem, in decision making, and in performing the activities. Additionally, they exhibited their commitment to the government's plans and policies. Furthermore, they illuminated the essential leadership attributes in terms of Myanmar culture. Buddhist philosophy was also found as a driver in their way of leading people and schools.

To explain more comprehensively the picture of pedagogical leadership of six principals in Myanmar, I will discuss the thematic findings in Chapter Five, offering my interpretations and opinions.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

Principals' Pedagogical Leadership Emphasis around the Schools

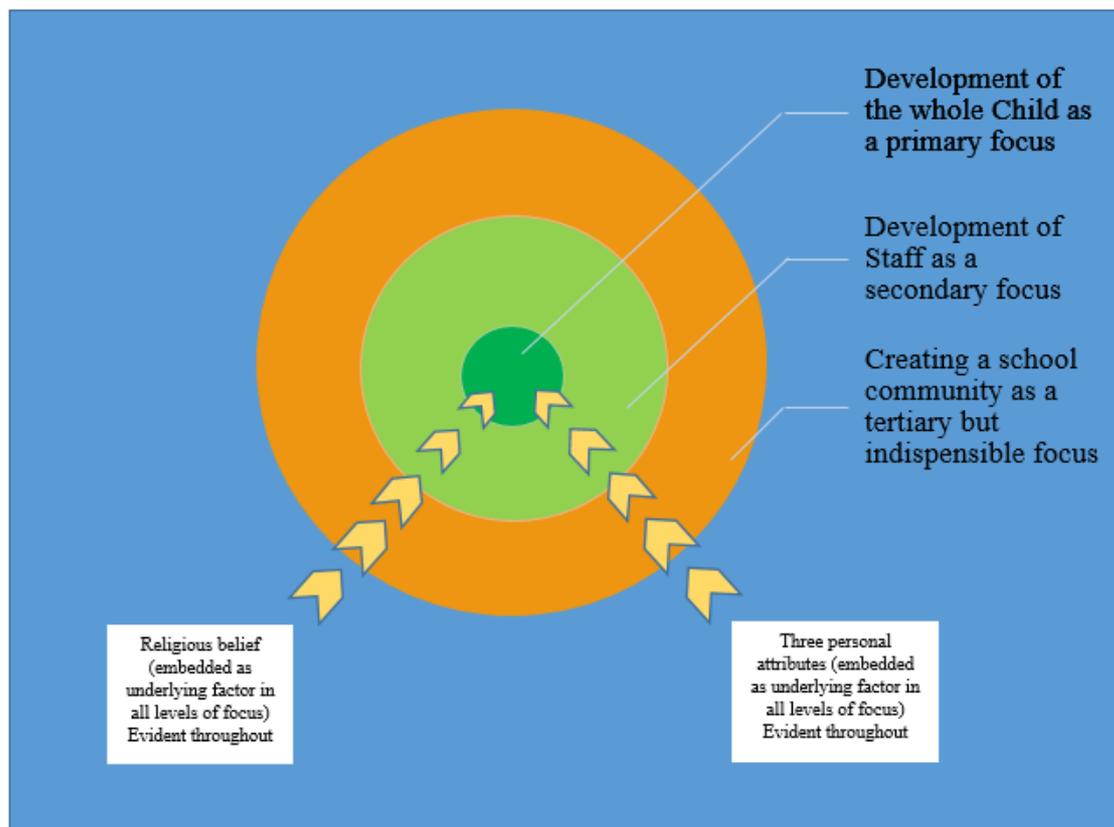
Chapter Four provided rich descriptions of the participants' most positive pedagogical leadership experiences and the aspirations they invested in students and staff, as well as their practices for leveraging education quality and reform. The three major themes were presented as principals' strengths and aspirations; factors which contributed to teaching–learning improvement; and principals' positions towards education reform. Having identified several themes that emerged from the data, I organised vital parts of data into a logical arrangement so as to present an understanding of Myanmar principals' pedagogical leadership practices.

For this chapter, I have analysed the significance of the participants' leadership practices and found them to fall into three levels of focus within the principals' overall work: the child, the staff and the community. Analysis of the findings aligns to literature on pedagogical leadership reviewed in Chapter 2. Additionally, in this chapter, the influences of the culture, religion and traditions of Myanmar on the principals' pedagogic practices are reviewed, and the significant commitments of principals in their positions are also discussed.

Figure 5.1. below is a representation of the levels of focus of the principals' pedagogical leadership practices in Myanmar that will leverage the education reform at the school level. The primary focus of principals is the development of the whole child. It involves attending to both academic and non-academic features of the children's formation. In

particular, more attention is paid to two aspects: academic development as required by the MOE and moral development as influenced by the religious beliefs in general. The secondary focus of principals is concerned with staff development. It pertains to staff professional development and moral and ethical development. Through these, principals strive to achieve the primary focus. However, principals do not ignore the overall school community, which is their tertiary level of focus of attention. They believe that creating a supportive school community is indispensable for achieving both the secondary and primary focuses of their pedagogical leadership. While demonstrating those pedagogical practices, the principals in the research also demonstrated their distinctive commitments to being a school principal: *cetana*, *wathana* and *anitna* (in Burmese, *na-thone-na*). Alongside these, the influence of Buddhism is clear throughout each of the layers.

Figure 5.1: Levels of Focus by the School Principals



Primary focus: development of the whole child

Both the respondents and the literature are clear that the development of the whole child calls for all-round development of a child involving academic, physical, social, intellectual, and moral development. Based on the participants' responses, the improvement of students' academic outcomes was seen as an important component of the principal's pedagogical leadership. This finding was similar to the studies on principal leadership and pedagogical leadership that argued that school leaders provided greater emphasis on the academic achievement of students (Male & Palaiologou, 2015; McGuigan & Hoy, 2006; Sergiovanni, 2006). In this study on Myanmar principals, with regard to the findings about commitment to MOE's expectations, there was an underlying factor which drove principals to embrace academic attainment. In terms of principals' responses, it was the MOE's clear nationwide goal, which emphasises higher academic achievement of students and which requires the school principals to be accountable to that policy. Thus, principals willingly focused on the improvement of academic outcomes informed by the MOE. In one way or another, this practice indicated that the principals are ready to commit to the guidelines or policies of the MOE to embrace the reform.

While principals were in agreement with the guidelines and instructions of the MOE, the findings suggested that they utilised their own strategies and approaches to implement these instructions based on the context of the schools. This involved employing various strategies such as changing the classroom learning environment, arranging remedial teachings outside school-hours, using exam questions which arouse higher order thinking, and meeting with parents. This range of activities indicates that

principals gave pedagogical caring within the teaching–learning context by providing various approaches that enhanced students’ learning (Hawk & Lyons, 2008).

Interestingly, the findings also indicate that Buddhist philosophies and Buddha’s teaching influenced the leadership practices of the principals in regard to students’ learning, especially the universal law of cause and effect. One principal (U Win Maung) revealed that students’ learning depended on the parami in the story he told describing how he inspired students to achieve the success. This story traced back to the religious belief of the Buddhists in Myanmar. They usually believe that if one does not have ⁴parami, he/she should attend more to another two forces: nyan (wisdom, Pāli) and wiriya (effort, Pāli viriya) to determine the effects of one’s actions (Walton, 2012). By adhering to this belief about the success of life, people are motivated to focus on present actions with much nyan and wiriya to attain better futures (Walton, 2012). Equally, in the study, it might be suggested that one principal encouraged students to add more nyan and wiriya into their learning even though the students do not have pyinnya parami.

In terms of the findings, principals’ practices were not seen here as limited to improving academic outcomes but their practices were also seen as concerned with the all-round development of children. This finding appears consistent with the study from the USA by Sax and Gialamas (2017) in that leadership in academic institutions focused on

⁴ Parami (in Pali, parami) refers to virtues. This word came from the stories of Buddha, in which the Buddha attained his enlightenment after he perfected the ten paramis (virtues) in his ten lives (Walton, 2012, p. 62). Here, this principal means one of ten paramis, pyinnya parami (education/wisdom virtue).

preparing students to develop holistically for life. Sax and Gialamas (2017) define holistic as the development and growth of students “intellectually, socially, emotionally, physically and ethically” (p. 71). In Myanmar's sense, holistic development means the development of the Five Strengths (Bala-Ngadan) (National Education Law, 2014, Chapter 2, article 3) : intellectual strength, physical strength, moral strength, economic strength and social strength (Cheesman, 2002). Accordingly, principals as leaders of schools were expected to nurture pupils who are to be equipped with Bala-Ngadan. Clearly, principals’ stories about overall development of students suggested that the principals in the study endeavoured to achieve Bala-Ngadan of students (although there was no clear account that referred to economic strength).

Among the Five strengths, what the principals paid more attention to was the moral development of students. From the Myanmar perspective, morality includes honesty, integrity, innocence and forthrightness (Yoder, 1987 cited in Ganesan & Hlaing, 2007). These elements have a strong influence in the Buddhist religious teachings in order that people have a good habit in thought, speech, and action upon others (Rahula, 1967). Good habits bring merits and society’s well-being, and create good opportunities in the present and the future and, vice versa, bad habits result in sin and suffering, and bad consequences will be encountered both in the present and the future (Fan, 2011). What is more, moral purity brings about the rise of the nations (Walton, 2012).

An added dimension to leadership practice with a focus on the development of the whole child is the development of ⁵morale (in Burmese, *Saite-Dart*) as an essential quality to be embedded along one's life. In terms of the findings, principals also attended to morale advancement of students alongside forming the holistic development of children. This development was ensured through day-to-day school practices and formal discourses by the principals in the study. It was because in their views, having a good *Saite-Dart* could ensure the well-being of others and the country at present and/or in the future. Regarding this, as explained by one principal, it was clearly visible in the Myanmar schools' motto: 'Morale, Discipline, Wisdom/Knowledge [Pyinnya, can also be translated into Wisdom]' (in Burmese, *Sait-Dart, See-Kan, Pyinnya*) (Cheesman, 2002, p. 67). It is usually written on the signboard of every school in Myanmar, and the qualities are valued as the essential elements of the school and/or the roles of students in building the nation. By nurturing students with these elements systematically, students "invariably become stalwart persons on which the State can rely" (Cheesman, 2002, p. 92).

Summary

The findings show some similar practices to the reviewed literature which pointed out pedagogical leadership practice improved the students' academic outcomes (Male & Palaiologou, 2015; McGuigan & Hoy, 2006; Sergiovanni, 2006) and a study which suggests leaders in academic institutions should encourage the holistic development of students (Sax & Gialamas, 2017). In this study, principals' attentiveness to the whole

⁵ The word 'morale' is translated as *Saite-Dart* in Burmese. It is used as a similar meaning with the word 'spirit' which can be termed as emotions, character, or attitude of a person or the group. In Myanmar, it is used to describe such meanings as family spirit, civic spirit, and patriotic spirit, etc.

development of students was due to their willingness to commit to the government's instructions and policies and the aims of education as described in the National Education Law, and due to their mindfulness of the teachings of Buddha and the Myanmar traditional values, which are agreed by the society so as to maintain the wellbeing of the society.

**Secondary focus: mobilization and development of the staff,
particularly teachers**

Based on the findings, the secondary focus attends to the staff development which was evident within the practices of principals' leadership. This level reveals two major components: staff's professional development, and their moral and ethical development, where the former encompasses ensuring trainings for relevant staff and nurturing a school-based professional learning culture, and the latter entails fostering teachers to observe moral and professional ethics.

The findings suggest that all principals interviewed were actively involved in the process of developing teachers' capacity by ensuring relevant teachers received the training given by the different Education offices. They performed this not only because it was part of their job but also from their personal belief about the training. They realised the quality of teaching depends on the quality of teachers. In general, they believed that these trainings could upgrade the quality of teachers and also support teachers in the pursuit of information about the changes. By doing this, principals were committed to administering to the needs of teachers by facilitating the professional learning of teachers (MacNeill & Cavanagh, 2006). Blase and Blase (2000) described

effective principals as those who “provided staff development opportunities which addressed emergent needs for teachers” (Blase & Blase, 2000, p. 135).

With an attempt to have access to the trainings, one principal’s response indicated that mutual trust existed between principal and teachers. Trust was nurtured between the principal and teachers, and the principal trusted that teachers would not disappoint her. This finding was similar to a study in Thailand indicating that “leadership effects on teacher learning are achieved through building trust” (Piyaman, Hallinger, & Viseshsiri, 2017, p. 728). Due to this trust, the teachers might commit themselves to learn well and to take ownership of their trainings. Consequently, there was a positive effect on teachers’ self-esteem to become the facilitators in other trainings (Blase & Blase, 2000).

In addition to ensuring relevant teachers received the external trainings, the findings demonstrate that a school-based professional learning culture was created through the Board of Study meetings as a means to improve teaching and learning practices. The principals’ responses also suggested that teachers worked with, supported and nurtured their peers during the meetings. In this sense, the collaborative culture of professional learning was sustained within the school with the practice of school-based professional teams (Pounder, 2006). One principal’s response also suggested that principals engaged in these meetings and shared professional advice with teachers by listening to and providing feedback and suggestions to teachers. This created the opportunities for deepening the conversation about the core of teachers’ work using dialogue as tools to enhance learning (Ärlestig & Törnsen, 2014).

Furthermore, the findings illustrate that the principals exercised classroom observation as another tool of school-based professional development activities. They had an

intention to visit the classrooms (Ing, 2010). Daw Kay Thi and U Kyaw Hla's responses indicated that they monitored teaching and learning situations through classroom visits and provided guidance to teachers and students if necessary. Generally, classroom visits allowed principals to start conversations with teachers and students about the teaching and learning situation and what was going on in the classes. Consequently, these visits led to changes in behaviours of teachers and students, and more broadly in the instructional climate (Ing, 2010).

In addition to these practices, another interesting practice was demonstrated by one principal in that he constructed the exam questions by himself with new questions for all grades. His intention was not only for the students to learn the new things but also for the teachers to extend their learning. This action could be deemed as the action of throwing two birds with one stone, in Myanmar sense. As O'Donnell and White (2005) said, it was motivating and leading "all people [teachers] who influence student learning" (p. 57). Having motivated teachers' desire to learn this benefited teachers' professional development (Avidov-Ungar, 2016).

Another emerging theme about the teachers' development was principals' effort for the staff's moral and ethical development. The principals wanted their teachers to treat all students in the same way and to be honest, upright and hardworking. Certainly, principals' aspired for teachers to act with professional ethics and moral conduct. In another light, they wanted to create the school environment which was free from dishonesty, malpractice and corruption. To achieve this, one principal deliberately admonished his staff to abstain from wrongdoing in speech, action and mind. In a sense, their aspirations were influenced by the Buddha's teachings of three elements of the

Noble Eight Fold Path, such as Right Speech, Right Action and Right Livelihood (Rahula, 1967). By acting in ways consistence with Buddhist ethical and moral conduct, the teachers, broadly the society, can attain a happy and harmonious life (Rahula, 1967).

Regarding moral and ethical behaviours, one principal purposefully explained his attitude of being a father and how he behaved as a role model for his children. This implied that he behaved the same way at work and at home and throughout his life. What is reflected here is the social role of teachers in Myanmar society where teachers are given a high social position in common with the Buddha (Myat Sayar, 2017) and are regarded as those who educate children and who pass moral values on to children (Tin, 2008). Due to this, teachers are expected to live “an exemplary life which befits the exalted position” given to them (Myat Sayar, 2017, p.15).

Although principals appeared strict in teachers’ instructional, moral and ethical matters, they exhibited some flexibilities in social/family matters by showing care and understanding of teachers in those matters. Furthermore, they were prepared to protect their staffs’ emotional well-being and protect them from action being taken by Education Office. In Miao, Humphrey, and Qian (2016)’s study, they argued that providing emotional care enhanced employees’ job satisfaction. It was evident that principals promoted the emotional well-being and job satisfaction of their staff by giving understanding to them and by spreading feelings of safety to them. In embracing their positions, the principals acted not just from the sense of responsibility as proposed by the government but also from the essences of human beings adopting benevolence,

sympathy and compassion. Senge said, “[t]o become a leader, first become a human being” (Senge, 2006, p. 26).

Summary

As a secondary focus, principals placed their endeavours on teachers’ professional development as a leverage tool for achieving the primary focus. They organised a range of activities starting from classroom visits to professional development trainings to ensure the advancement of teachers’ capacity and teaching quality. In addition to that, they aspired that teachers draw on the proper moral and ethical conducts as a basis of their livings. Concisely, their aspiration was related to their concerns for teachers to behave in a way that is in accordance with the highest social role placed on them by the society. On the other side, the findings demonstrated that they performed their roles with the essences of human beings such as benevolence, sympathy and compassion.

Tertiary focus: creating a school community

In a careful analysis of the Myanmar principals’ experiences, in parallel to the developments of students and teachers through the leadership practices, principals focused on creating a school community embracing their roles as assigned by the MOE. Hence, creating a school community was found to be the tertiary focus of the principals. It involved leadership and partnership with all stakeholders inside and outside the school, especially with teachers, parents, students and the community.

Concerning collaboration with teachers as stakeholders, the findings demonstrate that all principals fostered teachers not just for the instructional tasks but for a range of extra curricula routines, events and activities. It was because they realised that they were

unable to complete all the complexities of work expected by the MOE. Certainly, these tasks could be completed with the support of teachers. They, hence, collaborated with the teachers for the faster and more efficient accomplishment of the tasks. The findings also indicate that, like the principals relied on the teachers, teachers were also in collaboration with the principals with much enthusiasm. Due to this strong relationship, one principal strongly espoused that teachers were like ‘his arms’. The principals embraced teachers as powerful agents to conduct overall school development activities. Terziu, Hasani, and Osmani (2016) in their study stated that, without teachers, principals would be like “a bird without wings”.

By the same token, the findings indicate that all principals did not lose attention on building collaboration with the parents for addressing both the students’ academic and non-academic learnings. They had the perception that collaboration between schools and parents improved children’s success. This perception might drive them to build strong relationships with parents in order to impart and share the same values as the school. So, through formal and informal meetings and conversations, they convinced and encouraged parents to coordinate with the schools and to be interested in children’s learning, health and moral development. The same finding was offered by others scholars like Epstein (2018) and Khong and Ng (2005) who have attested that coordination between parents and school developed students’ good character, wellbeing and learning.

In relation to the community, the findings suggest that principals built a good relationship with the community to create an environment that enabled more possibilities for learning. As Myanmar Government has the key challenge of providing

sufficient facilities and instructional materials to schools, building this relationship created a possible means for the principals to garner financial and material resources for schools (Tin, 2008). For example, without the community's financial support principals may not have been able to pay for the maintenance of school buildings. Furthermore, having the strong relationship with the community could also extend students' educational experiences of in-school learning due to the fact that the support of the community contributed to a learning-enriched environment. One principal revealed that in his school, students were able to carry out all extra-curricular activities such as orchestra, marching band, ICT, arts and drawing, domestic science and dancing due to the support of the community. Therefore, it can be deemed that principals made their endeavours of building the strong relationship with the community to facilitate the effective implementation of the quality of education within the school.

In building these relationships, one principal described the importance of trust. It developed school-home-community partnerships that were relatively smooth and efficient (Manzon, 2004). It had made it easy to carry out the advocacy and implementation of his desired plans. It might be suggesting that, without trust, it was likely for him to be challenged by the school communities (Gurr, 2015) or to experience the overheated friction of conflict, and consequently, the admirable goals would be less possible to obtain (Tschannen-Moran, 2014). Hence, although it took time and effort to build trust, he built trust with the parents.

Also, the findings indicate that the principals sought students' collaboration in the form of the school council in the endeavour for school improvement. Through school council activities, they provided students opportunities for enhancing school quality

development and for making collective decisions about school developments. The schools attained a range of benefits such as improvement in school facilities, school physical environment, and celebration of special school events. This suggests that principals created the strong and positive relationship with students by empowering the school council. By doing this, principals promoted opportunities for students which were more meaningful participation in everyday school life (Kirby, Lanyon, Cronin, & Sinclair, 2003).

While focusing on the collaborations of all stakeholders, the findings also highlight the day-to-day working exercises of all principals, which support collective practice. Across the interviews, all principals used the word “we” in their responses frequently. This might be demonstrating the followers’ roles are not undervalued (Molenberghs, Prochilo, Steffens, Zacher, & Haslam, 2017) and also might be implying that the principals placed a strong emphasis on the work of their referent social groups in embracing daily school activities (Hallinger & Kantamara, 2000). Hence, the term “we” represented that the success was obtained through the collective-oriented process (Molenberghs et al., 2017), in which group decisions were sought instead of individual decisions (De Mooij, 2010).

Along with the collective practice that was widely established within the schools, the findings also demonstrate the practice of problem-solving in a collective way. One principal stated that he encouraged people to contribute to resolving the problems within the school. This might be suggesting that the individuals were given the responsibility to solve the problems or challenges in a collective way (Adams & Jean-Marie, 2011). Each individual was encouraged to try to consult with all people involved

in the problem so that they could maintain the healthy relationship with people. One way or another, this also might be illustrating principals' practice of encouraging the involvement of others to maintain the group harmony and healthy relationship with people (Serrano-García & Bond, 1994).

Another important thing that the findings raise relating to the collective practice is the principals' view that maintaining and lifting the social status of the schools is the responsibility of teachers and students. Teachers and students were expected to behave in ways appropriate to the social status of the school by which teachers were bonded with moral obligation and students were bonded with a sense of love to school. It is possible that the bonded employees would be willing to follow established patterns of ethical behaviours of the organization (Sims, 2009) and to protect the social goal of the school (Rahmani, 2014).

Summary

As the tertiary focus, the principals in the study created a school community and sought more opportunities to embrace their roles as assigned by the MOE. Realising the capacity of each individual group of stakeholders, they collaborated with them to achieve the particular purpose. They encouraged all stakeholders to give a hand together in serving the development of students and the schools. Certainly, they appreciated the collective endeavours in decision making or solving problems or attaining the social goal of the schools.

Commitments of Principals in their position

The findings illustrated the practices of principals towards responding to their roles as proposed by the MOE and their attributes that contributed to their successes. Analysis of these practices and attributes suggested that these principals had distinctive commitments that made their leadership effective and advantageous for students, teachers and broadly the whole school. In Myanmar sense, these commitments in their positions can be identified as: love to the profession (wa[t]hana), goodwill (cetana), and self-sacrifice (ani[t]na) (Lwin, 2000), each of which influenced their leadership.

Love to the profession (wathana): The findings indicate that the principals loved their profession of principalship. The reasons were that they loved teaching and they were placed on the same plane with the Buddha, the dharma (Holy Scriptures), the sanghas (Monks), and the parents (Myat Sayar, 2017). Tracking back the Myanmar tradition, teachers/principals are all usually respected by the society and are also included in every homage of students/individuals, due to their gratitude for giving education and wisdom to students/individuals. Generally, they are regarded as benefactor (in Burmese, *kyay-zu-shin*) (Cheesman, 2002).

Goodwill (cetana): The findings also illustrated that these principals performed their roles and duties with goodwill (cetana) to bring about the quality of school education. Although it is not assigned by the education office, one principal described that he devoted his whole day for teaching-learning improvement by staying near the classrooms and he worked in his office at night. Additionally, to create classrooms that

are well-furnished and attractive, he invested his money and effort as well. Another principal mentioned his happiness/joy (in Burmese and in Pali, ⁶*Piti*) for the success of the students. His words ‘just as if they were my own children’ reflected his good-will (in Pali, *metta*) to all children without any kind of discrimination (Rahula, 1967, p. 75). All these stories demonstrated that principals had good-will or *metta* in their work. In Myanmar sense, it is regarded as *cetana* because their actions and/or aspirations were intended for the sake of others or to benefit others (Cheesman, 2002; Rahula, 1967; Walton, 2012). From the Buddhist perspective, “one’s own *cetana* is related to good karma and it brings the good effects to him/her” (Rahula, 1967, p. 32).

Self-sacrifice (*anitna*): All principals purposely described their hard work, workloads and tiredness on behalf of the schools’ development. One principal deliberately mentioned that they worked hard although the salaries were not well-paid. Due to that, teachers faced difficulties in their personal lives. Without this attribute, *anitna*, it might be impossible to continue working under such hard conditions. Hence, principals possess the attribute of self-sacrifice for the benefits of students and schools.

Overall, the principals in the study demonstrate these three unique attributes (in Burmese, ⁷*na-thone-na*) in carrying out their positions. Embodying *na-thone-na* allows them to embrace their roles effectively regardless of how hard they are.

⁶ Joy (*piti*) is termed as the quality quite contrary to the pessimistic, gloomy or melancholic attitude of mind (Rahula, 1967, p.75).

⁷ ‘na’ is taken from the end of each attributes and termed these three attributes as *na-thone(three)-na*.

Summary of the chapter

This chapter presents three main focuses of the principals which they were embodying in their pedagogical leadership practices. In detail, the primary focus of principals' pedagogical leadership is the development of the whole child. However, attention is paid more to two aspects: academic development as required by the MOE, and moral development as influenced by Buddhism. The secondary focus is the staff development with the emphasis on two important aspects: teachers' professional development and the moral ethical development. It was because they realised it was an underpinning factor to achieving the primary focus. Nevertheless, they also focused on the tertiary layer, which is about creating the overall school community. For them, creating a supportive school community is indispensable for achieving both the secondary and primary focuses of the leadership. While demonstrating those pedagogical practices, the principals in the research also demonstrated their distinctive commitments (three nas) of being a school principal: cetana, wathana and anitna, as well as their religious practices. In summary, the principals interviewed in Myanmar had unique philosophy and practices about pedagogical leadership. Those practices clearly presented that the principals in the study are able to boost the educational reform of Myanmar.

To arrive at the aims of the research, the following chapter will draw conclusions from the participants' practices of pedagogical leadership. Based on their practices, the implications of the research and the recommendations for further research will be addressed in the chapter.

CHAPTER SIX

CONCLUSION

Introduction

The study explored the initial understanding of the principals' practices in relation to pedagogical leadership in Myanmar context. Essentially, it showed the strong features of Myanmar principals' pedagogical leadership practices which serve as the essential or fundamental practices contributing to the achievement of education system reform in Myanmar. Chapter one explained how this study came to fruition to allow the exploration of the experiences and practices of Myanmar secondary school principals in relation to pedagogical leadership, in particular the practices that needed to be explored in order to facilitate the reform system in Myanmar. The illuminations from the literature review, mostly based on the Western context, underlined that the concept of pedagogical leadership attends to the multi-dimensional aspects of school education. The research methodology chapter clarified the detailed procedures of conducting the study to identify the research questions and to ensure the trustworthiness of the study. The several themes that emerged from the interview data were presented in Chapter four through responding to the research questions. Chapter five provided the logical arrangement of the findings offering interpretations and opinions incorporating the relevant literature to present an understanding of Myanmar principals' pedagogical leadership practices. The final chapter will discuss the conclusions covering the overview of the findings, implications, limitations, and recommendations for future research.

Overview of the research findings

At the beginning of the study, I argued that this research would explore the pedagogical leadership practices of six secondary school principals of Myanmar through an appreciative lens. Accordingly, the research would present the strong pedagogical leadership practices of the principals. In terms of the findings, the principals focused on three central partakers, that is students, teachers and the community, for development alongside their pedagogical leadership experiences.

Specially, they cared for the students' success, which was not limited to academic learning success but extended to the morale, intellectual, moral, physical, and social development of students, having high aspirations for them.

In the endeavours towards achieving the students' holistic development, the principals subsequently extended their focus on the development of teachers, both for the teaching capacity development and for the moral and ethical development. For the teachers to be equipped with sufficient pedagogical knowledge, they were being actively involved in the process of professional development trainings and school-based trainings. Concurrently, principals cared for and attended to the teachers' moral and ethical development in accordance with the highest social role aspired to by the society.

Having said that, principals realised that the root of the success of their pedagogical practices was in the creation of a collaborative community. Accordingly, they encouraged all stakeholders to broaden the learning opportunities within the school, to grow the success of the school and to work collectively in maintaining the social status of the school.

Furthermore, in terms of the Myanmar context, these pedagogical leaders were governed by the traditional Buddhist practices and principles. They embodied these principles along with their pedagogical leadership practices for the development of three central partakers. Alongside their leadership practices, they committed to three 'nas' in Burmese: love of the profession, goodwill, and self-sacrifice. Due to this commitment, the principals were able to enact their positions with much satisfaction as they were performing good deeds. Overall, in terms of the Myanmar culture, all of these practices emerged as the powerful pedagogical practices which would serve as driving forces for the successful implementation of the education reform of Myanmar.

Revisiting my perspective

Before conducting the study, I had an initial perception concerning the principals' practice. I deemed that the principals would tend to perform the tasks in ways consistent with the instructions of the Ministry rather than with intense concentration on the values of the society or the context. After conducting the study, the findings did exhibit their endeavours to respond to the demands of the Ministry or the policy dimensions that usually dominate the professional lives. However, my perspective on their practices has changed into a more open and realistic one. The reason was that the principals were not only enthusiastic in committing to the policies of the Ministry but also they responded to what is needed in the leadership of Myanmar schools at present and in the future. They utilised personalised or contextualised strategies in carrying out the given tasks by the Ministry and they did care for and nurture students and teachers to become good persons who align with the values of the society through revealing their high aspirations for the better future. To achieve this, they led all the stakeholders pedagogically through

creating, sustaining and empowering the supportive communities. Thus, I expect that the principals' strength-based practices would counteract the perceived deficits of the school institutions and/or the system and/or the people that are highlighted in most educational literature and reports in Myanmar. That negative focus means that, generally, people perceive that the programme or system will not succeed because of the perceived deficits. Strength-based practices should be able to leverage the education reform process through energising the endeavours of all people involved in the process.

Implications of the study

As this study has explored Myanmar school principals' pedagogical leadership practices, it should add a pool of information on pedagogical leadership from the Myanmar perspective to the school leadership context/literature and more broadly to the available leadership context/literature. What notably contributed to the leadership context is that the principals' pedagogical leadership has responded to the unique traditional religious beliefs and the cultural values while emphasis has been given to the roles as positioned by the government. Moreover, the study serves as a starting point for researchers who wish to gain a deep understanding of the pedagogical leadership in Myanmar or who intend to explore issues, ideas, and practices of principals in Myanmar more broadly.

The study has provided a considerable amount of information regarding the principals' pedagogical leadership practices, and it contributes to the Myanmar education system as it moves through the process of various reform initiatives in all aspects of school education. Particularly, understanding how principals are thinking about and engaging in the leadership of their communities is critical if the Ministry of Education is going to

support leaders to make the changes to the education system so that the programmes will be developed to meet the needs of the students, schools and the nation at large. Additionally, as the study has been conducted through the appreciative lens, the collection of principals' strengths could serve to inform Myanmar education planners who are going to design the school leadership and management training components to foster the education reform.

Furthermore, the pool of knowledge about the principals' practices, aspirations and strengths could help principals to understand the sense of leadership, as it is understood and practiced within the Myanmar culture that is needed to bring about the changes in the education system. Additionally, the principals' practices that are underpinned by the traditional Buddhist beliefs and the cultural values could also offer important insights about the principals' sense of the profession and professional identity. Hence, one way or another, the study could remind the principals as well as the leaders to reflect on or question their beliefs and philosophies which reinforce their leadership practices so that they can perform the tasks in order to meet the needs and aspirations of the institutions and the society.

Limitations of the study

This study served as a useful illustration of how principals actually carried out their pedagogic role and how they tried to achieve the goals of the schools and the education reform. Having said that, there exists a number of limitations that need to be revealed. Firstly, the study was designed as a narrative study for rich understanding of principals' experiences and, hence, the researcher selected only six principals who worked at the same level of schooling and within a section of Yangon. Thus, it is not the intention of

the study to generalize the findings to Myanmar principals as a whole or to evaluate the degree of effectiveness of school principals in the school quality development.

Furthermore, although the sampling designed for the study was to interview principals with at least five years of principalship experience, it did not consider qualifications and/or the age of principals. Hence, it will be difficult to point out the effectiveness of school principals in terms of qualifications or age.

Suggestions for future research and recommendations

This study provides a detailed understanding of six principals' pedagogical leadership practices. There exists a minimum amount of research on school leadership in Myanmar and, since such an investigation has not previously been conducted in Myanmar, this research addressed a gap in the study of Myanmar school principals' pedagogical leadership practices. However, in terms of the findings and the limitations of the study, there exists a considerable body of research that remains to be explored and there follows a list of recommendations that need to be addressed by the policy makers. The suggestions and recommendations are made as follows:

(1) Future study could focus on the principals by extending the scope of the sample covering all levels of schooling from different geographic locations of Myanmar in order to provide a broader insight into the understanding of how Myanmar principals undertake the practices pertaining to pedagogical leadership.

(2) Future study could also investigate the perceptions of teachers on the principals' leadership practices because the current study explored the practices and the

experiences of principals based only on the principals' perceptions, and it did not consider the perceptions of others.

(3) Future study could consider how the other factors such as the qualifications, gender and/or the age of the principals can impact the principals' pedagogical leadership practices so as to have a thorough understanding of the effectiveness of principals' leadership.

(4) I would recommend that the Ministry of Education might provide professional development training to principals to strengthen the principals' leadership practices. In designing such training, the relevant information from the study could be used to make the principals' existing strong practices and qualities more effective and efficient.

(5) I would recommend the Ministry of Education might acknowledge the principals' practices that emphasise the morale and moral development of students and the ethical and moral development of teachers, as well as the creation of a supportive community. The principals should be supported to maintain these practices into the future.

(6) I would recommend the Ministry of Education allocate the financial resources to the schools for supporting teachers within the school-based trainings in terms of the growth of pedagogy, because strengthening the Board of Study which is designed to improve the pedagogical practices of teachers is the best way to make efficient use of the resources.

Conclusion

The findings of the study demonstrate that the principals attended to three main focuses in relation to their pedagogical leadership practices. They placed the holistic development of students at the centre of their focus. This core focus was achieved through the secondary focus, the development of teachers, and the tertiary focus, creating the school community. In terms of Myanmar context, these are the essential and fundamental practices which can leverage the education reform programmes to be achieved successfully in Myanmar. The two underpinning factors that support these practices in meaningful and beneficial ways to the schools and the society are: traditional religious beliefs, and the attributes of principals which concentrate on the three 'nas' (cetana, wathana, and anitna). With these two underpinning factors, the principals successfully and productively embraced their roles as positioned by the Ministry of Education.

Having said that, to effectively and efficiently strengthen these practices, Myanmar education policy makers and the education planners must attend to the professional development of principals, focusing on the important aspects of pedagogical leadership. In doing this, they should emphasise and enhance the existing strengths of principals as a way of appreciating principals' most positive qualities. Through elevating these qualities, we, as a country, can improve the organisational practices and the education reform processes.

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APPENDICES

APPENDIX A

Pedagogical leadership in Myanmar: An Exploratory Study

Semi-structured interview questions

- (1) What are the strengths and aspirations that principals are bringing to the opportunities for change?
 - What kind of practice (culture) do you embrace in your school?
 - What kind of aspirations do you have?
 - How do you improve this practice or culture?
 - What kind of help and support do you get from the Ministry or community for this practice?

- (2) How do these strengths and aspirations contribute to teaching-learning improvements?
 - How these practices or culture contributes to teaching-learning improvement?

- (3) How are current principals in Myanmar positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the MOE?
 - How do you see yourself as a pedagogical leader?
 - How do you plan to move forwards?

မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာလေ့လာစူးစမ်းမှု
(တွေ့ဆုံမေးမြန်းမည့်အကြောင်းအရာ)

- (၁) ပြုပြင်ပြောင်းလဲမှုအတွက် အခွင့်အလမ်းများကို ဖြစ်ပေါ်စေသော ကျောင်းအုပ်များ၏ အားသာချက်များနှင့် မျှော်မှန်းချက်များကို စူးစမ်းရှာဖွေရန်
 - ကျောင်းအုပ်ကြီးများအနေဖြင့် မိမိကျောင်းတွင် အကောင်းဆုံးလုပ်ဆောင်ခဲ့သောလုပ်ငန်း (အကောင်းဆုံးအလေ့အထ) ရှိလျှင် ပြောပြပေးပါ။
 - မည်သည့်မျှော်မှန်းချက်များထားရှိပါသနည်း။
 - ထိုအလေ့အထတိုးတက်ဖြစ်ပေါ်စေရန် မည်သို့ဆောင်ရွက်ပါသနည်း။
 - ဝန်ကြီးဌာန(သို့) အဖွဲ့အစည်းက မည်သည့်ကူညီထောက်ပံ့မှုမျိုးပေးပါသလဲ။ ရရှိခဲ့လျှင် ပြောပြပေးပါ။

- (၂) ထို အားသာချက်များနှင့် မျှော်မှန်းချက်များသည် သင်ကြားသင်ယူမှု တိုးတက်ရေးအတွက် မည်မျှ အထောက်အကူပြုသည်ကို စူးစမ်းရှာဖွေရန်
 - ထို အလေ့အထများသည် သင်ကြားသင်ယူမှုတိုးတက်စေရေးအတွက် မည်သို့ အထောက်အကူပြုပါသနည်း။

- (၃) ပညာရေးဝန်ကြီးဌာနမှပေးအပ်ထားသော သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လုပ်ငန်းဆောင်တာများနှင့်စပ်လျဉ်း၍ ပြုပြင်ပြောင်းလဲမှုအသစ်များ ဖော်ဆောင်နိုင်ရန် လက်ရှိ မြန်မာကျောင်းအုပ်များ မည်သည့်အနေအထားတွင် ရှိနေသည်ကို လေ့လာစူးစမ်းရန်
 - သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လုပ်ငန်းများဆောင်ရွက်နေသူတစ်ဦးအနေဖြင့် မိမိကိုယ်မိမိ မည်သို့မြင်ပါသနည်း။
 - ရှေ့လုပ်ငန်းစဉ်များဆောင်ရွက်ရန် မည်သို့ စီမံထားသနည်း။

APPENDIX B

Government's Approval Request Form

နေ့စွဲ။ ၃၀.၇.၂၀၁၇

သို့

ပြည်ထောင်စုဝန်ကြီး

ပညာရေးဝန်ကြီးဌာန

ဝန်ကြီးရုံး

နေပြည်တော်

အကြောင်းအရာ။ ။ မြန်မာနိုင်ငံရှိ ကျောင်းအုပ်များ၏ သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လေ့လာစူးစမ်းမှု သုတေသန ပြုလုပ်ခွင့် တောင်းခံခြင်း

ကျွန်မ ဒေါ်သီရိအောင်၊ အထက်တန်းပြ၊ အထက (၁) မင်္ဂလာတောင်ညွန့်၊ (ဘက်စုံလွှမ်းခြုံနိုင်သောပညာရေးကဏ္ဍလေ့လာသုံးသပ်ရေးလုပ်ငန်း (CESR) တွဲဖက်တာဝန်) သည် သြစတြေးလျနိုင်ငံ Adelaide မြို့ Flinders University တွင် ဦးဆောင်မှုနှင့် စီမံခန့်ခွဲမှုဆိုင်ရာ မဟာပညာရေး ဘွဲ့သင်တန်းကို သြစတြေးလျနိုင်ငံ ပညာသင်ဆု (Australia Award Scholarship) ဖြင့် တက်ရောက်လျက်ရှိပါသည်။ ပထမပညာသင်ကာလ တစ်နှစ် ပြီးဆုံးပြီဖြစ်ပါ၍ ယခုအခါ ကျန်ရှိနေသော ဒုတိယပညာသင်နှစ် ပြီးဆုံးရန် လိုအပ်ချက်တစ်ခုဖြစ်သည့် သုတေသန တစ်ခုကို ဆောင်ရွက်ရမည် ဖြစ်ပါသည်။ သို့ဖြစ်ရာ မြန်မာနိုင်ငံရှိ ကျောင်းအုပ်များ၏ သင်ကြားရေး ဦးဆောင်မှုဆိုင်ရာ လေ့လာစူးစမ်းမှု ခေါင်းစဉ်ဖြင့် သုတေသနတစ်ခု ဆောင်ရွက်ရန် အဆိုပြုထားပါသည်။

သုတေသနအတွက် လိုအပ်သော အချက်အလက်များကောက်ယူနိုင်ရန် ရန်ကုန်တိုင်း ဒေသကြီး စည်ပင်သာယာ နယ်နိမိတ်အတွင်းရှိ အခြေခံပညာ အထက်တန်းကျောင်း ၂၀ ၏ ကျောင်းအုပ် ၂၀ ဦးကို သုတေသန စံသတ်မှတ်ချက်များနှင့် ကိုက်ညီသော ဖြစ်နိုင်ခြေရှိသည့် ပါဝင်ဆောင်ရွက်မည့် သူများအဖြစ် လျာထားသတ်မှတ်ထားပါသည်။ သို့သော်လည်း သုတေသန ဆောင်ရွက်ရန်

အချိန်ကာလအကန့်အသတ်ရှိခြင်းကြောင့် အဆိုပါ အထက်တန်းကျောင်းအုပ် ၂၀ ဦးအနက်မှ ၆ ဦးကိုသာ နမူနာအဖြစ်ရွေးချယ်ပြီး တွေ့ဆုံမေးမြန်း (interview) မည်ဖြစ်ပါသည်။

မြန်မာနိုင်ငံသို့ပြန်လာပြီး ကိုယ်တိုင် တွေ့ဆုံမေးမြန်းမှု ဆောင်ရွက်ရန် အခက်အခဲရှိခြင်းကြောင့် တွေ့ဆုံမေးမြန်းမှုကို တယ်လီဖုန်းဖြင့်သော်လည်းကောင်း အင်တာနက် skype မှတစ်ဆင့်သော်လည်းကောင်း ဆက်သွယ်ဆောင်ရွက်ရန်လျှာထားပါသည်။

သို့ပါ၍ အထက်တွင် အဆိုပြုထားသော သုတေသနလုပ်ငန်းကို ဆောင်ရွက်ခွင့်ပြုပါရန်နှင့် ရန်ကုန်တိုင်းဒေသကြီးအတွင်းရှိ သတ်မှတ်ထားသော အခြေခံပညာ အထက်တန်း ကျောင်းအုပ် များကို တွေ့ဆုံမေးမြန်းခွင့်ပေးပါရန် လေးစားစွာ လျှောက်ထားအပ်ပါသည်။

သုတေသနနှင့် စပ်လျဉ်းသည့် အဆိုပြုလွှာနှင့် အခြားအထောက်အထား သတင်းအချက် အလက်များကိုလည်း ပူးတွဲ တင်ပြအပ်ပါသည်။

လေးစားမှုဖြင့်



ဒေါ်သီရိအောင်

(အထက်တန်းပြ၊ အထက ၁ မင်္ဂလာတောင်ညွန့်)

Faculty of Education
Flinders University
Adelaide, Australia

ပူးတွဲ (က) သုတေသနအဆိုပြုချက်

ပူးတွဲ (ခ) Letter of Introduction from Dr. Michael Bell, Course Coordinator-
Educational Leadership and Management, School of Education, Flinders
Universtity

ပူးတွဲ(ဂ) Information Sheet from Dr. Michael Bell, School of Education, Flinders
Universtity

ပူးတွဲ (ဃ) သုတေသနမေးခွန်းလွှာမူကြမ်း

ပူးတွဲ (က)

မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏ သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လေ့လာစူးစမ်းမှု

သုတေသနအဆိုပြုချက်

နိဒါန်း

ဩစတြေးလျနိုင်ငံ Adelaide မြို့ Flinders University တွင် ဘွဲ့လွန်တန်းများ၌ တက်ရောက် သင်ယူနေကြသော ကျောင်းသားများအနေဖြင့် မိမိတို့အထူးပြုသင်ယူသော ဘာသာတွဲအပေါ် မူတည်လျက် သုတေသနတစ်ခု လုပ်ဆောင်ပြီး စာတမ်းတင်ပြခြင်းသည် လိုအပ်ချက်တစ်ခု ဖြစ်ပါ သည်။ အဆိုပါတက္ကသိုလ်တွင် ဦးဆောင်မှုနှင့် စီမံခန့်ခွဲမှုဆိုင်ရာ မဟာပညာရေးဘွဲ့သင်တန်းကို တက်ရောက်သင်ယူနေသူ ကျွန်မ ဒေါ်သီရိအောင်အနေဖြင့်လည်း အလားတူ သုတေသနလုပ်ငန်း တစ်ခုကို ဆောင်ရွက်ပြီး စာတမ်းတင်သွင်းရန် လိုအပ်နေပါသည်။ သို့ဖြစ်ရာ မြန်မာနိုင်ငံရှိ ကျောင်း အုပ်များ၏ သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လေ့လာစူးစမ်းမှု ခေါင်းစဉ်ဖြင့် သုတေသနတစ်ခုကို လုပ်ဆောင်ရန် အဆိုပြုထားပါသည်။

ရည်ရွယ်ချက်

ဤသုတေသန လေ့လာမှုသည် အောက်ပါအချက်များကို ဖော်ထုတ်ရန် ရည်ရွယ်ထားပါသည်။

- ပညာရေးဝန်ကြီးဌာနက ပေးအပ်ထားသော သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လုပ်ငန်း ဆောင်တာများနှင့်စပ်လျဉ်း၍ ပြုပြင်ပြောင်းလဲမှုအသစ်များ ဖော်ဆောင်နိုင်ရန် မြန်မာ နိုင်ငံမှ ကျောင်းအုပ်များအနေဖြင့် မည်သည့်အနေအထားတွင် ရှိနေသည်ကို လေ့လာ စူးစမ်းရန်
- ပြုပြင်ပြောင်းလဲမှုအတွက် အခွင့်အလမ်းများကို ဖြစ်ပေါ်စေမည့်၊ ကျောင်းအုပ်များ၏ အားသာချက်များနှင့် မျှော်မှန်းချက်များကို စူးစမ်းရှာဖွေရန်

- ထို အားသာချက်များနှင့် မျှော်မှန်းချက်များသည် သင်ကြားသင်ယူမှု တိုးတက်ရေးအတွက် မည်မျှ အထောက်အကူပြုသည်ကို စူးစမ်းရှာဖွေရန်

သုတေသန၏ အဓိကအားသာချက်

ဤသုတေသနလေ့လာမှု၏ အဓိကအားသာချက်မှာ မြန်မာနိုင်ငံရှိ ကျောင်းအုပ်အချို့၏ အလေ့အထကောင်းများ၊ အားသာချက်များ၊ မျှော်မှန်းချက်များ၊ စွမ်းရည်များနှင့် အတွေ့အကြုံကောင်းများကို လေ့လာဖော်ထုတ်ခြင်း ဖြစ်ပါသည်။ အားနည်းချက်များကို ရှာဖွေကာ ဝေဖန်သုံးသပ်ခြင်းထက် မိမိတို့နိုင်ငံတွင် ရှိပြီးသား အားသာချက်များ၊ ဓလေ့များကို စနစ်တကျသုတေသနပြုလုပ်ကာ ဖော်ထုတ်ခြင်းပင် ဖြစ်ပါသည်။

လုပ်ငန်းစဉ်

အထက်ပါရည်ရွယ်ချက်များ ပေါက်မြောက်အောင်မြင်ရန် ဤသုတေသနလေ့လာမှုကို အရည်အသွေးဆိုင်ရာ သုတေသနပြုလုပ်နည်း (Qualitative Research Method) ဖြင့် ဆောင်ရွက်သွားမည် ဖြစ်ပြီး အချက်အလက်များကောက်ယူခြင်း (Data collection) အတွက် တွေ့ဆုံမေးမြန်းမှု (interview) ကို ဆောင်ရွက်မည် ဖြစ်ပါသည်။ တွေ့ဆုံမေးမြန်းရာတွင် အားသာချက်များကို ဖော်ထုတ်သောချဉ်းကပ်နည်း (Appreciative Inquiry Approach) ကိုသုံး၍ မေးမြန်းမည် ဖြစ်ပါသည်။

ရန်ကုန်တိုင်း စည်ပင်သာယာ နယ်နိမိတ်အတွင်းရှိ အခြေခံပညာအထက်တန်းကျောင်း (၂၀) ၏ ကျောင်းအုပ် (၂၀) ဦးကို သုတေသန စံသတ်မှတ်ချက်များနှင့် ကိုက်ညီသော ဖြစ်နိုင်ခြေရှိသည့် ပါဝင်ဆောင်ရွက်မည့်သူများအဖြစ် လျာထားသတ်မှတ်ထားပါသည်။ သို့သော်လည်း သုတေသနဆောင်ရွက်ရန် အချိန်ကာလအကန့်အသတ်ရှိခြင်းကြောင့် အဆိုပါ အထက်တန်းကျောင်းအုပ်အားလုံးကို တွေ့ဆုံမေးမြန်းရန်မှာ မဖြစ်နိုင်ပါ။ သို့ဖြစ်ရာ ကျောင်းအုပ် (၂၀) ဦးအနက်မှ (၆) ဦးကိုသာ နမူနာအဖြစ် ရွေးချယ်ပြီး တွေ့ဆုံမေးမြန်းမည် ဖြစ်ပါသည်။

တွေ့ဆုံမေးမြန်းမှုကို တယ်လီဖုန်းဖြင့်သော်လည်းကောင်း၊ အင်တာနက် skype မှတစ်ဆင့်သော်လည်းကောင်း ဆောင်ရွက်မည်ဖြစ်ပြီး အချိန် (၁) နာရီသာ ကြာမြင့်မည်ဖြစ်ပါသည်။ တွေ့ဆုံ

မေးမြန်းမှုကို အသံမှတ်တမ်း တင်မည်ဖြစ်ပါသည်။ သို့သော်လည်း အသံမှတ်တမ်းများကို ကွန်ပျူတာ စာစီပြီးသည်နှင့်တစ်ပြိုင်နက် ဖျက်လိုက်ပြီး ပါဝင်ဆောင်ရွက်သူများ၏ မည်သူမည်ဝါအဖြစ် သိစေနိုင်သော အချက်အလက်များကို ဖယ်ရှားမည်ဖြစ်ပါသည်။ ကွန်ပျူတာ စာစီမှတ်တမ်းကို သုတေသနပြုလုပ်သူနှင့် ကြီးကြပ်သူတို့သာလျှင် ကြည့်ရှုနိုင်သော လျှို့ဝှက်နံပါတ်ဖြင့် ကာကွယ်ထားသည့် ကွန်ပျူတာတွင် သိမ်းဆည်းထားမည် ဖြစ်ပါသည်။

သုတေသနတွင် ပါဝင်ဆောင်ရွက်ရန် ဖြစ်နိုင်ခြေရှိသော ကျောင်းများအဖြစ် လျာထားသတ်မှတ်ထားသည့် ကျောင်းစာရင်းကို နောက်ဆက်တွဲဖြင့် ဖော်ပြထားပါသည်။

တွေ့ဆုံမေးမြန်းရန်ကြာချိန်

၁ နာရီ

တွေ့ဆုံမေးမြန်းမည့်နေ့ရက်

၂၀၁၇ ခုနှစ်၊ ဩဂုတ်လ (၁၅) ရက်နေ့ မှ ၂၀၁၇ ခုနှစ်၊ အောက်တိုဘာလ (၃၁) ရက်နေ့အတွင်း သုတေသနပြုသူနှင့် ပါဝင်ဆောင်ရွက်သူ နှစ်ဦးသဘောတူထားသည့် အချိန်

နိဂုံး

မြန်မာနိုင်ငံတွင် ဤကဲ့သို့သော သုတေသနမျိုး ဆောင်ရွက်ထားခြင်း မရှိသေးသဖြင့် ဤသုတေသန ဆောင်ရွက်မှုသည် မြန်မာနိုင်ငံရှိ အခြေခံပညာကျောင်းအုပ်များ၏ သင်ကြားရေး ဦးဆောင်မှုနှင့်စပ်လျဉ်းသည့် အထောက်အထားအချက်အလက်များ ပံ့ပိုးပေးနိုင်မည် ဖြစ်ပါသည်။ မိမိတို့တွင် ရှိပြီးသား အလေ့အထကောင်းများကို ပိုမို ခိုင်မာအောင်ဆောင်ရွက်ခြင်းဖြင့် ကျောင်းများတွင် သင်ကြားသင်ယူမှု ပိုမို တိုးတက်ရေးနှင့် မြန်မာနိုင်ငံ၏ ပညာရေးပြုပြင်ပြောင်းလဲမှုများတွင် တစ်ဖက်တစ်လမ်းမှ အထောက်အကူ ဖြစ်စေရေးတို့အတွက် ရည်ရွယ်ပါသည်။ အထူးသဖြင့် ဤသုတေသနတွေ့ရှိချက်များက အခြေခံပညာကျောင်းအုပ်များအတွက် စွမ်းဆောင်ရည်မြှင့်တင်ရေးအစီအစဉ်များ ရေးဆွဲဆောင်ရွက်ရာတွင် အထောက်အထားအခြေပြု၊ ခိုင်မာသော နောက်ခံအချက်အလက်များအဖြစ် ဖြည့်ဆည်းပံ့ပိုးပေးလိမ့်မည်ဟုလည်း မျှော်မှန်းပါသည်။

နောက်ဆက်တွဲ

သုတေသနတွင် ပါဝင်ဆောင်ရွက်ရန် ဖြစ်နိုင်ခြေရှိသောကျောင်းများအဖြစ်
လျာထားသတ်မှတ်ထားသည့် ကျောင်းစာရင်း

- (၁) အထက (၁) အင်းစိန်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၂) အထက (၅) ကမာရွတ်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၃) အထက (၂) စမ်းချောင်း၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၄) အထက (၄) ပုဇွန်တောင်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၅) အထက (၃) မင်္ဂလာတောင်ညွန့်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၆) အထက (၂) လသာ၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၇) အထက (၂) ရန်ကင်း၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၈) အထက (၆) မင်္ဂလာဒုံ၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၉) အထက (၄) လှိုင်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၁၀) အထက (၃) မင်္ဂလာဒုံ၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၁၁) အထက (၂) ဒဂုံ၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၁၂) အထက (၆) ဝိဇယတောင်၊ ရန်ကုန်တိုင်းဒေသကြီး
- (၁၃) အထက (၂) ဗဟန်း၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၄) အထက (၃) သယံဇာတကျွန်း၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၅) အထက (၁) မြောက်ဥက္ကလာပ၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၆) အထက (၅) မြောက်ဥက္ကလာပ၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၇) အထက (၁) လသာ၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၈) အထက (၂) မရမ်းကုန်း၊ ရန်ကုန်တိုင်းဒေသကြီး

(၁၉) အထက (၄) မရမ်းကုန်း၊ ရန်ကုန်တိုင်းဒေသကြီး

(၂၀) အထက (၁) ဒဂုံ၊ ရန်ကုန်တိုင်းဒေသကြီး

APPENDIX C



Date 19/5/17

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Flinders University
GPO Box 2100
Adelaide SA 5001
Tel: +61 8 2012266
Michael.bell@flinders.edu.au
CRICOS Provider No. 00114A

LETTER OF INTRODUCTION

Dear Sir/Madam

This letter is to introduce Miss Thiri Aung who is a Master student in the School of Education at Flinders University.

She is undertaking research leading to the production of a thesis or other publications on the subject of "Pedagogical Leadership in Myanmar: An Exploratory Study".

She would like to invite you to assist with this project by agreeing to be involved in an interview which covers certain aspects of this topic. No more than one hour of interview would be required.

Be assured that any information provided will be treated in the strictest confidence and none of the participants will be individually identifiable in the resulting thesis, report or other publications. You are, of course, entirely free to discontinue your participation at any time or to decline to answer particular questions.

Since she intends to make a recording of the interview, she will seek your consent, on the attached form, to record the interview, to use the recording or a transcription in preparing the thesis, report or other publications, on condition that your name or identity is not revealed, and to make the recording available to other researchers on the same conditions. The data transcription will be done by the researcher, in which case you may be assured that your name or identity not be revealed and that the confidentiality of the material is respected and maintained.

Any enquiries *you may have concerning this project should be directed to me at the address* given above or by telephone on +61 8 2012266, by email (Michael.bell@flinders.edu).

Thank you for your attention and assistance.

Yours sincerely

Dr. Michael Bell
Coordinator- Educational Leadership and Management
School of Education

ABN 65 524 596 200 CRICOS Provider No. 00114A

inspiring
achievement

This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project Number 'INSERT PROJECT No. here following approval'). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on +61 8201 3116, by fax on +61 8201 2035 or by email human.researchethics@flinders.edu.au.

ပညာရေးကျောင်း

ဖလင်းဒါးစ် တက္ကသိုလ်

ဖုန်း- ၆၁ ၈၂၀၁၂၂၆၆

Michael.bell@flinders.edu.au

မိတ်ဆက်စာ

လေးစားရပါသော ဆရာကြီး/ဆရာမကြီးများခင်ဗျာ

ဤစာသည် ဖလင်းဒါးစ် တက္ကသိုလ်၊ ပညာရေးကျောင်းတွင် မဟာဘွဲ့သင်တန်းတက်ရောက်နေသော မသီရိအောင်အား မိတ်ဆက်ခြင်းဖြစ်ပါသည်။

သူမသည် မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာလေ့လာစူးစမ်းမှု ဟု အမည်ပေးထားသော လေ့လာမှုစာတမ်းနှင့် အခြားထုတ်ဝေမှုများကို လုပ်ဆောင်နေပါသည်။

သူမအနေဖြင့် ဤလေ့လာမှုနှင့်သက်ဆိုင်သော အကြောင်းအရာများကို တွေ့ဆုံဆွေးနွေးမှုတွင် ဆရာကြီး/ဆရာမကြီးတို့ကို ပါဝင်ကူညီစေချင်ပါသည်။ မေးမြန်းမှုသည် အချိန်(၁) နာရီထက် ပိုကြာလိမ့်မည်မဟုတ်ပါ။

သတင်းအချက်အလက်များကို တင်းကျပ်လုံခြုံစွာ သိမ်းဆည်းထားပါမည်။ ပါဝင်ဆွေးနွေးသည့် တစ်ဦးတစ်ယောက်ကိုမှ သုတေသနစာတမ်း၊ မှတ်တမ်း နှင့် အခြားထုတ်ဝေမှုများတွင် မည်သူမည်ဝါဖြစ်ကြောင်း ဖော်ပြမည် မဟုတ်ပါ။ မည်သည့်မေးခွန်းကိုမဆို မှတ်ချက် မပေးလိုဟု ဖြေဆိုနိုင်ပါသည်။ ဆက်လက်ဖြေဆိုရန် ငြင်းဆန်နိုင်ပါသည်။

မေးမြန်းမှုကို မှတ်တမ်းထင်ထားလိုပါသည်။ ထို့ကြောင့် မေးမြန်းမှုကို မှတ်တမ်းတင်ခွင့်ပြုရန်နှင့် အသံမှတ်တမ်း သို့မဟုတ် စာစီမှတ်တမ်းကို သင်၏အမည်နှင့် မည်သူမည်ဝါဖြစ်ကြောင်း ဖော်ပြခြင်းမရှိဘဲ သူမ၏သုတေသနစာတမ်းနှင့် အခြားသုတေသီများက လိုအပ်ပါက အသုံးပြုခွင့်ပေးရန် တို့ကို ပူးတွဲပါ သဘောတူညီမှု ပုံစံစာရွက်နှင့်တကွ ခွင့်ပြုချက်တောင်းခံပါလိမ့်မည်။ စာစီမှတ်တမ်းကို သူမကိုယ်တိုင်ဆောင်ရွက်မည်ဖြစ်ပြီး သင်၏အမည်နှင့် မည်သူမည်ဝါဖြစ်ကြောင်း ဖော်ပြမည်မဟုတ်သည့်အပြင် မှတ်တမ်းကိုလည်း ပေါက်ကြားခြင်းမရှိဘဲ သေချာစွာ ထိန်းသိမ်းထားမည်ဖြစ်ပါသည်။

ဤလေ့လာမှုနှင့် ပတ်သက်၍ မေးမြန်းလိုပါက ကျွန်ုပ်အား ဖော်ပြထားသော e-mail လိပ်စာ၊ ဖုန်းနံပါတ်များသို့ တိုက်ရိုက်ဆက်သွယ်မေးမြန်းနိုင်ပါသည်။

ဖုန်းနံပါတ် +၆၀ ၈၅၀၁၂၂၆၆

Michael.bell@flinders.edu.au

သင်၏ကူညီမှုကို ကျေးဇူးတင်ပါသည်။

ရိုးသားမှုဖြင့်

.....

Dr Michael Bell

ပညာရေးဦးဆောင်မှုနှင့် စီမံခန့်ခွဲမှု Coordinator

ပညာရေးကျောင်း

APPENDIX D

**Dr Michael Bell**

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Faculty of Education

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Michael.bell@flinders.edu

INFORMATION SHEET

Title: 'Pedagogical Leadership in Myanmar: An Exploratory Study'

Researchers:

Mrs. Thiri Aung

School of Education

Flinders University

Ph: +61 0405509306

Supervisor(s):

Dr. Michael Bell

School of Education

Flinders University

Ph: +61 8 82012266

Description of the study:

This study is part of the project entitled '*Pedagogical Leadership in Myanmar: An Exploratory Study*'. This project will explore strengths, aspirations, capabilities and best

practices of some secondary principals in Myanmar. This project is supported by Flinders University, School of Education.

Purpose of the study:

This project aims

- To explore how current principals in Myanmar are positioned to embrace the new changes in relation to pedagogical practices being imposed on them by the MOE
- To investigate the strengths and aspirations that principals are bringing to the opportunities for change
- To inspect how these strengths and aspirations contribute to teaching-learning improvements

What will I be asked to do?

You are invited to attend a one-on-one interview with a researcher who will ask you a few questions about your experiences as a pedagogical leader and what kind of strengths, best practices and aspirations you embrace as a pedagogical leader. Participation is entirely voluntary. The interview will take about 45-60 minutes. The interview will be recorded using a digital voice recorder to help with looking at the results. Once recorded, the interview will be transcribed (typed-up) and stored as a computer file and will only be destroyed if the transcript is checked by the participant.

What benefit will I gain from being involved in this study?

The sharing of your experiences will contribute a bank of knowledge on principal's pedagogical leadership practices. This may also inspire current and future principals through the stories on strengths and achievements of principals' practices. Further, extra benefits will be provided to teachers, students, department and society through a means of delivering information about principal's best practices and best outcomes.

Will I be identifiable by being involved in this study?

I do not need your name and you will be anonymous. Once the interview has been typed-up and saved as a file, the voice file will then be destroyed. Any identifying information will be removed and the typed-up file stored on a password protected computer that only the researcher and the supervisor will have access to. Your comments will not be linked directly to you.

Are there any risks or discomforts if I am involved?

There are no risks or discomforts in this project. You will share your experiences with me. Other people may be able to identify your contributions.

If you have any concerns regarding anticipated or actual risks or discomforts, please raise them with me on (+61) 0405509306 or aung0013@flinders.edu.au.

How do I agree to participate?

Participation is voluntary. You may answer 'no comment' or refuse to answer any questions and you are free to withdraw from the interview at any time without effect or consequences. A consent form accompanies this information sheet. If you agree to participate please read and sign the form and send it back to me at aung0013@flinders.edu.au.

How will I receive feedback?

On project completion outcomes will be summarised and given to you if you would like to see them.

Thank you for taking the time to read this information sheet and we hope that you will accept our invitation to be involved.

This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project number 7707). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au

သတင်းအချက်အလက် စာရွက်

ခေါင်းစဉ် မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာလေ့လာစူးစမ်းမှု

သုတေသီ

မသီရိအောင်

ပညာရေးကျောင်း

Flinders University - ဖလင်းဒါးစ် တက္ကသိုလ်

Ph no: +61 405509306

ကြီးကြပ်သူ

Dr Michael Bell

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လေ့လာမှုအကြောင်းအရာ

ဤလေ့လာမှုသည် မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာလေ့လာစူးစမ်းမှု ဟု အမည်ပေးထားသော စီမံကိန်း၏ အစိတ်အပိုင်း ကဏ္ဍတစ်ခု ဖြစ်ပါသည်။ ဤလေ့လာမှုသည် မြန်မာနိုင်ငံရှိ ကျောင်းအုပ်အချို့၏ အားသာချက်များ၊ မျှော်မှန်းချက်များ၊ စွမ်းရည်များနှင့် အကောင်းဆုံးအလေ့အထများကို အတွေ့အကြုံများကို လေ့လာဖော်ထုတ်မည် ဖြစ်ပါသည်။ ဤသုတေသန လေ့လာမှုကို ဖလင်းဒါးစ် တက္ကသိုလ်၊ ပညာရေးကျောင်းမှ ထောက်ပံ့ကူညီပါသည်။

လေ့လာမှု၏ ရည်ရွယ်ချက်

ဤသုတေသန လေ့လာမှုသည် အောက်ပါအချက်များကို ဖော်ထုတ်ရန် ရည်ရွယ်ထားပါသည်။

- ပညာရေးဝန်ကြီးဌာနမှပေးအပ်ထားသော သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ လုပ်ငန်းဆောင်တာများနှင့်စပ်လျဉ်း၍ ပြုပြင်ပြောင်းလဲမှုအသစ်များ ဖော်ဆောင်နိုင်ရန် လက်ရှိ မြန်မာကျောင်းအုပ်များ မည်သည့်အနေအထားတွင် ရှိနေသည်ကို လေ့လာစူးစမ်းရန်
- ပြုပြင်ပြောင်းလဲမှုအတွက် အခွင့်အလမ်းများကို ဖြစ်ပေါ်စေသော ကျောင်းအုပ်များ၏ အားသာချက်များနှင့် မျှော်မှန်းချက်များကို စူးစမ်းရှာဖွေရန်
- ထို အားသာချက်များနှင့် မျှော်မှန်းချက်များသည် သင်ကြားသင်ယူမှု တိုးတက်ရေးအတွက် မည်မျှ အထောက်အကူပြုသည်ကို စူးစမ်းရှာဖွေရန်

ကျွန်မ ဘာလုပ်ပေးရမည်နည်း။

သင်၏ သင်ကြားရေးဦးဆောင်သူတစ်ယောက်အဖြစ် ကြိုတွေ့ခဲ့သော အတွေ့အကြုံများ၊ ဆောင်ရွက်ခဲ့သော အားသာချက်များ၊ အကောင်းဆုံးအလေ့အထများ၊ မျှော်မှန်းချက်များ နှင့်စပ်လျဉ်းသောမေးခွန်းများကို မေးမြန်းရန် သင်နှင့် တစ်ယောက်ချင်း တွေ့ဆုံမေးမြန်းမည့် အစီအစဉ် (Interview) သို့ မသိရိအောင် မှလေးစားစွာ ဖိတ်ကြားပါတယ်။ တွေ့ဆုံမေးမြန်းမှုသည် မိနစ် ၄၅ မှ ၆၀ ခန့် ကြာမြင့်ပါမည်။ ရလဒ်များကို ကြည့်ရှုရာ၌ အထောက်အကူဖြစ်ရန် တွေ့ဆုံမေးမြန်းမှုကို ဒစ်ဂျစ်တယ် အသံဖမ်းစက်ဖြင့် မှတ်တမ်းတင်ပါမည်။ အသံဖမ်းပြီးနောက် တွေ့ဆုံမေးမြန်းမှုကို စာစီမှတ်တမ်းတင်၍ ကွန်ပျူတာတွင် သိမ်းဆည်းထားပါမည်။ ရလဒ်များကို အတည်ပြုပြီးသည်နှင့် တစ်ပြိုင်နက် ထိုမှတ်တမ်းအား ဖျက်ဆီးပစ်ပါမည်။

ဤလေ့လာမှုတွင် ပါဝင်ခြင်းဖြင့် မည်သည့် အကျိုးကျေးဇူးများ ရရှိမည်နည်း။

သင်၏ အတွေ့အကြုံများအား ဝေမျှမှုသည် ကျောင်းအုပ်များ၏ သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာ အလေ့အထများနှင့် ပတ်သက်၍ ဗဟုသုတ တိုးစေမည် ဖြစ်ပါတယ်။ ၎င်းအပြင် သင်၏ အားသာချက်များ၊ အောင်မြင်မှုများနှင့်စပ်လျဉ်းသော အကြောင်းအရာများက လက်ရှိနှင့် အနာဂတ် ကျောင်းအုပ်များအား သင်ကြားရေးဦးဆောင်မှုတွင် ပါဝင်ဆောင်ရွက်ရန် တွန်းအားပေးမည် ဖြစ်ပါတယ်။ ဆက်လက်၍ သင်၏ အကောင်းဆုံးအလေ့အထများနှင့် ရလဒ်ကောင်းများဆိုင်ရာ သတင်းအချက်အလက်များ ဖြန့်ဝေပေးခြင်းဖြင့် ဆရာ၊ ဆရာမများ၊ ကျောင်းသား၊ ကျောင်းသူများ၊ ဦးစီးဌာနနှင့် လူ့အဖွဲ့အစည်းအတွက် ထပ်လောင်း အကျိုးထူးစေမည် ဖြစ်ပါသည်။

ဤလေ့လာမှုတွင် ပါဝင်ခြင်းဖြင့် ကျွန်မ မည်သူမည်ဝါဖြစ်ကြောင်း သိရှိစေနိုင်ပါသလား။

သင်၏ အမည်ကို မလိုအပ်သောကြောင့် အမည်ဖော်ပြမည် မဟုတ်ပါ။ တွေ့ဆုံမေးမြန်းမှုကို ကွန်ပျူတာ စာစီမှတ်တမ်းတင်ပြီးသည်နှင့် တစ်ပြိုင်နက် အသံမှတ်တမ်းကို ဖျက်လိုက်မည် ဖြစ်ပါသည်။ မည်သူမည်ဝါ သိစေသော အချက်အလက်များကို ဖယ်ရှားလိုက်ပါမည်။ ကွန်ပျူတာ စာစီမှတ်တမ်းကို သုတေသန ပြုလုပ်သူနှင့် ကြီးကြပ်သူတို့သာလျှင် ကြည့်ရှုနိုင်သော လျှို့ဝှက်နံပါတ်ဖြင့် ကာကွယ်ထားသော ကွန်ပျူတာတွင် သိမ်းဆည်းထားပါမည်။ သင်၏ မှတ်ချက်များသည် သင့်ကို တိုက်ရိုက် ဆက်စပ်မည် မဟုတ်ပါ။

ကျွန်မ ပါဝင်လျှင် အန္တရာယ် (သို့မဟုတ်) အဆင်မပြေမှုများ ရှိပါသလား။

ကျွန်မ ပါဝင်လျှင် အန္တရာယ် (သို့မဟုတ်) အဆင်မပြေမှုများ မရှိပါ။ သင်၏ အတွေ့အကြုံများကို ကျွန်မနှင့် မျှဝေပေးရန်သာ ဖြစ်ပါသည်။ အခြားလူများက သင်၏ ကူညီ လုပ်ဆောင် ဝေမျှပေးမှုကို သိရှိမည် ဖြစ်ပါသည်။

တွေးဆမျှော်လင့်ထားသော (သို့မဟုတ်) အမှန်တကယ် ဖြစ်သော အန္တရာယ်များ၊ အဆင်မပြေမှုများနှင့် ပတ်သက်၍ စိုးရိမ်ပူပန်မှုများ ရှိလျှင် ကျွန်မအား ဖုန်းနံပါတ် +61 0405509306 သို့မဟုတ် aung0013@flinders.edu.au သို့ ဆက်သွယ်ပြောဆိုနိုင်ပါသည်။

ပါဝင်ဆောင်ရွက်ရန် ကျွန်မက မည်သို့သဘောတူရမည်နည်း။

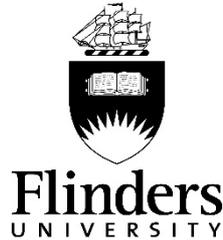
ပါဝင်ဆောင်ရွက်ခြင်းသည် ကာယကံရှင် သင်၏ စိတ်ဆန္ဒအလျောက်သာ ဖြစ်ပါသည်။ မည်သည့် မေးခွန်းကိုမဆို မှတ်ချက် မပေးလိုဟု ဖြေဆိုနိုင်ပါသည်။ ဖြေဆိုရန် ငြင်းဆန်နိုင်ပါသည်။ အကျိုးသက် ရောက်မှု မရှိဘဲ မည်သည့် အချိန်၌ မဆို အဖွဲ့မှ နုတ်ထွက်နိုင်ပါသည်။ ဤသတင်းအချက်အလက် စာရွက်နှင့်အတူ သဘောတူညီမှုပုံစံ စာရွက်ပါရှိပါသည်။ ပါဝင်ဆောင်ရွက်ရန် သဘောတူညီလျှင် ပုံစံစာရွက်အား ဖတ်၍ သဘောတူညီကြောင်း လက်မှတ်ထိုးကာ aung0013@flinders.edu.au သို့ ပြန်လည်ပို့ပေးရမည်ဖြစ်ပါသည်။

တုံ့ပြန်မှုမှတ်ချက်အား မည်ကဲ့သို့ ရရှိမည်နည်း။

အကယ်၍ ဤသုတေသန လေ့လာမှု၏ အကျိုးသက်ရောက်မှုရလဒ်များကို သင်ကြည့်ရှုလိုပါက ၎င်းအနှစ် ချုပ်ကို သင့်အားပေးပါမည်။

ဤသတင်းအချက်အလက် စာရွက်ကို အချိန်ပေး၍ ဖတ်ရှုပေးခြင်းကို ကျေးဇူးအထူးတင်ပါသည်။ ကျွန်မတို့၏ဖိတ်ကြားချက်ကို သင်လက်ခံမည်ဟု မျှော်လင့်ပါသည်။

APPENDIX E



CONSENT FORM FOR PARTICIPATION IN RESEARCH (by interview)

Pedagogical Leadership in Myanmar: An Exploratory Study

I

being over the age of 18 years hereby consent to participate as requested in the
..... for the research project on

1. I have read the information provided.
2. Details of procedures and any risks have been explained to my satisfaction.
3. I agree to audio/video recording of my information and participation.
4. I am aware that I should retain a copy of the Information Sheet and Consent Form for future reference.
5. I understand that:
 - I may not directly benefit from taking part in this research.
 - I am free to withdraw from the project at any time and am free to decline to answer particular questions.
 - While the information gained in this study will be published as explained, I will not be identified, and individual information will remain confidential.
 - Whether I participate or not, or withdraw after participating, will have no effect on any treatment or service that is being provided to me.
 - I may ask that the recording/observation be stopped at any time, and that I may withdraw at any time from the session or the research without disadvantage.
6. I agree/do not agree to the tape/transcript being made available to other researchers who are not members of this research team, but who are judged by the research team to be doing related research, on condition that my identity is not revealed.
7. I have had the opportunity to discuss taking part in this research with a family member or friend.

Participant's signature.....Date.....

I certify that I have explained the study to the volunteer and consider that she/he understands what is involved and freely consents to participation.

Researcher's name.....

Researcher's signature.....Date.....

NB: Two signed copies should be obtained. The copy retained by the researcher may then be used for authorisation of Item 8.

8. I, the participant whose signature appears below, have read a transcript of my participation and agree to its use by the researcher as explained.

Participant's signature.....Date.....

သုတေသနပြုမှုတွင် ပါဝင်ရန် သဘောတူညီကြောင်း ပုံစံစာရွက်

(တွေ့ဆုံမေးမြန်းမှု)

မြန်မာနိုင်ငံရှိကျောင်းအုပ်များ၏သင်ကြားရေးဦးဆောင်မှုဆိုင်ရာလေ့လာစူးစမ်းမှု ကျွန်ုပ်တို့သည် အသက် ၁၈နှစ် အထက်ရှိပြီးအကြောင်း သုတေသနစီမံကိန်းအတွက်.....တွင် တောင်းဆိုထား သည့် အတိုင်း ပါဝင်ဆောင်ရွက်ရန် သဘောတူညီပါသည်။

၁။ ကျွန်ုပ်တို့သည် ပေးအပ်သော သတင်းအချက်အလက် စာရွက်ကို ဖတ်ရှုပြီးပါပြီ။

၂။ အစီအစဉ်လုပ်ဆောင်ပုံ အသေးစိတ် အချက်အလက်များနှင့် အန္တရာယ်များကို ကျွန်ုပ်တို့ စိတ်ကျေနပ်မှု ရှိအောင်ရှင်းပြထားပါသည်။

၃။ ကျွန်ုပ်တို့၏ သတင်းအချက်အလက်များ ၊ ပါဝင်ဆောင်ရွက်မှုများကို အသံ/ရုပ်ပုံမှတ်တမ်းတင်ခြင်းကို သဘောတူပါသည်။

၄။ အနာဂါတ်တွင် ကိုကားမှုပြုရန် သတင်းအချက်အလက် စာရွက်နှင့် သဘောတူညီကြောင်း ပုံစံစာရွက် မိတ္တူတစ်စုံ သိမ်းဆည်းထားသင့်ကြောင်းကို သတိပြုမိပါသည်။

၅။ ကျွန်ုပ်တို့သည် အောက်ပါ အချက်အလက်များကို နားလည်လက်ခံပါသည်။

- ဤသုတေသနတွင် ပါဝင်ဆောင်ရွက်ခြင်းမှ ကျွန်ုပ်တို့အတွက် တိုက်ရိုက် အကျိုးရရှိမည် မဟုတ်ပါ။
- မည်သည့်အချိန်တွင်မဆို ကျွန်ုပ်တို့သည် ဤလေ့လာမှု သုတေသနမှ နုတ်ထွက်နိုင်ပါသည်။ မည်သည့်မေးခွန်းကိုမဆို ဖြေဆိုရန် ငြင်းဆိုနိုင်ပါသည်။
- ဤလေ့လာမှုတွင်ရရှိသော သတင်းအချက်အလက်များကို ထုတ်ဝေသောအခါ ကျွန်ုပ်တို့ မည်သူ မည်ဝါဖြစ်ကြောင်း ဖော်ပြခံရမည် မဟုတ်ပါ။ ကျွန်ုပ်တို့နှင့်သက်ဆိုင်သော ကိုယ်ရေးကိုယ်တာ သတင်းအချက်အလက်များကို လျှို့ဝှက်ထားမည်ကို သိရှိပါသည်။
- ကျွန်ုပ်တို့၏ ပူးပေါင်းဆောင်ရွက်မှု (သို့မဟုတ်) နုတ်ထွက်မှုသည် ကျွန်ုပ်တို့အား ပေးအပ်သော ဝန်ဆောင်မှုကို သက်ရောက်မှုရှိမည် မဟုတ်ပါ။
- ကျွန်ုပ်တို့၏ ပူးပေါင်းဆောင်ရွက်မှု(သို့မဟုတ်) နုတ်ထွက်မှုသည် ကျွန်ုပ်တို့၏ လေ့လာမှု တိုးတက်ရေး (သို့မဟုတ်) ရရှိသော ရလဒ်အား သက်ရောက်မှု ရှိမည် မဟုတ်ပါ။
- မည်သည့်အချိန်တွင်မဆို မှတ်တမ်းတင်ခြင်း/စောင့်ကြည့်လေ့လာခြင်းကို ရပ်ရန် တောင်းဆို နိုင်ပါသည်။ မည်သည့်အချိန်တွင်ဖြစ်စေ သုတေသနလေ့လာမှုမှ ဆိုးကျိုးရလဒ်မရှိဘဲ နုတ်ထွက်နိုင်ပါသည်။

၆။ ကျွန်ုပ်တို့ မည်သူမည်ဝါ ဖြစ်ကြောင်း ဖော်ထုတ်ခြင်း မခံရပါက သုတေသနလေ့လာမှုအဖွဲ့မှ အဖွဲ့ဝင် မဟုတ် သော်လည်း ဆက်စပ်သော သုတေသနပြုလုပ်နေသော အခြားသူတစ်ဦးကို အသံမှတ်တမ်း (သို့မဟုတ်) စာရွက်စာတမ်းအား ပေးရန် သဘောတူပါသည်။

၇။ ဤသုတေသန လေ့လာမှုတွင် ပါဝင်ခြင်းကို မိသားစုဝင် (သို့မဟုတ်) သူငယ်ချင်းတို့နှင့် ဆွေးနွေးရန် အခွင့်အရေးရှိပါသည်။

ပါဝင်ဆောင်ရွက်သူ၏ လက်မှတ်
နေ့စွဲ

ကျွန်မသည် ပါဝင်ကူညီသူအား ဤသုတေသန လေ့လာမှုတွင် ပါဝင်သောအချက်များကို ရှင်းပြပြီးဖြစ်ပါသည်။ ပါဝင်ကူညီသူသည် သိရှိနားလည်ပြီး မိမိဆန္ဒအလျောက် ပါဝင်ဆောင်ရွက်ခြင်းဖြစ်ကြောင်း အတည်ပြုပါသည်။

သုတေသီ၏အမည်မသိရိအောင်.....
သုတေသီ၏ လက်မှတ်
နေ့စွဲ

သတိပြုရန်။ လက်မှတ်ရေးထိုးထားသော မိတ္တူပြုစုမှုကို သိမ်းဆည်းထားသင့်ပါသည်။ သုတေသီ အမှတ်စဉ် ၈ နှင့် ၉ အတွက် လိုအပ်ပါက အထောက်အထားပြနိုင်ရန် သိမ်းဆည်းထားသော မိတ္တူကို အသုံးပြုနိုင်ပါသည်။

၈။ အောက်တွင် ရေးထိုးထားသော လက်မှတ်ပိုင်ရှင် ကျွန်မသည် ကျွန်မ၏ ပါဝင်ဆောင်ရွက်မှုနှင့် ပတ်သက်သော မှတ်တမ်းကို ဖတ်ရှုပြီး၍ ရှင်းပြထားသည့်အတိုင်း သုတေသီ၏ အသုံးပြုမှုကို သဘောတူပါသည်။

ပါဝင်ဆောင်ရွက်သူ၏ လက်မှတ်.....
နေ့စွဲ.....

၉။ အောက်တွင် ရေးထိုးထားသော လက်မှတ်ပိုင်ရှင် ကျွန်မသည် သုတေသီ၏ စာတမ်းကို ဖတ်ရှုပြီး၍ မှတ်တမ်း တင်ထားသော ကျွန်မ၏ သတင်းအချက်အလက်များကို ထုတ်ဝေဖော်ပြရန် သဘောတူပါသည်။

ပါဝင်ဆောင်ရွက်သူ၏ လက်မှတ်.....
နေ့စွဲ.....

APPENDIX F

Dear Thiri,

The Chair of the [Social and Behavioural Research Ethics Committee \(SBREC\)](#) at Flinders University considered your response to conditional approval out of session and your project has now been granted final ethics approval. This means that you now have approval to commence your research. Your ethics final approval notice can be found below.

FINAL APPROVAL NOTICE

Project No.:

7707

Project
Title:

Pedagogical leadership in Myanmar: an
exploratory study

Principal
Researcher:

Mrs Thiri Aung

Email:

aung0013@flinders.edu.au

Approval Date:

10 August 2017

Ethics Approval Expir
Date:

The above proposed project has been **approved** on the basis of the information contained in the application, its attachments and the information subsequently provided.