Educational Leadership And The Administration Styles In The Private University At Bangkok, Thailand

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Abstract:

The researcher reviewed this article based on the educational leadership and the administration styles in the private university at Bangkok, Thailand. The leaders should have different styles of leadership and administrator skills to serve the education centers. The researcher reviewed fifteen years' speeches delivered from the commence ceremony in the private university at Bangkok, Thailand. The president delivered different kind of topics that might help the students to grow in good life. There are two objectives to find the effective of speeches. The objective one to explore the values addressed by the educational leader of a private university in Thailand.

The second objective to determine the leadership characteristics of the educational leader of a private university in Thailand. The coding sheet helps to characterize the leaders value and the thoughts. The benefactors are student, teachers, lecturers and the administrators. The students might follow the good virtues in their life. The administrators may change their attitude towards managements and the lectures follow the administrators' guidance. The result is very important for each student life. The students don't keep any moral values of leadership qualities it does not shows their education system is not good for their life.

Keywords: *Educational, Leadership, Administration styles and Private University.*

Introduction

This review article is meant to discuss the essential ethical values of the educational leader of a private university, in Bangkok, Thailand. This paper explores the personal guiding values which shapes the ethical framework of *one* educational leader (of a private university in Bangkok, Thailand). Virtues of an educational leader can be encapsulated in the concepts of values and mores espoused by school. Hence theories stemming from religious vows, dogma are proposed in order to prevent vice. The article is meant to discuss leadership types based on selected values (mores) which are drawn from the speeches in a fifteen years' sequence. The paper will also suggest an Ethical Framework based on core values of the Educational Leader.

Qualitative Study Objectives

1. To explore the values addressed by the educational leader of a private university in Thailand.
2. To determine the leadership characteristics of the educational leader of a private university in Thailand.

Literature Review

Defining Ethics

Bird and Waters (1987) pointed out that defining ethics means that one implies values and moral standards have resonance and authoritative powers while addressing interpersonal behavior, suggested and further noted that these standards could be drawn from confessional beliefs, rational argumentation and tradition. Bird & Waters distinguished between principles and practices. Practices may work in one situation but may be altered if ineffective. However, Principles are the guiding moral framework by which all policies are becoming universal. If the principles in an organization are clearly communicated the individual follower can be empower-ed to act. Leadership, other than management is more closely related to principles then to practices (management).

Josephson (2001) purports that ethics can be divided into *two* major categories. The first is the category of those who possess the ability to differentiate right from wrong in what is called discernment of justice. Second is the category which is the commitment to righteous conduct and manners.

Lichtman (1998) noted that there are eight principles which are named ethical values which are loyalty, honesty, fairness, caring, respect, tolerance, duty, moral courage. He advised people to regard these principles as the right foundation interaction and dealings with others.

Ethical Leadership Theory

Sandel (2009) identified *three* historical approaches to Ethical Leadership Theory. First, the leader is expanding capacity and increasing the welfare of followers based on Utilianarism Theory. Second, the leader safeguards individual freedom of the follower in Libertarianism Theory. Third, a leader's tenure is concerned with rightful conduct which is taken from Kant's Ethical Theory, the theorists who did not refute confessional dogma but rather saw the good of religious dogma while investigating inner goodness. Kant's Ethical Theory interestingly connotes to moral righteousness in the event of witnessing unethical behavior or conduct of followers, regardless of the consequence, remaining a rightful act is the key to success for this leadership style.

Plinio (2009) examined leadership theories which have some degree of correlation to ethical leadership. He classified Classical Leadership Theory as being the driving force of change or transformational leadership theory. Transformation has a moral component to it to the extent that it boosts human behavior and does appeal to ethical concerns of the leader and followers this is the element that is indeed called the transformation, the agent of change. Secondly, servant leadership attempts to answer the question how leaders can best contribute and sacrifice oneself to the ethical development of employees. Thirdly classical leadership theory is also believed to be authentic because one has to be true to oneself before one can become an ethical leader. If the transformation can take place by means of ethical leaders, then leaders can encourage followers to reach their potential and bring innovation to the organization

Change & Innovation

A major difficulty for innovation stems from how values and mores are applied and transferred to the private university, faculty, students. The pressure on the educational leadership for change and innovation thus clearly defining the role of the leader as the person who has in his hands the key to change. In essence the educational leader thus becomes the person who triggers change and he will set the

course for that change sequence which is ultimately meant to lead the school's progress and fortifies its long term existence. The educational leader has now been established as the *change facilitator*; it is thus helping define what educational leadership is. Starratt (1991) notes that Educational Leadership is intertwined by what is called: 'virtual ethics' which is categorized into **three** sets of 1. critique, 2. justice and 3. caring. This is to emphasize that educational leaders will face decision making in which they will have to investigate hierarchy of the educational organization and the administration itself

Ethics as policy standard

It is Starratts conviction that justice can be made into a policy standard, or be molded as to a model, confined to the rules and regulation that the leader has set out, yet he purports that this standard must be in effect and held in hierarchy making justice essential for the greater good of the school. The community would set out a set of folkways and mores from which moral goodness is drawn from the community. In this individuals would collaborate and form sound relationships from which the leadership would be reflected as "healthy". There would then be a transcendence of one individual's state of moral responsibility to an overall higher state of moral accountability. Individuals within a community would then foster relationship out of a sense of positive respect for each other instead of because they feel obliged to do so.

Cunliffe and Eriksen (2011 p.1432) purport that it is through interaction with our surroundings that individuals converse hence shaping relationships in realm of social daily encounters. This relational ontology is at the very foundation of members of any organization who have mutual respect toward each other.

Decision Making

Educational Leaders face decision making on a daily basis as such they are responsible for making judgments; this turns leadership into an ethical issue. Different Educational Leaders may showcase different values. "Each administrative decision carries with it a restructuring of human life: that is why administration at its heart is a resolution of moral dilemmas" (Foster 1986) (p.33).

Decision making as such becomes an active part in the life of the human being. As Social Scientists attempt to recognize this deliberate feature of leadership it is believed that educational leaders enact change instead of nurturing old existing processes. A leader wants to instill positive change, in order to determine what changes lead to desirable outcomes, keeping in mind methods, and the benefits of those changes are foundational to mores, which are categorized in values.

A leader's system of values, or deeply held beliefs, is the ethical framework from which a leader develops a vision, defines and shapes the change process, and takes actions to make his or her vision a reality.

An Educational leader can't stand alone; followership is an essential characteristic of his success as the educational leader. The decisions that Educational Leader's make, the Ethical Framework that they construct do impact the followers. This is especially so in democratic societies because the leadership ought to reflect the shared values of the followers.

In the domain of educational leadership its functions and obligations the school, the district does recognize the benevolence towards the community at large, these are inclusive of students with their parents facilitated by the school (Marion 2005, p.272). These mores will be subcategorized into values within an ethical framework and will contain the elements crucial to the school and its environs. Educational leaders find themselves entangled in ethical issues because of that fact that there is so much at stake for the reputation of the educational leader.

There is doubt among researchers if leadership training curriculum does adequately address educational leadership programs which instruct ethical accountability that suffices. (Propheter & Jez, 2012). This is supported by Bowen, et al. (2006), who purports that doctoral programs ought to focus more on ethics than on managerial tasks. Furthermore, Educational Leaders ought to execute leadership skills which adhere to moral characteristics and ethical manifestations such as actions and Behavior. Bowen has established interest in ethical behavior and mutual respect and categorized 1. justice, 2. Care, 3. compassion 4. empathy. Just like Propheter & Jez he has identified justice and care yet he added compassion as a noticeable third.

Pijanowski in 2007 drew the above mentioned elements that Bowen has found to motivation which draws into effect the individual success of the school, the teachers, students and stakeholders. So in other words, if one has the elements of justice, care, compassion and empathy one would be individually successful in a holistic setting of the entire school. If the educational leadership could trigger that response and make use of these ethical values his leadership will find individual successes.

Lack of ethical leadership, poor ethical behavior

Plinio, Young, and Lavery (2010) concluded that a major issue which organizations are facing is that of poor ethical behavior and the absence of ethical leadership.

The educational leader's value and virtues are crucial to the existence of the school. Green and Odom (2003) state that due to the absence of 'ethical leadership', Enron Energy Company harmed numerous staff and employees, which caused the American government to impose government regulation. Moss in 2010 held the notion that ethics can bring about stability in an organization.

Darcy (2010) elaborates on the current climate of organization and is rendered very skeptical when it comes to leadership ethics, and that there is a crises of trust. Frank in 2002 has found that the lack of trust, the waning ethical behaviors in leaders is also the shadow side of leadership.

Yukl (2006) categorizes an ethical leader as the person who highlights honesty which is evident in the actions, values and beliefs of the leader.

Heifetz (2006) purports that the core task of the ethical leader is to diffuse conflicts that arise among followers, and guide them on the right path.

Souba (2011) examines the essence of leadership in the being of leadership. This holds the notion of constant self-reflection of one's convictions in relation to mirroring one's action. As stated in the first paragraph of the Literature Review transformational leaders constantly must change while ethical conduct must stay in places, un-eroded. A leader guides others in their commitment. In essence when examining one's true being one will find awareness, commitment, integrity and charismatic joy. The ethical leader can be upbeat and demonstrate charismatic joy in situations of downturn and misery because the leader is true to his being. This transforms the understanding of ethical leadership from more than dire process but derived from a calling of a higher purpose. It then concludes that Ethical Leadership by no means in merely defined by the duty of making rightful decisions but rather by whom one's inner being is.

Ethical Framework Introduction

The issue of ethics can be traced back to Plato & Aristotle. The origins of the word come from Greek and 'ethos' is translated as custom, conduct or manner. Northouse in 2010 states that values tend to be more related to the individual, which can mean that the individual seeks out his own preference for a certain set of values. As concerning leadership moral principles do embody a sense of accountability to followers based on what is agreed in the group as being right and just. For both community and

individual's ethical frameworks offer a system of rules or principles which are meant for followers to use for decision making. For communities and individual's ethical frameworks are group norms which place what is right and just hence influencing our actions. An altruistic perspective views actions that promote the best interest or welfare of others as the most moral.

Strikes et all in 2005 described his corollary of atriums as the Principle of Equal Respect, it holds that humans will be treated as instruments rather than as initial point of focus, humans have liberty and are moral, having equal values. Ethical Actions stemming from this principle describes respect for each individual intrinsic worth of each human being and with it the respect of freedom of liberty to chosen. The Benefit to others as outcomes is expressed in The Principal of Equal Treatments "in any given circumstances, people who are the same in those respects relevant to how they are treated in those circumstances should receive equal treatment".

Ethical Framework for Christian Leadership

Crook 2002 states that there are various valid approaches to Christian Ethics. What they have in common is they take the teachings of the Messiah, Jesus Christ of Nazareth and the apostles professed in the Holy Bible as a main source for its development of Leadership Theory. They take into account the moral values that progressed with Christian tradition and the fellowship of Jesus Christ either from the Christian Communities of Easter origin or those of the Western spheres (Mele, 2008). Whitin the hierarchy of the Holy Father, the clergy, especially the bishops who are in loyal communication with the Pope (Ratzinger 1975). The interpretation of biblical revelation holds leadership qualities which are directed at ministering to the faithful. These teachings are relevant to doctrine yet they acknowledge the diversity of societies and the absence or inclusion of Christ in its believing or non-believing followers. The Christian leader can establish Christ-like universal values in his followers. This is a measure which I attributed to 'Agape', sometimes translated as unconditional loyalty to God and it professes the actions to one's neighbor that can positively impact society as this type of love, void of physical relationship is an imitation of Christ's love for the world. As much as this love is relevant for Christian leaders so is the value of Misericordia, which plays piety on followers which can be translated as 'pity of the heart' and is drawn to the words 'mercy and compassion'.

The interweaving of Christian Faith in Leadership presents the concept of Christian moral Theology which can be considered as a science which accepts and examines Divine revelation whilst simultaneously being truthful to human reason (John Paul II). Moral Theology offers discernment between right and wrong of human actions and the leadership feature that is attributed from this is accountability. Moral Theology forms the basis for constructive dialogue or outreach to others as it holds internal logic and reasonability.

Wogaman noted that not surprisingly, Christian ethics has been in progress for over 2,000. It also is founded on various philosophical legacies ((Pinckaers 1995). A group of philosopher calling themselves the thinkers (from the second to fourth centuries) and later on with St. Augustin of Hippo in the fifth century. Throughout the Middle Ages Scholasticism has been prevalent. Christian Ethics has been accelerated by Thomas Aquinas he developed Christian Ethics while making use of Aristotelian Ethics and he emphasized Christian Agape love. Thomas Aquinas intellectual synthesis had set the precedent for Christian .Alphonsus Liguori in the eighteenth century, Christian ethics emerged again in the twentieth century, through several Christian moral thinkers, Papal social encyclical letters, the Social

Gospel Movement, the Vatican Council II, and what was termed *ecumenical social ethics* (Wogaman 1993, pp. 191ff).

The importance of the spread of Christian Ethics can impact a population of two billion followers of Christ in various dominations and streams of Christianity. Pope John Paul II wrote, "The word of God leaves philosophy enriched, because reason discovers new and unsuspected horizons" (John Paul II 1998, n. 73). The assumption here is not that philosophy depends on faith, it just merely states that religion offers a prospect for reflection Christian leadership often focuses on values which are instilled on followers on how to treat a neighbor "Do to others as you would have them to do to you" (Bible, Luke 6:27; Matthew 7:12). This rule requires benevolence toward others, proposed by other sources, which only focus on reciprocity (Tullberg 2012).

The Gospel emphasizes the idea of service in leading others. Jesus said: "whoever wishes to be the great come great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served, but to serve" (Bible, *Matthew* 20:27–28). These words promoted throughout the ages by Jesus' followers are at the root of the concept of "servant leadership," introduced by Robert Greenleaf (1970) and now a recognized theory of leadership.

Christian spirituality, in contrast to other ideologically-based spiritualties, is theological-based spirituality (Aumann 1985). Christian spirituality has a great richness of concepts (Scorgie et al. 2011), approaches, and definitions (Scheiders 1989). Through the ages, religious life or interior life and spirituality were taken as being practically synonymous. Nowadays, spirituality is generally defined independently of religion, although religion, and in particular the Christian religion, entails spirituality. "Spirituality" comes from the Hebrew word *ruach* (spirit, breath, wind), which can be interpreted as that which gives life and animation to something. According to McGrath (1999), spirituality is that which animates a person's life of faith and moves a person's faith to greater depths and perfection. It is a way of life which entails beliefs and values related with an ultimate concern. For Christians, the ultimate concern is God revealed in Jesus Christ, and Christian spirituality requires fellowship of Christ and living in Christ through the gift of the Holy Spirit. Spirituality involves the whole person (body, mind, soul, relationships), the entire fabric of our lives; it is a lived experience and involves experiencing and knowing God (not just knowing about God). A leader coming from this background may treasure these Christian values. Hence a

Open Coding Classification Ethical Framework of Christian Leadership

There are **four** core values of Christian Leadership Theory. Love, Mercy, Hope, Solidarity (*Agape, Misericordia, Esperanza, Solidaridad)* which extracted components of the four categorized core values. Extracted from fifteen speeches of an Educational Leader who adheres to vows and is installed as a member of the Catholic Clergy, in Thailand. The researcher has NOT included Faith because the educational leader is installed and represents a member of the clergy therefor it is redundant to include faith. His educational leadership style is the very source of his being, in obedience to God and Christ, Jesus.

Open Coding Classification of 15 Speeches

AGAPE (Greek) Demonstrates love through actions	Misericordia (Portuguese) 'Pity of heart' or compassion	Esperanza (Spanish) hope" or "expectation	Solidaridad (Spanish) firm and persevering determination to commit oneself
Christian Love originating from God	Mercy	Hope	Solidarity
Serve Society	Gratitude to all those who have contributed to your success	Joy	Sense of accomplishment
A Strong family	Principles of compassion during times of failure .	Seek knowledge	Contribute to betterment of society
Spending time together	Be humble at work	Affirm values	Strengthen your character
Effective Communication	Show willingness to learn.	A solid education	Enhance collaboration
Appreciation	Don't act like you know everything already.	Reaching one's potential	Strengthen one another
Commitment	Put your ego aside.	Lower Unemployment	Achieve sustainable development
Good Coping Skills	Showcase integrity	Less Poverty	Betterment of humanity
Values and Convictions	Don't chase money at the exclusion of everything else	Less reliance on public assistance	Teaching life skills teamwork, problem solving
Good religious Grounding	Resilience to face life's challenges	Better physical and mental health	Patience, persistence and perspiration
Spiritual Well being		Fewer Crimes	
Happy Social Life	Aim at quality of friendship	Domain of imagination	Take positions of authority and responsibility
Happy Work Life	Do not be afraid of rejection	Aspirations	Be performative
Be generous	Keep in touch with friends	Dreams	Follow your passion career wise
Aim at quality of friendship		Be grateful if you land a job that doesn't match your initial intend.	A man formed is capable of becoming responsible to the society in which he lives

Data analysis method

This review article has proposed Ethical Leadership Theory as a historical approach to issues concerning ethical values and characteristics of leaders. It has elaborated on Aristotelian and Plato's quest for discussions on ethics it has informed about Utilianarism Theory, Libertarianism Theory and after examining Classical leadership Theory as being the driving force of change or transformational leadership theory has been explored gradually from Kant's Ethical Theory this emerged into the main foundation for analysis of the fifteen speeches which in part thanks to the Ethical Framework brought the researcher to immerse in Christian Leadership Theory with four core values, and 33 sets within the four core values ethical Framework. The Data Analysis method is Coding.

Discussion of the findings

Christian Leadership can incorporate the universal values of humanity. Educational Leader draw strong foundational values from the Bible. Expression throughout the speeches remind us of good conduct for society encouraging students to remain the 'salt of the earth', and the 'light of the world'. Values incorporated under (a) Agape, or unconditional love are commitment to family, being loyal to one's conviction (faith), endorse a solid education so that you can be in solidarity with those with the absence of it. The speeches entail hints to loyalty and help for the greater good. "God made man to His own image of likeness, reminding us that how we are now or how we should be if we keep in mind our duties, gratitude, debts. In the section (b) Mercy perhaps we get the toughest lesson to be humbly, put our ego aside and don't act as if you know everything already. For the Section (c) Hope we are allowed to dream and uphold our aspirations that one day we may live in a world which is void of crime and poverty and where we are less dependent on assistance and to conclude in section (d) Solidarity as we take our positions in the world, or rather as we take authority we need to contribute to the betterment of humanity by being performative in order to contribute to the betterment of society.

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