Research in Educational Administration & Leadership

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Articles

In Memory of Kadir Beycioğlu:
Introduction to the Special Issue on Social Justice in Educational Administration and Leadership

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We are honored to present this Special Issue for the memory of our Founding Editor, Prof. Dr. Kadir Beycioğlu, a humble scholar, a colleague, and a dear friend to us. Kadir, demonstrated the capacity to enact social justice leadership in his own context as well as add on to the international conceptualization from a local perspective.

We all know that growing social, economic, political, and climate-related challenges push more and more societal groups to the edge of marginalization. Equitable educational provisions have been suggested as the key service to ensure the inclusion of marginalized groups. However, the limited capabilities of these groups and the failure of liberal democracies to deliver high-quality education for all have created a disparity in education. The disparity in education has repercussions beyond education and endangers peaceful and just life in societies. Schools have been increasingly challenged by the variety

and size of marginalized groups, and teachers and school principals are obliged to create conditions for disadvantaged groups.

Getting an equal share of quality public goods depends on policies designed by educational policymakers; however, particularly after the 1980s the governments have failed to develop and implement policies ensuring access to quality educational provisions (Brathwaite, 2017; Easterbrook and Hadden, 2021). Social justice has emerged as a central concept and domain of practice and deployed social justice leadership in schools in dealing with social and economic disparities. However, the variety of disparities ranging from socio-economic ones to gender issues, from geographic ones to ethnic background, from migration and displaced ones to special needs makes it difficult to understand the concept of social justice and leadership practice to enact social justice. Hill-Berry et al. (2019, p. 461) rightfully asked "What is social justice?" and more importantly "What is leadership for social justice?" These are important questions, and each country context may have quite different answers to these questions. Hemphill (2015) defined social justice as the capacity to possess rights and access to the benefits of society, regardless of the backgrounds of the individuals. Social justice takes school leadership beyond performance and achievement concerns. According to Conrad et al. (2019) it is a moral mission built on equity, fairness, and democracy; hence, according to the authors, social justice is a tool to address the unequal distribution of resources including quality educational provisions. Social justice leadership demands a broad perspective on schools, schooling, and inclusion which embraces the differences, and develops a vision of inclusion in the schools (Causton-Theoharris, 2008). The key element of social justice leadership vision is developing the belief that regardless their background the students can excel and realize their full potential.

Despite this simplified definition and perspectives on social justice and social justice leadership, it is a challenge to enact social justice in the real world. Social, political, and educational systems often pose structural impediments to enacting social justice. Hill-Berry et al (2019) stated that social justice issues are various and enacting social justice demands deliberate and coordinated actions. Although educational leaders in formal positions are expected to be responsive to equity issues (Miller et.al, 2019) uncoordinated, discretionary, and voluntary practices may contribute to mitigating the injustices, however, according to this understanding, these practices cannot be considered as a form of social justice leadership. Due to several reasons such as lack of training, role definition, resource impediments, and structural problems principals and teachers fail to fulfill their SJ roles. In many country contexts, social justice is not a defined, formal role of teachers and principals. Conrad et al. (2019, p. 554) stated that "principals were generally unaware of a social justice leadership orientation, but values of fairness and equity, for instance, were common in their understandings. Social justice leadership roles were conceptualized as multifaceted, difficult and requiring strategy and caution, but emphasized a need for self-investment and collaboration…principals' unclear conceptualizations translated into guesswork when practicing social justice leadership from which emerged unique ways of 'doing' social justice" and highlighted social justice an area of school improvement. The same understanding was indicated by Kondakci and Beycioglu (2020) in Turkey that the principals do not do social justice leadership because of a defined role and responsibility.

In addition to structural impediments, the cognitive preparedness of the leaders to undertake a social justice role also plays an important role in realizing social justice leadership in schools. Arar, Ogden, and

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Beycioglu (2019) argued the conceptually bounded nature of social justice understanding and leaders' conception and practice of social justice. Enactment of social justice leadership needs a recognition of social injustices in the first place (Bogotch, 2002). Socially just leaders are expected to develop a capacity to identify and respond to the needs and expectations of the groups who are exposed to the injustices (Wasonga, 2009). However, recognition of injustices require self-reflection and critical consciousness about the injustices in and out of the school context (Oplatka & Arar, 2015).

These questions and concerns on defining and enacting social justice leadership have driven the discussion into a culturally bounded context. The generic definition of social justice leadership may not work in every school context in addressing social justice issues. Several scholars indicated the importance of making social justice practices culturally appropriate and contextualizing it to a school system (Arar & Orucu, 2022; Capper & Young, 2014; Dantley & Tillman, 2006; Furman, 2012; Theoharis & O'Toole, 2011). That is SJL practices need to consider the students' characteristics (Berkovich, 2014; Capper & Young, 2014) and the contextual conditions of the school (McKenzie et al., 2008; Wang, 2018).

In the call for this special issue, we quoted Kadir`s question that inspired us:

> *"Is there anyone who would like to go sailing on a non-linear ship to know, to explore, and to do educational administration and leadership?"*

Sailing through the tumultuous waters with his activism for democracy, equality, and social justice; Kadir ceaselessly battled with the rights of the oppressed and inequalities/injustices in education and

in the broader society (Kondakci et al., 2022). His work prioritized the "the invisible, the excluded, the marginalized, the oppressed, the forgotten, the silenced" group in the society (Azoring & Murillo, 2022, p.285). His scholarship in educational leadership and policy rested upon the epistemology in educational leadership and social justice. In his quest for a better society, he was the pioneer in social justice scholarship for the Turkish educational leadership community. In his academic life he reflected on social justice and social justice leadership as a contextual issue that needs local conceptualizations and responses. Probably this is one of the main reasons why he advocated the constructivist paradigm in studying social justice. His legacy on social justice leadership reflects this constructivist paradigm. As we stated in a session of the European Conference on Educational Research, which was dedicated to his memory, Kadir's social justice leadership understanding conveys several unique characteristics. These characteristics, we believe, result from an elegant harmony of international literature with contextual conditions of Türkiye on the one hand, and deep individualized dialog between his observations and experiences as an ordinary citizen with social justice policy and practices (Kondakci et al., 2022):

…First of all, in his approach to SJL, he was very attentive to building his arguments on the cultural heritage of Turkey. However, in his SJL discussion and analyses, the cultural heritage of Turkey is not limited to the currently dominant culture. Kadir embraces all civilizations that were survived in the geography of Turkey. He commonly referred to ancient Greek mythology when building the background of his analyses. In his chapter for the Oxford Encyclopedia of Educational Administration, Kadir demonstrated how social justice is a core concern of Turkey's geography since ancient times by the use of

mythology. The second unique characteristic of Kadir's social justice leadership is related to democracy and school leadership. Kadir identifies democracy and democratic school structures as one of the pillars of his understanding of social justice leadership… Democratic practices such as participation and meaning inspired his social justice leadership understanding. As a result, dialogue, inclusive involvement, participative decision-making, and opportunities for initiative, combining intellectual, spiritual, ethical, emotional, aesthetic, and physical development (Wood, 2013, as cited in Kondakci et. al., 2022) form an important premise of SJL understanding of Kadir. The third unique characteristic of Kadir's social justice leadership is its activist nature. In Turkey, there are several sources of social disparity. Although Kadir did not belong to the mainstream sources of disparity, he owned the problems of disadvantaged groups and advocated their rights in and outside of the academy. In other words, Kadir did not study social justice leadership as a topic of an academic career. Rather it is a lifetime concern for Kadir, who tries to understand the social, economic, and political bases of injustices, advocate the rights of disadvantaged/marginalized groups, and work to accomplish equity in all domains of life, primarily in education. In Miller's (2020, as cited in Kondakci et al., 2022) typology of educational leaders tackling racism, Kadir falls under "deliberate activist." He always acknowledged all sources of marginalization and committed himself to making the source of marginalization visible to authorities so that more resources can be gained to change the marginalized status of these groups. All in all, Kadir constructed a social justice leadership understanding, which is largely shaped by synthesizing international literature with local historical, economic, political, and educational realities. The resulting concepts and practices have contributed to building initial nuances of Turkish understanding of SJL. In that sense,

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he inspired numerous young researchers to work on social justice both as a conceptual base and as a field of practice.

Drawing on Kadir's academic legacy, this special issue will be a tribute to him as we bring together the voices of educational administration, leadership, and policy scholars from international and national settings. In this special issue we present six pieces, reflecting local conceptualizations and practices about social justice and social justice leadership in the following order:

Ira Bogotch challenges us by raising a critical debate about social justice leadership through a rigorous problematization and conceptualization. So, like Beycioğlu, he says, he is extending an invitation as a challenge. Ira invites us to see how the pathways to leadership for social justice encompasses more than single-axis studies through proposing a model of educational leadership and social justice that is applicable in diverse – different - settings. "Social justice 4.0", as he describes, seeks to move the field of educational leadership from its currently and narrowly defined prescriptive research designs to thinking about social justice as a multi-dimensional construct and localized practice.

Next, Melis Cin and Ecem Karlidag-Dennis get engaged in a conversation through a dialectical and theoretical discourse with Kadir Beycioğlu`s scholarship, expanding upon his arguments, critically assessing various aspects of his work, and providing responses to several of his assertions. Through this, Melis and Ecem create an intellectual space for critical, reflective, and productive dialogues among themselves and in relation to Beycioğlu's later work to enrich the ongoing discourse on social justice in education.

Ceyhun Kavrayıcı explores the social justice leadership practices in public schools in Turkiye. Ceyhun portrays the challenges of school leaders and how they employ socially just leadership practices. In doing so, Ceyhun emphasizes the significance of socially just school leaders who lead to challenge the biases about cultural norms that negatively influence the school's climate.

In a similar vein, Shankar Dhakal investigates into the leadership strategies of high school principals to promote equity and inclusivity amid multifaceted challenges in the diverse schooling contexts of Nepal, calling for a paradigm shift in Nepali education system.

Bayram Bozkurt and Mevlüt Kara examine the relationship between principals' social justice leadership behaviours and teachers' perceived administrative support and trust in principals in Gaziantep province through a quantitative methodology.

Last but not the least, Rosemary Papa honors the legacy of Professor Kadir Beycioğlu as the founding Editor of the REAL, Research in Educational Administration & Leadership and his scholarship through a content analysis of the REAL journal titles from inception in 2016 to 2023. Rosemary takes us to a journey together with Kadir and herself; reminding us once more that Kadir practiced through his research and influence on REAL "ways of knowing, thinking, and acting to achieve a more equitable, caring, and fair world in pursuit of achieving the ends of social justice" (Papa, 2020, p. vii)

We, as the editors of this Special Issue to honor our late friend and colleague Kadir, would like to take this opportunity to thank all the contributing authors for their dedication, rigor and insights; and to Serap Emil, Köksal Banoğlu and Öykü Beycioğlu and further to the whole team in REAL for providing us with the opportunity and

invaluable support all through the process to make this endeavor a reality. More significantly, we thank Kadir for his inspiration and leadership in this endeavour.

Thank you for being with us in your lifetime Dear Kadir and We sail on!

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Educational Leadership and Social Justice: 4.0

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Abstract	Article Info
Working through tensions, conflicts, and contradictions are everyday realities for practicing educators and educational researchers who struggle to undue social injustices. The aim of this essay looks critically at the dimensions of educational leadership for social justice with respect to (1) educational roles and responsibilities (i.e., leadership practices), (2) theoretical frameworks (i.e., using theories and concepts), and (3) real-world correlates (i.e., the actual effects of injustices). In so doing, the research agenda moves beyond single-axis, single-frame, one-dimensional, or strictly single-problem empirical studies. The intent is not to either define social justice or resolve the tensions, conflicts, and contradictions of everyday realities; rather, it recognizes that whether educators are engaged in practice or research, we need a more holistic and critical awareness of the meanings of social justice that encompasses the dynamics within and beyond schooling.	

Preface

In 2012, Kadir Beycioglu extended an invitation, a challenge really, to all educational leadership researchers as follows:

> Is there anyone who would like to go sailing on a non-linear ship to know, to *explore* and to *do educational administration* and leadership? (Beycioglu, 2012), p.358. Italics in the original)

While often quoted, this invitation has yet to be fully embraced by educational practitioners or researchers. The topic of educational leadership and social justice is a really big idea that cannot be adequately addressed unless we recognize the role of leadership throughout education and the aim of research as connecting the world of ideas, the history ideas, to theoretical frameworks and research designs. Leadership for social justice requires diverse ideas and different ways of knowing as part of a sustained research agenda for collective actions. A prime example of such thinking was expressed by Donald Campbell in 1971 with his call for inserting experimental designs for addressing intractable public policy problems, such as poverty. His call, along with others, have not yet been heard and still await implementation.

A starting point for any analyses or syntheses regarding social justice has been factual differences. The most significant differences on almost any human capital scale are how resources and opportunities are unevenly distributed. There are always questions of whether, when, or how to intervene, or, conversely, to let events or nature take its course (Sowell, 2023). The decisions involve politics, philosophies, as well as education. For educators, addressing differences is part of the everyday. Education and schooling specifically are default positions in

that they represent that which is considered normal for children and adolescents. It is why countries pass compulsory education laws.

With the most extreme injustices, such as wars, famines, and forced migration, schooling is taken away or disrupted. In such instances, the very act of establishing a place called schools and making it safe to attend can be considered a socially just condition. In less extreme cases, where schooling is already a viable option, leadership for social justice turns its attention towards closing social, political, and economic divides. But not always successfully.

As a preface, it is important to note that social justice is viewed differently by different thinkers. One school of thought holds governments primarily responsible for promoting social justice; another school of thought places that responsibility onto individuals themselves regardless of circumstances. The reason why it is important to recognize these two political philosophies is that most schools are publicly supported and run by state governments with school leaders as agents representing the state. My intent here will not be to debate the merits of different political ideologies, but rather to offer a model of educational leadership and social justice that is applicable in diverse – different - settings.

I intend to do so using literature that focuses on multiplicities along different axes. In one sense, the multiplicity comes from intersectional constructs, for example sex and race (Crenshaw, 1989); in another the multiplicity is a matter of reconceptualizing multiple axes operating concurrently. Thus, the prefixes of multi-inter-trans- and- cross should be helpful going forward.

In each instance, I believe our work is best viewed hypothetically. That does not mean we do any work half-heartedly. If we agree that

complexity surrounds social justice and educational leadership, then we need to be sensitive, tentative, and hypothetical as we, test different ideas carefully and frequently inside changing contexts. At the same time, we must remain steadfast so long as the educational and social injustices persist. But seeing our work as hypothetical, incomplete and unfinished requiring experimentation, seems sensible. It is also what makes this work on-going and adventurous. We don't know what we don't know, so going forward is always a matter of problematic outcomes. For these reasons, a hypothetical stance is warranted. Clearly, I am dependent on other thinkers for these insights, namely William James, John Dewey, Michele Foucault, Jean Lyotard, and the famous American Psychological Association scholar/statistician Donald Campbell.

One further point by way of a preface: I am striving here to re-create educational leadership for social justice as intimately personal work wherein the researchers and participants in communities see themselves in the theories, methods, and findings. Additionally, the hypothesized model has to be viewed as meeting educationally-valid criteria for its specific context. The appeal of this hypothesized model is that it allows researchers to choose where to begin – which injustice to address - and how to proceed methodologically. The challenge, however, is that it does not end with any single study focused on one organizational role, one responsibility, one framework or even one problem. As Argyris and Schon wrote in 1974, the learning (as well as our doing) has to be publicly tested by others as it proceeds forward. I am hopeful that in this way, the diverse ironies and limitations identified in the literatures on educational leadership for social justice by Capper & Young (2014) can be incorporated into a synthesis (e.g., a meta-analysis) or new research agenda.

So, like Beycioglu, I am extending an invitation as a challenge. I am aware that I have not eloquently connected all the dots along the four hypothesized dimensions of educational leadership and social justice. The assumption which drives this challenge, however, is a recognition that researchers working by themselves on small-scale empirical studies will never be able to connect the dots because we are dependent upon others for learning. Working individually, our tentative findings are often reported in published journals as conclusions when they are not conclusive. Therefore, the task is to engage in a collective "revise and resubmit" process as part of a new research agenda with respect to educational leadership and social justice.

Social Justice as a Complex Set of Theories, Practices, and Methods

This essay is meant to continue some important conversations already published in the literatures on educational leadership for social justice. The guiding assumption is that whatever findings have been reported, peer-reviewed, published, and cited are all still in process, still hypotheticals (Dewey, 1916a), still fragments and partial truths (Bogotch & Roy, 1997), still limited (Capper & Young, 2014) and very much unfinished. I believe Beycioglu (2012) understood this state of the art as he encouraged researchers to be fearless, knowing that what is likely to happen comes with uncertain consequences for both researchers and their participants. This is challenging work and not to be approached as "business-as-usual."

To begin, I will ask that during the time it takes to read this essay, please try to put aside or bracket any inclinations for arriving a fixed *definition* of educational leadership for social justice? We cannot rush important ideas and actions. If our findings are hypothetical, then they must be subjected to more critical analyses and further experimental

testing. But even I write this I am aware of the fast-pace of school life and the need to meet deadlines. How do we balance that reality with careful study? I am also aware that how each of us choose to live our lives as educators (practitioners and researchers) is influenced by our personal histories. So, the first challenge is to align as closely as possible our personal histories with the realities that come with our professional responsibilities. The former is what makes us passionate about the work we do; the latter, when done well, brings us satisfaction from the work and our relationships at work. There are times, however, when these two dynamics are not aligned and we find ourselves in situations in which the decisions we have to make are more about compliance with fidelity than about our choosing to do the right thing. Educational leadership and social justice take us to a different place; it gives us purpose, a compass, and meanings.

For theoretical support, I have relied upon K. Crenshaw (1989) who introduced the notion of intersectionality in order to move our understandings of both the law and multidimensional constructs (e.g., race and sex as social justice) so that their meanings can be re-conceptualized as equitable relationships (e.g., characterized by the prefixes: multi- inter- trans-cross). Crenshaw explicitly advised us to avoid single-axis frameworks when studying marginalized, disadvantaged, underprivileged, and/or colonized populations. In 1996, Nancy Fraser further advanced how to think about social justice arguing that we needed to move beyond any single group's identity – even our own - so that the meaning of social justice would (a) disrupt persistent injustices for everyone, everywhere, and (b) recognize "others" not just psychologically, but also structurally. She labelled these structural recognitions as "participatory parity." Then, in 2004, Lois Weiss and Michelle Fine developed a theory of method called

"critical bifocality" by which they, too, explained the reciprocal influences of individual actions and organizational structures. In other words, structures create individual thoughts and actions while, at the same time, the individual's thoughts and actions reproduce and/or resist those very structures within specific economic and political contexts. These three independent seminal thinkers set the stage for us to re-think educational leadership and social justice as theory, practice, and method not through definitions or measures, but as social relationships in organizational and societal contexts.

What I describe dimension by dimension in this essay will be viewed as hypothetical, but also as deliberately ambitious and provocative. I am asking "what if," thought experiment questions, so as to insert multi-inter-trans-cross relationships into research as theory, methods, and practices. I have incorporated real-world events/problems into the model to ground our work in research questions that are broader than technical questions needing answers. The latter is important, but it is not socially just work. Rather, these managerial concerns are the ordinary (Jansen, 2008), the normal, domesticated standardization combined as the grammar of schooling (Carlson, 1965; Sarason, 1990; Tyack & Cuban, 1995). Therefore, whenever an educator at any level chooses a non-linear approach, it must be as a hypothetical and situational, for it challenges the *status quo.*

Beycioglu's quote at the beginning called research an exploration. Too often, such a call is mistaken for explaining organizational dynamics and seeking consensus for decision-making. But what if the exploration looks to uncover what has been ignored, hidden, forgotten, and/or deleted by current policies and practices? What if, as according to Jean-Francois Lyotard (1984),

> `consensus' like the `social totality' is outmoded. Justice can only be built around the recognition of the variety that exists in language games, and consensus is localized to players of particular language games (p.66).*

Asking what if questions can take us beyond rational strategic thinking in that if forces us to consider different opinions, curiosities, contradictions, and judgments. How then do we make our differences explicit as assumptions, values, questions, and methods? How do we honor who we are, our identity, but keep open possibilities for others who are different? Again, even as we start a research project from our own topic of interest, identity, a specific context, or problem (e.g., racism, sexism, etc.), how do we become more inclusive of others?

In sum, we come to social justice, personally and professionally, with our desires to make a difference in teaching and leading for ourselves and others. As a social construct, we must join – socially - with others. We remain free to know, explore, and act in ways that reflect our personal philosophies, values, and beliefs and to pursue this individually as well as in communities (Bogotch, 2002, Capper & Young, 2014, Furman & Shields, 2005). But that should not be the endgame of education, social justice, or leadership. Our professional obligations are to recognize and welcome this variety of language games and associations (Bogotch 2023, Wittgenstein, 1953) or else we remain trapped inside endless searches for fixed and exact definitions (e.g., a totality, a consensus).

Is Philosophy a Distraction or Is it Useful for Educational Leadership Researchers?

I choose to look to the discipline of philosophy for interesting questions and provocative thoughts. It is what leads me to see things

differently, in unexpected ways, as discoveries and surprises. Philosophy, *for me*, is a critical method; it suggests ways of being, knowing, and doing. Philosophers, of course, provide definitive answers, but their understandings – methods - are not always straightforward or obvious. They bring us into complex and confusing worlds. Sometimes, they will offer prescriptive solutions, but most times not. I think educational leadership researchers and practitioners should adopt their own philosophical dispositions, but I also understand the environmental pressures (see Meyer & Rowan, 1977) to be data-driven, decisive, firm, and positive.

That said, the choice of which philosophers to read and cite matters. I am always perplexed when educational leadership theorists/researchers writing about social justice turn directly to a systems' theorist, John Rawls, as a primary source. By the time Rawls actually arrived at the term *social* justice by way of his *Theory of Justice* (1971), he had written that it was all "unhappily abstract" (p 179- 216)[1]. Social justice is practical, not abstract.

Social justice begins with concrete experiences:

> *social justice is what faces you in the morning. It is awaking in a house with adequate water supply, cooking facilities, and sanitation. It is the ability to nourish your children and send them to school where education not only equips them for employment but reinforces their knowledge and understanding of their cultural inheritance. It is the prospect of genuine employment and good health, a life of choices and opportunities, from discrimination (Dodson, 1993, n.p.)*

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[1] This unhappy abstraction may have contributed to why Frederick Hayek (1976) believed that any definition of justice – as a general rule – falls apart (p. xi).

But Rawls confuses justice with social justice. His descriptions of ideal states of affairs may, of course, be applied conceptually to aspects of education, but even as a heuristic, his distributive principles of fairness and differences never approach educational strategies or social interactions. Moreover, Rawls assumes that those who negotiate his social contract are fully rational and *already educated.* Rawls never understood that in order for rational beings to negotiate, they have to first be educated. Education lays the foundations for a socially just society before, during, and after any social contract. How could Rawls know this? He didn't, for he admits that all of his sources on [adult] learning and education came from secondary sources (p. 411).

Therefore, in terms of choosing a starting point in philosophy, we should look to Iris Marion Young (1991), who asserted in *Justice and the Politics of Difference:*

> *"[E]ducation is primarily a process taking place in a complex context of social relations." (p. 26).*

Young understood both context and practices. Philosophy helps us ask questions pertaining to living well. If true, we must choose those philosophies who can engage educators in the *doing* of education. This means, *for me*, that social justice begins first in the everyday world of educational practices, not as an abstraction. It is "social." But the term "social" by itself is neutral; meaning that not all social relationships or social processes are positive, good, or educational. Therefore, we have to be selective so that the social does not lead to wars, pollutions, famine, destructions. We need factual evidence that the social is doing good works for communities/humanity. As educators, we believe that education can play a positive role in creating real opportunities for vulnerable peoples by disrupting systemic injustices! But what guides us in this right direction? Following Hannah Arendt (1963/94), social

justice can represent a higher-purpose theory (p. 253), while social injustices can and have become "terribly and terrifyingly normal (p. 276). Without guarantees in educational processes, however, the Sisyphean challenge in educational leadership is to tilt the supports – the moral levers of power - in favor of that which promotes the socially just while limiting the barriers to these just/equitable/inclusive outcomes. It calls for careful and rigorous research.

In practice, social justice moves seamlessly from educational plans to policies and practices (Kemmis, 1995). It is what I have previously referred to as contextual (Bogotch, 2002). That is, "Educational plans, policies, and practices are always framed by contexts which stretch from the intimacy and immediacy of local circumstances to reach and intersect with broader social frames, nationally and internationally, communally and globally. They are the products of struggle, and they give rise to still further struggles for better education for a better world (pp. 144-145).

Parenthesis: American Educational Research Association (AERA) Conference Symposium, April 2018

At AERA, I had organized a symposium titled *Mapping Leadership for Social Justice: Innovations, Applications, and Syntheses.* The invited speakers were noted scholars who had written extensively on social justice and educational leadership, Jeffrey Brooks, Anthony Normore, and Jane Wilkinson on the possibilities of a *metatheory*; Carolyn Shields on the *promise* of their being one social justice framework; Khaula Murtadha and Colleen Larson on d*emocratic ethics* within social justice; Colleen Capper and Michelle Young on the previously referenced *ironies and limitations* of social justice. Unfortunately, neither Capper nor Young could be present. As Chair and Discussants, I had invited

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Terrance Green, Muhammad Khalifa, and Terah Venzant Chambers to offer critiques.

After the presenters summarized their views on leadership for social justice, the first discussant said, "We have to talk specifically about what it means to be white. That is, we need more specific research terms so that we can specifically locate ways in which this visceral cycle of oppression keeps rearing its head." Other questions followed this question statement: "How can we connect with what communities want from us? How do communities view us? Whom are we serving?" "How do we do no harm?"

Each of the panelists was then given time to respond to these contextual questions if they chose to. Carolyn Shields talked about being in Brunei, where issues of injustice focused on health care inequities; Jane Wilkinson spoke about young refugees and their families and the shocking policies in her homeland of Australia. She located these injustices inside the privileges of white policymakers. Jeffrey Brooks criticized the efficacy of leadership theories "flying blindly" in the direction of problems. However, with the effects of "whitewashing" the situations around the problems, both the theories and solutions are rendered useless and violent. Anthony Normore looked to disrupt orthodoxy by developing more critically reflective identities that could think pluralistically and culturally.

While the panelists and discussants' comments could be said to overlap into partial agreements and disagreements, on the whole, everyone's concerns stayed locally in place as strongly held ideological positions. It was assumed that as educational leadership researchers, we would continue to design theoretical and empirical studies going forward. But what I took away was that for there to be agreement on social justice, researchers needed to see themselves in the theories,

concepts, or contextual examples presented. It was as if the notion of recognition as a key aspect of social justice (Fraser, 2014) came alive in the symposium. That said, the intimacy and immediacy of social justice as contextualized remained separate and apart from the different meanings given to educational leadership and social justice.

Extending Diverse and Inclusive Frameworks into Leadership for Social Justice

The leadership challenge, therefore, is to "see one's self" inside the social justice theory. For example, in analyzing data from two school districts in Ontario, Bogotch and Kervin (2019) noted how the actions of welcoming Syrian newcomers had elicited two recurring themes: perceived gifts and being neighbors: specifically, the codes "becoming neighbors" and "bringing gifts" to their communities in Ontario. Instead of seeing immigration policies, structures, and practices around "welcoming" as unidirectional and unidimensional, that is, moving from a developed nation's school system to those vulnerable and forcibly displaced refugees, the actual dynamics of welcoming were fluid and reciprocal. But in order to make sense of this reciprocity, the meaning of educational relationships themselves has to move from "subject/object" (i.e., Canadian citizens welcoming Syrian newcomers) to Canadians and Syrians as being the gift of good neighbors. The "and/more" explanation is what Wittgenstein, Foucault, Fraser, and Crenshaw all had in their minds, that is, moving beyond a single individual or group identity to a collective social vision.

As we conduct research, the logical extensions of these philosophical ideas means that we moving beyond single units of analyses, single disciplines, single lines of inquiry, and unidimensional definitions. Metaphorically and graphically, this calls for research to go beyond a

single axis (Fraser, 1989) to disrupt inequities and become inclusive of marginalized and colonized populations.

According to Capper and Young (2014), studying leadership for social justice up to now has been a continuous series of self-inflicted conceptual and methodological limitations by which we have imposed arbitrary borders to our research, resulting in singular, fragmented, incomplete, and reductive answers/solutions/interventions as findings. Our next step would be, therefore, to expand intellectually, morally, and politically using multi-inter-trans and cross-analyses/syntheses with respect to research on leadership for social justice. This also means that our research methods should be *with*, not *on* or *for*, participants (Arar et al., 2024; Schoorman, 2014). Participants' contexts, values, preferences, and beliefs have to be re-centered in all of our educational responses/interventions.

First Detour: Process is not a Parenthesis

By definition, "any process must be designed to highlight relationships, connections, and interdependencies in the phenomenon of interest" (Weick, 1989, p. 517). As such, all processes take time to unfold; implementation happens in stages (Fullan, 1993). In education, processes do not necessarily go according to the lesson plan or an organizing framework. Learning, along with research, is messy (Odell, 2023) taking effort and time, varying from individual to individual/group to group. This dynamic, understandably, frustrates educators stuck on efficiency or benchmarks. Sometimes to keep lessons on track, teachers will say, "That's not what we are talking about now" or leaders will say, "We all need to be on the same page." I call these phrases *parenthesis;* they are used to delimit both student's and adult's learning processes, when viewed as digressions. Yet, social justice is not about "business as usual" or following a script; rather, it

is deliberate interruption, for example, seeing a mathematical problem of the natural distribution of water resources around the globe. Pedagogically to promote critical thinking in students and adults, there have to be creative spaces. Not all curricular policies allow for such spacing as pacing charts more and more dictate national/state directed instruction. Connecting student learning to real-world issues is a beyond-school, intersectional challenge. Social justice conceptually requires bridges for connecting lived experiences, concerns, organizational roles, values and beliefs to the different experiences, concerns, roles, values, and beliefs of others (Boske, 2011; Weiss & Fine, 2004). Hence, the need for *conceptualizing social justice pluralistically, collaboratively, and relationally* – not just in words alone, but through deliberate actions – in practice and in research (Bogotch, 2023).

Mapping A New Research Agenda: Educational Leadership for Social Justice 4.0

Pijanowski and Brady (2020) recently concluded that social justice is

> *multidisciplinary and multi-action nature', and further that 'simply dividing complex constructs like education evenly or equitably falls short of acknowledging how various oppressive systems heavily influenced the design of those same educational goods and how systemic oppression has affected the ways in which people access education' (p. 4).*

If what is being proposed asserts that multiple dimensions have to be addressed – whether sequentially and/or concurrently – then we cannot rely only on ourselves. We are all interdependent upon one another and, for this reason, our research, too, needs to interdependent, encompassing ourselves and others, as neighbors and gifts across diverse political and cultural identities. If we stay with our

tribes, our clans, our peoples, then we cannot learn to co-exist across time and space with others who are different so as to address real-world issues. This will be extremely difficult, conceptually and methodologically. According to Ruth Wilson Gilmore (2022),

> *…organizations become competitive and use comparisons to create distances rather than alliances with other organizations. This is a product of many connected practices and the result of specialization and professionalization… (p. 429).*

Gilmore further explains that differences and disagreements do not necessarily transcend into solutions. Discussions and debates can be hostile based on narrow ideological, disciplinary, theoretical, and conceptual differences among "disparate actors" (Gilmore, 2022, p. 430). In today's culture wars inside and beyond the academy[2], "divisive concepts" (Eckes & Chestnut, 2023) dominate political discourses, forcing us in educational leadership to rethink social justice strategies for research and action. In hostile settings, where I live in Florida, this means not using the terms diversity, equity, inclusion, or social justice. How, then, do we bring explicit societal injustices into educational leadership for social justice discourses as conceptual frameworks and research methods? In such settings, ideologies, not facts or data or truth matter (Schoorman, personal communication, 2023). How then do we bring intersections as first suggested by Crenshaw (1989) and Fraser (1996) into our research?

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[2] While the following tweeted message was in no way hostile, it does demonstrate the reflective defensiveness when suggesting an "additional" problem: "Are you suggesting that discussions of refugee oppression, the global marginalization of cishet women or the ways in which policy enaction reifies power dynamics … are not relevant (or irrelevant) to the [culture wars] in Florida (Unnamed educational leadership journal editor tweet response, July, 15, 2023).

Working with communities of difference is more inclusive. It is also more difficult in today's dominant specialized research disciplines and paradigms. While social injustices are felt personally by specific individuals and groups, our educational leadership for social justice has be targeted and expansive as it intersects with other historical and contemporary injustices. The four hypothesized dimensions do not ask researchers to forego her/his/their specific interests, conceptual frameworks, or passions. Rather, by making a commitment to ourselves and others, we would continue along that pathway until we come into alliances with other researchers from other disciplines. At first, this may translate more into a version of parallel play; but, hopefully over time, it evolves into intersectional -multi-inter-trans-cross- research studies. In the long term, such work would move the field of educational leadership from publishing works that confirm again and again what we already know. The four dimensions outlined below are:

- The Primacy of Practice

- Educational Research in and out of Communities

- Educators as Citizens of the World

- In Time and Across Space

Dimension 1 – As Practitioners, The Primacy of Practice

If we agree that as practitioners, the legitimate concern focuses on specific, often technical, knowledge and skills, then this is logically and chronologically where the practice-research processes most often begin. Yet, if the assumptions behind social justice described above as multi-inter-trans-cross make sense, then the focus on one specific role (e.g., the principalship) or one organizational level (e.g., the classroom,

the whole school, etc.) comes with both limitations and delimitations which should be predictable from the beginning of the study. In so doing, we have mastered the art of "kicking the can down the road," calling for further research in other settings without a plan for how.

Research on leadership for social justice is meant to challenge normative categories of good teaching and good managing, both of which, as best practices, have tended to reinforce the *status quo*. For practice, as Dewey taught us, must go beyond mastering craft knowledge (moving from apprentice to master) and extend to newly reconstructed knowledge (Bogotch, 2002) through trial and error systematically studied as research collaborative projects[3].

When these practices are depicted graphically, for example, along the horizontal x-axis, we can measure indicators that promote, support, and resource the technical core of our work inside schools. Likewise, we can plot on the other side of the hypothesized x-axis, the barriers, both real and hypothesized to achieving equitable opportunities for students and quality pedagogical and leadership practice. Dimension one, therefore, is the study of educational leadership for social justice practices in concert with other researchers studying multi-roles and organizational levels.

Dimension 2 – As Educational Researchers: In and Out of Communities

Moving to the hypothesized vertical y-axis begins initially with leadership researchers choosing a particular conceptual framework. Some researchers choose their frameworks from particular social science disciplines; other researchers take a more normative or value-

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[3] Weick, K (1989) refers to this as disciplined imagination (as an alternative to methodological validation)

centered approach; still others focus on a sociological group or setting. The point is that researchers begin their work inside one particular space.

Moving from one conceptual framework empirical studies to multiple frameworks as inter-cross conceptual frameworks represents a major paradigm shift in the way we conduct research from a single disciplinary perspective (Kuhn, 1962). Multiple frameworks – for example, democracy, multiculturalism, critical theory, equality/equity, accountability, Whiteness, critical race theory, cultural wealth, culturally relevant leadership, ethno-humanistic leadership, etc. are all being published separately as stand-alone analyses. But intersectionality calls for multiple approaches (Crenshaw, 1989) and postmodern conditions call for studying fragments in relationships to one another.

We know what we have obtained from decades of single axis studies. Why not operationalize multiplicities, pluralities, associations, relationships, family resemblances, conjunctions, and prepositions?

Dimension 3 – As Citizens of the World

With dimension three comes yet a new research question: How do practitioner roles and responsibilities intersect with researchers' choices of conceptual frameworks in a complex world? What level of critical awareness should we be asking of both practitioners and researchers? The question is not about going outside of these roles, but rather having knowledge of world events that influence school curriculum, pedagogies, and leadership. Gert Biesta (2011, 2021) has been asking educators about their responsibility, responsiveness with respect to democracy and citizenship. But does leadership for social justice ask questions beyond critical awareness? Does it ask educators

to reflect, react, and/or to engage in solving the world's problems? Biesta asks educators to go beyond the borders of learning in schools to venturing into world affair as subjects of their own lives. In Drago-Severson et al.'s (2023) view, knowing as self-authoring takes being an educator to be synonymous with becoming responsible adults with the full rights and privileges of citizenship.

Real-world issues enter the schoolhouse doors, whether it be the relationships between student achievement and community health care, earning a living wage, food insecurity, ending gun violence, sexual orientations, censorship, creating safe spaces for students who are different, and/or building sustainable environments, etc. When we delimit our research to what we already know and do not connect education to societal problems, then we diminish the role of education and educators in society.

Real-world issues of social justice also are people's everyday realities: With respect to understanding social justice as experiences – those within and beyond school –

Dimension 4: As Beings In Time and Across Space

The theoretical and political position behind dimension four is the belief that social justice is both necessary and contingent with respect to all educational practices; that is, social justice as a normative commitment can never be guaranteed or sustained without continuous efforts, including work within difficult – even in undemocratic circumstances. Further, social justice must be differentiated from best practices in that it is a deliberate intervention to disrupt "business as usual" or normative categories even when those categories have been defined as good teaching and good administrative practices. Such work takes time, more time than is often given to the conduct of any

one empirical study. The work of leadership for social justice does not follow the rhythm of proposing, writing, and publishing as productivity measures. Research demands a slow and careful pace not aligned with many professorial incentives.

Leadership for social justice is a longitudinal process or processes of challenging normative categories so that researchers can reconstruct or find that which is good/educative, and differentiate it from what Dewey called mis-educative practices (1938). As practice, therefore, leadership for social justice cannot be known *a priori*, that is, independent from our actions and the consequences of our actions. As such, we – participants first, and researchers second - *come to know* the consequences of social justice interventions. As researchers, we, therefore, validate *post hoc* the partial effects of leadership on social justice as we progress to see more-do more as a continuing research project. Leadership for social justice is grounded on actions and effects: only then do we begin again.

By centering social justice within specific places, its meanings reflect both the diversity of space contextually. Therefore, what can be socially just in one context may or may not overlap with how social justice is conceptualized – spoken and acted upon - at another time or in a different place, making social justice always a culturally relevant construct [4].

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[4] After reading Linda Tuhiwai Smith's (2012) text *Decolonizing Methodologies* (pp. 52-59) on the different perceptions of Western and indigenous views of time and space, dimension 4 needs to be read critically. That is, with respect to space, even the drawing of maps needs to be cognizant of what is "outside," beyond the recognized borders. Words such as empty, uninhabited, unoccupied, background and hinterlands can make invisible what is outside. With respect to time or more specifically "points in time," that which is primitive or labeled "prehistory" in contrast to Western history which denotes the start of modernism/rationalism and

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Not a Conclusion.

If definitive and concrete answers are not the legitimate objectives of this hypothesized leadership for social justice model, what then might be the outcomes of a reconceptualization of educational leadership for social justice as something radically different? To begin, one objective for educational leadership for social justice would be that it is conceptualized as intimately personal capturing identities, while seeking to be inclusive and valid for others. It would ask of us how to meet the needs of our communities, but not exclusively.

Education encompasses all learning. Nothing is off the table in asking educational questions. The challenge is to move toward an "and/more" synthesis rather than conducting the many small-scale stand-alone studies capturing partial aspects of variables of interest. The hypothesized multi-dimensional model asks the field of educational leadership to aim higher, think bigger, and be more aggressive - theoretically and methodologically. These questions are not about assimilating new knowledge, new categories, or even new methods into already existing frameworks. The frameworks and methods themselves must be challenged.

That said, the hypothesized multi-dimensional model being proposed asks international researchers from different perspectives to come together, not in agreement, but as diverse researchers searching for new educational leadership ideas and practices. This will require working through tensions and contradictions and keeping the lines of communication open. Over time, the findings are analyzed, validated,

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the classifications of science, creates a hierarchy of knowledge that ignores indigenous knowledges.

and synthesized; and, every so often, ideas will jump together (Gould, 2003) and click into place.

By embracing differences, particularities, and diverse cultural contexts, the "and-more synthesis" would become a curriculum of total experiences enacted through research and pedagogies. The result would not be to bring order, consensus, or cohesion to leadership for social justice, but rather to reside within dissensus, everyday tensions, on-going dilemmas, wicked problems, paradoxes, and contradictions. These are the unchartered waters that Professor Beycioglu wished for us.

Hence, the reason why this section cannot be framed as a set of conclusive remarks should be obvious. We are beginning again. And as we begin again, we take on new synergies and multiplier effects to disrupt the *status quo*. But without any social science research guarantees, the power dynamics within and beyond our educational institutions could instead lead us towards more systemic injustices. Hence, a paradigm shift is necessary to move educational leadership from incremental reformist reforms (Gilmore, 2022) to educational leadership for social justice. The narratives surrounding leadership for social justice need radical re-constructions.

No one essay or any one empirical research study will connect all the dots surrounding the intersectional topic of leadership for social justice (Capper & Young 2014). But that's precisely what I am calling for here: going beyond the study of one role, one responsibility, one organizational level, one problem, one conceptual framework, one real world issue, one point in time, and in one specific space. Seeing how the pathways to leadership for social justice encompasses more than single-axis studies is our next research agenda. Unless and until educational leadership researchers dedicate themselves collectively to

a comprehensive agenda as opposed to publishing individual projects documenting humanitarian works, we as a field of study will not bring about necessary changes within or beyond schools.

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Ira Bogotch is a professor of educational leadership at Florida Atlantic University, Boca Raton, FL. For the past two decades Ira's scholarship has focused on leadership for social justice, conceptually and in specific contexts. Ira has traveled recently to Canada and Germany to study school integration of Syrian newcomers, the topic of his initial blog, as well as to Israel, where he spoke at the national conference of educational leadership programs. He has given papers, invited and peer-reviewed, in Italy, Ireland, Egypt, Scotland, England, Australia, and Malaysia. He has co-edited two international handbooks.

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In Conversation with Kadir Beycioğlu: Engaging Critically with his Scholarship on Social Justice

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Abstract	Article Info
This paper pays homage to the late Kadir Beycioğlu's invaluable contributions to social justice and education. Beycioğlu crafted a reflexive narrative that uses philosophical methodologies to explore the concept of social justice within educational settings. In this brief article, we aim to engage in a dialectical and theoretical discourse with Beycioğlu's scholarship, expanding upon his arguments, critically assessing various aspects of his work, and providing responses to several of his assertions. By adopting the approach of conversationalism (Chimakonam, 2017), we create an intellectual space for critical, reflective, and productive dialogues among ourselves and in relation to Beycioğlu's later work and hope to enrich the ongoing discourse on social justice in education. Our intention is to honour the lasting contributions of Beycioğlu to education in Turkey by tracing his work into three distinct theoretical strands and engaging critically with his scholarship. These three strands are his conceptualisation of social justice, his contributions to critical policy-making and his later work on questioning gender equality and other intersecting inequalities in education.	

*Both authors contributed to the writing of this manuscript equally and were listed alphabetically.

Introduction

Professor Dr. Kadir Beycioğlu (1968-2021) remains a prominent figure in critical educational research, leaving an indelible mark on the field. Both authors of this paper had the privilege of being in conversation with his critical ideas and benefited from his outstanding scholarship and vision for education. His early departure left not only us but many of his colleagues and students in immense sadness and debt. Therefore, in this article, we want to pay homage to him and his scholarship by engaging in a critical conversation. Although throughout his career he made substantial contributions to educational leadership, in this article, we situate Beycioğlu's research within the context of social justice and education, as our colleagues have covered his leadership work elsewhere (see Azorin & Morillo, 2023). We focus on three important aspects of his work: (i) conceptualisation of social justice, (ii) critical policymaking, and (iii) gender equality.

We trace these three strands of Beycioğlu's contributions to education and sketch out how these contributions establish a tradition of educational critique from the perspectives of critical theorists. We will argue that Beycioğlu's approach disrupts dominant and conventional ways of understanding educational inequalities by engaging in meta-level questioning. He examines the "what," "how," and "who" of social justice and addresses what the foundational premises of educational policymaking should be. This critical interrogation challenges the

status quo and provides a deeper understanding of the complexities surrounding social justice in education.

Through this exploration, we aim to honour his legacy and further the discourse on social justice in educational settings. At the same time, we will discuss the ways in which these strands have contributed a particular configuration, or conceptualisation of the Turkish education system, with which the international field has engaged productively, as well as address some of the tensions present within his work.

Many of you may know that Beycioğlu was deeply invested in mythology and philosophy and greatly appreciated Socratic talks and critical dialogues. Therefore, we are engaging in a conversational thinking approach rooted in African philosophy inspired by J. Chimakanom (2017), based on questioning or inquiry that allows for the continuous development of ideas, knowledge, and creative engagement. While Socratic dialogue aims to structure rational thinking, distinguishing between good and bad reasoning with solid conclusions, conversationalism fosters open discussion that may not necessarily reach an end or conclusion, thereby cultivating a skeptical approach towards our ways of thinking. Moreover, the strategy of the conversational method is arumaristic, meaning it involves 'engaging in a critical exchange or conversation' rather than dialectical—where thesis and antithesis come together to form a synthesis (Chimakanom, 2017, p. 17). This approach is a rather complex, but such messiness and complexity is the creative form of thinking and engagement we desire in this conversation with Kadir, aiming to unpack many things he left unsaid in his work.

Beycioğlu mentored many PhD students and was also committed to writing outside academia, producing non-academic outputs where he shared his revolutionary ideas about education and social justice. His work had a strong focus on policy and practice but also transcended many disciplinary boundaries so his contribution cannot be isolated to one discipline alone. That is why, in this paper, we engage in a conversation with him to flesh out his contributions to conceptualising social justice in the Turkish education system, critical policy-making, and his later focus on gender equality concerns with some implications for intersectionality. Unfortunately, he could not publish much on this latter topic due to his unexpected death. However, we know it was an idea to which he felt deeply committed, marking a radical shift in his approach to the concept of gender in his papers.

Although Beycioğlu is mostly known for his work on educational leadership (Arar, Ogden, and Beycioğlu, 2019; Beycioğlu et al., 2019), his interdisciplinary contributions on the intersectionality of educational inequalities (Kesik & Beycioğlu, 2022) and critical policymaking (Beycioğlu et al., 2018) have significantly disrupted debates on policy and practice in Turkey. By highlighting the ways in which ideological shifts have shaped the policy landscape and transformed leadership, Beycioğlu's work locates these radical changes within a paradigm of social justice leadership (Beycioğlu, 2021). His scholarship critiques the prevailing frameworks but also offers a nuanced understanding of how educational inequalities intersect with broader social, political, and economic forces. This critical perspective has sparked a scholarly debate in redefining policy discourses and advocating for more equitable and inclusive educational practices.

The three strands traced in this article are integral to Beycioğlu's intellectual journey and his interpretations of social justice debates in education. Our engagement aims to sketch the conversations we had with him rather than presenting an exhaustive analysis. The first strand focuses on Beycioğlu's advocacy for educational policies that are equitable and closely aligned with social justice debates. His contributions to educational policy, guided by his understanding of the 'who' and 'what' questions of social justice, have significantly influenced the distribution of resources and opportunities. The second strand highlights his encouragement for scholars of critical educational policymaking to question systemic injustices. Beycioğlu's work aims to foster fairer, more equitable, and socially just societies by challenging the existing paradigms and advocating for critical reflection and change in policy-making processes. The third strand, which became more prominent in his later years, addresses his emerging focus on gender equality and other forms of intersectionality. Although less pronounced initially, this aspect of his work underscores the importance of considering multiple dimensions of identity and power in educational contexts.

Each of these strands challenges the canonical work in Turkey by boldly centering power, ideology, and hegemony at the core of the discourse on the educational landscape in Turkey. Beycioğlu's approach critiques the positivist construction of educational research and emphasizes the need to interrogate the underlying power structures that shape educational policies and practices.

The Conceptual Narrative of Social Justice: Exploring the 'Who' and 'What' of Social Justice

Kadir was one of the pioneers in Turkey in leading the literature on social justice leadership. While our focus is not to discuss the literature

on educational leadership, as noted above and has been addressed elsewhere, here we want to engage with his conceptual mapping and theorisation of social justice, and the ways in which he engaged with these concepts in his work. In doing so, we focus on two questions he addressed in his publications: the "what" and "who" of social justice. The former captures the conceptualisation of social justice and his interpretations of it, including where his theoretical stances lie. The latter concerns those who often remain outside the social justice claims and raises the question of who social justice is truly for.

The term 'social justice' is too broad to be encapsulated by simple, broad brush strokes indicators, it belongs to a highly conceptual body of literature that revolves around different schools of thought. Here, both normative and critical theories, including indigenous and decolonial thinking, aim to enrich the understanding of what counts as just. Whether the term "just" represents the ultimate meaning we wish to highlight when talking about equality, equity, and justice as concepts that are NOT interchangeable but nuanced and distinctive in what they aim to achieve. An important part of Beycioğlu's work focused on socioeconomic inequalities in the education system, particularly engaging in a critique of how, at schools, especially by teachers and school leaders, the understanding of social justice revolved around issues of economic injustice and the problems of poverty that lead to disadvantages for students from low-income families, rather than addressing more political and social issues related to recognition and participation (see Arar, Beycioğlu & Oplatka, 2017). For Kadir, although socio-economic inequalities were important and formed the basis of many inequalities faced in schools, this narrative was surely incomplete. There was also a tacit understanding in his writings that these should be considered in relation to other social and

political inequalities as such intersectionalities were likely to exacerbate the inequalities experienced in Turkish schools. Building on this critique, he later on, inspired by the Greek mythology of Themis and Dike, he defines social justice as (Beycioğlu, 2021, p. 2)

> *"…let's say, current understanding of justice, for the reason that her (Dike's) way could be considered as the starting point of justice concerns, ranging from distributive justice, procedural justice, social justice, equity issues, and so on to recognition. Hence, in this article, I prefer to consider justice as a matter of redistribution, equity, and recognition."*

Later in this article, we see that Beycioğlu has been significantly influenced by Nancy Fraser's (2010) work on the three-dimensional social justice model, which includes redistribution (economic), recognition (cultural), and a principle of representation (political). By embedding these values into the educational setting, he champions the values of "honesty, democracy, equity, inclusiveness, sustainability, transforming the school with regard to injustices, and respect for race, class, language, sexual orientation, and cultural diversity as daily practices of leaders and other members" as the core principles for socially just schools (Beycioğlu, 2021, p. 8). His later work remarkably extends beyond the existing literature on social justice in education, addressing issues of distribution, recognition, and representation while adopting a more decolonial perspective. For instance, he questions the foundations upon which the concept of social justice in Turkey is constructed, critiquing its heavy reliance on Western concepts that fail to fully capture the unique challenges of educational policymaking in Turkey (Kondakci and Beycioğlu, 2020). In the article, we do not often hear what those offering alternative perspectives or the values and local knowledge that could enrich social justice debates

in Turkey could be. However, he initiates important discussions for social justice researchers in Turkey to explore, leaving us with further food for thought on how to address more contextualised issues of social justice: "For one, the pedagogy of social justice begins with the development of an enabling dialogue…. For another, the pedagogy of social justice was a 'shared walk'" (Arar, Ogden, & Beycioğlu, 2019, p. 62).

His writings on social justice also address the 'who' of justice. This question centers on those whom the subjects of social justice debates should be and argues for a politics of equitable learning outcomes, with resources distributed not equally but according to the needs of those who are marginalised. For instance, one of his latest writings argues:

> *...to develop an IE (inclusive education) system that goes beyond integration, firstly, the term inclusion should be considered as an issue of social justice, and a more holistic IE definition and model consider the needs of all dis-advantaged groups, not just the specific groups, such as students with disabilities and Syrian refugee students should be adopted. (Kesik & Beycioğlu, 2022, p. 12).*

Influenced by the recognition dimension of Nancy Fraser's work, Beycioğlu has challenged the narrow definition of disadvantage in social justice debates, particularly in the perceptions of school leaders who were mostly concerned with providing equal opportunities and resources but failed to fully acknowledge the importance of integrating pupils from different ethnic and linguistic backgrounds to eliminate the feeling of otherness among minorities (Beycioğlu & Ogden, 2017). For him, the 'who' question was as significant as the 'how' and 'what' questions due to the conceptual diversity of the social justice question in education. He argued that a mono-dimensional approach to justice

was insufficient and would lead to "diminishing the challenging effects of injustice and inequitable and undemocratic school cultures" (Beycioğlu, 2021, p. 8). At the time of his death, and still today, the literature on social justice in Turkish schools predominantly focuses on refugee education (Çelik & Icduygu, 2019; Cin & Dogan, 2021; Kondakci et al., 2023), and this explains why his later work concentrated more on the 'who' question, aiming to explore and broaden the social justice agenda and challenge the boundaries that reproduce inequalities. Therefore, the special issue he co-edited in 2020 on multicultural contexts stresses that social justice debates should consider "educational opportunities and experiences provided to students with different backgrounds in terms of race, ethnicity, culture, social class, wealth, gender, family structure, sexual orientation, disability" (Gumus & Beycioğlu, 2020, p. 237).

This brief intellectual genealogy of his work on social justice demonstrates that Beycioğlu was engaging with critical questions of equitable education and beyond. By tapping into different questions of social justice literature, he sought to rupture the taken-for-granted understanding of inequality research within the educational context of Turkey and challenge existing paradigms on how educational inequality is addressed.

Critical Education policy making

Beycioğlu's substantial contributions to critical education explore ideological shifts within educational systems, emphasizing how politically motivated hegemonic discourses can instigate changes in school contexts. Drawing inspiration from Gramsci's concept of hegemony, below we argue the interconnectedness of social justice, politics, and educational policymaking. Gramsci's ideas are grounded in Critical Theory, which has its origins in the Frankfurt School, largely

deriving from Marx's critiques (Beycioğlu et al., 2018). Critical Theory questions notions of "power", "dominance", "hegemony", "ideology", "class", "gender", and "race" to understand how more powerful groups control public discourse (Beycioğlu et al., 2018). These notions are also fundamental to principles of social justices to create more equitable, inclusive, and just systems.

While the use of social justice in educational studies has proliferated, a universally agreed-upon definition remains elusive and dynamic (Pijanowski and Brady, 2021). Despite this, the focus of social justice in education consistently centres on enhancing opportunities for underrepresented and marginalized groups, ensuring equal chances for everyone regardless of their backgrounds (Azorin & Murillo, 2023). As Kondakci and Beycioğlu (2020) aptly express, social justice encompasses the comprehensive effort to address the needs of disadvantaged groups in society without exclusion based on their backgrounds. To utilise social justice as a framework in critical educational policymaking and examine issues such as policy, inequality, and gender in education, scholars often rely on a toolbox of various concepts. Beycioğlu's theoretical framework for social justice aligns with critical theories of education, reflecting a commitment to dismantling systematic inequities within education systems. Critical theories, as demonstrated by scholars like Paulo Freire (1970), Michael Apple (2012), Peter Mayo (2014), and Henry Giroux (2018), who draw upon Gramsci's theories, illuminate the inequalities in schools and the politically motivated nature of education systems. Those employing critical theories assert that education policies are linked to hegemonic agendas or political ideologies (Karlidag-Dennis, 2018). Critical Theory facilitates an examination of "the way the broader social, economic, and cultural context gives rise to particular state politics and

education policies" (Simons, Olssen & Peters, 2009, p.21). Critical Theory remains a key theoretical framework for critical educational scholars who research in equity and social justice (Strunk and Betties). Beycioğlu's contributions to critical educational research in Turkey have been significant, questioning existing power structures and delving into the root causes of educational disparities. For instance, Kondakci and Beycioğlu (2020) discussed how Turkey lacks a broad definition of social justice in educational policy, encompassing every institution in the country. Policies rooted in social justice prioritise equitable access to quality education (Tikly & Barrett, 2011), challenging prevailing hegemonic discourses by addressing educational disparities. In one of his latest works, published right after his death, Beycioğlu questioned the inclusivity of educational opportunities for students in Turkey (Kesik & Beycioğlu, 2022), critiquing the ignorance towards ethnic, linguistic, and religious differences. He highlighted that the hegemonic culture, resistant to change, seems to still be promoting and reproducing a neoliberal model devoid of concerns for social justice. While educational policymaking was not Beycioğlu's main focus in his research, the relationship between educational policy making and the institutions' hegemonic role was illustrated in some of his work. For example, Arar and Beycioğlu's (2018) research highlights that, in educational settings, the vision for social justice often originates from individuals rather than institutions. Therefore, there is an absence of formal policies integrating social justice understandings into education. The prevailing hegemonic system has turned education into a primary tool for constructing a new common sense (Gramsci, 1971). The dominant class strategically employs schools to secure societal consent (Said, 2003). This influence is evident in the selection and assignment of school principals in Turkey, where power dynamics and governmental

policies play a pivotal role. This process has resulted in the emergence of a singular type of organic intellectual dominating the school context. As Gramsci (1971) described, organic intellectuals, aligned with the dominant class, act as deputies responsible for maintaining the hegemonic system (Simons, 2015; Karlidag-Dennis et al., 2019). Discussing the hegemony of central organisations, Beycioğlu and colleagues aptly characterise the crafted selection system for school principals as nepotism, describing it as "(glacial) maladministration," wherein the interests of the dominant class shape and define school culture under the prevailing state hegemony (Beycioğlu et al., 2018, p. 147). Significantly, this study reveals the hegemonic approach of those responsible for schooling, who actively work towards "adopting the ideology of the government and the elimination of opposing it" (Beycioğlu et al., 2018, p. 142). This again emphasises that education can become a battleground for politics, as politics and education are closely intertwined and can support hegemonic discourses of the state (Karlidag-Dennis, 2018). Kondakci and Beycioğlu (2020) stated how "key educational practice in Turkey rests in the hands of the central authority, the Ministry of National Education which formally leaves less room to school-level constituencies for developing and implementing social justice practices" (p. 314) and create more ideology-free education policies. For example, Beycioğlu's work in 2010, in collaboration with colleagues, indicates that teachers in Turkey possess a positive attitude toward is educational research, valuing its contribution to classroom practices. Having teachers more active role in educational policy and reform changes could support a more transparent and just education system. This also resonates well with Gramsci's understanding of "civil society" Gramsci regarded civil society as an integral part of the state (Buttigieg, 1995) and scholars believed education is a key competent of civil society (Mayo, 1994).

Education serves as a key mechanism through which the ruling class maintains its hegemony by shaping the beliefs and values of individuals. Civil society institutions, including educational institutions play a crucial part in disseminating ruling-class ideology and securing consent to the status quo. If we want to create education systems that are inclusive and not based on the ideology of the governments, we need to involve key actors such as teachers in policymaking. Both Beycioğlu et al. (2010) and other existing research (Everton et al., 2002) underscore the importance of considering teachers' involvement in shaping educational policies. Involving educational actors such as teachers, teacher unions, and academics would leave more room to create more inclusive education system and create a "bottom up" approach when making decisions regarding education. Beycioğlu's work is another reminder that strengthening the participation of key educational actors in educational policymaking would make the education system more democratic and just.

Gender Equality in Education

The third strand of Beycioğlu's work on social justice marks a notable shift in his engagement with the concept of gender. Given his engagement with critical schools of thought during the last 10 years of his career, it does not come as a surprise that his work also denotes a critical change in his approach to gender equality. Although gender, has never been his main focus of work and only his late work has tapped into this idea as a response to anti-gender movement going in Turkey and its ramifications in education system. In our conversation, his interest in this body of work was evident, particularly noting the persisting gender inequalities within the system. So, it was important for us to also pay tribute to his emerging passion for addressing gender

inequalities in Turkey as a male academic. We see a dramatic transformation of how he engaged with the concept of gender in his work – while earlier work would reflect seeing gender as a more binary variables in his work (see Beycioğlu, 2009), his later work reflects that he moves beyond the numerical and descriptive values typically associated with gender to engage in a deeper conceptual exploration of gender equality within the education system. Rather than merely focusing on gender parity, his work looks into the nuanced aspects of language, course materials, curriculum design, and teachers' expectations, examining how these elements contribute to the creation of gender inequalities. This is not to say that gender parity is not important. He frequently mentioned the 'achievement gap as a challenge in accomplishing gender-based education equity in the country' (Kondakci & Beycioğlu, 2020, p. 321), and highlighted girls' hidden disadvantages, such as lower schooling rates than male students as they get older (Siyez & Beycioğlu, 2019). Rather, what we aim to suggest is that he has also acknowledged the idea that such quantitative indicators reflect only one side of the story. The central concern, and sadly most of the time the only concern, of the Ministry of National Education is reflected in these indicators (Cin et al., 2020).

He particularly views gender equality as a broader issue within the context of socially just schools in one of his works dedicated exclusively to exploring gender equality in education systems (Siyez & Beycioğlu, 2020). He argues that feminism is not merely an issue of feminist theory (Verloo & Lombardo, 2007) and implicitly invites its incorporation into educational policymaking and research in Turkey. Building on Cin's (2017) work on Turkey, Beycioğlu addresses the more subtle and ingrained ways that gender inequalities manifest within educational institutions, touching upon a variety of concerns

from masculinities at schools, curriculum and stereotypes, and joins the assertions of Cin et al., (2020, p. 244-245) that the concern for gender equality should beyond "the evaluative measurement of gender equality has exclusively focused on the quantifiable indicator of closing the gender gap":

> *In Turkish context, gender equality remains blind both in educational policy and practices in schools. Turkey's ministry (MoNE) tries to stay stable at the levels championed by international agencies that rank any country's human development indexes, etc. The MoNE does keep the level quantitatively. But when the quality issues considered in case of gender equality, the picture gets foggy. Because there are still traditional stereotypes towards girls and women and expected roles and responsibilities from them, mostly related to caring children, doing housework, taking a follow behind men, etc. However, the policies and practices implemented by the MoNE are supposed to be much more willing to create not only equal conditions for boys and girls but also justice and equity in school environment, especially for girls (Siyez & Beycioğlu, 2019, p. 19).*

Despite being aware of the lack of intentions at the policy level to tackle the issues gender inequalities, he was also cognisant that gender equality has never been the main focus of social justice discussion in Turkey which are dominated by poverty and economic concerns (see Beycioğlu Beycioğlu & Ogden, 2017). Although even within the poverty and education literature, women and girls are much more affected and makes up the most fragile group (see Yunus, 2021). While the above-mentioned work demonstrates that he has developed a conceptual understanding compatible with feminist theories, some of his work, albeit not directly, underscores the roles that women teachers and leaders can play in schools to foster socially just environments. His

research (see Arar, Beycioğlu, & Oplatka, 2017) acknowledges the importance of women teachers in creating more socially just settings, particularly in highly patriarchal societies where women tend to face more unequal practices. This work highlights their capacity for displaying more compassion and empathy in striving for greater equality, and aligning with Cin's argument (2017, p. 175) that sees women teachers as contributing to "the enactment of an ethical/imperfect obligation to work for the social good."

Conclusion: Intersecting Paths

As outlined in the introduction, we have crafted this piece as a tribute to the enduring memory and remarkable legacy of our colleague. Our aim is not only to celebrate his intellectual contributions but also to guide the next generation of researchers and to illuminate the key arguments he brought into social justice debates in Turkish education system, showcasing the depth and breadth of his thought. While the narrative and conversation outlined above capture only a fraction of his extensive contributions, as researchers, we have chosen to highlight those arguments that have most resonated with us and in which we have actively engaged, both through his work and in discussions with him. These issues, significant to our own research interests, have been the subject of ongoing dialogue with him over time. It is important to acknowledge that his influence extends far beyond the scope of our discussion, touching numerous aspects of the field that others may find equally compelling. Our reflections, therefore, are a glimpse into the vast expanse of his intellectual legacy, emphasizing those areas that have deeply impacted us and our conversations with him.

His innovative application of intersectionality—encompassing education, gender, policy, and Critical Theory—stands as a testament

to his belief in the transformative power of education. Beycioğlu's work, particularly in advocating for teachers' active participation in social justice, underscores a vital pathway for enhancing the educational landscape. It is a call for policymakers to embrace more inclusive and transparent decision-making processes, ensuring that education serves as a beacon of equity and inclusiveness.

Echoing the sentiments of Azorin & Murillo (2023, p. 294) in their tribute to Beycioğlu, we too affirm that "the use of collaborative networks in education can make a positive contribution not only to the improvement of schools but also to increasing their social justice levels." This principle, which he championed tirelessly, remains a guiding light for all of us committed to advancing the cause of social justice within the educational field and beyond.

In honouring his legacy, we continue the work he so passionately pursued, inspired by his dedication to creating a more just and equitable society in Turkey through education.

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Social Justice Leadership in School Settings: A Qualitative Study

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Abstract	Article Info
Justice emerges as a need like any other human need and the processes of justice play important role within the organization. Social justice leadership includes the practice of leading and advocating for positive social change, equity, and fairness within society. Social justice leaders work to address and rectify systemic inequalities, discrimination, and injustices that affect marginalized and disadvantaged groups. They actively promote inclusivity, diversity, and equal opportunities for all individuals, regardless of their background, identity, or circumstances. This study is designed in qualitative paradigm as a case study. For selecting the participants, I employed maximum variation sampling which is one of the categories of purposeful sampling that provides the researcher understand the basics of a case or a phenomenon under exploration. The findings of the study revealed that the practices of the school principals include "caring students", "supporting staff" and "promoting positive organizational climate" theme. The challenges and barriers that the principals face with include "parental challenges", "financial issues" and "school conditions". Social justice leadership practices are crucial in ensuring equitable learning atmosphere and barriers should be taken into account in policy making of education.	

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Introduction

Today's organizations are miniature of society, and ensuring justice in these organizations means ensuring justice at the level of society. Justice emerges as a need like any other human need and the processes of justice play important role within the organization. How to deal with individuals in organizations shapes human resources, employee attitudes and commitments, thus it effects the success of the organization. Justice is a requirement for all forms of social participation. The continued existence of individuals in groups and organizations depends on their perception of the system's justice and equality. Along with education, justice is one of the fundamental rights of human beings and this right is guaranteed by various national and international conventions and instruments. These conventions and instruments emphasize that all students should be provided with equal educational opportunities (Ural, 2012). With the increase in internal and external migration due to various reasons, individuals with different cultures, religions, beliefs and traditions live together in countries and communities. The increasing differentiation created by globalization in the social structure of countries has revealed the need to adopt different approaches in both educational processes and educational management (Falk, 2003; White & Cooper, 2014). Accordingly, countries should organize their education policies in a way to eliminate inequalities and injustices that may arise. In this context, education policies should be based on values such as justice, equality and solidarity (Furman, 2012). In this context, considering

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differences in schools where educational policies are implemented facilitates the achievement of social justice (Kondakçı, Kurtay, Oldaç ve Şenay, 2016). Today, debates on issues such as social justice, human rights, democracy, and freedom which have profoundly affected education systems, necessitated a rethinking of the role of schools (Doğan vd.,2022).

Social Justice Leadership

Thoughts on social justice leadership has been ongoing for over forty years starting with Edmond's call to educators to support divergent students in 1979 (Cambron-McCabe & McCarthy, 2005; Theoharis, 2010) and has been in the literature as a remarkable concept in recent years (Oplatka, 2010). Since appears as a remarkable concept in recent years social justice leadership analyses have mostly been addressed in the context of critical approaches (Furman & Gruenewald, 2004). Social justice leadership refers to a style of leadership that prioritizes and advocates for fairness, equity, and the protection of human rights within a society. It involves guiding and influencing individuals, groups, or communities to work towards addressing systemic inequalities, discrimination, and social injustices. Social justice leadership includes the practice of leading and advocating for positive social change, equity, and fairness within society. Lewis (2016) argues that the modern concept of leadership for social justice originates from early ideas of distributive justice and restructuring society. Although the term "social justice" has its origins in the mid-nineteenth century with Catholic thinkers, conversations about social justice predominantly centered on societal issues such as economic inequality and unfavorable working conditions. During that period, social justice was closely linked to distributive justice, emphasizing the equitable

treatment of individuals and ensuring that people received the goods they rightly deserved.

Social justice leaders are committed to creating positive change by challenging oppressive structures and promoting inclusivity, diversity, and equal opportunities for all (Furman, 2012; Theoharis, 2007). Social justice leaders work to address and rectify systemic inequalities, discrimination, and injustices that affect marginalized and disadvantaged groups. They actively promote inclusivity, diversity, and equal opportunities for all individuals, regardless of their background, identity, or circumstances (Berkovich, 2014; DeMatthews, 2015; Wang, 2018). According to Allen et al. (2017), key dispositions of social justice leaders include adhering to the common good rather than self-interest, valuing diversity, being willing and ready to foster safe, supportive and sustainable learning environments, believing that every student learns, and contributing to the development of diverse social and cultural groups. These trends indicate that social justice leadership reflects a student-centered, inclusive and equitable approach for management. Theoharis (2007) points out that within the literature on leadership for social justice, there are instances of schools showcasing remarkable achievements not just with White, middle-income group, and privileged students, but also with students from various racial, socioeconomic, linguistic, and cultural backgrounds. He contends that the attainment of social justice in schools is not a haphazard event; it demands more than the typical comprehension of effective leadership. The leadership he discusses in his article goes beyond traditional concepts of exemplary leadership and advocates for a reinterpretation of effective leadership as leadership oriented towards social justice. Wang (2018) also suggests that the way school principals present themselves can affect their interactions with

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students, teachers, parents and other stakeholders. According to him, principals are characterized as initiators, cheerleaders, facilitators, active learners, and other social roles. Additionally, social justice leaders focus on creating equitable educational opportunities and concentrate on the learning needs of all students by addressing how differences in language, income, race, gender, ability and sexual orientation influence the effectiveness and design of learning environments to help all students reach academic proficiency (Marshall & Oliva, 2006; Jean-Marie, Normore, & Brooks, 2009).

Research on social leadership highlight that critical theory is one of the lenses theoretically valid in conceptualizing leadership for social justice (Freire, 1998; Furman, 2012; Griffiths, 2013; Ryan, 2012; Shields, 2010). According to Foster (1986, p.187), "aspirations and efforts to alter the human condition" are at the core of leadership. Freire (1998), on the other hand, asserts that his concept of "critical pedagogy," the term he employs to define his stance on leadership for social justice, involves a conscious intervention that necessitates the ethical application of authority. Several leadership theories aligned with social justice and from a critical perspective, are present in the literature (McMahon & Portelli, 2004; Theoharis, 2007). Scholars and theorists who adopt a critical perspective argue that social justice leadership aims to unify theory and practical application. This involves a continuous and dynamic exchange, referred to as praxis, where power and accountability undergo scrutiny. This process demands both thoughtful reflection and decisive action, along with a deliberate examination of the power dynamics inherent in leadership. Hence, I used critical social theory as a framework of this study. CST (Critical Social Theory) is employed to evaluate the progress toward a fairer world through practical action aimed at diminishing power

dynamics. It was suitable for this research as it delved into the foundational comprehension and discerning awareness of leaders' commitment to social justice and educational equity in their practices.

The literature acknowledges that social justice leadership and related variables are vital in educational settings. "In recent years, social justice has generated much attention and debate in contemporary educational circles and academic discourse" (Azorín & Murillo, 2023, p. 286). However, Kondakçı and Beycioglu (2020) focus on the gap in research on social justice and social justice leadership. They believe that "there is a need for more research about the infant social justice and social justice leadership fields both from macro- and micro-sociological perspectives" (p. 323). Moreover, the need for the research in Turkish context is evident. Because of the infancy of the research in Turkish context and, the study aims to explore social justice leadership practices in public schools. Within this this general aim, the research questions guiding this study will be:

> 1. How do social justice leadership practices function in public schools?

> 2. What kind of challenges do school principals experience in their social justice leadership role?

Methodology

Research Design

This study is designed in qualitative paradigm as a case study. Qualitative research examine practices, activities and phenomena situated in the world making that studied aspect of the naturalistic world visible for others (Billups, 2021) and it is a research approach that provides the opportunity to recognize, uncover and integrate

multiple perspectives in the exploration of the case and phenomena (Creswell, 2013). Hence, I applied case study to comprehend intricate social phenomena and real-life circumstance, including organizational-managerial processes, international relations, and individual life cycles (Yin, 2003). Case studies, employed for in-depth and comprehensive insight into a phenomenon, are also chosen when the context or boundaries of situations are not precisely defined (Creswell, 2013).

Participants

In order to decide the participants, I employed maximum variation sampling which is one of the categories of purposeful sampling that provides the researcher understand the basics of a case or a phenomenon under exploration (Creswell, 2013). Maximum variation sampling is used to determine essential common patterns by discovering particular variations (Glesne, 2016). The aim of this sampling is to select different cases on important characteristic (Patton, 2015). School principals who participated voluntarily were selected from different types of schools, different region and seniority who were working at different educational levels of schools in Eskişehir province of Türkiye. The participants of the study were the school principals who are working for public schools. They were anonymized by using codes like P1, P2, … and P11. Table 1 displays demographic characteristics of the participants.

Table 1.

Demographic Information about the Participants

Participant	Gender	Experience in Management (Year)	School Type
P1	Female	5	Primary School
P2	Female	8	High School
P3	Male	11	Secondary School
P4	Female	4	Secondary School
P5	Female	18	Secondary School
P6	Male	20	High School
P7	Male	19	Secondary School
P8	Male	14	Primary School
P9	Female	13	Primary School
P10	Male	9	Primary School
P11	Male	12	High School

Data Collection Instrument and Procedure

The study used semi-structured interviews which is one of the robust data gathering technique to access rich experiences about a phenomena, case or event (Strauss & Corbin, 1998). Researchers typically conduct semi-structured interviews using pre-determined open-ended questions, supplemented by questions that emerge spontaneously during the interviewer-participant dialogue (DiCicco-Bloom & Crabtree, 2006). Hence, as a researcher I prepared the interview questions based on purpose of the research and related literature. Semi-structured interview form included three parts: informed consent form and description of the study, demographics form and interview questions. The researcher consulted two scholars about the questions in order to get an expert opinion. The scholars who have PhD degree in the field of educational administration examined

the questions and gave feedback. After the feedback, some of the questions were modified and the last version of the form was gathered. Fifteen questions remained for the final draft, after excluding two interview questions. The interviews were conducted in school settings and face-to-face in fall semester of 2023-2024 academic year. The goal was to get detailed explanations from the participants about their own practices on social justice leadership and experiences about contextual factors on social justice leadership implementations. After thoroughly explaining the study details, the researcher presented an informed consent form to the school principals, who voluntarily agreed to participate. Upon receiving approval from the school principals, the researcher digitally recorded the interviews to ensure data preservation. All of the interviews lasted between 40-75 minutes recorded and transcribed. The interviews were conducted in rooms of the principals. I had field notes and audio recordings with the consent of the participants during the interviews.

Trustworthiness and Reflexivity

Credibility, transferability, dependability and confirmability are important tenets of trustworthiness in qualitative research. The trustworthiness of this data was confirmed through the strategies recommended by Lincoln and Guba (1985). According to the scholars one of the strategies for credibility is prolonged engagement. Therefore, in order to ensure long-term interaction, the researcher visited the schools of the principals during the fall semester of 2023-2024 and conducted long in-depth interviews. Another strategy to establish credibility is peer debriefing. In order to prevent the researcher's prejudices, to discover the meanings objectively and to make the interpretations clear the researcher exposed himself to a disinterested peer from outside of the filed. Besides, member check is

another point of credibility. Therefore, I provided participants the transcripts of their interviews to take their opinions, clarifications and validate the data. In order to establish transferability, I used thick descriptions and purposeful sampling (Lincoln & Guba, 1985; Erlandson et al., 1993). I described the preparation of the data collection tool, data collection and analysis process in detail. I also supported categories and themes with direct quotations which allows the reader to make intellectual generalizations. Dependability in qualitative research shows that the research is reliable and repeatable. One of the strategies in order to establish dependability is inquiry audit (Lincoln & Guba, 1985). Hence, the process of data analysis in the study was supervised by another scholar who worked in the Department of Educational Administration and used qualitative research method in his doctoral thesis. The researcher and the supervisor scholar examined the consistency of the results together. On the other hand, confirmability in qualitative research is degree of neutrality. Therefore, I used confirmability audit. In order to build the audit, I described all the process like data collection tools, data collection and analysis in detail. I compared the results with the raw data and presented to external experts for review.

Another aspect of the trustworthiness is reflexivity. In qualitative research, the researcher's viewpoint and skills hold significant importance, as they can contribute to the formation of biases and assumptions regarding the research. Researchers are anticipated to be conscious of their individual stance on the issue and to carry out the process impartially, irrespective of their personal beliefs (Creswell, 2005). In order to enhance reflexivity, I try to present my perspective and competencies as a researcher. I can define myself as a reflective practitioner who had worked in public schools as a teacher in

Yüksekova province in Türkiye. Yüksekova is a province where Kurdish people are densely populated, and the economic income of people are below the average. After having an experience as a teacher, I started to work in university and got my doctoral degree in the field of educational administration. Leadership and school administration are the fields of study of the researcher. The researcher's ability to differentiate his personal approaches from the theoretical approach was promoted by his previous experience in delivering seminars and lectures on leadership. This enabled him 'bracket' his personal point of view.

Data Analysis

During the initial phases of data analysis, researchers transcribed approximately 9.5 hours of audio recordings from interviews with 11 principals into textual format. Interviews which were transcribed first, hand-coded initially for recurring codes and themes using a content analysis (Corbin & Strauss, 2014). In the data analysis phase, the researcher reviewed the transcribed records by listening to the audio again to ensure accuracy, correcting any typos, and enhancing their familiarity with the data. Subsequently, he repeatedly read through the text data and took concise notes to gain a comprehensive understanding of the overall meaning conveyed in the text. The researcher also reviewed his interview notes and wrote several memos in order to understand which of the experiences of the participants were important and meaningful (Emerson et al., 2011). I followed the four steps recommended by Marshall and Rossman (2012) for the content analysis. These steps are "organizing the data," "generating categories, themes and patterns," "testing any emergent hypothesis," and "searching for alternative explanations". By following these stages I identified categories, themes and common patterns to reveal the

views and practices of school principals on social justice leadership. Additionally, I used inductive coding to determine initial ideas derived primarily from the conceptual framework of the study to organize the data related with social justice leadership. Then I conducted a second round of coding to classify themes and to analyze subcategories directly and specifically relevant to the study and arrange them visually (Maxwell, 2013; Rudestam & Newton 2015). In the further rounds of coding, I re-examined the themes and categories by re-naming and merging them. This enabled me find better patterns and get closer to develop the patterns and concepts. Then, the researcher organized the themes and categories by tabulating them and providing direct quotes from the dataset to support the findings.

Ethical considerations

The researcher received ethics committee approval from the university. All effort was made to ensure the confidentiality and comfort of the participants. Pseudonyms (like P1, P2, P3…) were implemented for the participants to protect confidentiality further. The participants were informed about the opportunity to review the transcript of the interview and to clarify or amend any information from the interview. They were also informed about the option to withdraw from the study at any time.

Findings

As previously stated, this study explores the practices of public-school principals on social justice leadership and investigate the challenges and barriers when practicing it. The finding part of the study presents the emergent themes and categories that resulted from qualitative data analysis of semi-structured interviews. Themes and categories provided by practices and experiences of principals revealed the

essence of the case of social justice leadership in schools. The key attributes of the study are presented in Table 2 and Table 3.

Table 2.

Practices of School Principals on Social Justice Leadership

Theme: Actions and Strategies	
Category	**Code**
Caring Students	Support education room
	Financial aid
	In-kind aid
	Weekend courses
	Psychological support
Supporting Staff	Fairness in course schedule
	Fairness in course distribution
	Professional development opportunities
	Empowerment for Teacher Leadership
Promoting Positive Organizational Climate	Building Democracy
	Respect for beliefs
	Respect for political views
	Valuing Diversities
	Collaborative Atmosphere
	Heterogenous classes

Findings of the study revealed that there are some strategies implemented and actions taken by the school principals about social justice leadership practices in schools. First category of the emergent "actions and strategies" theme is "caring students". School principals

think students as a center of school setting. Some inequalities may appear in school organization among students. These inequalities stem from poverty, lack of desired learning outcomes and special education needs. School principals should promote equity and enable all students access learning opportunities for the success. Participants of the study stated that they put all their effort to promote inclusion and equitable educational facilities. They establish rooms for support education and organize extra courses for the students that have special needs. These courses are designed for both gifted and mentally disabled students in order to promote inclusion and develop students. Students without disabilities from low income families also look for compensation courses for the subjects they have fallen behind. School principals arrange weekend courses to ensure a fair learning environment. There are inequalities on financial issues among the students. Some of the students are from low income families. They have problems in reaching basic needs like clothes, pencils, books etc. School principals strive for closing these gaps among students by organizing aids from state and private business organizations. They try to contact with philanthropists, business people and representatives of state organizations like municipalities, local authorities and get donations. Hence, financial and in-kind aids were regarded as tools in struggling inequalities. Orphans or students from broken families are another disadvantaged group of school setting. Counseling service and their experts in guidance and counselling field care about these students and provide psychological support to promote equitable educational journey. The principals' views on student care were as follows:

> *"We organize support education for children with special education needs. We invite teachers from other schools when needed.*

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Organizing schedule for this extra education should be equal for all special students. Sometimes this would be difficult task. Because parents would like to have this support education in different days and timeline" (P1)

"Generally speaking, socio-economic background of parents in our school is above average. However, we still have students with low-income group and cannot afford the needs of children. In order to ensure the equality and closing the gap a little bit at least, we request in-kind and financial aids from municipality and district governorship fund" (P4)

"Children from broken families and orphans exist in our school. They need psychological and emotional support. Our psychological counseling and guidance department organize sessions and therapies for these students" (P8)

"Supporting staff" is another key point in accessing social justice in school settings according to views of school principals. Since schools are multicultural and heterogenous organizations, it is important to keep stakeholders together on equal conditions in line with common goals. To do so, school principals have some strategies. As a social justice leader, they try to maintain balance their course distribution and course schedule. They believe that teachers should have similar weekly course load and regular class schedule. School principals encourage in-service trainings for teachers' development. They try to organize professional development opportunities for teachers in order to ensure justice and satisfaction among professionals. Besides, school principals believe that teacher leadership should be empowered for detecting in-class inequalities. They consider that building strong cooperation and division of labor with teachers are crucial to observe disparities and inequalities closely. Because teachers are the

professionals who spend most of their day time with the students during academic period. School principals perceive the other staff of the school as a team member as well. They invite all of the members to outdoor organizations like school picnic, teachers' day celebration party in order to evoke the feeling of justice and equalities. School principals' opinions were as follows:

> *"As a social justice leader, you should be equal for your teacher. I try to be fair and equitable in organizing their course load and weekly distribution. I know that they will believe the organization and me more than usual" (P7)*

> *"As a school principal I am open to new ideas and professional development opportunities. I want my teachers develop themselves by attending in-service trainings. For example, I think it is important to participate in congresses and symposiums and I encourage them to do so. I recommend them to attend master's degree and Ph. D. I consider doctoral and master's degree courses when I adjust their course schedules at school." (P6)*

> *"We can't practice social justice leadership without teacher empowerment and teacher leadership. Because they are the practitioners who have close relationships with children. They are the observers; they know family of students better than administrative staff. They can feel emotional situations of children better. Hence, we have to cooperate with them and encourage the teacher leadership" (P9)*

According to views of school principals, building healthy and positive school atmosphere is another essential factor for being social justice leader. School principals position themselves on behalf of applying democracy in school settings. They would like to make decisions with

their teachers in teachers' committee meeting. Apart from the official committee meetings, they try to build friendly atmosphere where decisions are made in the teachers' room during course breaks. Moreover, they express the importance of respecting divergent political and religious beliefs of the staff. They emphasize the importance of being at an equal distance to teachers in different professional unions and divergent religions. Besides, there are ethnically diverse people in school organizations. Hence, valuing diversities and being equal distance to each ethnic group are at the center of preventing conflicts and inequities. Creating heterogeneous classes is also seen as an important factor in reducing ethnic discrimination. School principals aim to have students from different regions and refugees in the same classes. They also believe that building collaborative atmosphere among the staff of the school is essential. School principals narrated their experiences as follows:

"For me building democratic culture is indispensable. I like to consult my teachers and take their opinions into consideration when making organizational decisions. In order to build social justice, I try to apply distributive leadership as well. I also attach importance to students' views. We have a student council with representatives from each class. For example, we recently asked for their opinion on what color the school should be painted." (P11)

"I am respectful for beliefs, religion and political background of the staff. There are pious, deists and even unbelievers in my school. There are teachers from different professional unions with different worldviews. As a school leader my distance is equal for all of them. I can't position myself according to teachers' worldviews and beliefs. I have to approach them on a professional level." (P3)

"I try to build classes with students from every ethnic, cultural and socio-economic background. Students from low and high income families are in the same class. There are students with special education needs in almost each class. Turkish, Kurdish and immigrant students are together in the same classes. We don't distinguish one from the other." (P5)

Table 3.

Barriers and Challenges experienced by School Principals

Theme: Barriers and Challenges	
Category	**Code**
Parental Challenges	Parent resistance
	Parental selfishness
	Family background
Financial Issues	The economics of companies
	Economic status of families
	Lack of funds
School conditions	Rural or Urban School
	Physical facilities

Other findings of the study revealed that there are barriers and challenges about social justice leadership practices in schools. First category of the emergent "barriers and challenges" theme is "parental resistance". School principals think that most of the parents from rural areas and low-income status don't believe the benefits of education. They believe in child labor and motive their children to work in farms

and factories instead of "losing time" in education. Another issue on the theme of "parental challenges" is selfishness. Especially, parents of the children with special educational needs believe that their children are unique and want extra-ordinary care for their children. Principals show extra effort to equally deliver the sources for the students with special educational needs. Family background is another determinant in parental set of behaviors in schools. The families they were grown in and educational status effect their beliefs in social justice and equitable use of resources. School principals' expressions were as follows:

> *"Family resistance is one of our most important problems. Poor families and low-income families living in rural areas do not believe in the benefits of education. Therefore, they do not want to send their children to school. They want their children to help them. They want their children to work in the farms and industry. So, they believe that their children will have a better life." (P10).*

> *"Families are so selfish. They want the education programs in the support education rooms to be arranged according to the hours they want. Everyone wants more intensive courses for their child. They don't care about the rights of other children." (P2).*

> *"The families of the children in my region have low levels of education and come from low socio-economic backgrounds. This affects their cultural level and their perspective on education" (P1)*

According to experiences of the principals "financial issues" is another barrier factor of social justice leadership. There has been economic contraction since the pandemic in the world and especially in Türkiye. In a country where official inflation is %60, most of the companies most do not want to donate and sponsor for education. This also effected

point of view of the parents. Due to the economic conditions, parents don't like to involve in extracurricular activities that they have to pay for. They don't want to buy extra materials for their children as well. In that case school leadership tries to cover the fees with the donations that poor families cannot afford. The economic crisis in Turkey has led to a reduction in central government budgets for schools and the postponement of many school projects, within the scope of austerity measures. School principals' opinions were as follows:

> *"The economic problems are challenging us. Resources are dwindling. The economic crisis is increasing every day. The schools have very little funding, and it is not enough for many expenses. For example, especially during the pandemic, we had difficulty finding white paper, can you believe it?" (P5).*

> *"The economic crisis is getting worse day by day. Companies that used to help our schools and students either do not want to help or reduce the amount they help. We have parents who have been laid off and cannot find a job due to economic conditions. The economic crisis is also limiting families' spending on education. They prefer to spend more on basic food requirements. For example, they don't want to buy extra books to support daily lessons." (P2).*

School conditions are other important barriers and challenges to ensure equality and justice. There are differences between the physical conditions of schools. In order to reduce these gaps, school principals make an extra effort. School principals sometimes seek sponsorship from companies to improve physical conditions of the school and sometimes they even work physically to repair the school. In their opinions, there are gaps between urban and rural schools. For instance, weekend courses cannot be operated in rural schools. However, weekend courses are active in some of the urban schools. Hence, while

students who live in the city center can easily reach these schools, students who live in the urban area have difficulties in accessing these opportunities. School principals' expressions were as follows:

> *"There are many differences between schools. The rural-urban divide is huge. The physical conditions of schools are not equal. When I started working in this school, the doors were broken, the floors were old concrete. Can you believe it? I couldn't find workers because they wanted a lot of money. As a school principal, I repaired the doors myself. A parent from the school supported me and we bought tiles for the floors. We laid the tiles on the floors together with our teachers."* (P4).

> *"Weekend courses are held at schools in the city center. It is impossible for children in rural areas to access these courses. Children in rural areas cannot benefit from these weekend courses. It is not easy for them to commute to the city center. It is not possible for them to pay for public transportation or even buy a snack at the course."* (P7).

Discussion and Conclusion

There is an increasing academic attention concerning matters connected to social justice and their roots, the evolution of social justice leadership, and the results of initiatives for social justice. However, despite the growing interest, our understanding of social justice leadership still remains limited. Hence, my aim was to understand the experiences and challenges of school principals in social justice practices and their efforts for reducing inequalities. Defining principal's role is a complex and challenging task, due to the constantly evolving and diverse responsibilities they encounter. Apart from overseeing the school's physical infrastructure, maintaining a safe and orderly atmosphere, and fostering a sense of belonging for students

and staff, principals are also tasked with creating a welcoming environment for parents and the community. Furthermore, they are entrusted with cultivating a conducive learning environment and ensuring that highly effective instruction takes place in every classroom. Overall, the role of principals is demanding and multifaceted. Participants of the study believed themselves in a positive orientation toward educational social justice and equity. These viewpoints and their implications are in line with Wang's (2015) emphasis on the necessity of social justice school leaders who are aware of the social inequalities that their schools have in relation to their practices, policies, and structures. Therefore, the first of the findings of the study was the actions and strategies applied for social justice leadership. The strategies and actions implemented by school principals in the process of social justice practices were categorized under three categories. The strategies of school principals for social justice leadership included the categories of "Caring Students", "Supporting Staff" and "Promoting Positive Organizational Climate". "Caring students" is something related to aids, supports, inclusiveness and extra courses. "Supporting Staff" is related to fairness, professional development opportunities and teacher leadership. Moreover, "Promoting Positive Organizational Climate" is related to democracy, being inclusive and respectful, heterogenous and collaborative. These findings were consistent with the theoretical bases of social justice leadership. Similarly, literature on social justice leadership highlights the importance of inclusiveness and supporting disadvantageous groups. Educational leaders actively strive to establish inclusive practices within their schools in response to social justice and marginalization issues (Cooper, 2009; Lopez et al., 2010; Merchant & Shoho, 2010; Ryan, 2006; Wasonga, 2009). These inclusive practices for social justice are partly associated with student engagement

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(Büyükgöze, et., al, 2018). Engaging students has also focus on inclusiveness according to findings of this study which is similar with the literature indicating that social justice leadership behaviors exhibited by school principals play an important role for students in disadvantaged groups to benefit from quality education services at the highest level (Özdemir & Pekdaş, 2017). Indeed, inclusion practices are commonly seen as closely aligned with achieving outcomes related to social justice. These practices consist of integrated learning opportunities and environments for all students, including those with special education needs (Frattura & Capper, 2007). Hence, social justice leaders aim to ensure that disadvantaged and minority students benefit from educational opportunities on an equal basis with their peers, and to make others in the organization adopt this idea (Theoharis, 2007). Findings of the study revealed that social justice leadership practices of school principals were limited within the three dimensions called "personal, interpersonal and communal" recommended by Furman (2012). I understood that their practices are democratic and inclusive across the cultural groups and colleagues that corresponds "communal" dimension in Furman's framework. Young (1990) on the other hand, remarked the importance of democracy which had similar findings with this study. She emphasized the dimension of democracy in education as not only a component of social justice but also a prerequisite for it. The dimension of democracy in education includes elements such as each individual receiving education, being asked for their opinions in educational decisions and having the opportunity for personal development. Emphasis of democracy implies that democratic education system can be regarded as the basis of social justice. Therefore, school leaders need to ensure equal opportunities to achieve primary educational goals (Arar, Beycioglu, & Oplatka, 2017). The findings of the study reflected

the features of "personal, interpersonal" dimensions of Furman (2012) as well. Namely, I understood that school leaders examine their assumptions, values and biases related to race, language, class and other aspects and consider how these factors influence their leadership practices. Besides, participants of the study actively establish trusting relationships with parents, colleagues and students from diverse cultural backgrounds within their schools as response to "interpersonal" dimension of Furman (2012). On the other hand, my findings don't support the "systemic and ecological" dimensions of Furman's framework. School principals didn't have practices on criticizing the system and attempts to change it. Moreover, they didn't have attempts in designing pedagogical implementations for both students and teachers related to broader issues like economic, sociopolitical and environmental contexts.

Fairness in course schedule and distribution, providing professional development opportunities for teachers and teacher empowerment for their leadership are practices of the participants about social justice leadership. Supporting the staff with fair and feasible actions emerged as an important finding in social justice leadership practices of school principals. According to Wang (2018), realizing social justice requires teachers who share similar values and are willing to collaborate with their principals. Teachers play a vital role not only in students' academic growth but also in promoting equity and fairness across different aspects of students' lives. In his study, principals emphasized the significance of continuous staff development to cultivate a cohesive team committed to social justice values. This development entails fair and equitable set of behavior practices, understanding staff strengths and areas for growth, fostering changes in staff attitudes and behaviors

toward social justice, and empowering them to take risks and assume responsibilities.

Building democracy, valuing diversities, building collaborative atmosphere and heterogenous classes, showing respect for beliefs and political views are practices in promoting positive organizational climate that seems essential in social justice leadership. Similarly, Theoharis (2010) asserted that principals could establish an atmosphere where teaching professionals feel valued, respected, and empowered in school management. According to Wang (2010), these efforts focus on reshaping teachers' mindsets and attitudes while enhancing their ability to promote social justice. To promote learning, principals in his research displayed patience, care, and respect towards parents and community members, employing diverse approaches to cultivate trusting relationships with them. Principals committed to social justice build relationships among the stakeholders, value diversities and actively collaborate in community advocacy efforts to improve opportunities while maintaining high standards that align with the school's mission and vision. Social justice leaders work towards fostering community unity across diverse cultural groups by promoting inclusive and democratic practices within communal environments (Furman, 2012)

The answer for the second research question emerged as a second theme of the study. The challenges and barriers encountered by school principals in the process of social justice practices were categorized under three categories. The strategies of school principals for social justice leadership included the categories of "parental challenges", "financial issues", "school conditions". "Parental challenges" is something related to family background, parental resistance and selfishness. "Financial issues" on the other hand, is related to lack of

budget, lack of funds and economic conditions of the companies and families. Moreover, "School conditions" is related to physical facilities and locational condition of the school. It is not easy to provide social justice in rural schools. My findings are similar with the literature on challenges and barriers in practicing social justice leadership. Marginalized students and inclusive practices for social justice are varied, complex and frequently resisted and contested (Marshal & Oliva, 2017). Implementing inclusive practices that benefit all students presents various challenges for social justice leaders. These leaders encounter numerous barriers, such as school systems and structures, central policies and parental expectations, which impede the progress of inclusion efforts (Cloninger, 2017). Stakeholders frequently resist principal's leadership in social justice, exhibiting opposition that can manifest in subtle or overt forms (Picower,2009; Swanson &Welton, 2019).

Critical social theory used as underpinnings of this study helped me understand and interpret the findings. Social justice leadership action within critical social theory aims to shift power dynamics to focus on improving academic achievement for students who have been inadequately served by their school, district, or educational system. The approach in critical social theory views education and leadership as tools to equip children and stakeholders in school settings with the knowledge and skills necessary to critically analyze and challenge social injustices, structures, and power dynamics. Education and leadership are seen as tools to nurture thoughtful citizens. Critical social theory promotes democratic engagement and considers education and educational leadership essential for fostering democracy (Tinning, 2002). According to existing literature, central purpose of public education is to develop attitudes and skills of

teachers and children that support democratic life and mentality (Hytten & Bettez, 2011). The results of this study revealed attempts of school principals in building democratic educational organizations and their efforts for caring students and supporting both teachers and students. Moreover, this research emphasizes the significance of socially just school leaders who lead for challenging biased views about cultural norms that negatively influence the school's climate (Cooper, 2009) and actively engaging with the parents, teachers, stakeholders and other community members to gain insights into sociocultural practices and overcome the barriers and challenges. Similarly, critical theory positions school leadership within an ongoing challenge of leveraging the existing system to dismantle its inherent flaws. In this sense social justice leaders should emphasize acquiring the knowledge and skills necessary to engage in this struggle, using their power and privilege to advance the interests and empowerment of oppressed groups within their school communities. Education and its leadership, in this context, are regarded as approaches that foster sense of responsibility towards oneself and others, creating an environment conducive to realizing each individual's full potential. Thus, this theory places school leaders in an ongoing struggle, balancing pressures to perpetuate social norms that undermine the empowerment of underserved and historically marginalized students against the interests of school community members who have benefited from this established social order. (Feldman & Tyson, 2013). School principals are committed to struggle for these pressures, barriers and challenges in order to perform social justice leadership. Although there are findings that I can address and discuss on the basis of critical social theory, I was unable to trace some of the assumptions of the theory in the findings. Critical social theory asserts that social justice leadership encompasses aspects beyond mere resource

distribution and economic considerations. Patterns of (dis)advantage in social justice may not be apparent and it prioritizes fairness and equity over specific interpretations of equality (Ryan & Rottmann, 2007). In this vein, social justice leadership practices of school principals do not seem to go much beyond of resource distribution and economic considerations. This may stem from centralized management policies and educational programs. Within the centralized education system school principals have too many workloads and responsibilities with a little authority. However, school principals may pay more attention to invisible patterns of (dis)advantages and prioritize equity and fairness over their own specific interpretations of equality.

Limitations and Future Research

The limitations of the study include perspectives 11 different school principals from different schools in the province of Eskişehir, Türkiye. Hence, the findings of the study referred to reported experiences and perceptions rather than observed practices, and therefore the findings should be interpreted with attention and cannot be generalized to different contexts without considering these specific conditions. As social justice leadership is vital for equity and inclusive educational settings, it is also necessary to explore how social justice leadership is encouraged in terms of educational policy. Ongoing research is essential to explore how educational leaders advocate for social justice in diverse collectivistic rural settings, investigating the prevalence of an adult-centered and hierarchical leadership approach and its implications for advancing social justice in school leadership. Another potential avenue for future research can involve examining students' and their families' perceptions of social justice leadership.

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Promoting equity and inclusivity:
Exploring equitable leadership practices in diverse Nepali schools

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Abstract	Article Info
This qualitative case study explores the leadership strategies of three high school principals to promote equity and inclusivity amid multifaceted challenges in the diverse schooling contexts of Nepal. By shedding light on equitable school leadership practices within a complex web of long-held socio-economic and structural disparities, the findings reveal persistent educational inequalities stemming from caste discrimination, gender biases, economic gaps, and social prejudices. Leadership emerges as crucial in addressing these disparities, with empowering strategies showing promise in bridging educational divides. Policymakers, educators, and leaders can benefit from these insights in fostering equitable educational environments. As Nepal addresses historical inequities, the study advocates for systemic change and social justice in education, aiming to create a more inclusive future for Nepali students.	

Cite as:

Introduction

In a diverse landscape of Nepali education, the imperative to foster justifiable and equitable opportunities is underscored by entrenched socio-economic and structural disparities. The scholarly exploration of educational administration and leadership globally (Bogotch & Shields, 2014; Capper & Young, 2014; Jean-Marie et al., 2009) resonates with the challenges faced within Nepal's socio-culturally diverse context. Historical injustices rooted in politics, culture, economics, and society have perpetuated systemic biases, impeding the progression of marginalised and underprivileged groups in the Nepali education system. This is evident in the distribution of school leadership roles, particularly with a gender disparity, as revealed in a government report (MoEST, 2016). The limited involvement and decision-making authority of females in school management committees, alongside the unjustifiable role constraints of head teachers (Heggins, 2019), compound the issue. Underrepresentation of women, ethnic minorities, and those from disadvantaged backgrounds not only amplifies existing inequalities but also obstructs the realization of social justice and equity in education.

The new constitution of the Federal Democratic Republic of Nepal (2015) has restructured the country into seven provinces that include four metropolitan cities, 13 sub-metropolitan cities, 246 municipal councils, and 481 village councils. Although it is enormously diverse socially and culturally, the constitution defines Nepal as an "independent, sovereign, secular, and socialism-oriented federal democratic republic state" (Constituent Assembly Secretariat [CAS], 2015, p. 3). Amidst this intricate historical and educational backdrop, this research seeks to unravel equitable leadership strategies adopted by high school principals within Nepali schools. By employing

qualitative case studies of three high school principals, this study aims to shed light on equitable school leadership approaches within a complex web of long-held socio-economic and structural disparities that obstruct equitable opportunities for students. Aligned with the global commitment to social justice and equity in education, this research aspires to contribute insights beyond Nepali schooling.

This research is imperative to address persistent disparities within Nepali education, offering insights into equitable leadership practices needed to dismantle systemic biases and promote social justice. By illuminating the nuanced dynamics of leadership, it aims to provide actionable strategies for policymakers and educators to foster inclusive environments and ensure equitable opportunities for all students. Additionally, given the global discourse on promoting equitable educational systems, this research serves as a valuable contribution to the broader academic community seeking to promote social justice and equity by employing equitable leadership approaches across diverse cultural and socio-economic contexts.

Research Questions

This research poses the following questions:

1. How do the case study principals describe their efforts to create equitable educational space in their schools?

2. What transformative strategies do principals employ to facilitate equitable, and participatory school leadership?

Literature Review

The global discourse on social justice in educational leadership (Bogotch & Shields, 2014; Capper & Young, 2014; Jean-Marie et al.,

2009) sets the stage for understanding the broader significance of promoting equity in educational opportunities. In Nepal, a government report (MoEST, 2016) spotlights the gender gap in school leadership, accentuating the need for a critical examination of contributing factors. Heggins (2019) reinforces this by highlighting the constrained role of head teachers in fostering collaboration and social justice initiatives. In this diverse socio-cultural setting, Szeto et al. (2019) emphasise the imperative to cultivate equity and inclusion for student development in diversity. Despite efforts to foster innovative leadership practices (Szeto, 2016), a discernible gap exists between leadership practices and contextual realities. This gap, drawn from the author's professional experience as a principal, raises essential questions about the perceived assumptions of leadership and their inadvertent marginalisation of certain ethnic and caste-based groups (Sharma, 2020).

Historical inequalities in education access and achievement (Carney & Rappleye, 2011; Devkota & Upadhyay, 2016; Pherali, 2011; Pherali & Garratt, 2014) underline the necessity of exploring alternative leadership practices. The longstanding philosophy of leading schools without ensuring equal respect and opportunities for all students propels this research forward. In the socio-culturally diverse educational context of Nepal, deep-rooted socio-economic and structural disparities have prevented several marginalised and underprivileged groups from equal educational opportunities. These disparities are entrenched due to a historical backdrop characterised by political, cultural, economic, and social injustices, perpetuating systemic biases that have impacted educational opportunities. The distribution of educational opportunities does not adequately reflect the diverse population it serves. For example, a government report

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(MoEST, 2016) reveals that only 22.1 percent of females are engaged in school management committees (SMC), and many are not in decision-making positions. Heggins (2019) pointed out that the head teacher's role in Nepal is also unjustified as they are not in a place to collaborate with stakeholders in their school and incorporate social justice through teachers' professional development programs. Also, historically women, ethnic minorities, and individuals from disadvantaged socioeconomic backgrounds remain conspicuously discriminated from educational opportunities, exacerbating long-held inequalities and allowing certain groups to have leadership opportunities and decision-making positions. Additionally, a notable socioeconomic divide compounds systemic biases, creating barriers to enhanced educational opportunities, and the patriarchal norms have contributed to the long-held inequalities and discrimination against minorities and underprivileged groups. Therefore, this mindful inquiry aims to contribute not only to the restructuring of school leadership but also to the development of alternative practices resonating with the broader education leadership community in Nepal and beyond.

Socio-Cultural Diversity

Nepal is characterised by its rich cultural, ethnic, linguistic, and religious diversity. People of Nepal speak 123 different languages that belong to 126 ethnic groups (CBS, 2011). Ethnic groups in Nepal were shaped during the nation-state building eras (Burghart, 1984). These groups are defined by the caste system in Nepal, language use, and ethnic identity that is further categorised by shared cultures and endogamy, the practice of marrying within local community groups ("Ethnic groups of Nepal," 2021). Table 1 below illustrates how these ethnic groups are broadly classified into five major groups: Janajati (36 percent); Brahmin/Chhetri (31 percent), Terai castes (14 percent), Dalits

(14 percent) and Muslim (4 percent%) (United Nations Fund for Population Studies [UNFPA] Nepal, 2017).

Table 1.

Population Distribution of Nepal by Caste or Ethnicity

Ethnic Groups	Percentage
Chhetri	16.6
Brahmin	12.2%
Magar	7.1%
Tharu	6.6%
Tamang	5.8%
Newar	5.0%
Muslims	4.4%
Yadav	4.0%
Rai	2.3%
Others	36.0%

Note: Source: CBS (2011)

According to the National Census (CBS, 2011), 44.6 percent of the population speak the Nepali language as their mother tongue. This is followed by Maithili as the second most prominent language spoken by 11.7 percent of the people (CBS, 2011). Table 2 below demonstrates Nepal's linguistic diversity.

Table 2.

Nepal's Linguistic Diversity

Languages	Percentage of People
Nepali	44.
Maithili	11.7%

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Bhojpuri	6.0%
Tharu	5.8%
Tamang	5.1%
Newar	3.2%
Magar	3.0%
Urdu	2.6%
Abadhi	1.9%
Limbu	1.3%
Gurung	1.2%
Unspecified	0.2%
Others	13.4%

Note: Source: CBS, 2011

Considering the cultural and ethnic diversity within Nepali societies, the Constitution of the Federal Democratic Republic of Nepal (the Government), as proclaimed in 2015, declared Nepal a secular country, thereby allowing people to choose and follow the religion of their choice. Table 3. below illustrates this diversity.

Table 3.

Population Distribution of Nepal by Religion

Religions	Percentage
Hinduism	81.3%
Buddhism	9.0%
Islam	4.4%
Kirat	3.0%
Christianity	1.4%
Others	0.9%

Note: Source: CBS, 2011

School Leadership in Nepal: A Contextual Reconception

In the Nepali education system, the dynamics of multilingual, multicultural, and multiethnic contexts pose distinct challenges for school principals. This diversity is not merely a leadership challenge but an added responsibility. Unfortunately, the prevailing perception of the principal's role in Nepali schools often limits them to the narrow scope of improving examination results, a notion criticised for its constraint on leadership roles and neglect of contextualized practices (Luitel, 2017). Moreover, criticism abounds as Nepali school principals are accused of adopting Western perspectives, primarily drawn from Australia, the United Kingdom, and the United States of America. This inclination has led to issues such as underachievement, disengagement, and stakeholder dissatisfaction (Luitel, 2017). The School Sector Development Plan [SSDP] (Ministry of Education [MOE], 2016) and the Constitution of the Federal Democratic Republic of Nepal (2015) aspire to align schools with the interests of wider communities. However, a stark disparity as leadership practices often remain exclusive of local contexts. Addressing this contextual detachment becomes imperative, necessitating a reconceptualization of leadership practices. This study, anchored in the case studies of three public school principals in Nepal, seeks to bridge the gap between global perspectives and the nuanced realities of a multicultural Nepal. The struggle lies in transforming leadership into context-specific and equitable practices amidst the challenges posed by political pressures, resource constraints, and socio-cultural diversity.

Establishing Culturally Responsive Schooling for Inclusive and Equitable Outcomes

The National Curriculum Framework (NCF) of Nepal acknowledges the multi-level diversity inherent in the country (Ministry of Education

& Employment, 2012). This framework emphasises the need for schools to respect individual differences, encompassing beliefs, gender, and socio-cultural traditions influenced by ethnicity and geography. In this dynamic landscape, equitable leadership practices become pivotal for fostering students' academic aspirations and empowering diverse social networks. Within this socio-cultural tapestry, school principals are entrusted with ensuring "culturally relevant and respectful pedagogical practices for diverse students" (Castagno et al., 2020, p. 743). This mandate requires principals to recognise and embrace the differences that exist in contemporary Nepali society (Lingard, 2007). Educational leaders, in contexts characterised by multifaceted diversity, are called upon to reconnect with their roles as public intellectuals (Gunter and Fitzgerald, 2008). The evolving educational landscape necessitates an ethic of trust, respect, and care for all students, ensuring an inclusive approach that aligns with the diverse learning needs, styles, and goals of the twenty-first-century classroom (Down et al., 2018; Safir, 2017).

Leadership adaptation, as Safir (2017) suggests, requires core competencies to address equity challenges and foster a culture of equal participation, collaboration, and empowerment, and learning is embedded in societal norms, values, and culturally situated practices within communities of learners. Hence, leaders play formal and informal roles in creating conducive teaching and learning school cultures (Browne-Ferrigno, 2016). Leadership, in this context, is viewed as the co-construction of mutually accepted values, beliefs, and expectations (Branson et al., 2016).

Leithwood (2007) argues that successful leaders must be open-minded, consider a wide range of options, and engage in decision-making that often requires thinking 'outside-of-the-box'. The role of school leaders

extends beyond academic boundaries, a particularly pertinent aspect in Nepal's ongoing reconstruction journey.

A Backdrop of Disparities and Inequalities

Despite the critical need for empirical studies exploring educational practices and leadership in Nepal, there remains a dearth of comprehensive research in this area. Existing literature on Nepal highlights the intensity and complexity of educational inequalities and disparities intertwined with broader societal problems (Buchmann & Hannum, 2001). Stratification within educational institutions is marked by strong caste effects and gender discrimination, constituting an enduring form of inequality despite legislative attempts to prohibit them (Stash and Hannum, 2001). The root causes of educational inequalities in Nepal are multi-faceted, ranging from the pervasive caste system and gender discrimination (Pherali, 2011) to historical impositions of neo-liberal policies by foreign experts (Devkota & Upadhyay, 2016) and the proliferation of private schools. These inequalities contribute to widening socio-economic gaps in Nepali society, echoing the assertion that "schools can do harm as well as good in the development of people and societies" (Philips & Schweisfurth, 2014, p. 98). Reports by the Ministry of Education, UNICEF, and UNESCO (2016) underscore the persistent challenge of unequal access to education. Approximately one in five Nepali children do not attend preschool, with urban areas offering greater access than rural counterparts (Panthhe & McCutchen, 2015). The socio-cultural landscape of Nepali schools, characterised by diverse caste systems and ethnic groups, further contributes to disparities in access and opportunities within primary education (Stash & Hannum, 2001).

'Shaking up' Disparities and Inequalities

In the face of these disparities and ingrained inequalities, school principals are called upon to be change agents, challenging long-standing prejudiced behaviours against disadvantaged and marginalised groups (Robinson et al., 2018; Devkota and Bagale, 2015). This transformation requires a re-evaluation of attitudes and actions towards the country's multiple levels of educational diversity. Educational leaders must deliver equity, inclusion, and school programs that demonstrate respect and consideration to all, even within a historical context of inequality and exclusion (Mathema, 2007; Pherali, 2011; Shields & Rappleye, 2008). The need to 'shake up' discriminatory culture aligns with the constitutional mandates of Nepal, urging principals to rethink their strategies and practices to provide meaningful educational spaces irrespective of socio-cultural backgrounds. As Robinson et al. (2018) suggest, this shake-up entails a proactive stance against discriminatory behaviours, aiming for transformative practices that challenge and dismantle historical inequities within the educational system.

Culturally Responsive School Leadership: A Theoretical Referent

This study adopts Khalifa's (2018) culturally responsive school leadership philosophy as a theoretical referent, emphasising the pivotal role of educational leaders in establishing inclusive and equitable learning environments. Departing from positivist research paradigms, theory as a referent facilitates critical reflection and creative interpretation, transcending methodological and theoretical constraints (Taylor, 2015). Through this lens, the research critically analyses findings, prioritising a pluralistic interpretation of the data to uncover underlying meanings within the context.

Culturally responsive school leadership is essential for addressing diverse student needs and advancing issues of social justice and equity in education (Klerk & Palmer, 2021; Khalifa, 2018; Khalifa et al., 2016). Effective leaders prioritise understanding and respecting individuals' unique backgrounds, implementing inclusive policies, and fostering supportive climates (Lopez, 2015). They actively engage diverse stakeholders, pursue ongoing professional development (Dhakal et al., 2024a), and collaborate to dismantle systemic barriers hindering student achievement through proactive community engagement and the involvement of diverse stakeholders in decision-making processes. Culturally responsive leaders advocate for diversity, social justice, and equity through anti-bias policies, diverse staff recruitment, and decolonising leadership practices (Dhakal et al., 2024b; Khalifa et al., 2018). By embracing culturally responsive practices, leaders create environments where every student feels valued, supported, and empowered, significantly contributing to the issues around social justice, equity, and inclusion in education (Khalifa, 2018; Khalifa et al., 2016; Khalifa et al., 2018; Lopez, 2015).

Methodology

This qualitative case study research design (Yin, 2018) is rooted in a constructivist paradigm, emphasizing the construction of knowledge through personal experiences and interactions (Kincheloe, 2005). Recognizing the significance of subjective experiences, this study adopted a data-driven approach, where research findings guided analysis and discussion (Saldaña, 2016), employing semi-structured conversational interviews (Howitt, 2019; Tasker & Cisneroz, 2019) with three high school principals (one face-to-face and several follow-ups), Adarsha, Bhawana, and Chanakya (pseudonyms). Two male and one female principals, each with a minimum of 5 years of leadership

experience at the same school, were purposively selected to represent minorities and underprivileged groups within diverse Nepal. Informed consent was obtained, and participants were provided with information about their role, ensuring the privacy and confidentiality of their information. Furthermore, this research received ethics clearance from an Australian university. Additionally, interviews with schoolteachers (three teachers from Adarsha's school, two from Bhawana's, and two from Chanakya's) enhance methodological rigor through data triangulation. The analysis was guided by underlying meanings (Yin, 2018) derived from interviews, exploring nuanced experiences within Nepal's diverse socio-cultural context.

Case Study One: Adarsha's Efforts to Create an Equitable School Culture

Given that Nepal's multiple levels of demographic diversity are realities that must be dealt with in educational environments, Adarsha strives to adapt, manage, and transform his school equity practices by using a range of strategies. The following strategies that emerged from the case study findings are now discussed.

Enacting Fair Treatment

To ensure everyone is treated equally, valued, and respected, Adarsha highlighted his strategy of discouraging unfair treatment within the school premises, considering that: *"We have no discrimination now, but we are always conscious of it"*. While several students in his school are from marginalised groups, there is *"…no discrimination in terms of caste, religion, language, and culture; instead, we always encourage and motivate the students from underprivileged groups"*. In keeping a principal leading by example and being at the forefront in terms of equality, Adarsha asserted that: *"A sincere principal can produce remarkable results"* and

contribute to *"…bringing visible and positive changes in society as well"*. Contending that principals must remain vigilant in terms of establishing and maintaining school parity, he signposted his role in bringing about transformational, cultural change as *"…a leader taking the lead visibly. They may encounter more risks and challenges, and more opportunities, more lifetime experiences. I think that's the blessing for life"*.

In endeavouring to establish a school culture that values difference and fairness for all, Adarsha acknowledged that *"…delivering equitable treatment is, of course, difficult"*. In this respect, community awareness is equally important as part of the change process. In promoting his school leadership practices, Adarsha explained that: *"When I go out to the community, I greet a tailor man or a greengrocer or housewives. They feel pleased"* to be included in school discussions. This approach is welcomed in Nepali society as *"…we have the situation in which some people disregard them only because they are from the underprivileged groups"*.

Creating Culturally Responsive Environments

Adarsha reported adopting different strategies to ensure a culturally responsive school environment that values and welcomes socio-cultural diversity. The first strategy he mentioned was celebrating various cultural and religious festivals to *"…make everybody feel that their culture, religion is the lifeblood of the society and is equally respected"*. As Arati, a teacher at the Aditi Secondary School, explained: *"When we have national festivals, we all celebrate them. However, we barely celebrate the festivals of every religious and ethnic group, although we have students from several groups"*. Similarly, Arati revealed that Hindu festivals were celebrated given their dominant religious group status: *"We also celebrate Buddha Jayanti but not others"*. Acknowledging that it is impossible to celebrate every festival from each culture, Alok, another

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schoolteacher, explained: *"We celebrate national festivals, informing students about their historical and cultural importance. During national feasts, everyone in the school participates joyfully together"*. For Alok, he considered that *"There were no feelings of inferiority and superiority in terms of caste and religion. We all eat together, celebrate together, sit together, and do things together"*.

Although the principal stressed collective attempts to value every language, culture, and religion equally, Arati discussed the difficulties in the following way:

> *Most of our school students represent the Tharu or Chaudhary group [one ethnicity typically living in southern Terai and the far-western part of the country]. They all speak their mother tongue [the Tharu language], but we teach either in Nepali or English. It has been challenging for these children to learn in either a second language or a foreign language. They cannot learn as quickly as the other children who speak Nepali as a mother tongue. To address this problem, not only our school but the nation has not prepared any feasible plan. (TA1-para-11)*

Akriti, a teacher, took a similar stance, concluding that this linguistic issue is a national one rather than presenting a particular school problem. Recalling the efforts schools once made to address linguistic diversity: *"We used to provide the Newari language class [the language of this local community]. However, it was dropped as we have more students from other linguistic groups, and we could not provide classes for each language"*. In this context, the principal and teachers and the nation seek a pragmatic and constructive educational plan that addresses linguistic differences in schools. Although students represent different linguistic groups, they all speak and understand the Nepali language as well. Nevertheless, for Alok, language is not an issue, considering

that: *"If they understood only their mother tongue, it would be hard to manage. They also prefer the English language to their mother tongue. Therefore, we use either Nepali or English language in the classroom and outside activities"*.

Additionally, the school conducts co-curricular and extra-curricular activities that are available to all students. As Alok suggested: *"We conduct competitions like essay writing, quizzes, handwriting contests, and different sports activities. We provide everyone with the opportunity to participate without discrimination, selecting students based on their talents, irrespective of their caste, language, religion, and gender"*. Similarly, to ensure everyone is given equal importance, classes *"…celebrate the birthdays of all the students and teachers by treating everyone with special food and distributing sweets."* They also make special announcements in the morning assembly, and *"…everyone makes a wish. Nobody experiences exclusion"*.

Empowering the Underprivileged and Minorities

Findings make it clear that the Aditi Secondary School, under Adarsha's leadership, empowers and supports students from underprivileged and minority groups by exploring their opportunities. As Adarsha advised: *"We try to support students from the marginalised groups and the less fortunate economic backgrounds"*, explaining that as the principal, *"I work hard to support them financially, which provides opportunities to invest in their futures"*. His school efforts are premised on *"…not underestimating the rights of these communities but helping them, giving equal respect and care consistently"*. In using this approach, students are encouraged by *"…providing scholarships and other financial assistance with the help of the Ministry of Education in the Nepali government"*. Likewise, Adarsha extolled the virtues of ethical leadership by providing details of how students were supported: *"Last*

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month, we had a program in which we distributed 4000 rupees [about 40 USD] to 20 students from marginalised communities. The students and their parents are encouraged when they are supported in those ways".

Case Study Two: Bhawana's Efforts to Create Equitable School Culture

Bhawana discussed the following leadership approaches that she practised as part of providing supportive teaching and learning environments at the Bhawani Secondary School, thereby promoting an inclusive and equitable school culture.

Creating Culturally Responsive Environments

Ever mindful of the importance of building a culturally responsive Nepali pedagogy, Bhawana asserted: *"We do not exercise any discrimination in terms of gender and any other demographic differences. We aim to engage, inspire, motivate, and provide opportunities to all the students regardless of their backgrounds"* Irrespective of school community complexities, she further contended that in developing equitable and inclusive educational practices, *"…the challenge is to treat everyone fairly"*, to create environments in which students can *"…comfortably discuss and improve their academic results, their opinions, and their feelings and views within the school community".*

To ensure non-discriminatory treatment for all the students, Bhawana outlined three strategies she had adopted. Firstly, during all school activities and programs, the school *"…allocates quotas so that students from different groups are included"*. This approach is designed to foster feelings that they are treated equally, irrespective of their socio-cultural backgrounds. Secondly, the school instigates *"…specific opportunities for female students from Dalits and Janajati, the underprivileged ethnic groups, as well as from minorities concerning culture,*

ethnicity, and language", an initiative that *"…ensures equal treatment and opportunities for all students"*. Thirdly, when there are perceived benefits and opportunities for specific student groups, the school works to *"…provide those benefits to the other groups of students as well. We never deprive students of their educational rights to equal access and opportunities in our school"*.

Empowering Underprivileged and Minority Group Students

In ensuring an equitable school culture, the Bhawani Secondary School aims to empower students from underprivileged and minority groups. In terms of gender equity, Bhawana mentioned that the number of females is now higher than that of male students, with the top ten academic performers in most classes being females. As evidence of a non-gendered school environment, she advised that female students *"…are motivated to learn and currently outperform their male counterparts, demonstrating that academically and intellectually, they are not the weaker sex"*. Moreover, Bhawana believes that females *"…feel more secure in the school when there is a female principal. They take pride in having a female principal, and this seems to provide further motivation to improve their learning approaches"*. Moreover, in creating a non-discriminatory school environment, the focus is on *"…generating greater opportunities for the female students who are from underprivileged groups"* and providing scholarships as further incentives for female students to continue their formal education. Additionally, as Badal, one of the participant teachers mentioned, the school also *"…provides academically sound students with a full scholarship and additional financial support until they complete their secondary school education"*. In providing these learning incentives, Bhawana's strategy involves *"…negotiating with school sponsors and potential donors and generating the necessary scholarship*

funds" and, as Bhim, another participant teacher confirmed, working with *"…individuals and organisations to provide educational textbooks and stationery resources for these students"*.

Case Study Three: Chanakya's Efforts to Create Equitable School Cultures

Chanakya elaborated on the leadership approaches he implemented to foster supportive teaching and learning environments at his school, actively cultivating an inclusive and equitable school culture.

Professional Strategies to Address Diversity

The information gained from various sources emerged as an innovative finding in that Chanakya adopted different strategies to address student and staff diversity and create an empowering and supportive school culture. In discussing these endeavours, he offered the following comments:

> *Firstly, we created different departments and increased their awareness of the need to ensure equal representation and participation of teachers and students. Secondly, we adopted the same strategy in staff management as well. While recruiting new staff members, mainly teachers, we considered the candidates' socio-cultural backgrounds and the need for equity in education regardless of the students' cultural and social status. We tried to maintain representative staffing that covered the maximum number of ethnic groups. Thirdly, as we have religious diversity, we are careful not to discriminate or dominate minority groups in any way. We have developed diversity and equity programs that value all students.*

Importantly, Chanakya advised that he includes as many programs from different cultural and ethnic groups as possible in the school

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calendar, with celebrations used to demonstrate that diversity is valued and respected. By way of example, he explained that *"…if there is a certain festival for a particular cultural or religious group, the entire school community rejoices. We have created such a harmonious school environment that provides an important message to the community"*, demonstrating that *"…everyone in the school feels equally respected and valued"*. Similarly, he reported having *"…minimised gender biases, cultural and religious variations and ensured equal opportunities and participation among all"*. To further illustrate this point with culture, gender, language, and religion, Chankya discussed: *"We featured the Chaudhary dance performance of the Terai ethnic group, the Tamang Selo [a folk song popular with the Tamang ethnic group from the mid-hills], and songs that represented the suburbs in the valley"*.

Acknowledging Chanakya's statements about providing an equitable teaching and learning environment regarding cultural and religious diversity, Chetan, a teacher, commented *"…we do not have any discriminatory practices in our school"*. As Government policies emphasise the need to address diversity in educational institutions impartially and equitably, he stated that *"…school guidelines include information about a range of diversity issues, and we also practice them in the context"*. Giving practical and pragmatic examples of how their practice is demonstrated, Chetan explained: *"We often share our snacks with all the students without bias or discrimination. As teachers model non-discriminatory behaviour, students learn by observing our behaviour with other teachers and students"*. In the same vein, Chandan, another teacher, supported the viewpoint that there is neither discrimination among different groups nor domination over students from underprivileged or marginalised groups within the Chamunda Secondary School community. As Chandan made clear:

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Our school supports zero discrimination, promoting equality by law and by school practice. Everyone respects one another. For example, we do not permit the segregation of people from the Dalit caste. Students and teachers belonging to perceived low-caste groups mix up with so-called higher-class people.

While Chandan believed there had been cases of entrenched practices of untouchability in relation to Dalits, the lowest level in Nepal's traditional social caste system, in some secondary schools, *"…there is not a single case here. We believe in equality for all and treat everyone fairly and justly, a practice that is an important asset in our school now"*.

The Importance of Ensuring an Equitable School Environment

In emphasising the significance of ensuring equality for everyone in the school community, Chanakya maintained that *"…everyone should feel included and welcomed in a respectful school culture. If this is not the case, teachers and students who experience discrimination are unlikely to perform well"*. In providing equal access and educational opportunities for all students, Chandan mentioned that *"…allocating scholarships is a fair process that is their academic needs and performances"*. In pointing out that the school has many economically disadvantaged students with complex family and social situations, Chandan appreciated the principal's leadership strengths and efforts to ensure their inclusion in mainstream education. He believes that *"…students' family circumstances should not result in inequality of schooling opportunities. As every student has the right to develop their true academic potential, our principal works hard to provide funding support for our most disadvantaged students"*.

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Discussion of Findings

Transitioning from Disparity to Parity: Fostering Equitable School Cultures

In Nepal's multifaceted cultural, linguistic, religious, and social landscape, the pursuit of equitable educational opportunities stands as a fundamental objective for educational institutions. However, historical patterns of discrimination against minority and underprivileged groups have persisted within the education system (Pherali, 2011; Shields & Rappleye, 2008). Despite the imperative for educational leaders to integrate cultural considerations (Brion, 2019), schools continue to operate within a societal framework that perpetuates existing hierarchies (Ross & Berger, 2009). This perpetuation manifests through the exclusion of marginalised groups from mainstream educational practices, underscoring the prevalence of educational discrimination across various levels in Nepal.

Caste-based discrimination, gender stereotypes, social disparities, and linguistic diversity contribute to enduring inequalities in Nepali schools (Devkota & Bagale, 2015; Mathema, 2007; Pherali, 2011; Shields & Rappleye, 2008; Stash & Hannum, 2001). While educational leaders are expected to foster equitable environments acknowledging student diversity (Faas et al., 2018), research reveals entrenched discriminatory practices persisting within leadership strategies (Bush & Saltarelli, 2000). Gender-based norms and biases continue to hinder women's access to leadership roles, reflecting broader societal inequities (Elborgh-Woytek et al., 2013; Vella, 2020). However, despite facing systemic barriers, female principals like Bhawana demonstrate resilience and commitment to promoting equity and diversity (Bhattarai & Maharjan, 2016).

Similarly, Chanakya's experience as a male principal from a marginalised community underscores the complexities surrounding perceptions of leadership. Initial concerns regarding societal attitudes and stereotypes fuelled his determination to enact meaningful change (Banaji & Greenwald, 2016; DeMatthews et al., 2021). Bhawana and Chanakya's narratives highlight the imperative for principals to advocate for social justice and equitable opportunities for all students, irrespective of their backgrounds (Ross & Berger, 2009). Implicit biases within society contribute to perpetuating disparities in educational access and outcomes (DiAngelo, 2018; Banaji & Greenwald, 2016), necessitating a comprehensive overhaul of discriminatory practices (Wilson, 2004).

The synergy between schools and communities significantly impacts educational outcomes (Allen et al., 2021). However, entrenched social disparities and injustices within Nepali communities adversely affect schools (Pherali, 2011; Barr et al., 2007). Therefore, case studies highlighted that addressing these disparities requires sweeping societal change, with a focus on cultivating justice and equity within both schools and broader society (Vella, 2020). Findings further unveil deep-seated socio-cultural and educational assumptions that perpetuate social divisions. Notably, as highlighted by case study principals, disparities in educational costs and perceptions between private and public schools deepen societal divides, exacerbating inequities within Nepali society (Mathema, 2007). Addressing these disparities demands a concerted effort to dismantle discriminatory practices and promote inclusivity, thereby fostering equitable educational opportunities for all Nepali students.

'Maslow before Bloom': Impact of Poverty on Educational Opportunities

In addition to entrenched cultural, gender, religious, linguistic, and social stratifications within the Nepali educational system (Mathema, 2007; Pherali, 2011; Shields & Rappleye, 2008; Stash & Hannum, 2001), case studies highlighted economic disparities that significantly hindered access to education (Ealey, 2020). Less affluent families often prioritise income-generating activities over schooling for their children, as confirmed by the experiences of Adarsha and Bhawana. Even when children attend school, they often must balance academic pursuits with work to meet basic needs, prioritising immediate well-being (Maslow, 1943) over cognitive development (Bloom, 1956). Moreover, economically disadvantaged children are frequently engaged in domestic labour, further limiting their education opportunities. Despite constitutional mandates emphasising education as a means to alleviate poverty and discrimination (Constitution of Nepal, 2015), many children, particularly from underprivileged backgrounds, face significant barriers to accessing education (Mathema, 2007). The COVID-19 pandemic has exacerbated these challenges, disproportionately impacting vulnerable students (World Health Organization [WHO], n.d.).

Furthermore, Nepal's private schooling system exacerbates educational inequalities, as high costs exclude children from less advantaged families (Mathema, 2007). Despite the financial burden, private education is often seen as a status symbol, perpetuating social disparities. The superior performance of private schools compared to public counterparts widens achievement gaps, deepening societal divides (Chapagain, 2021; Mathema, 2007). This unequal educational landscape erodes social cohesion and perpetuates elite disregard for public education quality (Mathema, 2007). Against this backdrop, the discussion below examines pragmatic leadership strategies employed

by principals in this multiple-case study research, aiming to navigate and address the complex challenges of discriminatory and inequitable educational practices.

Leadership Strategies to Ensure Equitable Educational Opportunities

Research suggests that principals in multicultural school settings should adopt culturally relevant leadership policies that incorporate the tenets of indigenous cultures into the curriculum (Khalifa et al., 2016; Williams, 2020) to positively improve student engagement by empowering and encouraging student learning, irrespective of students' diverse intercultural backgrounds (Arar et al., 2018; Lopez, 2016). To eliminate the various forms of well-established disparities and foster non-discriminatory learning spaces for students with multiple educational needs (Van Mieghem et al., 2020), principals in this study showcased the approaches they embraced, approaches that demonstrated the educational benefits of equity and fairness in envisioning a culture of positive change (Fullan, 2020). Case study findings determined that their leadership efforts to move school practices from non-equitable to egalitarian ones involved significant self and stakeholder engagement designed to "address the systemic roots of disparities" (Galloway et al., 2019, p. 498). As part of this leadership journey, three collective strategies were used.

Their first strategy involved treating, valuing, and respecting everyone equally and discouraging discriminatory attitudes and behaviours in teaching-and-learning processes. This strategy is consistent with Faas et al. (2018), who assert that school principals should safeguard and

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deliver equitable opportunities for students' overall success, irrespective of their backgrounds. Contributing to school parity, this safeguarding served to encourage and motivate students from disadvantaged and discriminated groups (Brooks & Sutherland, 2014; Khalifa, 2018), promoted cross-cultural understandings among teachers and students (Wells et al., 2016), and developed inclusive school systems that met the multiple educational needs of its pupils (Van Mieghem et al., 2020). However, all principals agreed that developing and implementing this strategy was challenging (Faas et al., 2018).

The second strategy demonstrated beyond doubt that principals' adaptation of culturally responsive school activities (Khalifa, 2018) was pragmatic and constructive in creating empowering and supportive school cultures (Faas et al., 2018). Transforming these cultures required collaborative, democratic, and advocacy-orientated leadership approaches (Klerk & Palmer, 2021; Theoharis & Scanlan, 2015). The situational examples principals provided included celebrating festivals associated with all cultural and religious groups; recruiting teachers and support staff irrespective of their caste, gender, religion, or socio-cultural background; selecting teaching-learning materials representing all cultures, traditions; and developing non-discriminatory school activities and programs. Findings validated their adoption of a culturally diverse and responsive pedagogy (Khalifa, 2018) that worked hard to eliminate the entrenched practices of untouchability, gender discrimination, and any forms of bias that resulted in feelings of inferiority and insecurity. The principals' overall aims were to foster educational environments where students and staff were valued and respected irrespective of their cultural backgrounds, gender, linguistic backgrounds, and ethnic and religious affiliations.

The principals' third strategy was one of empowerment that involved all school stakeholder groups, from government agencies to local community members, in efforts to galvanise and deliver future-focused educational environments (Faas et al., 2018). Shining a light on their leadership initiatives, findings included awarding scholarships, providing financial assistance to underprivileged families, and providing targeted educational programs for less able students. Students from minority groups, such as the Dalits, were encouraged to participate by being supplied educational materials that included textbooks and stationery materials. Adopting a culturally inclusive leadership approach encompasses ethical duty-of-care responsibilities (Shapiro & Stefkovich, 2016). Principals maintained their support by identifying and challenging the inequitable practices inherent in their school system (Arar et al., 2018). Interestingly, findings confirmed that students welcomed these approaches by demonstrating greater engagement with learning processes and improving academic outcomes (Brooks & Brooks, 2019). As Bhawana, the sole female principal in this study, explained, female students from underprivileged cultural, ethnic, and linguistic groups outperformed their male counterparts (Arar et al., 2018). Notably, the primary goals of education include empowerment and social justice (Szeto et al., 2016); equality of educational opportunities and expected good outcomes (Arar et al., 2018; Brooks & Brooks, 2019); and strengthening the bonds between school and the community in ways in which all stakeholders benefit (Gurr et al., 2019).

To conclude, principals' culturally responsive strategies closely align with the attributes outlined by Khalifa et al. (2016). These attributes comprise: (i) critical self-reflection and professional awareness concerning their leadership attitudes and behaviours (Kincheloe, 2005;

Mezirow, 2003); (ii) making teachers aware of culturally responsive pedagogy and incorporating them in the school curricula; (iii) enhancing inclusive and equitable school cultures; and (iv) involving key stakeholder groups in the decision-making processes to foster engagement, cooperation, and collaboration. Hence, this discussion considered and interpreted principals' efforts in establishing a more equitable and empowering educational culture. However, achieving this in diverse schooling contexts like Nepal remains a persistent challenge (Dhakal et al., 2023).

Conclusion and Implications

This qualitative case study explored the leadership strategies of three principals in promoting equity and inclusivity in diverse Nepali schools, unravelling multifaceted challenges and disparities. The research findings underscored the persistent educational inequalities rooted in caste discrimination, gender stereotypes, economic disparities, and social biases. Through case studies, the transformative leadership strategies adopted by principals emerged as strategies of change. The leaders strategically shifted from non-equitable to egalitarian practices, emphasising equal treatment, culturally responsive activities, and empowerment initiatives.

Implications of the study resonate with the urgent need for a paradigm shift in Nepali education, urging leaders to embrace culturally relevant policies, celebrate diversity, and actively engage stakeholders in fostering inclusive school cultures. The findings highlight the pivotal role of leadership in dismantling deeply ingrained discriminatory practices and emphasise the potential of empowering strategies to bridge educational gaps. These insights offer valuable considerations for policymakers, educational institutions, and leaders striving to

create equitable educational spaces amid diverse societal contexts. As Nepal grapples with historical inequities, the study encourages a concerted effort towards systemic change and social justice and equity in education, ultimately shaping a more inclusive future for Nepali students.

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Relationship between Social Justice Leadership and Trust in Principals: Mediating Role of Perceived Administrator Support

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Abstract	Article Info
This study examines the mediating role of teachers' perceived administrator support in the relationship between principals' social justice leadership behaviors and teachers' trust in principals. The sample of the study, which was designed in the relational survey model, consists of 903 teachers working in public schools in a metropolitan city in Southeast Türkiye. In the context of the research model, the SPSS Process Macro (Model-4) application developed by Hayes (2018) was used to determine the mediation effect. Because of the analysis of the research data, it was determined that the social justice leadership behaviors exhibited by school principals predicted both teachers' trust in the principal and teachers' perceived administrator support positively and statistically significantly. On the other hand, it was concluded that perceived administrator support plays a mediating role in the relationship between principals' social justice leadership behaviors and teachers' trust in principals. In this context, it can be stated that if school administrators' social justice leadership behaviors increase, both the administrator support perceived by teachers and their trust in the principal will increase.	

Cite as:

Introduction

As open social systems, educational organizations comprise individuals with ethnic, cultural, socio-economic, ideological, etc. differences. These differences in individuals can sometimes lead them to be exposed to disadvantageous practices within the organization or perceived as such (Ryan, 2006). In educational organizations, there may be unfair practices or inequalities in the context of social justice. These inequalities lead to a lack of solidarity among individuals in schools, lack of motivation, and disciplinary problems and indirectly reduce the efficiency of the school (Chiu, 2010). Especially in schools with disadvantaged practices, leaders play an important role in improving the quality of the teaching and learning process (Eriçok, 2022; Harris & Chapman, 2004; Küçükaslan, 2022; Muijs et al., 2010; Theoharis, 2007). In this context, social justice in education has become one of the most emphasized issues (Berkovich, 2014; MacDonald et al., 2023). Although social justice in educational organizations has been addressed as an important issue in recent years, school principals have important duties as social justice leaders in ensuring social justice in schools (Oplatka, 2013). With the increase in human mobility in the world for different reasons (war, migration, disease, economic reasons, etc.), the social structure may include diversity. In this context, schools can also be affected by these differences. Behaviors and practices in line with social justice are important for individuals to benefit equally from institutional opportunities and to be exposed to equal practices in

educational institutions (Arar, 2019). In schools, the social justice perceived by stakeholders in their relationships with each other and administrators plays an important role (Çobanoğlu, 2021). As in all organisations, employees in educational organisations expect to trust their administrators and receive support from them. The support provided by administrators to their employees in the work environment and the sense of trust they create strengthens the bonds between employees and the organisation (Türkkan & Ülbeği, 2022). The development of a qualified education and training environment in schools where all educational stakeholders will work in co-operation can be possible through the establishment of reliable relationships based on social justice and the presence of school administrators who will lead this process (Akyürek, 2021). Howley et al. (2009) stated that principals need to gain the trust of relevant stakeholders in order to ensure social justice. In this respect, educational leaders have important roles in creating a trust-based school environment (Rivera-McCutchen & Watson, 2014). Dantley and Tillman (2010) state that this situation is especially guided by social justice and equality and is of critical importance in schools in terms of race, ethnicity and class. In societies where resources are distributed equally and social justice is ensured, individuals feel safe both physiologically and spiritually (Börü, 2019).

In this context, in the current study, the relationship between the social justice leadership behaviors exhibited by school administrators according to teachers' perceptions in educational organizations and trust in the principal and perceived administrator support was investigated. Accordingly, in the following part of the study, these variables (social justice leadership, trust in the principal and perceived

administrative support) will be assessed conceptually and then the relationship between the variables will be presented.

Social Justice Leadership

Conceptually, it can be said that social justice leadership in the field of education was addressed in the 20th-century (Oplatka, 2010). Although studies on social justice leadership have gained momentum, it is not possible to encounter a common definition in a universal sense. Social justice leadership, which has an abstract meaning, is handled in a situational context. Therefore, there may be different definitions.

Marshall and Olivia (2006) explain social justice leadership in the educational dimension as a leadership style that aims to improve the performance of minorities, socially and economically disadvantaged people who do not achieve the desired success in schools. McKenzie et al. (2008) state that principals should ensure that all individuals in the school benefit from the opportunities fairly and that inequality should be eliminated for an effective educational process. In other words, social justice should be taken as a basis. Social justice leadership in education involves understanding inequalities in schools and taking action (Bogotch, 2002). DeMatthews (2015) states that social justice leadership is essentially about examining how to use knowledge expertize experience, and resources to address inequalities.

Social justice leaders are defined as individuals who raise awareness of inequalities and injustices arising from individual differences, produce solutions to emerging negativities, and try to develop a more qualified and fair educational environment (Theoharis & O'Toole, 2011). Social justice-oriented principals attempt to construct a more effective educational environment by taking actions to reduce practices and policies that create inequality and marginalization

(Theoharis, 2007). School principals' exhibiting a participatory-democratic management approach in their schools, their efforts to create a positive school climate (Özdemir & Kütküt, 2015), and their fair distribution of resources and tasks show that they exhibit social justice leadership behaviors (Bozkurt, 2017).

Within the context of the current research, critical consciousness, stakeholder support, participation and distributive justice dimensions of social justice leadership are evaluated. Critical consciousness emphasises the awareness of inequalities by school administrators with developed social justice consciousness and to raise individuals with developed critical consciousness (McKenzie et al., 2008). Stakeholder support is related to the quality education of disadvantaged or marginalised individuals or groups. Özdemir and Kütküt (2015) state that the support dimension of social justice leadership is related to interpersonal relationships, and that leaders are sensitive to establishing trust-based relationships with disadvantaged individuals who care about effective communication. The participation dimension draws attention to the fact that school administrators as social justice leaders support the participation of different groups in the school community in the decision-making process and contribute to the development of democracy awareness in the school (Furman, 2012). Finally, distributive justice is evaluated within the scope of Rawls' (1993) concept of justice. In this context, it includes the fair distribution of organisational resources, tasks, workload and positions (Bates, 2005).

Trust in Principal

The concept of trust has attracted the attention of sociologists, psychologists, economists, and management scientists in the historical process, as well as the theoretical and practical attention of educational

administrators in schools as a social institution. Therefore, it has been inevitable to introduce many definitions to the concept of trust, which is of interest to different disciplines. In this context, each discipline emphasizes its own viewpoint when defining or explaining the concept. In the literature, studies on organizational trust have focused on trust in principal. The concept of trust in the principal is defined by Mayer, et al. (1995) as "the belief that the principal's honesty, integrity, benevolence, morality and goodwill towards his/her employees are reciprocated by the employees". Burke et al. (2007) stated that in the case of trust and mistrust between leaders and employes in organizations, employes can achieve great things even under high-risk difficult conditions and time pressure. Andersen (2005) states that subordinates' trust in their principals is determined by the principals' behaviors. Folger and Konovsky (1989) observed that employees' participation in decisions increases because of their trust in their principals, thus increasing the performance efficiency. For followers to trust managers, the following factors are listed: the manager's statements and actions should be consistent, the manager should give importance to decision-making and participation, share information, communicate openly with employes think about the well-being of employes, and be loyal (Özdaşlı & Yücel, 2010). Therefore, it can be staded that managers being sensitive to the needs of subordinates, sharing information, ensuring participation in decisions, being fair and honest, and acting consistently in their decisions will be effective in gaining subordinates' trust in the principal.

Perceived Administrator Support

Administrative support is when administrators value and care about their employes socially and emotionally and value their contributions (Pohl & Galetta, 2016; Rhoades & Eisenberger, 2002). Perception of

administrative support is defined as employees ' values and beliefs about their work (Deconinck & Johnson, 2009). Matthews et al. (2009) define it as the facilitating and supportive practices provided by the administrator to the employe for the organization to run its business. Bhanthumnavin (2000) states that administrative support can be in the form of showing interest and respect to the employe giving value, providing support in stressful situations, and behaviors such as hugging, hugging, and handshaking. Neves and Caetano (2006) state that when the administrative supports the employes creates a fair environment, and meets the needs and expectations of the employes it will lead to the formation of a positive climate in the organization. It can be seen that different definitions and classifications are made about perceived administrator support. It is seen that the definitions are made within the framework of the administrator's valueing, caring, appreciating the contributions of the employe, and increasing the contribution of the employe to the organization.

Employees may perceive administrator support differently. This may result from the mutual communication and interaction between the manager and the employe Determining the expectations and needs of organizational employes is an important determinant of their relationship with the administrator, whom they primarily communicate with and see as the representative of the organization (Göktepe, 2017). Employees may perceive the positive or negative orientations exhibited by administrators as support. According to Shanock and Eisenberger (2006), employes perceive the support they receive from their administrators as an indicator of the organization's positive or negative orientation toward them. On the other hand, individuals can show positive or negative orientations toward the organization. Individuals who perceive a high level of administrative

support increase their organizational commitment over time, enabling them to make intensive efforts to achieve the goals of the organization (Tenteriz & Tozkoparan, 2022). Low levels of administrator support can lead to negative reactions, such as neglecting feedback from their administrators and ignoring information about their job responsibilities (Zhou et al., 2016).

Relationship between Social Justice Leadership, Perceived Administrator Support, and Trust in Principals

In the related literature, it is possible to encounter studies in which there are findings that there are various relationships between the variables whose relationship is examined in the current research. As social justice leaders, school principals should approach all differences in the school within the framework of equality and justice and distribute organizational resources fairly. Özgan and Bozbayındır (2011) stated that teachers' perceived unfair practices in resource allocation in schools have negative effects on teachers' trust and loyalty to administrators. Uzun (2017) stated that individuals working in a fair environment perceive the support of managers positively. On the other hand, Beard (2013) states that differences such as race, gender and ethnicity in school environments have an impact on the formation of trust in school environments. Similarly, Louis and Murphy (2017) emphasize that effective leadership skills develop mutual trust with teachers, strengthen social capital, and positively affect student outcomes. Eğriboyun (2013) stated that there was a significant relationship between teachers' perceptions of trust in the administrator and their perceptions of support and that as teachers' perceptions of trust in the administrator increased, their perceptions of support also increased. As a conclusion, there are various relationships between the variables of social justice leadership and perceived support, social

justice leadership and trust in the manager, and perceived support and trust in the manager.

Importance and Purpose of the Research

The phenomenon of trust is seen as an important leadership characteristic in the context of directing people in line with the determined goals (Northouse, 2013). As a leader, the attitude of managers toward followers can affect the attitudes and behaviors of followers toward the leader. Therefore, the fact that managers value employes and support their work may lead employes to develop positive feelings toward the manager (Kossek et al., 2011). The support provided by the manager to the employe strengthens the employee's ties with the manager and the organization and increases trust in the manager (Türkkan & Ülbeği, 2022). In this context, as stated above, it can be said that there is a relationship between leadership characteristics, support perception and trust in the literature. It is thought that the findings and results to be obtained in the research will be guiding for school administrators to ensure the trust of teachers. In the current study, it is aimed to examine the relationship between school administrators' social justice leadership, trust in principal and perceived administrator support according to teachers' perceptions. No research examining this relationship has been found in the relevant literature. In this context, the research is expected to contribute to the literature. The hypotheses developed in line with the purpose of the study are presented below:

H1: Social justice leadership has a significant positive effect on trust in the principal.

H2: Social justice leadership significantly predicts perceived manager support in a positive direction.

H3: Perceived manager support significantly predicts trust in principal in a positive direction.

H4: Perceived administrative support plays a mediating role in the relationship between social justice leadership and trust in the principal.

Method

Research Model

This study examines the relationship between school administrators' social justice leadership behaviors and trust in the principal and perceived administrator support according to teachers' perceptions using a relational survey model. Christiensen et al. (2015) defined the relational research approach as research that enables description and prediction. In this context, the mediating role of perceived administrator support in the relationship between school administrators' social justice leadership behaviors and trust in the principal was examined. The model established with the independent variable (social justice leadership), dependent variable (trust in principal), and mediating variable (perceived administrator support) is shown in Figure 1.
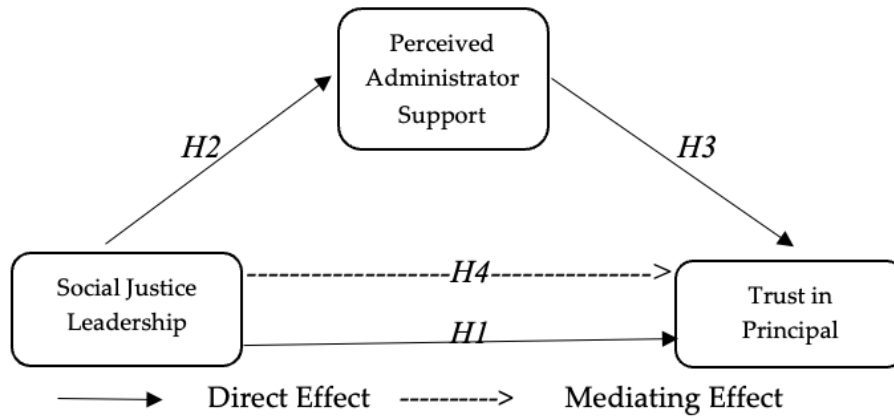
Figure 1. Conceptual framework of the study

Study sampling

The population of this research consists of 25000 teachers working in public schools in the central districts of Gaziantep province, located in the south of Türkiye. The sample of the study consists of 903 teachers determined by a simple random sampling method. Simple random sampling is a method in which the conditions for inclusion in the sample are equal, the universe is uniform, and the representativeness is high (Cochran, 2007). Gay et al. (2012) stated that for a population of over 5000, the population size becomes meaningless and a sample size of over 400 is now sufficient. Considering the sample size, Yazıcı and Erdoğan (2004) stated that a sample size of approximately 1000 people would be sufficient for this population size within the context of .05 confidence interval and .03 sampling error. In this context, it can be said that the sample size reached is at an acceptable level. Of the teachers who participated in the study, 515 (57%) were female and 388 (43%) were male. Of the 525 married teachers (58%) and 378 single teachers (42%), 819 were undergraduates (90%) and 84 (10%) were

postgraduates. Considering that 432 (48%) of the teachers participating in the study were aged between 20 and 29, 363 (40%) were aged between 30 and 31 (4%) were aged 50 and over, it can be said that young teachers were generally included in the study. When analyzed according to the seniority variable, 497 (55%) teachers had 1–5 years of seniority, 191 (21%) had 6-10 years of seniority, and 235 (24%) had 11 years or more of seniority.

Data collection tools and processes

In the data collection process of the study, "Social Justice Leadership Scale", "Perceived Administrator Support Scale" and "Trust in Principal Scale" were used to determine teachers' perceptions of the dependent (trust in principal), independent (social justice leadership), and mediating variables (perceived administrator support). In addition, various questions were added to the data collection tool to determine the demographic characteristics of the teachers participating in the study. Before data collection, the necessary permissions were obtained from the researchers who developed the scales, Gaziantep University Social and Human Sciences Ethics Committee and Gaziantep Provincial Directorate of National Education. Information about the scales in the data collection tool is given below.

Social Justice Leadership Scale: The research data were collected using the "Social Justice Leadership Scale" developed by Bozkurt (2017), which consists of critical consciousness, stakeholder support, participation, and distributive justice dimensions. The items in the scale are graded on a five-point Likert scale (1-strongly disagree … 5 strongly agree). In the current study, Cronbach's alpha reliability coefficient for consistency between the data was determined to be .98. In addition, because of the confirmatory factor analysis conducted in the context of

the results between the structure of the scale and the data fit (χ2/Sd= 3.54, RMR= .038, RMSEA= .050, GFI= .91, AGFI= .88, CFI= .96, IFI= .96, TLI=.95), it was determined that the values obtained were at least acceptable (Schumacker & Lomax, 2004; Kline, 2011). Therefore, the data obtained regarding social justice leadership are valid and reliable.

Perceived Administrator Support Scale: In the scale developed by Kottke and Sharafinski (1988) and adapted by Özdemir (2010), 14 items were grouped under one factor. The items in the scale are graded on a five-point Likert scale (1-strongly disagree ... 5 strongly agree). In this study, the Cronbach's alpha reliability coefficient for consistency between the data was determined as .97. In addition, because of the confirmatory factor analysis conducted in the context of the results between the structure of the scale and the data fit (χ2/Sd=3.60, RMR= .018, RMSEA= .051, GFI= .90, AGFI= .88, CFI= .96, IFI= .96, TLI=.95), it was determined that the values obtained were at least acceptable (Schumacker & Lomax, 2004; Kline, 2011). Therefore, the data obtained regarding perceived administrator support are valid and reliable.

Trust in Principals' Scale: The Multipurpose T Scale developed by Hoy and Tschannen-Moran (2003) and adapted into Turkish by Özer et al. (2006) to measure how teachers perceive the level of organizational trust in schools was used in the study. The items in the scale are graded on a five-point Likert scale (1-strongly disagree ... 5 strongly agree). The scale consists of trust in colleagues, trust in parents –students, and trust in the principal sub-dimensions. For the study, the trust in principal subscale was used. In this study, the Cronbach's alpha internal consistency coefficient for the trust in principal subscale was determined to .96. In addition, because of the confirmatory factor analysis conducted in the context of the results between the structure of the scale and the data fit (χ2/Sd=4.06, RMR=.017, RMSEA=.055, GFI=

.97, AGFI= .94, CFI= .99, IFI= .99, TLI=.98), it was determined that the values obtained were at least acceptable (Schumacker & Lomax, 2004; Kline, 2011). Therefore, the data obtained regarding trust in the principal are valid and reliable.

Data analysis

SPSS 26 and AMOS 21 package programs were used to analyze the data obtained for this study. To make the data collected face-to-face, individually, and in groups suitable for analysis, the collected forms were examined in terms of incorrect markings, missing values, and extreme values. Twenty-two forms with outliers were identified and these forms were removed from the data set and the data collected from the remaining 903 participants were analysed. Then, the normality and multicollinearity assumptions of the data were checked. For the normality assumption, the (±1.5) interval specified by Tabachnick and Fidell (2007) was used as reference. The results obtained in this context are presented in Table 1. As a result, it is assumed that the values obtained are acceptable. In the context of the multicollinearity problem, variance inflation factor (VIF), tolerance index (TI), and conditional index (CI) value ranges were taken as reference (Tabachnick & Fidell, 2013). In this context, it was determined that the values obtained were VIF<5, TI>.10, CI<.30 and it was assumed that there was no multicollinearity problem. In the context of the purpose of the study, arithmetic mean and standard deviation were used for descriptive analyzes on social justice leadership, trust in principals, and perceived administrator support according to teachers' perceptions. Pearson Product Moment Correlation Coefficient was used to determine the relationships between variables.

Then, structural equation modeling (SEM) was used to determine the relationship (mediator) between the variables using the maximum likelihood estimation method. To check the goodness-of-fit values of the model, which can measure the relationships between variables in a single model (Preacher & Hayes, 2008), the ratio of chi-square to degrees of freedom ($\chi2$/sd), square root of approximate errors (RMSEA), standardized root mean square residual (RMR), comparative fit index (CFI), Tucker-Lewis fit index (TLI), general goodness -of-fit index (GFI), incremental fit index (IFI), and adjusted goodness -of-fit index (AGFI). The goodness of fit values were based on the criteria accepted as the minimum acceptable range ($\chi2$/sd $\leq$ 5, RMSEA $\leq$ .08, RMR $\leq$ .08, CFI $\geq$ .95, TLI $\geq$ .90, GFI $\geq$ .85, IFI $\geq$ .90, AGFI $\geq$ .85) (Schumacker & Lomax, 2004).

The SPSS PROCESS macro (Model-4) application developed by Hayes (2018) was used to determine the mediation effect in the context of the research model created in line with the purpose of the study. The process method is based on the confidence interval (CI-95%) calculation. If this confidence interval does not contain the value 0 and both BootLLCI and BootULCI values are positive or negative, the mediation effect can be mentioned (Hayes, 2018).

Findings

In this section, normality (Skewness, Kurtosis) and multicollinearity (VIF and TI) values, descriptive statistics (arithmetic mean and standard deviation), and correlation values are given for the variables of the study. The related values are presented in Table 1.

Table 1.

Descriptive findings and correlation values of the variables

Variables	X	Sd	Skewness	Kurtosis	1	2	3
1. Social Justice Leadership	3.72	.85	-.23	-.25	1	.76**	.80**
2. Trust in Principals'	3.61	.98	-.15	-.48		1	.74**
3. Perceived Administrator Support	3.68	.95	-.27	-.42			1

**p$\leq$ 0.01; VIF$_1$= 2.94; TI$_1$= .33; VIF$_3$=2.94; TI$_3$= .33

According to Table 1, when the mean values of social justice leadership behaviours (X=3.56), perceived administrator support (X=3.43) and trust in the principal (X=3.51) are examined, it can be said that teachers have "agree" level perceptions. Table 1 also shows that kurtosis and skewness values vary between.65 and.22. When these values are taken into consideration, it can be said that the data obtained exhibit a normal distribution (Tabachnick & Fidell, 2007). On the other hand, according to teachers' perceptions, there is a positive and highly significant relationship between social justice leadership and trust in principal and perceived administrator support (r=.76; p<.00, r=.80; p<.001). There is a positive and highly significant relationship between perceived administrative support and trust in the principal (r=.74; p<.001).

Table 2 shows the results obtained using the Process Macro (v4.2) plug-in developed by Hayes (2018), Model 4, Bootstrap, and 5000 sample criteria in the SPSS 26 program to determine the mediating effect of perceived administrative support in the relationship between social justice leadership and trust in principal. Hayes (2018) stated that the

bootstrap method is more reliable than the Sobel test used by Baron and Kenny (1986). To determine the mediating effect, Baron and Kenny's (1986) assumptions were considered. This approach consists of three stages. First, the dependent variable should significantly affect the independent variable. Then, the independent variable should significantly affect the mediating variable. Finally, when the independent variable and the mediator variable are analyzed together, the mediator variable should significantly affect the dependent variable. The analysis results of the research hypotheses (H1, H2, H3) are given in Table 2 and Table 3.

Table 2.

Findings on the direct effect between variables

Hypotheses	Paths	R^2	β	Std. β	t	P
H_1	SJL ⟶ TIP	.58	.88	.76	35.88	***
H_2	SJL ⟶ PMS	.62	.36	.36	10.41	***
H_3	PMS ⟶ TIP	.66	.92	.81	41.89	***

***$p<.001$; $\chi 2/df=3.87$; RMSEA=.056; RMR=.027; GFI=.90; AGFI=.89; NFI=.95; TLI=.95; CFI=.96

According to Table 2, structural equation modeling was performed with the AMOS 21 package program, and it was seen that the goodness of model fit values were at least in the acceptable range (Schumacker & Lomax, 2004). When the findings related to the hypotheses formed in line with the purpose of the study are examined, it is seen that social justice leadership positively and significantly affects trust in principal (Std. β= .76; p<.001; BootLLCI= .831; BootULCI= .929) and perceived administrator support (Std. β= .36; p<.001; BootLLCI= .299; BootULCI=

.438). At the same time, perceived manager support has a positive and significant effect on trust in the principal (Std. β=.81; p<.00; BootLLCI=.884; BootULCI=.971). In this context, the first three hypotheses (H1, H2 and H3) are accepted. The results obtained using Process Macro, which was run to determine the mediating role of perceived managerial support, are given in Table 3.

Table 3.

Findings on indirect effect (or mediator)

Hypothes	Paths	β	Std. β	BootSE	BootLLCI	BootULCI
H4	SJL → PMS → TIP	.34	.29	.042	.225	.369

In Table 3, the mediating role of perceived administrator support (H4) was examined. When the findings obtained in this context are analyzed, according to teachers' perceptions, perceived administrator support plays a mediating role in the relationship between principals' social justice leadership and trust in principals. In other words, social justice leadership has an indirect effect on trust in principals through the mediating role of perceived administrator support (Std. β = .29; p<.001; BootLLCI= .225; BootULCI= .369). According to this result, hypothesis H4 can also be accepted (Hayes, 2018).

Conclusion and Discussion

This study examined the relationship between principals' social justice leadership behaviours and teachers' perceived administrative support and trust in principals. As a result of the study, teachers perceived that school administrators exhibited social justice leadership behaviours at

a partially high level. Likewise, it was observed that they perceived high levels of administrator support. Similarly, teachers reported high levels of trust in the principal as a social justice leader. McGuigan and Hoy (2006) emphasized that school principals who want to create a positive climate in schools can improve educational processes by ensuring trust. In the context of the research sample, these results can be expressed as a positive situation in terms of ensuring social justice in educational organizations. Because in the context of ensuring social justice in schools, school administrators have important responsibilities (Kondakçı & Beycioğlu, 2020; Wang, 2016). The social structure of educational organizations is multidimensional and interactive (Lee et al. 1991; Wang & Eccles, 2013). In particular, the behaviors, attitudes, and actions of school administrators, who are considered as the representative of the school, can be effective in influencing the perceptions and attitudes of the school community. The school community, which consists of different cultures, beliefs, experiences, languages, religions, ethnic structures, past experiences, etc., can often perceive or interpret the practices in schools in different ways. This situation may affect teachers' perceptions of social justice toward school administrators who they accept as the representatives of the school. The fact that the school principal prioritizes justice in the policies he/she implements and respects individual differences without discrimination shows the importance that the school principal attaches to social justice (Çalışkan, 2015). Teachers with positive perceptions of social justice leadership are expected to exhibit attitudes and behaviors beyond what is expected of them (Chang, 2011).

Based on the study, it was concluded that principals' social justice leadership behaviours are statistically significant and positive factors that influence teachers' perceived administrative support and trust in

the principal. It was also determined that teachers' perceived administrator support has a statistically significant and positive effect on trust in the principal. Finally, it was concluded that the teachers' perceived administrator support had a mediating role in the relationship between the principal's social justice leadership behaviors and trust in the principal. In other words, it can be said that social justice leadership not only predicts trust in the principal directly but also indirectly through perceived administrator support. These results show that social justice leadership behaviors exhibited by school principals are effective in increasing teachers' trust in the principal. In the research conducted by Akman (2020), it was found that the social justice leadership behaviours of school administrators significantly predicted trust in the principal and thus played an effective role in trust in the principal. In this context, school principals should reassure teachers about their behaviors and discourses (Bryk & Schneider, 2003), support activities that will benefit teachers, keep their promises, stand by employes support them financially and morally, and make them feel that they are with them even if they make mistakes. According to Nienaber et al. (2015), the behaviors exhibited by administrators are indicators of subordinates' trust in the administrator. In addition, school administrators should appreciate, value, and care about teachers' work and show that they are always with them. Administrator support perceived by employees directly affects trust in the administrator (Taş et al., 2021). As a social justice leader, school principals should care about the differences in the school, see them as cultural richness, value and be tolerant, try to provide disadvantaged individuals with an equal and fair environment, and distribute the resources of the school equally and fairly. As a social justice leader, these behaviors of school

administrators will ensure that teachers perceive administrator support positively and increase trust in the principal.

Limitations and recommendations

Although this study examines the mediating role of administrator support perceived by teachers in the relationship between social justice leadership and trust in the principal it also has some limitations. One of the limitations of the study is that it only deals with teachers within the school population, and the opinions of other stakeholders of the school were not consulted. In addition, the quantitative design of the study limits the in-depth examination of the reasons underlying teachers' perceptions. In this context, research can be conducted using different samples and through different research designs. Based on the findings of this study, further studies can be conducted to examine the relationship between variables in depth. It was concluded that principals' social justice leadership behaviours are a factor explaining teachers' trust in principals and that the administrator support perceived by teachers is a variable affecting the perception of trust. In this context, in order to increase teachers' perceptions of trust in the principal, it is necessary to show that their work is valued, to care about them, and to encourage them to participate in the decision-making process. It can be said that principals should see diversity as a source of richness within the school community, support them in their work, and exhibit fair policies in workload distribution and access to school resources.

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Honoring the Legacy of Professor Kadir Beycioglu, *REAL* and Invisible Borders

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Abstract	Article Info
This article honors the legacy of Professor Kadir Beycioglu as founding Editor of the REAL, Research in Educational Administration & Leadership and his scholarship. A content analysis of the REAL journal titles from inception in 2016 to 2023 was performed and confirmed the mission and intentions stated for the journal. Titles were organized into themes: International, cultural, policy, and leadership. The REAL is cost-free with unrestricted access which safeguards world-wide access in the current climate of censorship, suppression, and book banning. Dr. Beycioglu's research is tendered through the lens of his membership in ELWB, Educational Leadership Without Borders, for whom he was the Keynote speaker for the 2019 ELWB biennial conference. His research voiced on Turkish schooling and leadership parallels with prophetic insight the warning cry for researchers to counter censorship and suppression efforts globally.	

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Sailing on a Non-Linear Ship

The beginning of the REAL Journal, Research in Educational Administration & Leadership, began with the founding Editor Professor Kadir Beycioglu in June 2016, on behalf of the Turkish Educational Administration Research & Development Association (EARDA). His intention for the journal was clear: to provide a place for scholars and researchers around the world to contribute to a blind peer reviewed journal in English as a harbinger of open access knowledge on a global scale. The stated intention was/is "…analysis of policy, theory, and methodology related to educational administration and leadership. The REAL seeks articles on timely and critical issues from researchers in all educational settings, including schools, higher education institutions, adult education centers, etc." (Beycioglu, K. (2016, June, p. I).

A content analysis of the journal article titles (N=187) from the June 2016 inception through December 2023   reveals the authors and coverage were truly global in scope ranging from countries in the Middle and Far East; Africa: Australia: Northern, Central and Southern Europe; and Northern, Southern and Central America. That widespread coverage represented a sampling of our civilized world. The topics represented by respective author titles showed a wide array of salient issues that were centered in cultural dimensions, far reaching policy concerns, but also to specific topics such as leadership, teacher perspectives, pedagogy, and temporal conditions of the time in which

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we are living. These articles ranged from quantitative to qualitative and mixed methodologies.

The international perspectives hailed from 40+ countries and regions across Africa, the East, South America and the Middle East showed a remarkable inclusion of scholarly voices from the global South and East. The intention by Kadir to feature Non-Western voice dominance is a valued intentional act. These collective voices hail from New Zealand, Hong Kong, Japan, Singapore, China, Greece, Trinidad, Jamacia, Chile, Lebanon, Azerbaijan, Columbia, So. Africa, Latin America, Australia, Maldives, Saharan Africa, Democratic Republic of Congo, Egypt, Tanzania, Ethiopia, Chana, etc. These scholar-researchers found a viable free access journal from which to publish their findings. The intentions by Kadir and the journal editors and reviewers are commendable and the global sense of making sense of schooling has kept educators informed worldwide.

The cultural component ran the gamut from social justice and equity through cross cultural dimensions and inclusion. Included in these writings were gender values, attributions, social theory and leader values. Cultural diversity was researched through the lens of social realities around the globe. Values such as happiness, citizenship, equity gaps, special needs, linguistics, and especially mentoring were shared. Cultural mentoring practices among teachers and administrators, university faculty and especially, students, clearly follow Kadir's intention of adding scholarship to the chorus of humanity for insights to a better future. Social Justice and Mentoring were two topics of special interest editions, as were Relational Leadership and Teacher Leadership.

Policy concerns focused on income distribution research, knowledge, academic/civic development training and global frameworks. Policy

relating to process, such as, Habermas knowledge taxonomy, governance, frameworks, neoliberalism, phenomenological, decolonizing, decision making, learning communities, survival, instructional supervision, market presence, legal literacy and rural scholarship research provided the sociological perspective from cross-cultural studies. Several studies focused on decolonization, and post-colonial research an extremely timely examination. Organizational scholarship focused on the impact of leadership qualities: paternalism, narcissism, critical realism, and empowerment.

For leadership, varying aspects were developed across reform, management, preparation, learning communities, supervision and work behaviors. Teaching and a multitude of other topics included educational empowerment, engagement grade level issues effectiveness and privatization. Teacher leadership has been a common thread in REAL: trust, substitute teachers, job satisfaction, GenZ, new teachers, and teacher narratives undergird the compelling articles on teachers in schools and as university faculty.

Leadership scholarship was primary woven through the international viewpoints. The practical and timely topics for school administrators that were covered: Covid, student discipline and withdrawal, student leadership, teacher turnover, dissertations, parent loyalty, private school choice, resilience, brain drain and technology.

What We Do Now is What They Will Learn From Us In The Future

The climate of knowledge generation itself is in a heightened state, given governmental interjections and generative AI. Research and scholarship represented through the recent past informs what we do now and how we envision schooling. As is true, it will be built upon by future scholars. How we prepare the next generation of scholars is

formed in today's research found in books, and journals though her-his-story which may not be the narrative of tomorrow.

The brief title content review of the eight year history of REAL offers an insightful angle to the intentions Kadir had in 2016. It also shapes a narrative of leaders in education fighting misinformation and disinformation, or a misspoken word versus an intentional false word. Ensuring scholarly writings are cost-free for the author to publish and for the readers access is meritorious during the complex days we find ourselves experiencing.

> *Fair play and editorial independence: Editors evaluate submitted manuscripts exclusively on the basis of their academic merit (importance, originality, study's validity, clarity) and its relevance to the journal's scope, without regard to the authors' race, gender, sexual orientation, ethnic Decisions to edit and publish are not determined by the policies of governments or any other agencies outside of the journal itself. The Editor-in-Chief has full authority over the entire editorial content of the journal and the timing of publication of that content. (DergiPark, n.d., p. 1).*

The REAL journal has ensured quality, rigor, and social justice in allowance of scholars serving as presenters of informed or empirical and research. Research impacts the stories that need and should be told. Researchers, university repositories, journals, publishers have been and are the gatekeepers of 'knowledged information'.

Further, scholars are in most ways the keepers of the flame with libraries their guardians. The American Library Association described the responsibility of publishers as:

> *It is the responsibility of publishers and librarians to give full meaning to the freedom to read by providing books that enrich the quality and*

diversity of thought and expression. By the exercise of this affirmative responsibility, they can demonstrate that the answer to a "bad" book is a good one, the answer to a "bad" idea is a good one. (ALA, 2017, December., p. 7)

Within our university courses, we teach students to discern quality research from less rigorous study. We teach students to distinguish sound statistical data from poor. We expect students to understand journals that promote hidden intentions from those that use scholarly voices derived by rigorous investigations. We call students to explore practices that may be promising within local contexts. The value of the written word through basic research literacy can be described as:

We state these propositions neither lightly nor as easy generalizations. We here stake out a lofty claim for the value of the written word. We do so because we believe that it is possessed of enormous variety and usefulness, worthy of cherishing and keeping free. (ALA, 2017, December., p. 7)

REAL supports the Budapest Open Access Initiative (BOAI, 2012, September 12) that began 10 years ago.

By "open access" to [peer-reviewed research literature], we mean its free availability on the public internet, permitting any users to read, download, copy, distribute, print, search, or link to the full texts of these articles, crawl them for indexing, pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. The only constraint on reproduction and distribution, and the only role for copyright in this domain, should be to give authors control over the integrity of their work and the right

to be properly acknowledged and cited. (BOAI, 2012, September 12, para. 7)

BOAI encourages universities to create policies that ensure peer-reviewed articles are given proper repository. The protection of faculty scholarship defends working relationships to ideas changing in shared research globally. Global partaking distributes reasoned research to all. International open access safeguards a future where research serves all as a strong act against censorship, suppression, and book banning. Information controlled is research controlled. Historical examples in the 20th century are clear messages to the 21st century: open access research is the best counterweight to suppression of thought.

Censorship and Suppression

Censorship is sweeping the globe due to populist government politics and technology via the internet with intentional and unintentional desires to restrict access by citizenry. The Bergen Project (2022) focused on global poverty offer, "associations similar to Amnesty International are fighting against book banning and censorship to protect democracy, access to education and information and progressive and forward-thinking in the 21st century" (p. 1). Samarakkodige cited "China, Bangladesh and Egypt commonly practicing book banning to restrict education and allow censorship" (Samarakkodige, 2022, para. 1). Geographic parts of the U.S. are now experiencing similar censorship in schools and public libraries based on an ideological political and religious perspective. Russia and Hungary censor LGBTQ+ books excluding such from school library shelves.

In the past decade, more and more books discussing poverty and social class have been banned or restricted in the United States, as well as in

European countries including the United Kingdom. By stifling authors' voices and those trying to depict the harsh realities of some underprivileged populations, book banning and censorship limit awareness and the public's opportunities to provide relief through advocacy and action. (Samarakkodige, 2022, para. 5)

This author often describes research, quantitative and or qualitative, theoretical or policy positioning as storytelling with expository explanations in clear, logical steps. One's individual character along the myriad of research as this offers the clearest moral line and requires one to keep one's eyes open. Early in my preparation of becoming a university professor, I was asked to read of great male leadership in The Professorship in Educational Administration, edited by Donald j. Willower and Jack Culbertson (1964). I understood both the implicit and explicit implication and exclusion, my story, women and girls, were missing. Telling 'others' stories by providing open access became and is my passions bellwether through research and Educational Leaders Without Borders.

Western perspective giants wrote chapters (Roald F. Campbell, Daniel E. Griffiths, Joseph J. Schwab and Donald J. Willower). Many in the west were greatly influenced for decades by these writers with many professional educational leader associations offering awards in their names. The great man theory when politicized today around the globe, tells a different story of authoritarianism with the great man the symbol. Fascism is not small 'd' democracy friendly as we can see populism spreading through isolationism and slogans such as 'America for Americans'. Suppression of ideas through scholarship is now a global reality. Library associations have long warned of book banning and the subsequent censorship of ideas and knowledge. The

potential damage to a whole generation by government ideology is quite astounding.

> *Most attempts at suppression rest on a denial of the fundamental premise of democracy: that the ordinary individual, by exercising critical judgment, will select the good and reject the bad. We trust Americans to recognize propaganda and misinformation, and to make their own decisions about what they read and believe. We do not believe they are prepared to sacrifice their heritage of a free press in order to be "protected" against what others think may be bad for them. We believe they still favor free enterprise in ideas and expression. These efforts at suppression are related to a larger pattern of pressures being brought against education, the press, art and images, films, broadcast media, and the Internet. The problem is not only one of actual censorship. The shadow of fear cast by these pressures leads, we suspect, to an even larger voluntary curtailment of expression by those who seek to avoid controversy or unwelcome scrutiny by government officials. (ALA, 2024-1996, p. 1)*

As was once taught in the field of western educational administration courses, the great man theory for gender specific, encouraged the 'great man' to garner fame, and to "not expect the 'great man' to give up his own interests to become a member of the team" (Griffiths, 1964, p. 32). It is a shocking concept when geopolitics are influenced by authoritarianism at the local level as well as by governments globally. History is replete with the origins of fascists: isolationism, populism, homegrown conspirators, violent ultra-right authoritarian movements fascinated and infatuated with foreign dictatorships and book burners in protection and guise of science, liberalism, and debauchery of youth. Fascism has no competing political interests with profound social-cultural and economic impacts.

Censorship examples abound in the United States of America. Huntington Beach, a community in Southern California, city council in October of 2023 appointed a community review board for its public library branches that could reject new children's books deemed inappropriate (Slaten, 2023, October 18). This mandate for public libraries requires the removal of all children's books that contain any sexual nature. The committee overseeing is comprised of twenty-one members, based on no evident qualifications other than small governmental appointment.

This sorry example in the USA is not present an isolated incident: book banning, and censorship has a long history in the U.S. The Comstock Act of 1873 intended to curtail the "nascent movement of women's reproductive healthcare but constrained both the publishing industry and libraries" (Ingram, 2023, p. A13). Ingram continued to describe the censorship of "German, Italian, and even Irish works and newspapers which were often banned and locked down at the urging of both the government and citizens" (p. A13). The communist 'red' scare during the 1950s American libraries were to identify 'communist writings' and purge the author's books, journals, etc. Communities across America and overseas American libraries were asked to purge leading to eleven books from those oversea libraries "had been taken and actually burned" (p. A13). Buring books during Hitler's 1930s was a harbinger to WWII (Maddow, 2023).

Suppression acts gravitate away from the premise of democracy. The State of Florida bears the moniker of having banned the most books in the U.S. in these past several years. Book banning in "public schools has jumped during school year 2022-2023 by 33% according to a new PEN American" (Empson, 2023, October 5, p. 2) with over 40% of all bans in the U.S. from Florida. PEN America, Penguin Random House

(2024) is suing the book banning efforts in a Florida school district "filing a federal lawsuit challenging removals and restrictions of books from school libraries that violate their rights to free speech and equal protection under the law" (PEN America, 2024, para. 3). Censoring books and articles with LGBTQ+, race, gender assault, etc. are the targets. Even dictionaries have entered the crosshairs of public vigilantes driven by their ideologies and government sanction. The most recent case is again in Florida.

> *A Florida school district has pulled three dictionaries which define words like "sex" off of library shelves as part of its review of Florida's controversial HB1069 bill. The bill requires stricter controls on sexual education materials by the Department of Education and has led to widespread removal of books which describe sexual conduct from schools. The American Heritage Children's Dictionary, Webster's Dictionary for Students, and Merriam-Webster's Elementary Dictionary are just some of the 2,800 books that have been taken off the shelves in Escambia County. (Olmsted, 2024, January 10, p. 1).*

According to Gooding (2024, January 10) a new Florida state law, House Bill No. 1069 (H. B. 1069, 2023) the American Heritage Children's Dictionary, Webster's Dictionary for Students, and Merriam-Webster's Elementary Dictionary have been removed from school library and classroom shelves to review under this new bill. School districts in Florida are required to write specific policies that cover a range of suppression for students, for which teachers, school leaders, school boards, and school contractors are accountable for the removal and denial of the usage. Required banned removal includes: all materials used for reproductive health; all sexual disease including HIV/AIDS symptoms and treatment. Required administrative tasks include a specified objection form be created, district school boards

develop restrictive policies to police these banned materials, etc. Able to be taught: "Teach abstinence from sexual activity outside of marriage as the expected standard for all school-age students while teaching the benefits of monogamous heterosexual marriage" (H.B. #1069, p. 5). Yet educational leaders at the State level vehemently deny this is censorship.

The importance of working together as BOAI (2012) calls us to do demands attentiveness and responsiveness from our field. Amnesty International has partnered with the American Library to "unite book communities consisting of librarians, booksellers, publishers, and everyday readers…to take action against international book banning" (Samarakkodige, 2022, para. 6). The American Library Association believes U.S. democracy "is based on the belief that every person's right to read is indispensable to their personal and political pursuit of happiness" (Hines, 2023, June 25, para. 6). The fight for the freedom to read free of censorship continues under fierce headwinds.

Censorship influences artificial intelligence. How words are spoken in books and scholarly articles matters. Educational Leaders Without Borders advances "social justice issues, new technologies, and the interconnectedness of world economies, span the globe and many fall between the spaces of nation states and cannot be addressed by only one nation state" (Papa & English, 2014, p. 13) which increasingly summoning educational leaders to generative AI. Artificial intelligence tools that are increasingly ubiquitous in schools are shaping Open Access AI as robbers of intellectual writings. ChatGPT is developed from its use of stolen copyright materials, which the generators claim, how else can these A.I. tools be trained if they had to pay for copyrights. Reisner (2023) argues "one of the most troubling issues around generative AI is simple: It's being made in secret" (para.

1). OpenAI from Meta requires copious amounts of written material from which numerous textbooks are suspected to have been sourced. "High-quality generative AI requires higher-quality input than is usually found on the internet—that is, it requires the kind found in books" (Reisner, 2023, para. 1). Journals which can be censored may also be part of the generative algorithm.

What is not known is whose books are being used secretly and are these books biased? An article in Wired (2021) said AI is not confined by nation/state governmental borders, AI taps international ideas which algorithms' functions lead to a "global gold rush [that] can still reflect deep cultural divides" (para. 1). Wired contends AI applications are onboarded with government censorship effects. Algorithms trained on texts from the web or old books will learn to replicate these biases. As scholars we are aware of earlier 'seminal' works in educational administration (such as mentioned earlier) from the twentieth century were absolutely biased based on their exclusion of gender, race, special needs, LGBTQ+, etc. Wired noted that Google research performed in 2018 "demonstrated cultural biases in image recognition algorithms, which may, for example, recognize only Western wedding scenes" (Wired, 2021, para. 10). As researchers we must ensure our governments do not use AI in support of furthering their political aims and not those of students.

How we explore and what we explore in our research is important when considering the stepping stones of past to future. The moral ambiguity of policy and economics of greed relative to social justice and poverty call for those 'leaders of the leaders' in education to model and exemplify the moral fortitude in times of political and social disharmony. Professor Kadir Beycioglu ensured from his place among many in Türkiye that voices from there and worldwide would be

heard. As Turkish governmental forces withdrew from democratic practices, he worked tirelessly to not lose his voice and those he recruited to share their research. He today serves as a beacon to all populace growth globally as a brave hero in spearheading the creation of REAL.

To Explore and To Do Educational Leadership

Is reasoned knowledge to be a privilege? Western journals through the twentieth century were noted for their costs to publish hardcopy. Even today, certain 'scholarly' journals persist in this practice, deciding to publish those that can pay to play. Open Access journals that remain free to publish in and of no-cost to the reader, such as REAL, are increasingly the best sponsors of scholarship.

In 2019, Professor Kadir was the Keynote Speaker at the biennial conference of Educational Leaders Without Borders. The theme of the conference was Violence toward Knowledge: Fear its Partner. The

pictures found in this article were taken from his presentation. The conference theme resonates today. His keynote was titled, "The Invisible Borders Towering Publicly in Front of Educational Leaders". His address was powerful in contextual sensibilities of the scholar versus the government leader's promotion of school administrators on the basis of whom would serve the government best. Kadir spoke that day,

> *I was deeply shocked to hear that there had also been non-linear thinking in the field. However, my professors, still told me that the field was unitary...and that, all in all, I was just another stone in the labyrinth of the field of educational administration and leadership."*
> *The image of his first slide was riveting.*
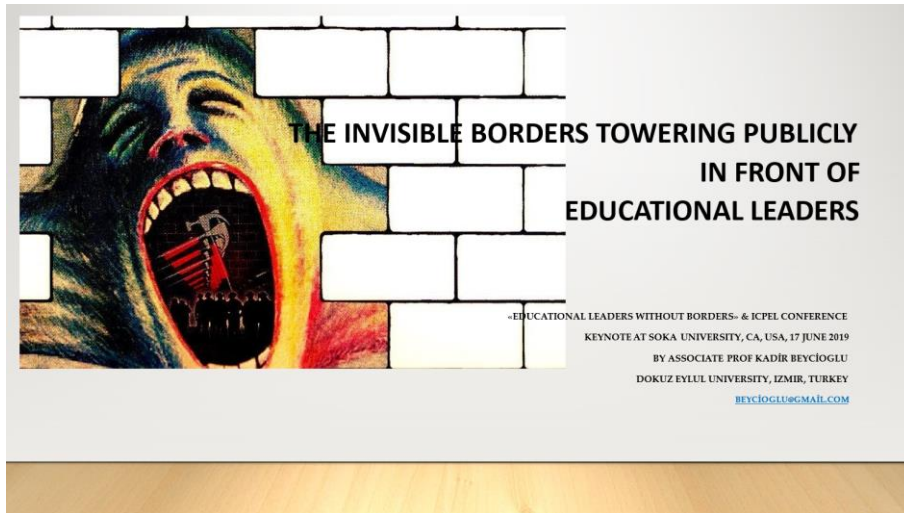
(Slide 1)

> *Before the speech on borders, I must tell you that I was inspired by Pink Floyd's the Wall as the symbol for the themes of invisible borders*

or obstacles. As you know Pink Floyd's "The Wall" remains the bestselling double album of all time. (Slide 11)

The Wall is a rock opera that explores abandonment and isolation, symbolized by a wall. The songs create an approximate storyline of events in the life of the protagonist, Pink. The story of Pink, a rockstar who locks himself inside a mental wall that isolates and protects him from the outside. (Slide 11)

Excerpts from his keynote resonate within the complexities scholars face when seeking truth and social justice influenced by growing governmental power of control for their purposes. His story he framed were on the debates over selection and assignment of school principals and criteria such as openness, equality, and the political state of school principalship using pictures depicting the philosophy of Kafka as the first invisible border.
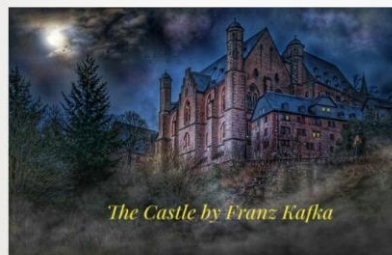
That is why the changes in regulation and processes are clear examples of maladministration and/or invisible borders because during this period many experienced and effective school principals were removed from the school management system due to their ethnic, political, and religious affiliations. (Slide 26)

What is significant here is the selection of principals adopting the ideology of the government and the elimination of those opposing it. It was found out that criteria such as increasing the success, effectiveness, and productivity were not taken into consideration; these, instead, were used as quasi-criteria to legitimate the dismissal process and distract from the real situation. (Slide 30)

Especially, being critical (opponent), democrat, leftist; having different ethnic or religious identity or being an affiliated member of an opponent and leftist teacher union have been important factors in the selection process of the school principals who were not selected again. (Slide 30)

On the contrary, being a member of a teacher union in close relationship with the government and being conservative have been accepted as valid criteria. (Slide 30)

In a democratic society schools should be considered not as a means of serving the dominant ideology but as institutions accepting the ethnic, religious, and political differences of individuals as cultural richness and attempt to improve them with a democratic understanding in accordance with this understanding. (Slide 34)

As critical theorists have maintained, universal principles such as objectivity, justice, equality among all classes, genders, races, sexual orientations, and 'openness' in the selection and assignment processes of principals are vital for both Türkiye and any context in the world. Those who will be assigned as principals should have the qualifications and competences required for their duties. (Slide 34)

These are prerequisite principles for schools to achieve their aims to break the walls towering in front of them. This is only possible with the removal of maladministration impacts through othering people in terms of ethnic, religious, sexual differences and creating such feelings as uneasiness, inequality, and injustice in the workplace. (Slide 35)

During his presentation, he played music supporting the story being told:

> *I must tell you that I was inspired by Pink Floyd's the Wall as the symbol for the themes of invisible borders or obstacles. The Wall is a rock opera that explores abandonment and isolation, symbolized by a wall. The songs create an approximate storyline of events in the life of the protagonist, Pink. The story of Pink, a rockstar who locks himself inside a mental wall that isolates and protects him from the outside"(Slide 11)*

Inequality and abuse of power were the foundations to his speech. He viewed maladministration for who assigns and recruits principals as exertion of power incurring social inequality as social consequence in the abuse of power.

His keynote address was within the backdrop of the organization ELWB--Educational Leaders Without Borders (https://www.educationalleaderswithoutborders.com/). Excerpts from the original monograph are offered (Papa & English, 2014).

Of critical concern is the fact that schooling is a cultural process whereby each nation defines and promulgates a specific cultural view to be imposed on some or all of its children. The main feature of the political process is that it is essentially arbitrary, and the culture or cultures eventually included in the schooling process assume a privileged position over all other possibilities or alternatives which could have been selected. The process of selection is most often political and value laden. (Papa & English, 2014, p. 4)

Kadir propounded his scholarship focusing on Türkiye's centralized system of choosing and placing administrators that were part of a union beholding to the government. ELWB maintains "it seems nearly universal that those who control the schooling process use it to their advantage and to enhance, preserve and protect their own social position" (Papa & English, 2014, p. 4). Bourdieu and Passeron (1979;1964) described inheritance by the hierarchical nature of most societies which ensures that those whose culture is most aligned with that of the school and its values will reap the benefits of the schooling process. Papa and English further explained ELWB intentions:

It is our belief that the FS should not only be concerned about who is and who is not in the schools worldwide, but the nature of the content and process of schooling which continually place some students, their families and cultures, at a disadvantage for the resources and rewards of the larger social system. If the schools are to be thought of as societal levers of opening up social position, wealth, and advancement to everyone, then the agenda of improving them has to be one in which the dominant content, values, pedagogy, and directions of schooling are closely examined to determine if that objective is even possible given the way social privilege is sanctioned and advanced by the

schooling process. In other words, if the schools are the means by which advantage and disadvantage are advanced, it makes little difference if all children are in school if they are ultimately disadvantaged in their inclusion, but also come to believe and accept their inferior social position or opportunities which result from their own 'inferiorities.' (Papa & English, 2014, p. 5)

For schools to ensure schooling as a place where all children reach their full potential, who are valued and recognized then "the imposition of forms of cultural capital are adopted in a way that do not work to the perpetuation of privilege and dominance" (Papa & English, 2014, p. 6). Wilkinson and Pickett (2010) wrote of the need for educational leaders to create more socially just societies across nation/state boundaries so as not to reinforce the wealth gap between 'haves' and 'have nots'. Freire (1970) wrote of conscientização, a process of *awareness* (bab.la Dictionary, n. d., p. 1) to use education and learning consciously and critically in the shaping of the person and society. His writings did not stem from the traditional theorists, such as Plato, but were based in a view that education must be modern and non-colonial, and that of acquiring "education to which they have a right" (Freire & Macedo, 1993, p. 31). ELWB believes scholarship

is not to prepare humans as means to state ends of economic competition and domination or to feed a military machine, nor to subjugate children to religious doctrine that is socially unjust to all children's equal treatment for schooling, but to a universal availability of education as a means to a fuller and more meaningful life, to perceive as accurately as possible and to understand as much as can be possible" (Papa & English, 2014, p. 9)

The challenge now is to build on values across cultures and defensible by reasoned practice. Questioning traditions, assumptions and practices is what Kadir's research prompts us to do. If we believe school construction is to foster critical thinking, then we must challenge norms that do not advance democratic communities of practice (Charles, 2012). Aligned is Fraser's (2010) idea of 'the principle of participatory parity' that, "any substantive principle of justice by which we may evaluate social arrangements, the latter are just if, and only if, they permit all the relevant social actors to participate as peers in social life" (p.29). Consequently, a norm would be considered democratically legitimate, "if, and only if, they can command the assent of all concerned in fair and open processes of deliberation" (p.29).

Sailing On

The footprints all educators leave are immeasurable; we are the human beings that have chosen to be of service to the future of humanity. (Papa, 2016, p. 213)

Kadir practiced through his research and influence on REAL "ways of knowing, thinking, and acting to achieve a more equitable, caring, and fair world in pursuit of achieving the ends of social justice" (Papa, 2020, p. vii). His prophetic and non-linear research on Turkish school leadership resonates with a clarity for now and the future (Beycioglu, 2019; Kondakci & Beycioglu, 2020). Censorship, suppression, and book banning are explorations of research he asks of us through *REAL. REAL* honors all scholars through the roots of free, open access. As scholars we must continue to ensure reading the researched word is availed of all students.

I am honored to have been asked by Professor Kondakci to write on Kadir's legacy: Kadir's enormous work ethic, his mentoring kindness to his fellow scholars and field based administrators; his clear voice against ideological powers non-foci on students and schooling and justice; his humor; and his love of family. My life was touched by his generosity of intellect, music and cinema.

We sail on. *RIP*

2019 Conference, Aliso Viejo, California. Kadir is first row, third from left, holding hands with Fenwick English and Concha Delgado Gaitan.

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Dr. Papa was awarded an Honorary Doctorate from the University of West Attica, Athens, Greece, May 25, 2022. In 2021 she was the recipient of the ICPEL Creighton Publishing Award from the International Council of Professors of Educational Leadership. In 2015 she was the recipient of the AERA 2015 Willystine Goodsell Award, Women in Education SIG and gave the keynote address at AERA 2016, Washington, D.C. for her research on women and girls. In 2012 she was the recipient of the Arizona School Administrators Outstanding Higher Education Administrator of the Year Award, and in 2003 the International Council of Professors of Educational Leadership awarded her the Living Legend Award.

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