PERCEPTIONS OF SECONDARY SCHOOL HEAD TEACHERS TOWARDS

INTEGRITY

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

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DEDICATION

This work is dedicated to my parents Chudamani Khadka and Chandra Devi Khadka as both of them gave me birth in this world and took responsibility of growing and educating me.

DECLARATION

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

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AN ABSTRACT OF THE DISSERTATION OF

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Integrity has a multifaceted meaning and abstract concept. Consequently, there is a methodological challenge for integrity study. Moreover, it is difficult and even impracticable to define integrity without relating to culture and context. The deeper we go, the more confused we become. In this context, this dissertation explores the views of head teachers of community schools in line with integrity. Furthermore, the study examines the way they make decisions to cultivate integrity in school. In order to achieve the overall objective, qualitative research with three major research questions a) how do head teachers perceive integrity in schools? b) how is integrity maintained in school by head teachers? and c) what are the paradoxes of integrity in head teachers? are formulated.

The study followed the ethnography method to understand the head teachers' experiences. For the study, community schools from two different geographical locations, one from Kathmandu valley and the other from Jumla were selected purposefully. The head teachers who are interviewed to provide insight into my research questions have been executing their successful role of head teacher in the school for many years. The ideas and themes explored in the study are diverse in

terms of caste, culture, geography, environment, schooling, etc. Likewise, some of my participants were youth and the others were in the time of retirement.

The study reveals good practices such as work division, work plan, and strategies and digital literacy as guiding ethics followed in the school. On the contrary, bad practices of integrity in school like plummeting in the education budget, lack of accountability and personal party politics are also explored in the study. In school politics, nepotism, hunger strike, and impunity were taken as double-edged sword responsible for violating integrity in their context. This reminded me of my village and town, public and institutional schools' experience, and my eldest brother who used to suggest me not to be a teacher in his frustration. This frustration was mostly consequences of illegal setting, red-tapism, corruption, frequent educational strike, need for speed money to solve issues before and after the insurgency period. So, I realized integrity as prime importance in the school setting and head teacher as all in all to improve the school environment.

In the study, I began with exploring organizational culture and value theory but after several rounds of discussion and field visit, the ideas of Weberian stratification, social Darwinism, neoliberalism, and demonstration effect also incorporated. Accountable head teacher shows transparency in all matters to show integrity whereas an unethical head teacher does reverse to hide matters. In this regard, accountability, integrity, and transparency are interrelated like triad and very difficult to define one another. The findings indicate that integrity is influenced by religion, politics, technological literacy, personal instinct, and a strict policy to end nepotism and impunity. Moreover, the study found that integrity has diverse ideas due to a deeper understanding of school culture and value. In fact, these multiple realities have made the integrity discourse very relevant issues over several years.

Additionally, value education creates opportunities to challenge existing barriers and discuss integrity as a viable program for school. I came to know that integrity comes through learning and practices in this sense, policymakers can reform integrity to better accommodate its essence. The study has policy, research and practice implication. Finally, I hope this study will create a space for head teachers' voices so that its use could be raised for key stakeholders to create transformative educational experiences.

ACKNOWLEDGEMENTS

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ABBREVIATIONS

CAS	Continuous Assessment System
CIAA	Commission for Investigation of Abused Authority
CPI	Corruption Perception Index
EFA	Education for All
EMIS	Education Management Information System
HT	Head Teacher
MOE	Ministry of Education
NISA	National Integrity System Assessment
NVC	National Vigilance Center
NCF	National Curriculum Framework
OECD	Organization for Economic Co-operation and Development
PESTEL	Political Economic Social Technological Environmental Legal
PTA	Parents Teacher Association
PPP	Private Public Partnership
SDCC	Social Dialogue Coordination Committee
SIP	School Improvement Plan
SMC	School Management Committee
SSRP	School Sector Reform Program
SSDP	School Sector Development Program
SZOP	School as a Zone of Peace
TISI	Transparency International School on Integrity
UNCAC	United Nations Convention against Corruption

CHAPTER I

INTRODUCING JOURNEY

Integrity is doing the right thing, even when no one is watching.

C. S. Lewis

Setting Research Agenda

Integrity is strict adherence to honesty with strong moral principles with a multifaceted and complex meaning deeply rooted in socio-cultural construct, religious faith, anti-corruption movement, moral values, etc. In an organization like a school, it is a culture in the alignment of accountability, competence, and ethics without corruption. It is the most cited word for beneficial advice in all major religions of the world from western Plato, Aristotle to eastern Vedic education. In Nepal, recently, national integrity policy has been drafted to address the scenario but the problem lies in its implementation due to self-interest and the threat from several stakeholders.

The majority of students in Nepal attend community schools and every year they fail grade ten or twelve. According to Karkee and Comfort (2016) consequently, it blocks the door of higher education. The study done by Wagley and Regmi (2015), Mathema and Bista (2006), MOE (2008), CIAA (2015), NVC (2017) etc. highlights the causes behind less attraction in public education are reported as a lack of sufficient physical, human resources, increased corruption, and socio-cultural orientation against a teaching career that is neither predictable nor determined. Due to these reasons teachers are urban-centric, primary school teachers have to teach secondary level students. Due to such practices, talented students prefer a career in science or business and the teaching profession comes to the last choice.

If HT could make an immediate impact in the classroom through dedication and enthusiasm, teachers also would help their students make achievement. With this experience, teachers transform with the joint effort of school stakeholders to maximize integrity in school and ensure quality education in Nepal. People always visualize HT as a positive role model in their society and demonstrate a sense of responsibility toward people and the future of the community. Such action makes them memorable even after retirement or demise because students and teachers move to different cities and countries with reminiscences.

Teachers, students, and staff working under HT may come from different caste, gender, and economic backgrounds. They become the victim of discrimination of political and economic systems and structures that create injustices. Despite having the best professional and ethical qualities, teachers suffer from unfair and corrupt systems and especially female teachers' face socio-cultural barriers. The best HT cares such diversity without biases, finds joy from simple things in life, becomes self-reflective, and spiritually aware other to understand the limitations of materialistic life. If HT dreams, lead, inspire, take actions, and make impossible happen possibly through leadership, outstanding actions will bring excellent results. In this regard, each teacher can grow oneself with the highest standards of integrity as assets.

In this context, my research topic is also interwoven with my family background. I was born in 1982 as the youngest child in a middle-class Chhetri family.My parents, followers of Hinduism, continued ancestral legacy in this sense, right from childhood, I was motivated by the essence ofMahabharata, Ramayana, Geeta, etc. For me, my mother remained very special who inspired me to avoid the evil characters of the Hindu epic such as Duryodhana, Shakuni, Hiranyakashipu, and Kansa. She shared moral stories encouraging me to negate the wrong path in life.

On the contrary, my father was engaged in politics as a social activist; however, he showed less interest in politics once he lost the election just by three votes. This incident inspired my father for migration to Morang district. My parents were just literate without any formal schooling however, they had strong determination to send us school and make qualified for government jobs. His dream came true since, at present, his two elder sons are civil servants, the middle one is a businessperson, and the eldest is the head teacher of a community school in the village.

I often used to wonder about my eldest brother's job. Most of the time, he used to be busy in a meeting, and social welfare including five men jury for solving matters in the village when I was still young. He was a role model in the village because of his professional ethics, integrity, helpfulness, and true to his words. Although many of the school teachers were affected during the insurgency period, my brother was neither harassed with any political charge nor was criticized for any misconduct during his principalship. Indeed, my brothers were following the path in which our parents always desired us to walk. I always tried to follow my brothers who are followers of my parents.

The school had all necessary human resources and infrastructure, as a result, it became a favorite place for rebellion to take advantage of it during the insurgency period (Wessel & Hirtum, 2012). During that period in Nepal, teachers, civilians and bureaucrats were kidnapped, tortured and even killed. As a result, many people migrated to the city or went to foreign employment for the sake of a secure life. My village was also not free from such an act. According to Hachhethu (2008), the whole country was in conflict to destroy government property through extortion, bank theft, and tax evader. Nevertheless, none of my brothers went through any adversities

during the period. I believe that it was the result of our schooling as we were always encouraged to be good in life and my brothers also cultivated parental legacy that is no harm to others.

In my basic level of schooling, I got an opportunity to learn a subject called moral science and civic education. I was taught honesty, duties of the ideal citizen, value to parents, teachers, the nation with reference to Gandhi, Buddha, Vivekananda, Teresa, etc.At the undergraduate level, I got an opportunity to participate in a conference in India for five days related to religion, and character development and my interest in moral education continued. Further, I understood that all of our rituals are connected to nature, worshiping various deities, and the mythological river Vaitarani which is believed to purify one's, sinful souls. My participation helped me to understand lust, anger, greed, attachment, and pride as five bad evils of a person.

I also volunteered in the Biratnagar sub-metropolitan and Jaycees office as an active youth for three years and participated in several pieces of training related to my thesis topic. Nevertheless, my perception of the morality of the people really was shattered when I was admitted to a master degree. There, I often saw politicians provoking youth by their speech, vested political interest of the student unions where protest and vandalism were common for the interest of limited people. I used to be a panic observer of such a culture in the university environment where I had very different expectations from my schooling.

After my master's degree, I began teaching chemistry in three private colleges for 2012. It was very interesting to note that I was not the single person who saw lawlessness in the school but my colleagues also had a similar perception. In the leisure time, the most common subjects of faculties are the corruption of bureaucrats, businesspersons, and politicians. Experiencing these environments in life, my interest

in integrity dramatically increased and inspired me to join KUSOED Integrity

Alliance. I believe teaching is the mother of all other professions and teachers are like

potters who shape many minds and mold it into a vessel that defines thought.

Statement of Problem

I was grown up with eastern values where Gurus (teachers) are given high

respect and valued similarly as mother and father. The most common quotations in

my society are *Acharya Devo Bhava* (teachers are god), *Guru Brahma, Guru Bishnu,*

Guru Devo Maheswor (teachers are visualized as creator, preserver, and destroyer).

We used to chant the above sentence on teacher's day to praise teachers and make

them happy. According to Mlecko (1982), the Guru is a remover of all kinds of

ignorance as they reveal the meaning of life, and shape human values. Likewise, they

are said to be spiritual and free from unethical behavior, therefore, they are respected

like God in Hinduism. The Sanskrit term Guru has some more significant meaning

than a head teacher that indicates a counselor, guide, and expert of knowledge and

respectful figure to the student.

In the Nepalese context, the Government of Nepal has regulated religious

schools through policies and directives for religious and cultural purposes throughout

the nation. The provision plans to interfere correctly and support the needy ones so

that the state can identify and promote 'good' and discourage 'bad'. It is because such

schools are established for preaching religious thought and integrity (The Himalayan

Times, 29 September 2015). In fact, it was necessary action by the government

because of cases of registration, tax, students' number, available infrastructure, and

income source as a sign of corruption for such schools.

There are twelve qualities of a good teacher or guru that can be either inherited

or acquired (Azer, 2005). They are committed to working, people diversity, motivator,

communicator, positive feedback giver, and seek criticism for improvement. He argued that guru should display leadership, ethics, critical thinking, pedagogy, creativity, teamwork, etc. It means, in schools, good teachers must be nurtured and rewarded every year on teacher's day to improve positive school culture.

In the school as well as at the university levels, I was taught that education improves the quality of life and it is an important indicator of physical quality of life index and human development index on the basis of which the prosperity of the country is determined. In the Nepalese context, school is a miniature society and temple of learning where every year *Saraswati* (Hindu goddess of knowledge) is worshipped. Nevertheless, educationist Wagley and Regmi (2015) said that plagiarism, poor academic result, textbook distribution, teacher punctuality, and mismanagement are collectively termed as academic crimes which are related to integrity. The report of Office of Auditor General also mentioned that the Ministry of Education lies at the top four highest ranks with 8.74 percent of total *beruju* (unclear advance) in 2016 due to financial irregularities, lack of evidence, and audit.

Regarding teachers' unethical practices, CIAA (2015) recorded the cases against teachers having fake certificates. To avoid the possible threat in morality, more than a thousand teachers resigned. It is mentioned that education is the most corrupt sector in Nepal after evidence of financial irregularities, fake bills under the heading of salary, books, and operational costs which are embezzled by concerned agreement of stakeholders. The report further revealed the serious issue of ghost schools of the Terai region (nonfunctioning schools that continue to exist only on document).Likewise, teachers are often criticized for not submitting wealth statement, and correction of date of birth both in citizenship and academic certificates in order to delay age for the pension.

The annual report of the National Vigilance Center (2017) quoted that workshops related to integrity awareness programs were conducted as a part of community education campaigns in twenty districts among thousands of school students. It highlighted the high absenteeism of teachers in the name of *kaaj*(leave) and embezzlement of funds for teaching materials. Despite having the government's provision of free education to students, they levy charges on different topics. In addition, school's properties are used for private commercial purpose and budget is misused in the name of construction works. The anti-corruption activities helped to minimize integrity in the education sector to some extent however, it is a herculean task to overcome it in the Nepalese context.

Community schools are degrading slowly because of corruption, illegal setting with different stakeholders and suggested putting a hologram on teaching license to differentiate it from a fake one and link it to teacher's code of conduct. It suggested for a separate, independent and powerful council similar to the Public Service Commission, to win the faith of public and discourage nepotism and politicized decision (MOE, 2008). In order to search answers for questions like: Why do teachers engage themselves in politics? Why do they blame others? Why can't they be self-motivated for integrity? Why do they prefer favoritism in teacher appointments? What is the reason for challenging existing school norms? Why is there a vast difference in saying and doing? Why do they try to cheat school management?

I was determined to explore how Nepali public schools HT understand integrity. Both anti-corruption reports and mass media have raised the voice against this issue. In this context, I pose a couple of questions related to HTs like: Are we no more Gurus? Have we missed our Guru character as suggested by Mlecko (1982), Azer (2005) and our religious text? Is there any strict policy to address the breaches of

moral values? If not then integrity should be discussed seriously in the Nepalese context. The head teachers should not feel more privileged while violating rules. This has questioned the integrity of Gurus because honesty begins with the self and extends to others.

The rationale of the study is to explore the integrity of HTs of community schools. It also highlights the various situations of integrity and its paradoxes inside the school along with the role of stakeholders in connection with HT to maintain integrity. As many people believe that teaching is not an honored profession socially. Many youths enter teaching only if they do not get other jobs. Still, they are employed and are far better than unemployed people. The perception of integrity, fairness, social support affects job satisfaction. In other words, money motivates us but it may not make happy that it may be one milestone to overcome educational corruption which is the main problem in Nepal.

Research Questions

Keeping the research context in mind, the following three research questions are formulated to address the purpose of the research.

    a) How do head teachers perceive integrity in schools?

    b) How is integrity maintained in school by head teachers?

    c) What are the paradoxes of integrity faced by head teachers?

Significance of the Study

Ending corruption and promotion of integrity is also highlighted by the Government of Nepal in the budget speech, national planning commission, and the constitution of Nepal. The teachers' code of conduct outlined by MOE and TUN has also expressed ten commitments of educational stakeholders (see annex VII). Therefore, this study is a major document for school development and functioning.

School is the place of interest for society, politicians, NGOs, investors, artists, bureaucrats, educationists, etc. for their own vested interest and mutual benefits (Gautam, 2016). In the current context of Nepal, there is maximum interference in the school as a result, it has become an open laboratory or research center where many activities are performed. A school is a center and platform for all whereas failure to show integrity as part of ethical leadership is an insult to all in the society. HTs are followers of the code of conduct, diversity caretaker, and gurus of the guru who can play a vital role. They can be role models and motivators. In this regard, integrity cannot be ignored at any cost by school head teachers.

As an academic and administrative head, HT needs to empower fellow teachers, admin staff, and students as part of ethical leadership. The scholars like (Habegger, 2008; Hinde, 2015; Nicolas, 2015; Prokopchuk, 2016; Spicer, 2016; Valentine, 2006) study found positive school culture and climate as the only formula for the underlying reason for improvement which is fully shaped by the role of the head teacher. In this regard, in the long run, such a positive culture shapes the integrity character of many other teachers, students, and stakeholders associated with the school system that fulfills the purpose of academic achievement.

Despite having a definitional dilemma of integrity, understanding school culture is essential as it includes a multifaceted concept in all schools. The joint effort of HT, staff, students, and community creates and influences an optimistic school culture. For the various traditions and interactions within the ecological space of schools, pragmatic, social, academic culture is omnipresent (Gomez, 1997).It is because HT can correct such possible barriers and play a crucial role to shape integrity culture in school. Integrity is related to virtue and honesty which is the

essence of eastern Vedic literature. Therefore, for me, it carried value to conduct study further.

Chapter Organization

I have structured my thesis into eight chapters including chapter overview and conclusion. The first chapter introduces the research agenda with three research questions based on the problem statement. Then, I have articulated with a literature review in the global and Nepalese context with separate headings. Furthermore, some scholarly works are reviewed and highlighted the importance of guru character in Nepali society. Chapter three discusses qualitative research with an interpretive paradigm. To understand the essence of the topic I chose ethnography. For generating information from HT their interview, observation, case, and examples were produced. Also, a thick description, prolonged engagement, pseudonyms were carried out for credibility and ethical consideration.

Chapters' four to six are the major part of the dissertation where HTs ideas as themes well presented in detail based on three research questions. In doing so, I have incorporated various literature, theory, examples and my own reflection of decade teaching experiences. The last two chapters concluded and summarized integrity along with my insights and discussion as a complex term with diverse meaning because of postmodernism, neoliberalism, and Weberian concept. Based on the above chapters' policy, practice and research implication was mentioned. The final part includes references cited along with eight annexes including policy document related to education rules, teacher union, school own policy towards various stakeholders that find importance in the whole thesis.

CHAPTER II

REVIEWING PERTINENT LITERATURE AND THEORIES

In this chapter, I have reviewed pertinent literature of integrity in the global and national contexts, and incorporated policy reviews of different educationists, research scholars and contextualized the study situation. In the global context, it highlights the integrity study and Organization for Economic Co-operation and Development to support it as a methodological challenge and global agenda in the school setting. It stresses technological literacy and policy review as a remedy for minimizing such absurd discrepancy in school. Under national context, it incorporates news of mass media, integrity idol concept regarding prevailing corruption in bureaucracy and politics including education field. Now there is a high pressure for the government to implement national integrity policy to address the issue under question. In order to make conceptual understanding clear, I have provided a few headings for major issues along with its literature.

About Integrity

The term integrity is derived from a Latin adjective 'integer' which means whole or complete qualities such as honesty, consistency of character and something not damaged or contaminated. Baltimore (1999) defines integrity as a condition or feature of being undivided for the sake of harmony or togetherness. Likewise, he talks about the teacher's integrity that demands discussion for open criticism and practices moral thought because improving self improves the whole society. Integrity is also understood as committed adherence to a strict ethical code or the quality of being honest with strong moral principles. The commonly understood equivalent term for

integrity is ethics, fairness, truthfulness, virtue, sincerity, and honesty while

dishonesty is taken as its antonym.

Accordingly, Treston (1995) integrity is related to a human core value,

behavior and acts on an optimistic idea that plays a vital role in education. Further, it

enables teachers to act heartily and fulfill their desires. He further says that,

sometimes, it needs full courage to challenge bad ideas and act ethically despite their

adverse effects or ethical dilemma**.** In the same line, Chapfika (2008) mentions that

teachers having integrity can openly criticize bad things and praise good ideas even at

personal risk. For instance, teachers try to cheat in the evaluation of colleague's work

meant for promotion, reward and punishment, their involvement in politics,

elimination of social malpractices, etc. In such a case, integrity carries value for the

teachers to proceed accordingly because teaching is not just a job for money but a

profession to communicate lifelong values and integrity to students.

Palanski and Yammarino (2007) used the word integrity as a popular term that

is frequently used in management as a normative descriptor for ethical leadership.

However, a significant problem for integrity is having too many definitions with too

little theory, and having too few rigorous empirical studies. Having integrity means

acting ethically even in the presence of risk, a threat with the reliability of words and

actions. It tries to conceptualize this abstract topic clearing its confusion based on the

virtue-ethics framework.

In the same vein, Dunn's (2009), integrity matters to followers as it correlates

trust and honesty. It becomes necessary to guide, plan and evaluate schools moral

values that included the foundation of good character and developing it as a caring

community and its relationship with curriculum and evaluation. This study also found

similar problems of its unclear theoretical construct. In this context, the author

claimed, integrity is also grounded in the writings of moral philosophy with numerous meanings.

In this context, a study conducted by Johnson and Uline (2005) in America identified six broad areas of integrity which are vision, culture, management, community relationships, ethics, and the larger political, economic, legal, and cultural context. They suggested licensure standards take this matter into account for the preparation of school administrators. It is mentioned that if there is anything that undermines trust, then it is the lack of integrity in school culture because schools depend upon the integrity of its head teacher.

The word "integrity" to some extent is a subjective term, difficult to define but it is a quality that everyone incorporates it in every part of life we do or say. It is important in an education setting so parents and teachers teach their children to practice integrity at home, school or temple. For that teachers behave in a manner that agrees with their words. The author Stephen Carter, the professor of law in Yale University, in his book titled 'Integrity', states that having integrity requires three steps: distinguish right from wrong, act on what has been recognized and say openly that the person is shameless of acting on their moral reasoning. His concept of integrity agrees with an important part of our religion doing the right thing regardless of the situation, be proud of it and remain free from wicked acts. The antonym of integrity is dishonesty, deception, corruption, and unfairness. According to the author, corruption is doing some wrong thing, knowing from the heart that it was prohibited to do.

Institution Involved in Integrity

According to Integrity Action 'integrity' is an organizational culture in the association of responsibility, proficiency, and morals without corruption. This

definition clearly mentions that integrity is incomplete without culture, accountability, ethics, and corruption. Likewise, Vongalis-Macrow (2007) talked about Education International is the largest global hub for teacher unionism that focuses on professionalism, identity, and unity. It empowers the union to move forward towards the direction of honor with the highest social commitment. It defines the code of conduct by making policy to represent their collective political voices and set the debate in the education towards globalization that addresses the integrity of teachers in the 21st century. Education International (2001) in its declaration on professional ethics supports the use of such a code because it addresses educators and their relationship with the profession, students, colleagues, management team, and parents. Integrity is not like beverages, food or medicine that we can spoon feed or deliver through injection like saline solution.

The concept of integrity has a history 'as old as civilization itself' but in Nepal, it began after the restoration of democracy in 1990. With the aim of promoting accountability, transparency, and integrity for the benefit of the people 'Commission for the Investigation of Abuse of Authority, National Vigilance Centre, Public Account Committee, and Office of the Auditor General was established as per the Constitution. For combating corruption, improper conduct, and malpractices these institutions follow preventive, promotional and punitive (3Ps) measures. Since then, the word integrity has uttered most and believed to be the central pillar of good governance. At present, this word has been frequently used by citizens, politicians, policymakers, practitioners, bureaucrats, and academicians.

In the present context, the Government of Nepal has adopted various laws, directives, guidelines, policies, plans, and programs to curb corruption in the education act, TUN Policy document, SSRP, budget speech, constitution, National

planning commission, etc. The Prevention of Corruption Act 2002 was a milestone for the promotion of integrity and raising public awareness that has offered the legal provisions to maintain financial discipline, morality, and good conduct. However, some integrity tools such as public hearing, financial and social audit, citizen charter, public expenditure tracking survey, community monitoring, and right to information, information technology in practice, monitoring and evaluation committee, and submission of the annual report by the government agencies, etc. are being practiced in Nepal.

Regarding teachers' unethical practices, CIAA (2015) recorded the cases against teachers having a fake certificate and more than a thousand teachers' resignation have justified their unethical act. It mentioned that education is the most corrupt sector in Nepal after it found evidence of financial irregularities, fake bill under the heading of salary, book, operational costs which were embezzled by concerned agreement of stakeholders. It was mentioned with reference to the serious issue of ghost's school of the Terai region i.e. (nonfunctioning schools that continue to exist only on document). Likewise, teachers were fined for not submitting wealth statement, correction of date of birth both in citizenship and academic certificate in order to delay age for the pension.

Likewise, the annual report of NVC (2017) quoted that conference, workshop related to corruption and integrity awareness program was done as a part of a community education campaign in 20 districts among 1594 school students. This report highlighted high absenteeism in the name of *kaaj*, embezzlement of funds for teaching material, school building raised by locals, I/NGO's donation by stakeholders. Even though the government policy is to provide free education to students, they levy charges on different topics and then misuse the cash. Furthermore, school properties

were used for private commercial purposes. The anti-corruption activities helped to minimize integrity in the education sector up to a certain extent however it is a herculean task to overcome in our context.

According to NVC (2017) purchase of cheap teaching materials, furniture, dress, machinery equipment, textbooks, lab material, sports item, etc. for commission. Additionally, some examples of malpractice revealed by the report are; scholarship with fake signature even scanning signature of former DEO for appointment, for selling land, teacher transfer, etc. It further elaborates on the purchase of cheap teaching materials, furniture, dress, machinery equipment, textbooks, lab material, sports item, etc. for commission. There are lots of complaints of irregular social audit, construction of infrastructure without auction, the appointment of teacher in relief quota and fake decision in a minute. People involved in such misdeed are; HT, SMC head, forest in charge, politician, and bureaucrat. This act is done without SMC approval for a personal benefit which finally brings the school into a failure state.

Also, MOE (2008) also revealed the alarming situation of integrity throughout the country with reference to nepotism, politicized decision, teaching license as the cause of failure of community schools by corruption issue, and illegal setting with different stakeholders. Some examples of malpractice revealed by the above report are; scholarship with fake signature even scanning signature of former DEO for an appointment, for selling land, teacher transfer, etc. There was a teacher who attended two schools and got a salary from both. It says among all the profession maximum (12 to 14) percentage of public school teachers pay fine as they didn't submit their wealth statement in time. People seem to be innocent in their appearance but in reality, they are engaged in corruption. Dedication, honesty, and discipline are seen in

a place where it might not play a vital role like illegal works but where it is necessarily needed is not seen as in school.

Likewise, Wangaard and Stephens (2011) conducted the research, along with studies of students' justifications for cheating, which has led to design a community, core values, commitments, and curriculum (4Cs) model for creating a school-wide culture of achieving with integrity. Many schools feel that creating an integrity culture in school is difficult because parents do not support it. As per (Ghimire, 2014) few private schools' founders were appointed in politics for lobbying their rights and commercialize education. On the other hand, the community school is public property with available infrastructure and manpower, school is used by the state during election, vaccination or natural disaster as shelter. In such a case, teachers are in demand as society trust teacher as they are educated, civilized and have the capacity to counsel individual compared to other professions. So, corruption affects not only school but also the prestige of community and nation.

As Karkee and Comfort (2016), despite thousands of NGOs working in diverse sectors including poverty alleviation, education, integrity, good governance, etc, Nepal still remains one of the poorest countries in South Asia. A changing context in working culture with performance-based evaluation in public institutions is necessary. Nepal is receiving international aid in the education sector since 1980 to implement several projects like Primary Education Project, Community School Support Program, EFA (2003–2009), SSRP (2009–2015) and SSDP. However, the cause as loss of ownership with a lack of involvement of local and national stakeholders, highly centralized policy-making process and a lack of engagement of parents and communities questions the sustainability and ownership problem.

The study of Van Nuland and Khandelwal (2006) highlighted that teacher's codes of practice from the Rana period. It mentioned a teacher should be of high moral without the addiction to hashish, smoking, alcohol, etc. In order to create integrity, HT should be aware of such facts and think out of the box for the solution and use their sixth sense. The SSDP (2016-2023) also recommend the crucial role of SMC and PTA for quality of work, follow up, the wise use of construction fund and minimize corruption. In the same alignment, the Lima Declaration 1997 done against corruption states that corruption erodes the moral fabric of every society, violates socioeconomic rights of poor, undermines democracy, and retards development. For that, it suggested an awareness program launched from government, school, and religious institutions for the incalculable harm done by corruption and focus on anti-corruption or accountability by the country. As home is the first school for child and parents are the first teachers to teach such moral values.

Influencing Elements of Integrity

Ignorance in a person leads to misunderstanding. As per Pathania (2011) in the ancient Vedic period, the Upanishads marked and supported the Indian society and provided value education. It also made the people aware of not to misuse position and power for monetary gain as well as for an increment of status. The importance of integrity is also anticipated in the National Curriculum Framework (2018) that focuses on integrity, discipline, norms, and value-based education. The decline in moral values was taken as a problem that needs to be addressed immediately by the curriculum. So, integrity maximizes both trust and trustworthiness for the creation of practical alternatives to corruption and ethical failure.

Initially, I understood integrity is honesty, incorruptibility, a follower of rules and regulations, and commitment towards one's speech, however, after going through

literature I came to know that integrity is a macro concept. According to Galtung (2015), these are only the tools to promote integrity. I believe that such integrity lessons and the tool can minimize teachers' dismissal rate in Nepal for practicing unethical conduct related to nepotism, political faith, financial misuse, discrimination with HT, students, and parents. For that Lickona (1996) mentions that only engagement of the school staff and HT is not sufficient rather family and community are necessary to promote shared moral leadership.

Jolls (2008) also highlighted that character education enables teachers and students to face the realities of life that encourage them to think critically and act responsibly. Such values enable the teacher to know the merit and demerit of technology and risk management. This author suggested that the education system is extremely affected by new technologies, so everybody experiences digital literacy in daily lives. Therefore, the role of HT needs to provide integrity education to their teachers.

The study conducted by Coughlan (2013) found that cell phones in Africa were used to allow people to expose concerns about bribery in schools. The study further indicated that the UN report of more than a hundred countries where fees are charged, despite having a free education in law. In this context, Nepal is not an exception to it. There are many international efforts to improve and monitor education funds along with the establishment of legal advice centers to fight against school corruption. The study also revealed the concern on thousands of shadow schools in Pakistan, leakages of school funds in Kenya and Tanzania, the highly corrupt education system of Cameroon and Russia. The evidence justifies that corruption which is a major challenge against integrity is not only a national problem but also a

global problem. In such a scenario, major responsibilities go to school principal for combating such issues which is a great barrier to integrity.

Accordingly, Leithwood and Hallinger (2012) mentioned that in the late nineteen century Britain's secularism, materialism, socio-political and ideologies were great challenging for Catholic school leaders. To solve such issue, Mission Integrity was launched in terms of religious, educational and social changes brought by globalization. For this, schools were classified as winning and failing ones as a part of reward and punishment under naming and shaming policy. Even in Nepal, the government awards the best school every year to motivate others.

If failure to aware the people in the organization, it might result in interpersonal conflict between people and disturb organizational culture and climate. For proper execution of ethical codes, a simply written version may not work in an organization rather ethics should be deep-rooted in organizational life. Moral leaders are supposed to be a person who corrects the wrongdoer individual and cannot bear a moral gap (Mihelic, Lipicnik, & Tekavcic, 2010). It means the right technology at the right place with the right purpose obviously concludes integrity should be present everywhere inside the school premises so that parents, students, teachers, and other stakeholders are mutually benefitted.

Sometimes technology is useless before human dirty mind because the illegal setting is done before and after office time when CCTV is off and provides money to a civil servant. People ask extra money by saying its software problem, lack of electricity, takes a long time or they intentionally damage the machine. The technology itself is fine but the way people are using it in a wrong way is creating a problem. If it can improve the most corrupted office then it can work for the school environment but people switch off camera, damages software or perform corruption in

an area without a camera or eye witness. It's a matter of fact that advantage of technology integration inside school premise reduces crime, corruption, save property that makes our life comfortable, safe, and certain circumstances can be prevented, managed or avoided during the exam, sports, ECA, etc.

The thirteenth plan (2013-16) for three years enforced a code of conduct for SMC, teacher union leaders, and other school actors in school management. It focused on supervision for controlling corruption on scholarship, reservation quota, student drop out for improving community school. Likewise, it planned to improve religious schools academic program. For that, it decided to use ministry flash report of EMIS as evidence to improve the efficiency of the education system based on result-oriented, job performance contract linked with reward and punishment. Further, it talked about respect to people diversity without any sort of discrimination and inter-school partnerships for the uplift of public school. Finally, it highlighted the reduction of the 'digital divide' so that talented manpower gets motivated to the teaching profession hence integrity can be promoted to overall school.

The policy documents like NCF, budget speech, constitution, education act, and national integrity policy of government also discussed in the Nepalese context shows the importance of integrity. There are some initiations made through mass media, social site, hotline, technological literacy like digital attendance, CCTV, EMIS software, and flash report. There is a concept of financial and social audit, an awareness campaign launched by the anti-corruption agency, public hearing, citizen charter, university thesis, research, etc. The problem of teacher absenteeism, punctuality and alcoholism were maximum that was solved by a mission, hello! DEO, direct telephone service to officials, reward-punishment system and personal visit in the schools (ekantipur, 2015).

Groot (2007) stated that the majority of parents do not invest girls because she would leave the family after the wedding due to stereotype thinking that they serve as a housewife, their role is to give birth, rear children and remain confined inside four walls of a room. In a similar vein, a study conducted by Mahdavi (2009) also found the socio-cultural construct was very much responsible for creating gender differences between HT in practicing their ethical leadership in the school. The study of Bista (2006) has confirmed the findings of the 'double shift' responsibility for home and school, socioeconomic and academic status is discouraging for newcomers. Negative attitudes held by people about pregnancy, menstruation, and gender discrimination can cause a feeling of loneliness and stress to female teachers.

The above study further elaborates that female teacher had to fill the form, handle accounts, prepare snacks, clean room besides teaching because male teachers pamper them by saying you are a good housewife and can nurture children properly. To sum up the earlier empirical study, religious thought, legal agreement, technology, government policy documents, code of conduct, our socio-cultural construct, and gender differences are some influencing elements for dealing with integrity matters.

Integrity and Leadership

The integrity concept came in the educational arena after Watergate, a multinational corporate scandal and Clinton-Lewinsky affair led American people to be skeptical about their leaders which led school curricula to teach integrity and ethical leadership. The term Bathsheba syndrome (Ludwig & Longenecker, 1993) was coined for describing the abuse of power which can lead to downfall based on the story of king and Bathsheba in the Bible. It reminded us not to become unethical and commit crime due to pressure from family, friends or relatives because the seeds of the failure are sowed in the ground of success.

According to Ciulla (2003) leadership is fundamentally a moral or bound to ethical activity, therefore, we should learn more about integrity through training, workshops, and discussions about the school culture, leadership theories, and integrity issues. In the same line, Knuth and Banks (2006) talk about the essential leadership, a model for the head teacher to provide meaningful school improvement, integrity, fairness, and ethics. From this, I came to know that integrity demands more than simple honesty, duty, and code. Galtung (2015) links it with authority, morality, and dishonest acts for unofficial gains. In this sense, integrity is the most important leadership trait because people want to work with ethical leaders as they are trustworthy.

For Northouse (2018), the five necessary qualities for ethical leaders are following fairness and justice towards others, doing the right things, work honesty, showing respect to others, and serving the community with kind treatment. Likewise, integrity is seen as a key character for strength and virtue (Peterson & Seligman, 2004) when defined by the traits, principles, and honesty. Integrity emerges in all studies of moral identity dimensions (Lapsley & Lasky, 2001; Walker & Hennig, 2004).Whatever are the types of corruption, petty, grand, systemic and policy related, integrity is a moral dimension that incorporates several of these qualities like principles, honest, benevolent, reliable, and spiritual? Therefore, integrity is a commitment to moral principles that are reflected in people's ethical ideologies (Schlenker, 2008). Hence, it can be concluded that integrity is one of the most essential qualities of HT to develop ethical leadership.

Regarding the role of principals in successful schools, Hart and Bredeson (1996) found that principal leadership plays a vital role in the school's success out of which a strong professional culture is built. Despite having teachers, parents, and

students, the head teacher's leadership plays a crucial role to make a school successful. The best head teacher manages resources effectively, nurture others, and maintain positive relations with stakeholders (Bhattarai, & Maharjan, 2016). If a principal fails to do so, the school improvement is not possible and it may turn into failure. In this context, Deal and Peterson (1998) highlight that behind every successful school principal's leadership important. It means head teacher shapes positive and professional school climate that set certain norms and values in school culture (Bhattarai, 2013). Without head teacher integrity, daily work, leadership cultures in the school can become inactive, poisonous, and that can fade and die away.

Regarding the description of a good teacher, Fredriksson (2004) defines good teachers with education, training, and experience through professional ethics. Students' learning achievement rate can only be increased if HT provides effective leadership in the school. In this sense, there is a need for improving skills for effective school leadership and making it an attractive profession (Beatriz, Deborah, & Hunter, 2008). The HT is not just a head of all teachers and school but also reflects the society in which s/he lives as a representative of government as well. Likewise, Frank (2002) highlights the negative influences of power, advantage, dishonesty, discrepancy, irresponsibility, and misplaced trustworthiness is the shadow side of leadership as a serious problem in organizations and individuals.

On this note Barnard, Schurink and DeBeer (2008) also conceptualized integrity as a multifaceted dynamic construct based on a moral foundation, and inner drive managed by cognitive and emotional processes manifest various such behaviors. According to Calinescu (1987), morality is personal as well as a private code of ethics without traditional values and rules. It reveals that what is fact today can be false tomorrow as it is wrong to judge between moral and immoral, good and evil. In the

postmodern world, realities are individually shaped by personal history, social class, economic status, gender, culture, religion, and political belief. Everything is culturally relative. There is no absolute truth that can provide a single definition for integrity and even logic is unreliable because our culture influences our interpretation of truth. Therefore, my thinking also drove me towards different perceptions in understanding integrity.

From all these scholars' views, I came to the conclusion that nature and the meaning of integrity are multifaceted and complex. From these several schools of thought and definitions of integrity, it can be understood that integrity is moral conduct, consistency in words and works, promise and behavior of human beings. Whatever I learned from my parents, teachers, society, and literature review, integrity is related to favoritism, authority, competence, tribute, privilege, money, assets, and personal instinct (Bhattarai, 2017). The above literature provides evidence that there has been a paradigm shift in integrity. The integrity in school is also a major aspect since schooling is the main process of developing a good citizen which is possible only if teachers are true to their job.

The multitasking nature of HT was also linked to leadership that directly or indirectly hampers professional integrity. According to Gorlewski et al. (2012) having the challenges of teamwork, a HT should struggle to act in ways that reflect the highest standards of integrity, fairness, and ethical behavior for good governance in the school. It is necessary because of the issue of diversity, policy and meaningful involvement with a variety of stakeholders in the school.

In the study, conducted by Manley-Casimir and Piddocke (1991) identified eleven relationships that exist with teachers and students, parents, colleagues, admin non-teaching staffs, HTs, school community, the teaching profession, and state which

set curricula and policy. The role of teachers and teachers' union is to advocate proactively for the rights of the teacher. Thus, a teacher interacts directly with students inside the classroom and reacts to other stakeholders in their various roles. The imbalance within these relationships may be misconduct that teachers work and struggle to be good teachers.

The research carried out by Biamba (2012) at eight secondary schools in Cameroon revealed tradition, culture and political contexts are crucial factors in understanding what principals do and how they conceptualize the principalship. This study finding also indicates the multiple nature of the principal's role that is generally hectic in pace. Similar was the situation of Nepal, the discussions with parents, staff, and paperwork were found to be the major job functions taking up most of the HT's time. Many times it was difficult to meet them as they were busy in counseling teacher and student, training, seminar, meeting at education office, administrative task, etc.

Accordingly, teacher's education that focuses on preparing teachers of good moral character for numerous reasons (Osguthorpe, 2008). Firstly, for the sake of teaching, what is good, right and honest for the moral development of other teachers? Secondly to improve healthy classroom practices and thirdly for professional effectiveness. The author suggested the bottom line of the debate is avoiding poor ethics so that the scope of a teacher's temperaments should be broadened to all matters of school activities. The principal is the leader and manager of school but this task needs experience and knowledge. Farah (2013) provided the meaning of principal and their duties. According to him, the major focus is on planning, participating in school activities, through proper consultation, command, and instruction in order to attract

students. He added that the head teacher must respect school stakeholders and build a proper network as an effective leader does.

Likewise, in Tanzania, a study found that teachers' misconduct namely (absenteeism, drunkenness, examination fraud, abusive language, unethical dressing, drug and sexual abuse) as a problem of great concern in both rural and urban schools affecting work performance, pedagogical process, and quality of education (Betweli, 2013). It was influenced by a lack of frequent visits to schools by a school inspector, low salaries, a teacher's sex, work experience, and qualification. Likewise, Anangisye and Barrett (2006), studied on Tanzanian teachers and found that teachers' misconduct and unprofessionalism, together with corruption amongst educational administrators is a threat to improve educational quality.

According to Stewart (2006), a teacher is always a teacher and may be held accountable for in and out of school behaviors that have an impact on students' learning. School being the intellectual organs of society, HT is not only the leader of school but also the educational leader of the whole community. According to Wagley and Sharma (2017) HT should possess qualities like conscious, integrity, dedicated, dignity, informative, peaceful, patriotic, loyal, trustful, inquisitive, think tank, patriotic, transparent, helpful, polite, etc. So, school education should harmonize with national development and integrity development of citizens.

Integrity in Global Context

There is an example from Nigeria where poverty, insecurity, and corruption are prevalent and the state decided to put integrity in the curriculum of social studies so that citizens would develop good ethics and humanity (Dania & Eboh, 2013).Such topics that are related to corruption and good governance are also incorporated in Nepali social studies and moral education curriculum as well. Titus (1994) also

mentions gang violence, and juvenile delinquency was common in America. In order to get rid of this Gallup poll was conducted for public support implementing value education in public schools.

Likewise, Singleton (2015) argues that one should follow 'three H model' head (cognitive), heart (spiritual) and deep engagement by hands (psychomotor) for the holistic nature of transformational learning and changing ethics sustainably. Like Gandhi, the author believes that one needs to pay attention from action and vision to aware deep-rooted personal instinct to get rid of integrity barriers in school. The functioning of professional integrity in the community is explored as the core characteristic of the teachers' profession (Vangrieken, Dochy, Raes, & Kyndt, 2015). It means integrity is not a new concept but enhancing integrity is a powerful tool to overcome corruption or greed.

Eriksen (2015) developed professional integrity as the virtue of being good for the public's trust which is sensitive to the normative situation. He further argues that virtues firstly emphasize moral character, secondly stresses duties or rules and lastly, he highlights the consequences of actions. A person operates a professional and ethical manner within the workforce, despite any diverse situation to face. In this context, Zhang and Pun (2012) mention the strict law and awareness program as an academic honor code. It is a standard set of rules or ethical principles governing an academic community that defines what constitutes honorable behavior as correct and the most suitable. It is also called a code of behavior, conduct, and practices that makes HT more accountable towards integrity.

According to Narayan (2014), integrity is interrelated with education and bureaucracy. It is an important tool for linking education with many other fields. It is necessary to have linkage because religion, moral values, and civic education teach an

individual to remain far from evil characters. Moreover, limiting the self-interest and promoting integrity is useful when there is a lack of transparency. It is better not to teach people to be good rather teach them skills to follow certain standards of conduct (Palicarsky, 2006). In this regard, in a country like Nepal, integrity education is necessary to ensure the integrity and limit unethical behavior.

Furthermore, the educational theorist Dewey (2004) highlights the importance of intellectual integrity about knowledge, belief system, mistake, and lie. He argues that school as a social institution and the knowledge learned there should be reflected in life, home, neighborhood, playground, etc. If integrity begins from home then it becomes easy for the teacher to shape their behavior and develop positive emotions at school. His complaint about 'the divorce of school from social life' emphasizes the duty of teachers to engage them in the formation of social life in order to fulfill student necessity (Dewey, 1897). He further viewed school as a community where students, teachers, and administrators must be honest, responsible, and respectful of one another's well-being.

Likewise, Hallak and Poisson (2007) argue that the education sector is expected to transmit civic culture, values of integrity, fairness and social justice, however, it has become the world widely corrupted. They further argue that the existence of such corrupt malpractice is directly or indirectly related to institutional, socio-political, economic and culture. In a similar line, Noor (2008) also highlights the role of ethics as a basic foundation to end the erosion of values, corrupt behavior and ensuring integrity.

The study by Hawley, Murphy, and Souto-Otero (2013) mentions that opening a school means closing a prison. If students are educated, they become disciplined, healthy, and self-employed because teachers' integrity matters a lot to the follower

and stakeholders. In addition, a study conducted by Hill (2015) also found that delinquents have reduced recidivism rates. The study revealed education as a fundamental right for fighting future societal problems and helping in the formation of civilized society. The above issues are directly and indirectly related to a violation of the integrity issues of teachers who are not able to cultivate discipline and value education to students.

The study conducted by Kamal and Bener (2009) among school children in the Arabian context, explored that social, health, psychological and school factors are causes of school failure. In conclusion, the failure of the overall school system is associated with adverse school factors such as certain subjects and certain teachers were hated by students due to strict discipline for overloaded homework. Additionally, the study found that adolescent students who failed in schools were observed more likely to engage in substance abuse and cyber addiction due to negative attitudes, anger, and low self-esteem. This is one of the challenges for many HTs to maintain integrity in school as students come from a diverse background.

There are also some evidences for carrying integrity study as methodological challenge. According to Bourdiue and Passeron (1990) the identity like the low performer, fail, is constructed in schools that get reproduced and strengthened. Such categorizations create a different identity and classify people, country, religion, and ethnicity as the best and worst based on our personal judgment. Due to this reason, today some race, value, language, practices are considered superior and others as inferior. Dichtl (2003) also focuses on the serious issue of American schools because of huge pressure for high school to get into college graduate programs they cheat, tell lie, and plagiarize through the internet. HT was expected to be accountable towards

faculty by teaching integrity lesson that reflects on the bio data or ethics of teacher integrity as well.

In the same alignment, Zhang, and Pun (2012) support the above facts as a serious global problem in the world of academia. They provide an example of honor codes about detail institutional and faculty outlooks of teacher and students' behavior. Further, they suggest that many people understand corruption as negative terminology and integrity as a tool for the anti-corruption movement. It means, nobody likes to reveal their weakness and hardly confesses their negative deed which is a great methodological challenge for conducting such research.

Likewise, Frank (2002) highlights the negative influences of power, advantage, dishonesty, discrepancy, irresponsibility, and misplaced trustworthiness is the shadow side of leadership as a serious problem in organizations and individuals. Also, Witmer and Johansson (2015) found gender-based academic dishonesty in Swedish situations and argue about the burning problem of academic corruption in higher education including cheating and using electronic media. Teachers of Nepal even perform such unethical practice according to CIAA and NVC annual report.

Integrity in National Context

Academic performance of students from most of the public schools in Nepal is not satisfactory and teachers are blamed for it. We have many new school buildings constructed with an increase in the number of enrollments however; the quality of education in public schools is hardly changed as compared to private schools. Karkee and Comfort (2016) cited an example of a School Leaving Certificate (SLC) 2015 where 72% and 7% of students failed from public and private schools respectively. They mentioned the lower socioeconomic-status of parents, marginalized communities, cannot afford private schools. Inequality of education was one of the

reasons behind the decade-long armed conflict in Nepal, which further damaged the performance of public schools in Nepal.

In addition, Shah (2016) argues that SMC can play the role of administrator, decision maker, resources allocator, mediator, social auditor, leader and motivator in order to provide quality education. According to this scholar, HT as well as SMC has an equal responsibility to maintain good relations among teachers, community, heads teacher, students, (I) NGOs, donor agencies for future help and support. It means, there are many stakeholders who can contribute positively to cultivate integrity in school. I was taught from the school level about 'both bribe receiver and bribe offerer are enemies of the nation' one of the powerful statements by late king Prithivi Narayan Shah seems to be fruitful to promote integrity culture inside the school.

A study conducted in Nepal, India, and Bangladesh found that the major sources of misbehavior are abuse in human resource management, embezzlement of school finance and involvement of teachers in private tuition which are some potential areas for unethical behavior among teachers (Hallak & Poisson, 2007). They mentioned that low salaries of teachers, weakening of ethical norms, poor governance and supervision with a high rate of return on education sector has made it prone to corruption. They further suggested three major strategies of 'virtuous triangle' related to regulation, management, and ownership for improving transparency and accountability in the education sector. For changing others, Abbatt (1980) quoted firstly one need to change the attitude of self which can be shaped by providing the relevant background information, providing examples, experience, encouraging discussion among students and using role-playing exercises.

As per Jeyamohan (2008) corruption is a global phenomenon and is omnipresent in all fields so education cannot be the exception towards it. It is

increasing gradually and is now has become uncontrollable. In the same line Transparency International has come up with the idea of NISA, and zero tolerance policy for combating corruption (Regmee, & Bhattarai, 2012; Regmee, & Bhattarai, 2014). It also focuses on TISI leaders on the academic circle from Asia, Europe, Africa, and America for creating awareness in transparency, accountability and anti-corruption practice for a better society.

Head Teachers Defame their Own Profession

It's a matter of fact to everybody that nobody enters into the teaching field to get rich, and they don't expect to be penalized for their profession (The Washington Post, 16 August 2018). The prestige gap between teacher and civil servant leads to frustration, therefore, the teacher may collide with parents, admin staff, and students. Being a public figure, because they work for governments and are paid with public funds for running public school, they dare to make excuses that they can cheat just a little, just once, pay bribe, do politics, business, teach private school, remain unpunctual in school hour can be the worst form of educational corruption that have a demoralizing impact on our society. It is equivalent to a doctor with a fake degree that kills the life of the patients but here the whole classroom gets affected. As a result, HT should start practicing integrity in everything they do and accept that work evader never helps them learn anything. Such negative behavior is a serious problem to be addressed immediately so that our society benefits from it. It also makes tough for HTs to determine who the right person for the right job is and differentiates ethical from the unethical teacher.

In the study, conducted by Nuland and Khandelwal (2006) explored that, attractive salary scale of teachers should be higher than that of the civil servant and should be experienced with distinction or first class with proper training. However,

they suggested a teacher who is late by fifteen minutes should be warned and more than that should be made absent in register. In this respect, in Nepal, the national education plan 1972 considers academic qualification, service year, health, research work, in-service training, medals credentials and work experience in remote areas as criteria for a job promotion. Higher the class higher the basic salary, grade, pension, and medical facilities were mentioned to attract manpower in the teaching profession.

The head teacher can be terminated on the recommendation of SMC by the district education officer if his/her performance is found unsatisfactory or s/he lost the moral and ethical ground. Later positive reform was made by making the teaching profession attractive with high salaries, service provision, including retirement benefits and with minimum qualifications of a teacher like civil servants. Here, I noticed that despite having facilities as par with bureaucrat now head teachers are the failure to implement integrity in school punishable.

The problem in public school is absentee and drop-out in Nepal due to poverty, accessibility, discrimination, political instability, and less community involvement. Education should be a rewarding investment because parents expect quick returns from it. The study shows that due to power misuse, nepotism, expensive market, and bribe people hardly believe education can change personal life and community despite huge investment (Groot, 2007). For that, related books, theses, journal articles, anti-corruption agency reports related to integrity should be disseminated by mass media to bring public awareness however many teachers did not like further degrees as they believe it as a waste of time, energy, money that hamper family and profession life.

Likewise, Bista (2006) found that female teachers had to deal from kitchen work to paperwork; clean room besides teaching as male teachers motivate them by

saying a good housewife can handle school successfully like family. Likewise, the perception of the male teacher regarding their sexuality, gender discrimination, body physiological process was disgusting. This patriarchal dominated thought views them only as child-rearing persons and hence they are confined to household chore which increased the gap between two opposite genders in the workplace.

Later, the seventh amendment educational regulation in 2001 provisioned schools and teachers to be more responsible towards parents and community. It provided the role of SMC for teacher employment and monitoring with power to reject teacher for poor performance, misbehavior and focused on dutiful teacher in terms of pedagogical practice, punctuality, and discipline with high moral standards. The policy clearly mentions that teachers should not be a member of any political party without any political influence inside the school during job tenure. Teachers code of conduct in Education Regulations 1972 states that all teachers should undertake the life of simple living and high thinking and should not go against the existing national system.

On this note, I would like to acknowledge the study of Mathema and Bista (2006) that highlighted poor leadership of the HT in school management as key points for students' academic performance. They classified effective versus ineffective school based on HTs character like bold, decisive, goal-oriented, and committed and heads teachers in school who were unable to support, monitor and supervise teachers. Equally, Mathema (2007) study provides an African context where, each teacher, school, influential PTA and SMC should be made accountable for students' performance.

In the same way, Ghimire (2013) mentions that we only go through the western educational theories undermining our basic components of eastern

educational philosophy present in the scripts. He further argues that eastern educational philosophy can contribute to inspiring academicians to look behind the curtain of history for searching valuable knowledge and provide some bases for the comparative study of educational philosophy in the East and the West. He mentions such an argument based on the various aspects of Bhagwat Geeta. Finally, the sequence of integrity in chronological order has pressurized to draft government national integrity policy but the problem lies in its implementation.

Integrity in Relation to Organizational Culture Theory

The Organizational Cultural theory describes organizational culture as a system of shared assumption and beliefs that governs how people costume, behave and perform the job in organizations. The essence of this theory can be understood only by people who are in its circumference of such a culture. For instance, if the headmaster greets the staff, speaks in the assembly, shows open behavior with a colleague, it becomes the culture in a long time. The school has its own shared value and culture which talks about the punctuality, discipline, motivation, and working atmosphere of the organization. Ravasi and Schultz (2006) differentiate organizational culture as a set of shared assumptions that guide behaviors and affect the way people interact with each other and with stakeholders. These are taught to new staff to change their way of perceiving philosophy and feeling.

Flamholtz and Randle (2011) view it as a corporate personality and refer to culture in any type of organization including school and universities. For the author, culture is everything including values and norms that affect individual behavior. Culture is the learned beliefs, symbols, and traditions that are common to a group of people (Northouse, 2018). The culture here means an umbrella term that includes everything power, politics and different dynamics of schools which affect

directly or indirectly to the ethical environment. School culture refers to a set of activities produced by school staff on the basis of their daily activities.

There is a need for organizational citizenship behavior (OCB) in school to provide extra effort related to the behavior of employees which operates after or before the scheduled duty times whenever needed. It is not part of the job description so that it contributes positively to overall school performance. It is theorized by Organ in 1983also known as the Organ's OCB Theory and considered as the father of OCB Organ (1988) he defines it as an individual volunteer behavior that is optional, indirectly recognized by the formal reward system and promotes the effective functioning of the organization. Good citizenship behavior is characterized by altruism, conscientiousness, sportsmanship, and courtesy.

The practice of voluntary service as part of OCB from HT, teacher, parents, or any stakeholders would make community school integrity center and attract students. This theory further mentions that the employees perform an act which is not mentioned in their job descriptions or measured in official evaluations. These types of employee behavior are a matter of their personal choice and if the employees omit these types of work in an organization, they are not punishable from this act. These flexible behaviors are not stated as a mandatory requirement in the job description nor are they supposed to be part of the employee's job contract with the organization.

All schools are like social organizations with some specific cultures scattered in their strategy, behavior, and theory. It is a common truth that people like places where they are warmly welcomed with a cheerful face; staffs are friendly, helpful rather than undisciplined, and uncultured institutions. The former is the case of a healthy atmosphere that attracts stakeholders. However, such a technique is lacking in many community schools. The organizational culture is both a useful metaphor and an

integrated concept for studying the school processes and changes it undergoes that provide it a particular climate or feel.

Needle (2010) opines that organizational culture represents the collective values of organizational members which are product of history, market, technology, strategy, type of employees, management style and national culture. Therefore, if ahead teacher asked his security guard, office assistant, student, colleague, parents, etc. with a smile about their daily life, family matters, any suffering, they would respond positively. School as formal organizations has some processes and stakeholders, where the principals' purpose is the management of people and their needs. Accordingly, Johnson (1988) identified a number of elements like paradigm, control system, power dynamics, rituals, hierarchies, stories build up by people and above events can convey what is valued within the organization to describe or influence organizational culture.

Regarding the type and importance of culture, Tischler (2013) mentions that both material and non-material culture help to shape a society that is structured by the family, religion, government, education, economy, and both national and international politics. To make our life comfortable, safe, prosperous, and meaningful both types of cultures are needed. Tylor (1871) defines culture as knowledge and moral habits acquired by people can be learned and transferred which defines the situation, ethics, attitude, personality. Our views on religion and integrity, goals of winning the competition, practice of patriotism, loyalty to family, and obedience to the teacher, parents, etc. are shaped by our family, school, society, and peer culture. In my study Gyanu madam uses the school culture as root metaphor to see school through stories, rituals, symbols, shared values among members while Laxman sir used culture as a critical way of power political struggle between HT, teacher, staff, and stakeholders

while remaining HT view it in an interpretive way to find meaning from their personal experience.

Integrity in Relation to Value Theory

The value theory highlights the importance of civic sense for maintaining ethics, norms in society or school. It explains the mistake, lie, and dishonesty as major barriers and teaches individuals to be disciplined, honest for maintaining the integrity and make aware of being corrupt. In the Vedic tradition, ethics cover individual duty performances in order to deals with the practices which help a person in the transformation from material to spiritual being (McKenzie, 1992). Before starting a job a teacher must take oath from the concerned officer in the name of God, nation, and law to serve honestly without any fear or bias.

According to, Needle (2010) culture includes the organization's vision, values, norms, systems, symbols, language, assumptions, environment, beliefs, and habits. In a strong culture, the school's core values are held strongly and shared widely in a committed form. If we fail to set a strict organizational culture inside the school, conflict occurs in the name of power sharing, role, task among the person. Likewise, Schein (2010) categorizes organizational culture into three levels: basic underlying tacit assumption, espoused values or formal conscious statements and artifacts or behavior in visible form.

Here, the artifact means all observable rituals, everything that our sense organs can sense. Denison (1990) describes artifacts as the tangible aspects of culture that can be seen, felt and heard by the observer as the organizational culture. The contents of folklore, stories (verbal artifacts); technology, art (physical artifacts) are represented in rituals of organization. Shared values, attitudes can be known by in-depth interviews, and observation, however, unspoken rules exist without conscious

knowledge which often remains invisible, and unidentified to me. Likewise, Schein (2010) used three levels namely artifacts, adopted values, and basic underlying assumptions to explain organizational culture. Here, the artifacts mean everything that our sense organs can sense and further include the physical environment, language, technology, artistic creation, myth, observable rituals, etc.

There is a common assumption that power makes people corrupted. Likewise, according to Anderson and Taylor (2007) culture is the multifaceted structure of connotation and activities that characterizes the way of life for a given set. Taking the idea of culture in the society and school from the above statements, I tried my best to explore the working culture of school activities where members of school family have been following their collective beliefs, values, knowledge, morals, rules and norms, (Suskavcevic & Blake, 1999) which I observed and experienced in my fieldwork.

In philosophy, the word value means the standards by which human beings evaluate any people, situations or ideas like beauty, religion, integrity, etc. The normative statement related to value claims which things or actions are good or bad and correct or wrong. Schwartz (2005) came out with five core values that represent global ethics as respect life, be fair, be honest, strive for justice, and honor the environment. It means integrity is essential in all forms of leadership that we encounter in our daily lives that include carefulness, firmness, discipline, responsibility, fairness, caring and citizenship as universal moral values for the organization code of conduct.

In the same way, Rescher (1969) opined that value theory focuses upon values as dealt with in everyday life situations, studied by sociologists, psychologists, and philosophers. It means school being a social organization this theory finds its importance. From the above literature and theories, I came to understand that head

teachers having integrity always speak the truth, value ethical behavior, follow rules, treat all equally and try to do what is right despite its negative effect on self. Further, they do the right thing in the presence of the camera, absence of eye witness, do take advantage of people, and knowingly deceive others. There is no 'one size fits all' style of leadership to create a culture of integrity in school.

Hofstede (2001) proposed dimensions of 'individualism, power distance, uncertainty avoidance, and masculinity to understand differences among national cultures that describe the effects of a society's culture on the values of its member's behavior. This was the alignment with Delor's report 'learning to live together'. In my case, male and female head teachers play different roles in leadership with reference to the above dimensions. As a society grows with technology, law, and religion, for this head teachers' needs to address them carefully. It's up to them to implement a strong culture like a lubricated machine with high efficiency or a weak culture that damages the reputation of a school. For that, head teachers must use some procedure, control or bureaucratic power that is reflected in society.

These all efforts contribute to developing my insight to explain these two theories as they play a crucial role to determine the dimensions of the integrity in this study. As community schools receive government grants and are often criticized by citizens, and stakeholders for not providing quality education due to the politicized environment, favoritism, nepotism, and financial corruption. So to maintain proper integrity, head teachers should not forget their own values and ethics in order to maintain a positive organizational climate and culture inside the school premise. Like Chanakya said 'the teacher could never be ordinary. Both construction and destruction belong to him' therefore integrity is highlighted in literature and research.

Chapter Conclusion

I came to know that integrity is a socio-cultural construct, materialistic lust, and money minded thought really barricade integrity. Integrity is influenced by culture, religion, technology, curriculum, legal aspects of people and nation. So, our mind cannot change unless we change our way of life. The national integrity policy, theories, and code of conduct developed so far for making this profession clean hardly works as integrity did not come in a collective form. Despite the above normative control mechanism, there is a deep-rooted culture in us to work within the system, circumstances create an unfavorable condition, therefore, they need to go with the flow that violates integrity. Smile is a tranquilizer with no side effect, so voice, appearance, and gesture can convey a good message while teaching. It is better not to humiliate own job by saying burden, the third class for job sake only otherwise student parents insult this profession. If HT becomes ethical, punctual, and hardworking, everyone praise and similar behavior can be seen in the road, abroad, government, parliament after formal education is over.

CHAPTER III

SETTING RESEARCH METHODOLOGY

Based on the above literature, this chapter explains about entire research methodology. In this chapter, I have presented the paradigm of my research including my methodological approach with a philosophical understanding. I describe the method used for the study, selection of study site, participants of study and source of data, field work and rapport building with participants. I chose ethnography for understanding the sentiment of the topic because absolute determinations of attitudes, experiences are not possible as there is no permanent single absolute universal truth. My ontological position is relativism, and the epistemological position is subjective and context-specific knowledge that views that multiple reality differs from person to person. Finally, I shed light on credibility, quality standard and ethical consideration that is maintained during the research.

Research Paradigm

The concept of paradigm has been explicitly discussed by Willis (2007) as a belief system, world view, or framework that guides both research and practice in a field. According to Taylor and Medina (2011), it is wrong to point out any research paradigm as superior and inferior because each of them has a definite purpose in producing unique knowledge. Likewise, the authors provided an example of an interpretive fisherman who establishes rapport, communicates with them to understand, and reflects own experience of being fishlike in the water. According to Kaplan and Saccuzzo (2005) interview is the means of gathering information through discussion or asking direct questions. In other words, I produced interpretive

knowledge by immersing myself in the school culture through interviews, interactions, and observations.

As Denzin (2013) mentioned the expiry of data begun many years ago that was noticed by few in the article titled 'the death of data'. He further asks the reader to imagine data less, method less world without politics. This statement motivated me to choose qualitative research where every piece of information including artifacts, gesture, and posture is data for me. In order to justify the principle of integrity, the visual metaphor of the Gandhi's three wise monkeys, with one of them covering his eyes (see no evil), the second his ears (hear no immoral) and the third his mouth (speak no evil) can be important. Regarding the use of metaphors in qualitative research, Carpenter (2008) provides it as an opportunity to examine the phenomena from a unique, creative perspective to identify the situation, emotion in a new way. In order to stop malpractice in the name of culture or religion dedicated HT can influence stakeholders related to school.

Bogdan and Biklen (2007) have identified five major features of qualitative research: a naturalistic approach, the use of descriptive data, an emphasis on process, an inductive approach, and a focus on meaning. I carefully followed these five points in my qualitative research. In qualitative methods, information is generated through methods like observation, interviews, and interpretation based on the interpretive paradigm so as to understand the world from the subjective lived experience of individuals. In this context, Scotland (2012) proposes four components of paradigm: ontology, epistemology, methodology, and methods whose relationship is studied and described in research.

Wahyuni (2012) ontology is how people perceive the nature of reality that cannot be the same for all. So, my perception and interpretation might support or

oppose with their experiences and explanations. During the process, my role is to explain and interpret the social reality of integrity through the eyes of different participants. Being an interpretative researcher my ontological position is relativism; multiple social realities people interpret events differently leaving multiple perspectives of an incident for the sake of understanding facts and explaining it (Mack, 2010). It means that the knowledge and gist of integrity may be influenced by socio-cultural norms, gender, and cultural beliefs. The reality depends upon the situation, context, time and person to person and so on.

Epistemology deals with the nature of knowledge, which is concerned with ways of knowing and learning about the social phenomena under study. According to Snape and Spencer (2003) in social science, knowledge is subjective and context specific and the knowing process is continuous, which could not be perfect like natural science. Absolute determinations of feelings, attitudes, perceptions, experience, and understanding are not possible because they are relative. It means the importance of integrity is always dynamic based on how people perceive it over time and each participant might have their unique understanding about it and clarify differently for the same phenomena.

Framing My Study

Regarding methodological approaches, it was complex to interpret numerically for a sensitive topic like integrity, so, the qualitative approach was suitable for understanding the sentiment of the topic. For instance, defining integrity in a particular context is less important than how it is perceived, how they behave and involve in their daily activities. According to Crotty (1998) methodology is the strategy that involves a particular method of data collection, and analysis using different tools and techniques to get an answer to several wh-questions of a research

topic. The author states that the interaction between humans and their world constructs knowledge and gets transmitted to others in the social context. Keeping this in mind, I respected head teachers' perceptions and thoughts as their own values that they have towards the integrity as its qualitative (value-laden) research. They were grown up in different contexts from each other, so their thought towards integrity is also different based on situation and context.

My Way of Inquiry

My research is to understand HTs views conducted through field research, interaction and close observations. Therefore, my research method is ethnography which is all about gathering information and is always people and culture-centric. In this method, I deeply engage and collect broad information about their perception and behavior. Originally, it is limited to ethnicity but now it has been widened to include any group or organization including school. I came to know that the debate about the method in social science is umbilically linked with the philosophy of knowledge and its explanation. Hence, method and methodology cannot be separated therefore the author Brewer coined ethnography as both method and methodology. Integrity at school is deeply rooted within the socio-cultural context and it helps to observe what people do rather than what people say.

Fetterman (1998) stated ethnography as the art and science of describing a group or culture that may be of a small or large. I closely observed the school activities, participants' behavior in a natural setting that helped me to construct my knowledge and deeply understand my research problems. I used the ethnography approach and actively participated myself, overtly (with HT) or covertly (SI, RP, colleague) for certain interval, through informal interviews for the sake of inquiry (Hammersley & Atkinson, 2007). All HTs were unaware of this fact so I call it

covertly. It was necessary for me because HTs hesitate to spill beans due to professional ethics during their job but others felt comfortable after pseudonym was given.

As my research took place in the field in a natural setting, so I also collected the information through both informal and formal observations, conversations and interactions about daily contexts. Moreover, HT behavior and school environment were observed and experienced because those were the expressions of society and culture in action (Murchison, 2010). It was necessary for me because the school environment and HT activities, interviews are highly affected by their society and culture. Likewise, ethnographic research is also an excellent paradigm to understand peoples' performance, perception, enthusiasm, and beliefs regarding their daily activities (Tedlock, 2000). In order to answer my three research questions, I became a good observer and listener so that I could figure out the meaning from their stories, proverbs, metaphors, songs, cartoons, quotations, etc.

I was also aware of the Hammersley (2006) article that reviews a range of difficulty faced by the ethnographer, in terms of context determination, source of information (virtual or real), interview and political or practical commitments of producing value-relevant knowledge by ethnography. A case study is also a part of ethnography research (Brewer, 2000) therefore, I also rely on the case, scenario, and example for meaning-making because Burgess called the case study method as a social microscope. The above author stated that most ethnographic interviews are less formal, frequently based on established rapport or shared experience. He further stated that in ethnography research, I gather information through direct involvement such as interviews, field notes, meeting minutes and photographs in their natural setting.

Views from inside and outside were done by integrating emic and etic perspectives so I need to act both as an emic (insider within the social group) and etic (outsider, observer) approach. Regarding the emic perspective, I faced a few ups and downs in this profession while I was in the teaching profession in both public and institutional schools. Likewise, in school where I was supposed to carry out my study, I spent lots of time in the school library reading books, and newspapers talking with staff as an etic perspective. According to Young (2005), this concept was useful for participatory action research that focuses on partnership, working together with people who are closest to the problem, their personal experience and identity in order to address complex social problems.

I spent almost one and a half years visiting each head teacher and spent more than three hours for an interview with a short snack break. As my participants were HTs, they were always busy in their schools' academic and admin work, meetings, seminar, tour, etc. so, I had to wait for their free time to talk in more detail. If I did not meet them than I talked with the assistant HT, SMC chairman, teacher, etc. I chose a vacation, educational strike, festival, exam, election holiday and utilized it fully to understand their opinions on the topic. They used to appreciate my thesis topic as really interesting, burning, and contextual but they were worried about how teachers are going to be benefited from my study, many people are so lazy and busy that they hardly would read my thesis. They opined that this work should not be limited to the university library just for completion of a degree and a few scholars might read it as a reference for their work.

Study Area

I selected community school from Kathmandu valley since it is the densely populated capital city of Nepal where diverse school stakeholders could be found.

First, the schools located in Kathmandu valley have more access to government officials as compared to the ones in remote parts of the country. I also got an opportunity to teach in one community school of Bhaktapur for two years as a science teacher so I was quite familiar with the problems. The anticorruption office reports show that community schools have many integrity issues compared to institutional schools. The private school tries to hide their facts, manipulate data, falsify to compete with other numerous schools and don't want to flash the report as confidential. Second, I have to engage with the research participants of researched schools frequently. Since I am living here for more than one decade for academic purposes with my family, as a result, it has been an asset to build rapport with my participants and visit the schools easily within the district.

My first and second study sites are from Kathmandu valley. The first school Prerana was established in the early nineteen sixties. It is situated inside the ring road of Kathmandu. It has management, humanities and education programs affiliated to the national examination board. The school won national education prize a few years ago with the maximum number of students. The second school Shanti Sadan was established in the late nineteen sixties situated just outside of the ring road. The school runs science under the national examination board, humanities, and management up to the bachelor's level. It has been able to take its position as a leading school among the other schools of Kathmandu valley to enhance the quality education.

My third study place was Jumla a completely new experience for my study compared to the Kathmandu valley. I visited Jumla for research for three weeks that made a u-turn in the discourse of integrity. I have chosen this school because it is located in the remote part of the country from Kathmandu with less access to central

government officials as compared to ones in the capital city. The Namuna school of Karnali zone was established in the early nineteen sixties, and later it was promoted to secondary level with science, education, management stream, and vocational subject. This school had a huge number of students because of its tie-up with a technical program that other schools did not have such infrastructure and faculty. Initially, it was a resource center due to its infrastructure, facilities, and an excellent academic result, later it became a model school and got an extra budget from the government. During my stay, I talked with the HT and staff of the school many times.

Selection of Participant

Qualitative research does not have any concrete rules on the number of participants for a study. The less is more as it depends on the richness of the interview, research purpose, research question and amount of data analyzed and interpreted (deMarrais, 2004). For me, I interacted with those HTs who had sound knowledge and experience about the research topic including young, energetic male, female and teacher union leaders. So, keeping this in mind, I selected four participants three from Kathmandu and one from Jumla as I was aware of the available resources and time factor. Having only a few participants is appropriate for qualitative research (Miles & Huberman, 1994) as it focused more on detail subject matter. The number of participants in a qualitative study matters less since experienced participants are understood in depth and analyzed in detail.

In order to make my study more credible and knowing the drawbacks of the purposeful or judgmental selection of participants, I have talked with a few other colleagues to verify the facts revealed by my participants. In my research, I selected place and participant purposefully old aged (information rich) HT and youth HT so as to achieve thick description (Geertz, 1973) to enrich information. For that, I built

rapport with HTs through frequent visits, phone calls, and informal conversations. In qualitative research purposeful sampling is widely used for the identification and selection of information-rich cases (Palinkas et al, 2015). It is useful for limited resources that involve identifying and selecting individuals or groups that are especially knowledgeable or experienced with a phenomenon of interest.

Moreover, purposeful selection of participants from a known sample that is rich with useful data for a particular study is essential for conducting qualitative research (Merriam, 1998). This was fit for my study because it helped me to select participants who are HTs for many years. Likewise, I choose participants and study sites in qualitative research that can positively understand the research problem and study phenomenon. During the interview, I preferred open-ended (qualitative) questions related to the setting scene, general overview, examples, experience, and hypothetical interaction so that participants feel free to express their opinion and more information can be collected from them. Their responses were judged by feeling rather than mathematical tools.

My first participant, Ujjwal Acharya male from the Brahmin family born in Tanahun district. He is M.Ed in mathematics and has a daughter who studies in grade six in a reputed institutional school. His school was awarded national shield, flag, certificate, and cash as it was ranked the best community school of Nepal a few years back. This is the reason why many of the staff of the school have admitted their children in the same school. The school owns its own land and building. Along with enough infrastructures, the school has an impressive successful pass rate of the students in the final board examination. Because of it, the school normally admits only limited students every year. Many parents start applying to the school before the new academic session resumes. There are many cases reported that every year

students from institutional schools also try for admission in this school. The school claims to adopt student-centered learning methods. In this context, he shared:

> *People invite me for a speech regarding the success of my school and I gave a presentation. I felt happy if people praise me but feel sad as a private school backbite me and feel jealousy. This school also owns many certificates, awards, which can be seen around the four walls of the staff room, cupboard, inside sack.* (Field note, 24 December 2016)

After completing a master's degree in education, he decided to make teaching as a career. He believes that if the school is improved, the communities around it also get an advantage. He also explained about his school in the social media (Facebook and YouTube). Some videos were prepared by sunrise education foundation for the improvement of public school under the heading 'teacher can make a difference campaign'. Despite having an interest in M.Phil. he could not continue it due to his busy schedule.

I noticed this school different from a crowd of schools so I decided to visit both school and HT which made me curious to know in detail. I did not go to my colleague's school to avoid biases in research. My colleagues also recommended me to visit the school familiar to them and they gave me a detailed address of the school, cell phone number of HT. I phoned the head teacher formally and he gave me time for Saturday to visit the school premise as the second terminal exam was postponed due to a strike called off by a political party

My second participant, Gyanu Kharel, a female, was born in a mountainous district of province number three as the youngest daughter in her family. She has a good social relationship with cooperative, NGO, trust, PABSON, and Lion's club. She became an ambassador for peace with many appreciation letters and awards from

ministry, female teacher society, and national education prize. She helped society as she believes that it has helped her in need. I came to know about her through teacher (*Shikshak*) monthly magazine and got impressed after reading it. There are children of three constituent assembly members studying in the school and they praised it as one of the best government schools in the BBC Nepali radio program. The two students' achieved board first in the *Panchayat period* (the political system of Nepal from 1960 to 1990 by king Mahendra). Despite having a criticism at the initial phase, she was able to prove herself as a very competent female head teacher in the school. In this context she shared:

> *Despite orthodox thinking, at the Panchayat period, I wanted to become a teacher, so I used to collect various materials and teach them like students. During my time female students increased as I used to give chocolate and motivate them. Later, I was appointed as a primary school teacher which was my first challenging task.*(Field note, 1January 2017)

She came to Kathmandu for further study and her job was transferred to this school in 1981. Her Ph.D. at an old age is a good message to all those who stopped formal education at teenage. She is a member of NEB as a subject expert and asks her staff not to show any carelessness during an examination conducted by the school. She has a great inclination towards the philosophy of the Geeta. Later, she launched both cassettes (for those who can't read) and book (for literate people) which was popular. Her books advocate feminism, women empowerment and investment in female education. She is also a social worker and literary figure as she could perform multiple roles of daughter-in-law, mother, teacher, and student.

The third participant of my research is Tanka Bohara 45 year's old male who was born in the Chhetri family in a mountainous district of Karnali province. He

possesses M.Ed in Education Planning and Management. In order to make my work more diverse, I went to Jumla for a few weeks where I talked with HT along with other subject teachers. Personally, I had no difficulty to meet him as my brother was in Jumla for the past three years working as office chief of district plant resources. When I reached there it was the time of election and season for Yarsagumba collection so I got an opportunity to eyewitness those phenomena clearly. According to him, initially the school was in a worse condition with less number of students but now they conduct entrance exams to manage the student flow due to which nearby private school started backbiting and feel jealous of us. He further shared:

> *I am the product of this school with two decades of teaching experience and RP. A few years back, Jumla did not have any basic infrastructure like today. Whenever I see any news related to corruption, my mind gets furious because we are dying for basic needs here and the top leaders are engaged in corruption.*(Field note, 10May 2017)

Since his appointment as the HT had just been two years, there was not so long history and record like earlier. I simply copied the private boarding style of the English language, computer education, formal uniform, punctuality, no political activities inside the school, etc. and made my school successful. Due to such an impression, the attitudes among staff have been changed. In order to increase parents' and teachers' awareness, he told good things to others, however he never shared the negative practices and even did not entertain them. He added that it's time for the intellectual contribution to clean all dirt that has come along with old system. He is against the frustrating statement that 'Nepal is cursed by *Sati*'(Hindu goddess) nothing good happens here. At least, I could sense his personal effort to address the issue of integrity through different ways. For example, he had maintained separate code of

conduct for teachers, students, parents, SMC even politicians, eighteen self-evaluation sheets for teachers, posters with dos and don'ts as a human being human fact, useful quotations, classroom rule and formula for school improvement.

Finally, I selected pseudo name Laxman Dhungana as HT who served for three decades in a community school and now active in union politics at Kathmandu. He is an MPhil in education leadership and lecturer at a few campuses. There were two HTs and two teachers of community school as my classmates at the university. They introduced me to him in the second semester as an important person for my thesis. Many times, I read his article in Shikshak magazine, and after talking with him I got many new concepts of integrity linkage with socio-cultural, political, neo-liberalism, and Weberian stratification. He has deep knowledge of social theories, participated in many training, and conferences at national and global levels. Whenever I met him, he was always in a hurry to attend a meeting, or going abroad in international programs so, I scheduled an appointment with him despite his busy days and was able to collect his sharing. He shared:

> *I also advocated for the importance of politics in connection with integrity, impunity, reward and punishment to the public. My duty is to make clear about the pros and cons of unions, for giving pressure to the government for the facilities of the teacher. Now I am a leader of teacher union, breadwinner of the family, university scholar.* (Field note, 8 January 2017)

Information Collection

As in Ethnography research, I observed participants' daily school activities in their natural settings during my job vacation from March to June. I also visited each of my head teachers' schools many times in their workplace and spent more than 3 hours each visit. The school provided me the opportunity to observe things more

closely their behavior and conducted interviews as well. As Dicks et al., (2011) focused on how meaning is made on a particular occasion, artifacts, ethnographers analyze focused on how people participate in sociocultural groups and over a certain period of time. For this, I remember the term ethnographic imagination by (Willis 2000) for the reflexivity approach to data collection and commitment. I got a lot of information related to ethnography from a book titled 'key concepts in ethnography' by Karen O'Reilly. Ethnography often claims that it offers depth rather than breadth and its study accounts for miniature societies.

There are many ways of interview in the qualitative study. In this context, there are different ways of conducting interviews in a qualitative study such as face-to-face interviews and telephone interviews to gather information from participants. In my study, I conducted face-to-face interviews with HTs using unstructured open-ended questions and explored their personal perception. I also had telephone conversations to built strong rapport and tried to obtain information missed out during the interview. Sometimes, the mood of HT was not good due to a stressful job, at that time I simply watched the school environment, visited the library and talked with other teachers, and students to understand the school culture.

The quotation written on the school walls, pictures, and artifacts drawn and displayed can provide the school culture. Brewer (2000) said that a researcher can generate meaning on participants' relations with different social contexts through observation. In my study, I also spent hours and hours observing headmaster activities, as observation was another important method of obtaining information. It was a good opportunity for me to generate meaning about HTs practices, their behavior with their fellow teachers and their relationships with them. I not only observed the existing natural settings and behavior, but I also kept my ear alert when

they were talking on the telephone. I also noted how they dealt with student conflict, corrected their behavior, signed the files and provided the certificate.

In the process of exploring my three research questions, I visited the school time and again. Sometimes, I even analyzed my queries by observing photographs, cartoons, proverbs, metaphor, song, etc. which supported me to derive meaning. Wherever I went to the field, I gathered all the information recorded such as what my participant said, how they worked on the school premises. At that time their beliefs, language, behaviors and also issues faced by the HTs are important for me. In this context, Denzin and Lincoln (2011) mentioned that most of the qualitative study data are field notes, interviews, direct observations, interpretations of artifacts, documents, and personal experiences during collection of information from the field. These are what all these means are used to describe the culture in a very detailed manner.

For data collection, firstly, I collected all the information in my diary. Then, I edited the collected data and transcribed my field notes into my laptop on the same day because Stake (2000) stated that data analysis can be done and start at any time. It was necessary because I need to be careful with my son who could destroy my diary, cell phone, laptop, etc. I had shifted room four times due to the earthquake, and economic blockade especially to protect my materials, I saved all artifacts and transcription in written form in my email. I also categorized the collected data and analyzed it linking with my research perspective. The multiple sources of cultures led to insights as to how people make sense of them, provide thick information on the understandings of participants, meaning-making processes and practices (Finnegan, 2007).

During the data collection process, I did not limit myself within the study themes. My background plays an important role in generating trustworthy data. My

schooling from the community school and university, as well as work experience in both public and private schools, supported me in understanding participants' views. I found their experiences, ideas, and feedback really important to address the issues of integrity. I noted down those points and included them in my study. Then viewing the phenomenon of the changing concept of integrity from the multiple theories, I interpreted the information. The process further enriched my own lived experiences.

This research mainly involves a verbal explanation of human action, interpretation of the functions with an extensive field-based study conducted in natural settings rather than lab work or statistical analysis. Here, I agree with Dewan (2018) who stated that inductive research explores contextual social phenomena and explains theory rather than generalizing the findings or testing hypotheses like quantitative research. There, I came to know about certain field issues of respect, mutuality, deciding the ownership of the data and others that are important to ethnography. The behavior may be shaped by the restriction that the participants feel because of the situations they are in or by the society in which they belong.

Concerning information collection, Lamont, and Swidler (2014) argue for methodological pluralism and pragmatism. Knowing the shortcomings of the interview as a tool, I cannot reveal how school systems functions so I need to be methodologically omnivore for information collection. So, I did not use any structural formats to gather information however, both primary and secondary sources were equally used. Regarding the nature of data in a qualitative study, Altheide and Johnson (1994) viewed that they were largely unspoken, contextual understanding often expressed in gestures and postures which are reflected in participants' what they felt deeply and even taken for granted. My duty was to explore the issue within its context where both I and the participants were meaning makers. Being pure

qualitative research, the meanings that are created from the field information are value-laden (Collis & Hussey, 2014). In order to explore ground reality, some policy documents related to public schools were also studied.

Quality Standards

I performed each and every step based on the set standard of qualitative research. All activities were conducted with trust and transparency. I considered four aspects: credibility, transferability, dependability, and conformability, as defined by Guba and Lincoln (1985). To make my research trustworthy I preferred participants' understanding and comfort to participate in the interview process. According to Morse (1994), primary and secondary informants are the ones who possess major information about the research topic. This author defines the primary informant as the one who has knowledge, information, and experience that can contribute time to research and can help to find other informants too. I never imposed my own understanding upon them rather I allowed participants to check my findings and acknowledged and allowed them to put forward their suggestions if any. For maintaining credibility, I engaged a prolonged period of time in the field interacting with my participants, making sense and understanding the phenomena, observing and interpreting the situations.

I believe honesty is the best policy, so I took informed consent with my participants. In order to make them convinced for research, good rapport building and punctuality are considered crucial to winning their confidence and feel comfortable during the research process. No participant was harmed and forced for an interview or during any other data collection procedure. Being a qualitative researcher, I followed the strategies as mention by Lincoln and Guba (1985) namely thick description, prolonged engagement, persistent observation, triangulation, and peer debriefing

technique to ensure credibility of the research. My presence in the study site builds trust with the participants so that they provide authentic findings in order to obtain honest and open feedback.

Though there is no fixed amount of time, however, I should spend some time on the research site. According to Spindler and Spindler (1992) the longer the engagement in the field with the participant the more credible results produced due to persistent observation. Three HTs supported to reflect the summaries and ensure their view, feeling, and experience and agreed with the findings which made my study credible up to a certain extent. Both Laxman and Gyanu opposed a few findings related to politics and private schools. However, we were able to settle the confusion. Lastly, I sent acts, policy, theme, and summary to the HT for any correction on their view, information, and consulted them through e-mail, telephoned and even personally visited the nearby school.

Reflexivity is an important concept because it is directed towards the social interaction component of the interviewer-interviewee relationship. I found that while conducting qualitative research, frequent field visits changed my mind in many ways after hearing the representative voices. This technique is to report on personal beliefs, and biases that may shape their inquiry to reduce personal bias and make transparent decisions towards knowledge construction. I tried to incorporate my own experiences, ups and downs of teaching for a decade in both community and institutional schools. Despite these attempts, I came to know that no researcher can be totally unbiased which provided criticism to ethnography.

Peer debriefing is the review of the research process exposing oneself to an unbiased peer who is familiar with the research to explore different aspects that might remain unspoken in the researcher's mind. It helps me just to understand the world

through other perspectives. If I can provide this evidence and show the reader how the report was modified through the influence of the peer reviewer then the conclusions become more believable. From peer debriefing with my colleague in a similar field, and mock presentation, I came to know that it is difficult to realize and put integrity practice absolutely like an ideal concept in a modern selfish world and may not be always fruitful.

The above author mentions a rich description is used to characterize the process of paying attention to contextual detail in observing and interpreting social meaning. It refers to the detailed account of field experiences in which I make clear about the socio-cultural patterns and their relationships in contrast to the thin description which is superficial. According to Kharel (2015) paper cover historical, theoretical and methodological overview of visual ethnography (photography and film) as an adequate research tool in studying culture to discuss Geertz's idea of thick description. I also found my theme in some songs, movies or school video, and CD, cited by the head teacher. So I also focused more on such artifacts for credibility purposes. Likewise, Brewer (2000) talks about thick description as a fundamental feature of ethnographic data that deals with the issues of informed consent, method triangulation, trust, and social relationship management.

I went to school after some interval of time such as before the vacation, after board exam, and during the election so that new ideas also generated for integrity. I did not always trust my conclusions based on a single HT view which is less credible. So, I talked with four HTs, SI, RP, and my colleagues of different places with different backgrounds, castes, and qualifications to make my work more believable. I participated in a book launching ceremony, education fair, workshop, TERSD conference, anti-corruption agency booklet, and KIA for meaning-making, thematic

analysis of the issue. I tried to verify the findings through triangulation i.e. multiple sources of information including literature, data collection, and observations.

Ethical Consideration

During the study, I introduced myself to my participants along with my purpose of visit. I showed my student, teacher identity card, supervisor letter, and defended proposal to assure that I was the genuine person for it. I assured all HTs by saying that this work would not be misused in any form, as I was neither supposed to advertise their school nor share any matters which harm both school and its HT. I respected human values, rights and their culture without any discrimination. On this note, Chilisa (2005) highlighted the legitimacy of knowledge and ethical issues in research which includes a code of conduct preparing against any physical, mental, or psychological harm ensuring the anonymity of the researched and confidentiality of the responses.

Ethical consideration is an important part of any research and I followed all of those concerns to avoid the risk and discomfort of my participants. I explained the nature of my research, their voluntary participation, comfort and self-esteem of participants during the interaction. During the study period, I shared all my work progress with my supervisor, classmate and received feedback to make my research work more trustworthy. As per Denzin and Lincoln (2011) mentioned 'participant consent, rights to privacy and protection from harm' need to be focused as three ethical guidelines. For Kathmandu, Lalitpur and Jumla School Prerana, Shanti Sadan and Namuna and their Head Teacher as Gyanu Kharel, Ujjwal Acharya and Tanka Bohara were provided as their pseudonym. I also used pseudonym Laxman Dhungana for former HT of community school and chairperson of one of the Teacher Unions. Likewise, Mani Rai for resource person and Sarada Uprety for school inspector have

been used. I have also talked with the assistant HT, teacher in case the HT was not available.

The permission from concerned authority was taken before starting the work and acknowledged my participant after completion. I allowed autonomy, maintained confidentiality along with non-maleficence (not harming), beneficence and justice (Hammersley & Atkinson, 2007).As per APA (2002), informed consent, integrity, justice, no payment or gift system was followed. I took the participants' permission before taking any picture however they felt uncomfortable to revealed dark sides of integrity, so I did not force them. As per their interest, I kept every photograph, email, booklet, and artifacts safe for meaning-making. The interview was carried in a free environment without stress for two to three hours and at the interval of a few minutes. In my research, I used theories as referents and considered reflexivity, trustworthiness and unbiased linguistic presentation against HT diversity in writing this dissertation and used the standard procedure for maintaining quality standards.

Chapter Conclusion

This chapter dealt with details of philosophical assumption, qualitative (value-laden) research guided by a set of interpretive paradigm and ethnography approach. Here I have tried to answer why and how of each component of research design in detail. As a methodological omnivore, I had provided justice to the topic of having a multi-dimensional theme. School as a social organization with many stakeholders, norms, the policy I used Organizational Culture theory to understand the working atmosphere that finally creates a culture in the long run. To know the importance of civic sense for maintaining ethics, norms in school I took the help of value theory. To explore and dig out facts I had chosen only those HT who had sound knowledge and experience.

CHAPTER IV

PERCEPTION OF INTEGRITY BY HEAD TEACHERS

In this Chapter, I have presented the basic understanding of integrity as a perspective of HT, linking it with their schooling and personal experience. It discusses the theme in relation to ancient Vedic literature, the Gurukul education system, and Delor's Report. It presents themes with some cases, scenarios, and examples to value diversity, tradition as a guiding point. Lastly, it describes the head teacher as a role model for changing school integrity. The highlighted words, metaphors, proverbs, and the statements are presented based on repeated interview with HT for a couple of hours in different times and contexts. Further, my participants' examples are presented and developed themes to provide an answer to my first research question.

The Integrity of Head Teacher: Continuation of Religious Code

The literature review suggests that the nature and meaning of integrity are multi-faceted in terms of time, context, and person. Modern educators define integrity education differently with the notion that it's not like a quick fix program but a part of school life. The great philosopher Aristotle exemplifies that moral behavior is necessary for the human admirable character as well as for its natural purpose, function, and utility (Carr, 2014). Interestingly all of my participants were theist, so they related religious text as their source of motivation for promoting integrity. In this context, Gyanu Kharel HT of Prerana School shared:

> *In the name of globalization, westernization, and modernization, we should*
> *not forget our values, integrity, and religion that ultimately create cultural*
> *pollution and identity crisis in the future. We should follow our old Vedic*
> *tradition and celebrate the festival linked with our integrity. Every teacher*

must possess both apara and para vidya as Hinduism grew out of the ritual.

(Field note, 2 March 2017)

For her, people try to be a religious person because it is a way of living a happy life and showing purity in thoughts. Ultimately, it is the essence of all the Vedanta literature. She pointed that parents or teachers who do not provide para education to their children or student are their enemies. Inside the school, there are many temples. People visit school at different religious celebrations as well. Nevertheless, there is a conflict in land ownership between trust and SMC as the school claimed more land for the library and lab. One of the statements written on its wall was 'improve school if you can otherwise do not make it worse' touched me.

Gyanu has Nepali and Sanskrit background. She was influenced by religious text and Nepali literature. She highlighted the importance of wisdom and integrity referencing the holy book Veda and ancient Indian book by Narayan (1973) *hitopadesha* (Beneficial advice) and *Rama Rajya* (the kingdom of Rama) which talks about the rule of *dharma* morality instead of violence, and personal purity in thought. She suggested me to read two books titled 'Vedh ma k chha?' (What is in the Veda?) by Swami Prapannacharya about Vedic philosophy and 'Policy: Vidur, Chanakya and Bhartrihari' by Madan Prasad Aryal.

For her, rapidly growing urbanization led to unhealthy competition as cities are overcrowded and changed our histories including moral values. She believes, if Japan can become Asia's superpower after the Second World War, we can also become brave and honest Gurkha by transferring our integrity culture to young generation about good and bad habits at home. Gyanu expressed her dissatisfaction with the classification of Nepal as the third world country based on some economic indicators. She believes that positive aspects of eastern philosophy should be explored

and brought into the discourse. She blamed teachers union for their insignificant role in upholding professional integrity, enhancing the dignity of the teachers, and reducing professional misconduct, as a result, several inputs of parents, students, teachers, and government goes in vain.

In this context, Frankovic (1970) also argues that school is a place to balance itself and more related to social life for social change. Therefore, teachers should advocate by producing productive human power because it's a universal fact that education changes people's knowledge, morality, and attitude. The aim of ancient Gurukul was influenced by religion for proper human development. The schools were in the forest leading simple life far from everyday pollution and bad practices of society (Shelly, 2015). The teachers were respected and parents as well as kings had respect and trust on them. In this context Tanka Bohara HT of Namuna School said:

> *Integrity is highlighted in the modern world which is full of turmoil, greed, and war. So, there is a need for changing human nature by spiritual training. This is also the reality revealed by the report of education commissions which focuses on integrity education.* (Field note, 10 May 2017)

He further provided an example that religion promotes morality and cohesion. Additionally, society creates a religion for self-consciousness, attempts to cultivate discipline in citizens by dividing our deed as we are going to heaven or hell. Sometimes such belief may be effective in social control like criminal or corrupted people need to go to purgatory or reincarnate in the form of the lower organism. Thinking these many devotees donate to the poor, open school, and hospital as part of social work in the fear of God's punishment. Both participants had deep faith in religion so every year they celebrate a religious festival, including teacher's day, donate to the needy student and rarely *Shrimad Bhagavad Purana* (Mythology of

ancient tales of followers of the god) or take the student to visit the temple. Sometimes, they invite prominent value educators, religious leaders to aware students and teachers about the importance of oriental philosophy. In these two schools, I also observed the certificate of completion of Purana framed in the staff room.

There is difference between science and religion because science is an *apara vidya* (lower material knowledge) and religion is a *para Vidya* (superior spiritual knowledge) and both of them are features of the realism (Singh, 2006). It means, for a complete education, there should be an amalgamation of both Vidyas, so that, stress is laid on character building for a happy life. Without para vidya, an individual can be compared to a donkey that carries a burden whole day for just a handful of grass to eat. Similar is the situation with greedy and corrupted people with materialistic lust as they are desire for money without any moral judgment. Anderson (2000) opines that character is moral excellence and determination but integrity is a devotion to moral values. The classroom environment and teaching strategies could be one platform to practice integrity on a daily basis. Therefore, the teacher is responsible for it with effective lesson plans to introduce a positive character. In this light, Laxman Dhungana said:

> *Society is not always judged by its GDP value. The level of integrity also matters otherwise it's like a flower without fragrance. Many financial corruptions and unethical practices in school are heard in mass media because education has changed their brain but not their heart and soul. Is it like putting the cart before the horse?* (Field note, 5 August 2017)

In order to achieve the highest morals in India (Jain & Shelly, 2013) highlighted the importance of ancient Gurukul so that social malpractice would be eliminated. The same ideas were reflected in a small book titled 'education why what

and how' that a person is said to be wealthy if the individual is healthy, free, educated, possess good friend circle, and born in the civilized family. These are also the plus point and advantage for an individual to think and behave with integrity in a friendly manner. The teachers can make their students' success linking science with religion which can be proposed as pedagogical techniques to foster ethics. In order to make integrity universal acceptance, it is discussed with reference to a western and Islamic moral values Chowdhury (2016). Ujjwal Acharya HT of Shanti Sadan explained:

> *Today people are more opportunistic and seek success in a shortcut way*
> *without patience. In order to fulfill their dreams, few teachers are engaged in*
> *illegal activities consequently, bad things have a worse result. Hence, at this*
> *situation importance of integrity and Vedic knowledge is valuable in life.*
> (Field note, 8 January 2017)

To make it clear, the head teacher linked religion in the light of Marxist statement as the opium of the people. It changes the mind after spiritual training. We did this because our school faced some problems with teenage students and frustration of some teachers. It was due to the hormone, mass media, and demonstration effect of society. So, we decided compulsory meditation with some basic Yoga from grade six onwards. According to him, practice of this Yoga in the school brings the positive attitude in teachers and the students despite in their exams, sports, and daily tension of life. Inviting some spiritual gurus, writing thought for the day, praying in assembly, chanting national anthem, and following sportsmanship makes disciplined. Even at home in the morning and evening, people follow worshipping of deity. Such activities can control student minor to major misconduct (suspend, rusticate) seems wrong.

In order to minimize the tendency of negative attitudes, frustration of teacher, student and parents above alternative was started so that any person born in a so called high caste elite family but not educated in values, what good can be expected from them? All positive attributes like beauty, power, status, and wealth becomes a source of misery if it's not supplemented by integrity to explain the purpose of life. Even my mind changed after I attained a similar conference in my student life. According to him, the government simply relies on schools' statistics and infrastructure. It awards best in absence of integrity indicator school that may not reflect HT's honesty because integrity is an abstract term with the methodological challenge. If the school result is best by cheating, setting bureaucratic channels in the exam, trained students like the military can be against student rights and the case of integrity will be violated.

In summary, they believe in God and engage in a religious ceremony in their schools during the festival and teacher's day. It provides refreshments from the daily routine, able to raise funds, and can advertise school in mass media. According to them, many of us are fate believer, one can have only what is written on the forehead but cannot have what one sees. Hindus have an emotional attachment towards Sanskrit Vedic literature while conducting various rituals from birth to death and become the medium for integrity. They have understood integrity as following traditional culture, values and hand over to their future generation. It is also the essence of organizational culture and value theory that religion is one of the major paradigms to discipline a person for a positive attitude and ethics to run school in positive climate and culture.

Integrity: Perspectival Entity

In the above discussed literature integrity is linked with culture, politics, and management on the basis of their schooling as well as childhood environment of home, and society. Some scholars focus on dictatorship, lifelong imprisonment, confiscation of property, and constitutional provision of exile and death penalty for serious violations of integrity or huge corruption. For building the foundation of integrity, Lumpkin (2008) mentions integrity based life. This scholar argues that one should avoid making promises and lying, cheating, stealing and treat everyone with kindness, love, respect, and care regardless of culture, religion, race, and ethnicity. Therefore, integrity is taught at different universities in the western countries and various research works are also carried out. In this context, Gyanu Kharel HT of Prerana School shared:

> *I provide an example of Nepali text like bhaladmi (noble person) essay of Devkota and naitik drishtant (moral parable), Tarun Tapasi poem of Lekhnath Poudel which talks about different aspects of morality, and fake judgment based on external appearances rather than inner value and personality.* (Field note, 5 July 2017)

She focused not to avoid too much comparison and materialistic attitude rather suggested to be positive and think spiritually. The literal meaning of integrity in Nepali language is *sadachar* (good conduct, honesty) and *satya nishthata* or *nistha* (trustworthiness or devotion) which is the opposite of corruption or wicked conduct i.e. *bhrashtachar or dushtachar.* The former is more related to abuse in power, politics, finance and later is related to psychology, negative emotions thought. To make it clear, she said the statement of English poet Thomas Gray "the paths of glory leads to the grave" can be the best quotation to aware philosophical meaning of life. It

means our enjoyment is shorter than life so it's not necessary to engage in corruption as we go bare hands after death. She was impressed by some literary figures and cited their poem, story, quotation, textbook, etc. to justify integrity. It is a matter of moral discourse, therefore, every year she motivates students to take part in CIAA essay, poem competition on world corruption day related to integrity, governance, and corruption between educational institutions.

In the same line, NCF (2007) also pointed out the facts that the human resource produced so far is ignorant of social responsibility and value-based education. It focuses on Sanskrit education which is the foundation of multifaceted eastern philosophy and considered as the storehouse of knowledge and wisdom. It pointed out that the existing curriculum neither addresses honesty, affection, politeness, and sympathy to children, women, senior citizens and disable nor promotes the eastern philosophy prioritizing contemporary values. In this context Laxman Dhungana said:

> *Prestige obtained from integrity is sustainable but that of corruption is for the short term only because it always laments us in the long run. In the past, people had trust in touching Tulsi (holy plant), Shaligram (holy stone) and holy book Geeta, but today people even lie polygraph.* (Field note, August 5, 2017)

According to Laxman, the journey towards honesty might be difficult at first but later fruit is sweet. He provided several cases that many of students and teachers fear because of their practical marks since internal evaluation is in the hand of teachers or head teachers. Also, HT tries to please politicians or senior bureaucrats in the education office to secure jobs, get a promotion, favor nepotism and remain safe from punishment. I went to the education office many times to take the information

about my school, HT, school inspector, resource person. There, I found teacher request bureaucrat for budget, transfer, model school selection, scholarship and send a person in favor of school inspection. Their conversation was not related to academic improvement but how to please them and take advantage of respectful word and gesture. Sometimes, it becomes a bargaining tool to blackmail innocent students and teachers for job promotion, reward and punishment. He provided his own example that my colleague, family member call me *chamcha* (sycophant) of politician or bureaucrat for fulfilling hidden interest. These are some serious concerns in almost every community school for criticism.

He cited the statement of Machiavelli that 'leader should be like a fox to discriminate deception or ambush and a lion to drive off wolves'. One should know knowledge of tactfulness (*chatur vidya*) if the story demands otherwise, one becomes a victim of discrimination and bullying. If we are too honest and truthful, people will let us down in this *Kali Yuga* (present era of downfall as per Hindu mythology) because in the forest straight trees are chosen first and cut down like Chanakya quoted. He talked about awareness program to change their behavior, strength, weakness, opportunity, and threat. Further, along with sociopolitical, economic, legal and environmental scan as they believe in strategic management that has an effect on school. The violation of integrity may be due to the above mentioned dimensions of society therefore, HT needs to know such aspects of society and teacher. According to organizational culture and value, theoretical lenses are necessary to maintain good culture and value inside the school. The HT of Shanti Sadan Ujjwal Acharya opined:

> *For me, integrity is behavioral psychology i.e. as we think, feel, and do. I had*
>
> *traveled India to participate in training from one prestigious institute. We can*
>
> *take an example of a virus-infected computer so we need to format that old*

programs held in our mind and install new software to change our habits reinforced over the time. (Field note, 24 December 2016)

He further communicated that we often judge people based on dress, face, personality, and innocence which may be *dhongi* (fraud) like many religious gurus do. There are some conditions that integrity contradicts with the other. In this context, there is always a conflict or dilemma in mind. What person might be thinking inside the mind is unnoticeable but we can easily read their face emotions, gesture, and posture in a different mood. For instance, a handsome, rich, and tidy person is assumed to be a good person (Halo effect) and poor, illiterate, and unemployed people are blamed for a crime (Horn effect). It is because of the iceberg effect (only ten percent of effect is visible). He interpreted it because he was M.Ed. and inspired by educational psychology, training, and three-decade long teaching experience.

He cited this with reference to Hawthorne's effects on how the change in environment, lunch hours, coffee break, and payment change production. He linked it with culture, politics, and financial and non-financial motivation that affect HT's performance. He reminded the limitation of this experiment that people begin to act differently when they realize that they are under study and might spoil the result. He gave an example of his school where young teachers and senior students are rarely suspended or rusticated in severe misconduct due to love affairs, marriage, elopement, cybercrime, bullying junior, substance abuse, harassment, and leaking question to tuition students. Such incidents are common if teacher comes from neighboring country, foreigner or outside the local community. Dishonesty cannot be read from the face or written on the forehead so integrity becomes major issues in the teaching profession that ultimately decline name and fame of both school and HT.

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So, it is wrong to judge a book by its cover. Although, a person can be seen very clean, educated, civilized, and religious, he/she may be cunning, corrupted, and unethical. I think such a technique is necessary because HT addresses various problems valuing the diversity of stakeholders present inside the school. In this regard, Farah (2013) argues that head teachers should not only be a teacher but should act like a politician, economist, psychologist and sociologist as school management is analogous to country management in many aspects.

He asserted that principals should be a role model as they represent their society so they possess academic, professional skills of management and leadership styles. Even the decision made in school through democratic inclusive way represents collective voices and teachers are bound to follow it. He pointed that 'ballot is stronger than the bullet' so simply making strict law, capital punishment, and lifelong imprisonment may not always be the solution to make people's integrity and in such country there are also violations of integrity.

Head Teacher: Diversity Care Taker

Nepal is a multilingual, multi-ethnic, and multicultural country. The value of diversity is important because every year thousands of pilgrims and tourists come to visit our country heritage sites. As Nepal is said to be a garland of four castes and thirty-six creeds and there are 125 castes/ethnic groups, 123 languages spoken as mother tongue, 10 types of religion, with 17 percent urban population with various facilities of mass media (CBS, 2011). Regarding the diversity Ujjwal Acharya HT of Shanti Sadan opined:

> *Value to diversity for bringing emotional harmony and peace is not to spread*
>
> *hatred feelings among stakeholders and banned teacher for a protest that*
>
> *undermines the integrity of the country. Teachers Code of Conduct as outlined*

by MOE and TUN advocated social campaign against caste, untouchables,

ending all forms of discrimination. (Field note, 24 December 2017)

For him, the teacher should maintain neutral behavior with students and respect the political, social and cultural background of their parents. The above mentioned policy document restricts teachers to criticize and harm fellow teachers during professional and union activities in order to manage students, teachers, parents, SMC, political diversity and solve their related issue. We have all necessary law; code of conduct written beautifully but the dark side is that we fail to implement it strictly. Without understanding the diversity of teachers, students, and parents, we attack the culture and religion.

Greenfield (2004) also opined that the entire staff of all schools should develop an understanding of an appreciation and respect for all students despite ethnicity and socio-economic status because relational theory links integrity with gender, ethnicity and cultural diversity. Diversity became an issue since history when King Prithivi Narayan Shan gave divine counsel that Nepal is a commonwealth of all caste and creed. There is a certain social gathering, and festivals that promotes harmony and unity in diversity among people. The head teacher has to keep this in mind. Gyanu Kharel shared:

If my attitude is clean, it is ethical. However, its opposite leads to unethical. In

changing global scenario school is a place where diverse students, parents,

and stakeholders come for the purpose of education and employment,

therefore, HT should value them without any discrimination. It is also

guaranteed as fundamental rights by the constitution of Nepal. (Field note, 5

July 2017)

`   In the city area, people put different nickname and the title. They even change their lifestyle and religion to remain safe from discrimination in their job and even in their status. In this context, Indian sociologist Srinivas coined the word Brahminisation as a part of social change just to get rid of untouchability as claimed by so-called high caste politics of Brahmin centric people (Sadana, 2015). He claims that some people try to hide their identity to avoid negative discrimination by high caste elite against government reservation quota for positive discrimination.

At this point, I remember the Chhath festival in my hometown that acts as a bridge for multiculturalism and its legacy is handed to the next age group to respect diversity. Even report of the National Education Commission 1992 also focused on supreme human values, harmony, social norms and values in order to strengthen societal integrity valuing national and global diversity. It has focused on mother tongue, ethnic language, literature, different aspects of arts, sciences, culture with high-level studies and research to maintain social integrity through socialization. In this context, Tanka Bohara had a similar opinion as:

> *I am afraid of hunger strike which is either compulsion or fashion. It should not become precedence so that anybody can sit to fulfill any demand by the government. He cited example of temporary teacher for 9th amendment of education act and students relay hunger strike with a different placard against the same act.* (Field note, 10 May 2017)

Both Tanka and Laxman sir expressed the similar view that it is all for the purpose of divide and rule politics for few teachers. This leads to psychological difficulties in building a friendly environment among people. The vast difference in salary, allowance, and other facilities of permanent teachers compared to other categories would create dissatisfaction. For them, the demand of seven lakh license

holder youth will become jobless if the government proceeds accordingly. According to NCF (2018) globalization has created a situation to maintain a balance in the curriculum as a challenge in order to meet the local, national and global requirements. In the same line Laxman Dhungana recognizes:

> There are varieties of teachers 'permanent, temporary, relief, PCF, substitute, female, and voluntary working in community schools. Teachers like leon, ghost, kaaj, private source, a virtual class including primary, secondary, higher secondary, etc. due to failure of TSC to recruit teachers yearly. (Field note, 5 August 2017)

A similar version was told by school inspector and resource person that they have mediated for settling the dispute among teachers' ego clash and conducted meeting in their risk. In all the schools where I visited, HT told that teachers' diversity hampers school in the name of *gherao* (encirclement) ministry, protest, strike, clash with police, pen down, gather in front of education office to the hunger strike. Many times educational strikes are organized by political party and I took this as an opportunity to interview the head teacher. The recommendations of Delor's report (1996) were more humanistic, moral and intellectual with the foundation of ethical norms that have been associated with lifelong learning as a global educational paradigm.

It identified a number of tensions generated by technology and socioeconomic change including a debate between global and local, traditional and modern, spiritual and material world. Reflecting on both the education reports which defined the status of basic education as a passport to life is still relevant for our debates (Elfert, 2015). The theme of organizational culture and value theory is to create diversity friendly environments that should be reflected in verbal, physical artifacts, tacit assumptions

and behavior with core shared values as rituals in school. It should justify the essence of Delor's Report as a global need of integrity.

I found female HT having a different opinion than males in terms of their leadership style and relationship with colleagues. Gyanu madam told that many educated people of Kathmandu criticize her by saying that female cannot do such a work. In the contrary, she is determined to change the old patriarchal dominated thought of people and be a role model of society that females can make the change. Even in Nepal, it is said that 'educating girls is like watering your neighbors' garden' as she is destined to marry and help in husband household tasks like Groot (2007) believe investment in female education is not so fruitful due to the similar reason. Gyanu Kharel further explained:

> *If female can be a president, mountain climber, astronaut, Goddess and housewife why not head teacher? For her men have not gone through a nine-months gestation period, labor pain, monthly pain during menses so female can understand better and show love, respect and care than the man does.*(Field note, 2 March 2017)

For instance, she gave her own school's example. After working for more than three decades she was emotionally attached to this problematic school. She was able to collect donations from people of this area and buy land for the school. The problem of drinking water, computer lab, seminar hall, and earthquake resistant building was solved by Rotary Club, bank, constitution assembly member fund, ministry, community donation, and teachers' salary. At the initial phase, it was not easy to convince people. Few people tried to ridicule me but I did it successfully. I also saw the list of teachers, staffs, politicians, local people, industrialists and the name of donor bank and INGO written on the wall as a contributor.

I also observed her full effort with affiliation and dedication all the time. As a result, the school has become one of the successful schools in the country. She said that she often calls a meeting whenever she faces any difficulties from parents, donors, and sycophant bureaucrats. She believes that the teacher is like a nurse whose smile and behavior can cure half the illness of a patient. Their voice, appearance, and gesture can also be used in a constructive result. Mahdavi (2009) in her study found the gender differences of the principal as one of the crucial factor responsible for school leadership. One should not only think teaching from an employment perspective, but also realize our ethics, duty, and religion.

According to Delor's report for the 21st century, education should be well-matched for globalization i.e. learning to know, learning to do, learning to be and learning to live together. Furthermore, it should be addressed immediately by the curriculum. In this regard, the major essence of Delor Commission Report should also be taken into account. Likewise, Tanka Bohara also opposed the idea that gender matters leadership. It's a matter of hard work, skill, qualification, enthusiasm, and integrity, rather than HT's diversity for running school. Acharya sir said that it is a common assumption that women are less selfish, and more honest, sensitive, and can understand the future implication. So, these days, treasury post is mostly preferred to female. Mother and motherland are superior to heaven which is also written on the Ramayana and national emblem of Nepal also justifies its importance.

He also provided an example of his colleague male HT who intentionally created an unfavorable situation to deserving female teacher candidacy as a head teacher. In that school, HT motivates temporary, female, private source funding and uses them as a shield against his enemy fellow teachers. In order to demotivate her, he scheduled all meetings in the evening after class for three months. A lady teacher

faced family difficulties since she had other responsibilities at home after school. Due to similar reason primary block teachers, staffs are mainly female as their love, care, anger is somehow different than a jealous competitive male teacher.

In a similar argument, Raga and Taylor (2005) mentioned Nolan principles based on the British concept on ethical standards of public life where integrity, accountability, honesty, and leadership find its importance. Giving due respect to the above principles, HT should not give example, proverb, and metaphor related to religion, caste, gender inside classroom, meeting, and speech which hurts other's sentiments. In school, HT showed me booklet related to the provision of a focal person i.e. child, gender, and caste friendly concept is there so the teachers are advised to use neutral and formal language in the classroom. Laxman Dhungana reveals:

> *Now, I need to be a bit different than my grandfather as I need to work with more women, more people of different diversity. So, I need to be flexible and more diversity-friendly in a multicultural society as Nepal is a member of SAARC, BIMSTEC, UN, WTO, etc.* (Field note, 30 June 2017)

According to him, societies cannot exist without some form of religion, culture, and language. So, our social needs focus on harmony rather than conflict. Now, we talk about global citizenship apart from nationality, religion, and patriotism. He felt the necessity to run an awareness program of integrity in the TED talk show, BBC *Sajha Sawal* (common question) program. Bista (2006) has also confirmed the work overload, negative attitudes held by people about reproductive health, gender discrimination cause stress, loneliness and discouraging to female teachers.

To sum up, HT's time remains busy in school working and addressing complaint, suggestion, and feedback given by others. Personally, I also appreciated

their idea when they said that challenges are everywhere but they always come with opportunities. I found Gyanu Kharel loving and caring to teachers and students. She took the challenge to complete each task ethically. Formal education is very long because students, teachers learn such diversity from books, teachers and fellow students so that they would learn to survive in the present world. To avoid conflict due to budget, properties, stakeholder self-interest respect to diversity is prime important.

Integrity in Head Teacher: Expected Versus Actual

As a student of educational leadership, it was very important to know the leadership style followed in school for maintaining integrity in school. Ujjwal Acharya believes in private decision so that there is no problem in implementation. In this sense, Tanka and Laxman followed self-motivated democratic leadership. The teacher should not make decisions based on cheap popularity without any ground reality. So, while making a decision, it should touch people's sentiment and culture where they show deep respect for others. Due to this reason, people do not throw waste or spit betel nuts in a place where God's photos are placed. Gyanu Kharel prefers autocratic decisions regarding dress code, cell phone, punctuality, and political activities because the government has invested its time, energy and budget for the teacher to promote integrity.

People undervalue integrity due to market, university, society driven demand value correlated with the social prestige or highly paid profession. Since integrity is the product of a culture that arises from a socio-cultural construct and it cannot be created by mechanical systems or procedures Nillsen (2004). The HT can facilitate integrity in learning by creating a favorable environment through an idea, perception to realizes his or her own integrity as well as making other integrity possible. For HT

there are many options to develop a sense of integrity in learning multi-varied circumstances that the different teachers face because failure is a part of success.

The biggest question that HT needs to ask with self is that am I honest? in all my conversations and dealings. Laxman Dhungana mentioned "I am a clean person but I can produce an expensive milk coffee bill for simple black tea, buy cheap wholesale materials and produce an expensive voucher". It means there is a chance of misuse of scholarship, dress, stationery, etc. What happens if the same theory is applied there? He means to say that we don't have to teach baby fish to swim in water integrity automatically comes from heredity also. Digital attendance, meditation, Yoga, peer teaching, construction of school building after an earthquake, separate code of conduct for stakeholders were some attempts to be role models.

Likewise, Bista (2006) found that female teachers had to fill the form, handle accounts, prepare snacks, clean room besides teaching because male teachers pamper them by saying you are a good housewife and can nurture children properly. In many cases, HT's speech acts as an ointment for healing society. Hence, they should roam in the society, engage in religious lectures, and hymns for socialization to raise funds for school improvement Wagley and Sharma (2017). Even a social study teacher does not update with the new constitution, updated technology hence bad teaching is also a form of corruption. Gyanu Kharel HT of Prerana School states:

> *The less student of a community school and poor result with full of chaos.*
> *Parents are not attracted to such poorly managed infrastructure, academic*
> *environment. I warmly welcome those activities that benefit the school and*
> *strongly reject if it damages the school's reputation because it is also the loss*
> *to society and nation.* (Field note, 5 November 2017)

She added, I postponed teachers and parents' meeting after school hour or Saturday in such a way that student' regular classes are not hampered. The teacher is for society, so there should be academic, social, and professional qualities developed inside (see annex II, III, V). The HT without integrity desires yes man SMC chair as if they would perform puppet dance in his finger. If they become their nearer than HT can make a decision in his favor and play with the fund. If HT shows friendly behavior with parents, students, and staff, nobody dares to raise finger.

The Weberian theory states the various types of power publicized through their social rank, economic order, and politics. Therefore, the state tries to control its citizens by religion, law, education, customs, morality, ritual, and norms. However, teaching has become the last choice as a career option among the Nepalese people. Further, if the government designs an appropriate policy to minimize brain drain and change it into brain gain then the school can get cream manpower. Tanka Bohara of Namuna School shared:

> *In my time, there were limited campuses and manpower, therefore teachers were prestigious. So, the one who does not get a job becomes a teacher. Because of irresponsible teachers, the community school is polluted that is an unfortunate and dark side of teachers' integrity.* (Field note, 20 May 2017)

He added if Ratnakar robber becomes Balmiki saint, a prince becomes Buddha then why can't we change our behavior? There is no such *Sanjeevani buti* (cure-all plant which can reverse even death) or jewel suggested by astrologer for improving integrity culture in school. According to him, people are greedy and money-oriented. Anybody can pick up gold, cell phone, and wallet lying on the ground but they do not care about another physical article like tin, book, toy, waste, etc. It's all a matter of practice rather than any magic stick to improve overnight. Integrity is an abstract

concept, so people give less value to it. It is known only after a long relationship with them.

Likewise, NCF (2007) mentions that studies have proved that the teacher has to play the role of a communicator, facilitator, motivator, etc. It also mentions the common problems faced by all public schools that they do not run according to the operational calendar. The teacher takes an oath in the presence of concerned officials in the name of God, nation to carry out the responsibilities with honesty. There are many modern management lessons that can be learned from holy books like Ramayana (Pathak, Singh, & Anshul, 2016). Due to this reason, HT focused on Vedic literature and provides a nickname and moral story to aware such happening. The ultimate conclusion is HT must be powerful for improving an integrity environment for the school future. Laxman Dhungana reveals a similar opinion:

> *Qualified are not in the position of rulemaking but there are the people who have been running the administration by the ministries portfolio in the name of the relation, wealth or contribution to the political party. He gave an example of a country where people say "believe me I am a teacher" in order to convince people as they have deep respect.* (Field note, 30 June 2017)

He further added a bitter reality that people have been segmented in the following ways: people with good education either get admitted to the science stream or migrate to a foreign country. Cunning people are in the government jobs, politics or private business and the remaining are in education. For instance, people vandalize vehicle or hospital when driver or doctor makes any mistake, the quarrel for the dress, makeup because they pay for it but education is free and parents hardly come to a complaint regarding their children's future that cost million in future. Few HT showed me their personal diary pages with the commitment of passing the exam, bunking

class, smoking, etc. My role is not to explore good or bad in this school rather dig out the meaning of integrity in teacher to stop such activities inside the school premise. I remember the school inspector word 'unwanted guest' by HT because our evaluation affects their promotion.

Lumpkin (2008) talks about the living value based life regardless of religion, culture, and ethnicity. Teachers are role models inside and outside the school but it is important what are they modeling? He mentions that public schools in the USA were established with the mission to teach moral virtues and teachers were expected to be honest with good character. Due to this reason, the public still hopes integrity, trust, and respect from the teacher and encourage students by saying keep trying, you can do it, or you are making good progress despite repeated failures. There is a common understanding that 'like master like disciple' therefore HT behavior model teacher and that in turn shape student behavior.

Chapter Conclusion

This chapter ends with some possible themes related to Vedanta literature, value to diversity, Gender sensitization with reference to Delors' report. The focus of para-vidya, iceberg effect in understanding human behavior and NCF provided some insight into the values of understanding perception of integrity by them. The perception of integrity differed head teacher wise as per their schooling, nurture, experience, society, peer, etc. They related it with a follower of an old tradition, religion, beneficial advice, strict law, psychology, and behavioral theory. To learn such diversity and integrity culture, formal education is very long and people spend more time in school compared to a hospital, bank, temple, and office.

CHAPTER V

MAINTENANCE OF INTEGRITY IN SCHOOLS BY HEAD TEACHERS

In this Chapter, I have presented the basics of integrity and contemporary burning issues found inside schools so that I could get an answer to my second research question. It relates the research topic with negligence from teachers, parents, students, and bureaucrats for the barrier of integrity. Likewise, the partial failure of rule of law, absence of proper knowledge management with reference to some scenario, examples are presented. It discusses policy ambiguity of politics in education, child-friendly framework, liberal promotion policy and policy related corruption along with 'policy makers are law breaker' that sets a bad precedence. Here, I describe integrity which can be maintained by knowledge management and policy refinement to minimize educational malpractice.

Integrity in School: Assimilation of Resource Management

In school, there are fundamental knowledge among various people, process, technology, and culture to achieve academic excellence. Shanti Batika school succeeds in the mission because of their collective commitment expressed by district education officer, child club, organization, resource person, educationist, school inspector, and participatory school regarding school good governance focal teacher review workshop. This workshop declared to carry out monthly teachers meeting with objectives of improving quality education, CAS, terminal exam result analysis and presented conclusion to SMC and PTA. This was one of the examples of collective knowledge management by various stakeholders. As per Kurniawan (2014) it cannot be ignored by HT as there are many interactions, diversity, socially constructed, tacit

knowledge, shared value, and information in each above component. As knowledge has its strengths and weakness that need to be managed tactfully, otherwise institutional school flourishes and people's faith decreases in the community school.

Due to widespread poverty, political instability, illiteracy, and dominance of certain elite groups in the country, scarcity played the role to create and sustain the conflict. If people have nothing to eat and live life then integrity is only an ideal concept. Standing and Parker (2011) opinion that school has an additional role in the community. They argue that education can be both a cause and a solution to the conflict. This has a long impact on inequalities in the education system. This was true in the case of Nepal since decade long insurgency promoted violence of integrity as they required a huge budget to run revolution. Tanka Bohara HT of Namuna School argues:

> *It is believed that human power rejected by other profession come to the teaching sector so integrity becomes an issue. In this sense, the state should bring a positive attitude to teachers' integrity at the school level.* (Field note, 30 June 2017)

He added that lack of employment after graduation and failure of the state to provide an allowance for social security which is international practice could minimize youth who go abroad to do 3D (dirty, difficult and dangerous) jobs. He cited this with reference to *myadi* (temporary) police who were recruited to provide security during elections. The recruited temporary police even had a master's degree qualification. The study conducted by Groot (2007) shows that power misuse, nepotism, expensive market, and corrupted people lessening the trust in education. It was also the central idea of neoliberal and Weberian stratification theory to value money, class, status, and power more than integrity and human values. For those

related books, articles, and reports of the anti-corruption agency, integrity should be disseminated by mass media to bring public awareness. Contrary to this, many head teachers do not like further research degrees as they believe it is a waste of time, energy, and money that hampers family and professional life. In this context, Laxman Dhungana explains:

> *The school needs a human resource, policy, and budget. One should be aware of corrupted intellectual and illegal settings. It becomes necessary to use power and politics wisely because integrity sometimes can be serious.* (Field note, 30June 2017)

He added defect of the present evaluation system, mark oriented job market, outdated curriculum, and unemployment problem are the major causes of integrity violation. So, skill-based education as per the country's norms should be provided otherwise, it doesn't offer any real-life solution at all. He expressed that there are many educated human power in the country but they are without any job. Is it because many cooks spoil the broth? Now our education is only exam oriented which promotes rote learning that grips the society for a huge pressure of getting grade A. Due to such feeling of competition, integrity, wisdom, and ethics have been forgotten. Ujjwal Acharya HT of Shanti Sadan said:

> *Being relative terms like light and darkness, pass and fail, and corruption and integrity are also interrelated. If computer engineer knows the detail of the viruses then he can prepare anti-virus for it. Due to the lack of complete knowledge, sometimes bad thing happens to good people.* (Field note, 28 April 2017)

He added muscle, money, monitoring, morality, motivation, and management are making things complex in the school setting and they need to be managed by head

teachers. This reminded me how I got a job through my personal relationship after completing master degree in one private college. Despite significant efforts, Nepal still ranks relatively poor in overall integrity, transparency, accountability, and rule of law (NPC, 2015). This made me clear about the reason for positioning education as the second and fourth goal in MDG and SDG respectively that mentions zero tolerance of corruption and ending impunity. The agencies like Parliament's committees and auditor general need to promote good governance and more effective service delivery by bureaucrats.

Tanka Bohara provided information that the understanding of integrity is shaped by the effect of globalization, the market economy, the bureaucracy model, our culture, and personal instinct which are difficult to change. The problem in public schools to be addressed by HT for implementation of integrity is due to accessibility, diversity discrimination, political instability, and less community involvement. He says *sidha aulale ghiu audain* (we need to bend our finger to take ghee as the straight finger cannot perform such operation). He means to say integrity is a contextual matter so HT needs to act contextually. Education should be a rewarding investment because parents expect quick return from it. As per organizational culture theory, culture is everything, every dimension of society like political, economic, sociocultural, technological, environmental and legal scan is necessary as they lead to violation of integrity.

Provision of Integrity in School: Ritual Formalities

The Education Act of 1981 provisioned SMC to prevent pollution of the school environment in the name of politics and religion. For changing the national scenario of the country, it was necessary to promote quality education through improvement in school management. Further, in order to prepare a human resource

for national development, it is necessary to maintain good conduct, decency, and morality of the people. Likewise, Education Rules (2002) also provisions for a healthy atmosphere and moral character building in school and the hostel as a major term and condition to be fulfilled.

Regarding ECA, it highlighted students to give a speech on the importance of social, religious festivals and morality to respect diversity. It also provides authority to HT as an academic and administrative head of school to carry out necessary functions for maintaining discipline, integrity, and politeness. It made teachers abide by the codes of conduct that include obedience, discipline, morality, sympathy, patience, etc. Likewise, careless and bad character or corrupted chairperson of SMC, HT or teacher may be dismissed or suspended from the service if the court proves their moral turpitude. School inspector Sarada Uprety shared:

> *HT may appeal to a local politician and businessperson for budget and provides scholarships to their relatives. HT should show professional integrity and learn from the past mistake of policy related corruption of ghost school and tax evader. For the thief, all form of light, police, and key is the enemy but for honest people, there is no fear from such factors.* (Field note, 26 December 2017)

In a similar manner, he continued that policymakers are busy in drafting act related to their own facilities like salary and allowance but fail to implement national integrity policy in fear of donor, politician, bureaucrat, elites, and INGO vested interest. The education act incorporates the code of conduct developed by teacher union, and ministry of education about teachers' unity for their rights. It not only demoralizes party union but also makes active participation for union programs. It can be concluded that the major focus of these policy lies in the professionalism,

dedication, and quality education. More specifically, Budhathoki (2015) mentioned the main reason behind it is that rare presence of school inspector in school, misbehavior to teachers, traditional approach, and lack in creativity in the school.

Tanka Bohara provided some loopholes in policy for policy-related corruption. It is seen and unseen marks provided in an evaluation system that is fully under control of HT, SMC, and school inspector. In the first attempt, he was frustrated because junior teachers now are promoted in a higher position. For the job sake, community schools are ok but once they become permanent they send their children to expensive institutional schools and criticize public schools. The policymaker, bureaucrat and teacher's children are in institutional school so they do not bother about poor performance of the students. Tanka Bohara HT of Namuna School further said:

> *School inspectors are like a king, if we provide money with humble request they come otherwise they ignore it. People with access to union, bureaucrat, and sycophancy are always praised and get promoted otherwise honest and hardworking teachers can hardly become HT. In Nepal, policymakers are a lawbreaker that sets bad precedence about the job.* (Field note, 8 January 2017)

He recalls that government changes twenty-two times within two decades which is tragedy for a country. They are interested in increasing their own facilities rather than the country's future so how the budget is enough for the education sector? This reminded me of my colleague teacher who stated "I can never be headmaster despite having all criteria in Kathmandu as I am from the Terai community. Here a feeling of local culture is higher as a result, SMC rejects me." There should be vibrant thought, critical thinking with research discourse in order to aware people by mass

media. Bhattarai (2009) focus not only penalty, imprisonment is the solution but also integrity education is necessary in order to change the attitude of people for countering corruption globally or locally.

Mathema and Bista (2006) highlight that public schools are not adequately monitored and supervised by school inspectors and resource persons. Due to the weak legal foundation, it is necessary to educate country's system to school stakeholders. In some cases, policy ambiguity arises in the teacher's involvement in politics (see annex IV). Due to nepotism and policy-related corruption, it becomes a double-edged sword for HT and our existing laws cannot maintain integrity inside the community school. In our context, all legal provisions like evaluation, audit, and meeting are like rituals formalities to be fulfilled. Now teachers themselves are in a position to advocate for wrong interpretation of these policies. In the name of liberal promotion of policy, weak students without any criteria are promoted to upper class. Likewise, despite having child-friendly concept students are punished, harassed and tortured at classroom or at tuition center. Laxman Dhungana said:

> *In Nepal, it is common practice that law binds poor not elite so integrity violation is omnipresent. Here laws are on one side and reality is on the other side, reward punishments are like drama so the whole system, society is corrupted from ministry to grass root level.* (Field note, 29 June 2017)

The corrupted people get a ticket from their senior leader, win an election and come up with garland and are praised. This causes frustration to all including the teachers. I have seen NEB code of conduct booklet in my workplace that mentions restriction for plus two students in school uniform to visit in public places like hotels, shopping malls, cinema halls, and parks. They are neither supposed to smoke, drink alcohol, and fight nor bring mobile phones, motorbike, and wear a mini skirt in public

places. If students are caught by police or school, they are punished. Such strictness reduces road accidents, gang fights, and substance abuse as teenagers misuse such resources as a fashion and spoil their future. It also puts a restriction on advertisement costs of private schools to end unhealthy competition of business motive in education.

In the same context, Resource person, Mani Rai mentioned HT might violate the code of conduct due to 'demonstration effect' that leads to the good and bad practice of a country or society. Parents take care of their children so that in future their children would care. Likewise, people compare self with others' lifestyle during a festival, international conference, and social gathering. Their colleagues, who are politician, businessperson, bureaucrat, and foreign employee, might lead a luxurious lifestyle with big bungalow, vehicle, etc. It promotes unhappiness for that materialistic desire to earn more money for social prestige to raise economic status. Gyanu Kharel opined that:

> *The government is not clear about the grading system, teaching license, and policy-related corruption that breached existing law. In Nepal, policies are made without much interaction with target groups, so they lack sustainability.* (Field note, 30 June 2017)

He continued that some people try to fish in troubled water and there is lack of awareness in the country. The tasks which were supposed to be done by court and police are forcefully done by political party and student union like taking files, padlock, vandalizing school, and threatening teacher. Acharya sir mentioned that there is not proper coordination, cordial relation and active participation among SI and teachers for the improvement of the school. Therefore, the school system is not properly functioning and teachers are demoralized in their profession. The study of Budhathoki (2015) found weak relations between them because of excessive political

influence, feeling of superiority complex, problems in time management, and blaming culture to others. Due to these reasons, teachers are unable to express their opinion to school inspectors. It means to get rid of above problems, teachers need to be enthusiastic, transparent, develop friendly professional relation, support one another and regular interactions are pivotal to improve the school.

Absence of Integrity: Perpetual of Educational Corruption

The biggest irregularity, malpractice in education is corruption. The word corruption has many symbolical meanings with different metaphors from viruses to tapeworm to convey. Initially, I understood corruption as weed or forest fire that spread like epidemic and stigma of society. But, Vasileska (2014) understood corruption is cancer of the society. I realized that it's an immoral act, philosophical debate throughout history, multidisciplinary issues that permeate all aspects of life. In this context Tanka Bohara mentioned:

> *In the Karnali region where there is a lack of infrastructure, people are below the poverty line. In such a case, the alternatives like poster, drama, lecture, quiz, debate, group discussion, humor and satire in cow festival can be fruitful to promote integrity. For this school management team and NEB code of conduct needs to be followed strictly.* (Field note, 15 May 2017)

He added there should be minimum qualifications criteria for every post like politician and minister for understanding the integrity. He opined that discrimination between civil servants and teachers of an equivalent post in precedence published by the government was wrong. This statement was true as I was in Jumla for three weeks and visited Kalikot, Mugu where I saw poverty, lack of infrastructure, harsh climate, etc. I took photographs then two of my friends requested me to show photographs in Kathmandu. Let them compare between the luxurious lifestyle of Kathmandu and the

miserable life of the Karnali region. We are dying for food, medicine, and vehicle but people enjoy a party in five-star hotels. Such suffering made me advocate strict punishment in law for a violation of integrity in any sector including education because such a corrupted amount can change the face of the Karnali region.

Fighting corruption is like combating the mother of all wars. It is a global issue as it has no border and affects all forms of government. According to Vittal (2003) the socio-cultural root of caste, family attachments, dowry, power in office, school admission, integrity as economic, and political root are causes of corruption. After reading this article, I came to know that corruption is a lack of intellectual, financial and moral integrity which is like multiple organ failure of a human analogous to failure of legislative, judiciary and executive of the country. It cited an example of Hinduism that preaches tolerance concept as a sinner can get recovery of sin committed in life by taking the name of Lord *Narayana* (God) in the last moments before death is mentioned in *Puranas* (holy book).

In the same way, Gyanu Kharel said that our religious practices of offering donation and worshipping God for purification of sin are wrong. She said that people think that paying tax to the government makes illegal business legal and education cannot be an exception. Institutional school founder says that they have paid education tax to the government and can increase the fee as the schools are registered under company act for income generation. She teaches Nepali subject and translated the literal meaning of word corruption (*Bhrashthachar*) which is made up of two words *Bhrashta* (deceitful) and *aachar* (conduct). As a part of it, strict laws and awareness of integrity education are necessary. Likewise, Kumar (2017) also stresses about ethics, honesty, and corruption in the book of Plato. The book Republic

suggests to saving youth from moral degradation and to ensure holy state. In this context Laxman Dhungana shared:

> *Nepal is a signatory of the UNCAC including various acts like good governance, right to information, audit, anti-money laundering, and prevention of corruption. The existing laws are strong enough to minimize corruption and promote integrity. Despite these legal provisions corruption is a headache for all as the root cause lies in its strict implementation.* (Field note, 5 August 2017)

The study of Hallak and Poisson (2007) also highlights corrupted culture deep-rooted in many forms in the education systems globally. From petty amounts to huge academic frauds are visible in many economically transitional countries of the third world through the first world countries. Even the education sector which is expected to transmit civic culture, values of integrity, fairness and social justice facing corruption and are against the imagination of organizational culture and value theory. If the root is poisoned or cut then the whole plant dies in the same way for integrity maintenance empowerment through value education is a must.

For Pillai (2012) corruption has always been part of our existence leading some to believe that it can only be controlled and never eradicated. The reason behind Nepal coping low in integrity scores is a lack of understanding of the integrity reform agenda and its priority on government policy. He added our past offers us some painful lessons that we always try to empower poverty alleviation neglecting other areas. Therefore, the anti-corruption (integrity) policy needs to be focused more on the preventive part rather than on the curative aspect. Ujjwal Acharya expressed his ideas that:

The cash generated from the education was aimed at making a profit and invested in real estate by private players. The toothless short-lived government neither could make community schools better nor regulated private schools but remained a silent spectator despite having good policies. Due to this reason, many people get a chance to involve in politics and business of education. (Field note, 20 May 2017)

Correspondingly, in Indian context, Narayan (2014) referred that supply and demand sides are two essential actors of corruption. Integrities have been overshadowed by the politicization of education, fake certificate, and fake examinee. The majority of institutional schools have made their business whereas community schools lose their legacy of quality education. Finally, corruption has several metaphors like a virus for corruption that damages the whole system. The poor integrity is the breeding ground for the corrupted people who get chance to fish in troubled water. It's like tapeworm, if single fragment remains, it can regenerate the whole body. In this sense, the situation of integrity violations must be eradicated completely. It spreads very fast like a forest fire or weed that destroys the ecosystem.

Head Teacher, State, Parent, and Student: Four Pillars of Integrity

Everything is relative in this world. Nothing is absolute, so the integrity concepts of Jumla and Kathmandu are different and contextual. In Jumla, teachers were more aggressive because of geographical backwardness and deprived of the mainstream of development. They think that the country and policymaker have shown them discriminatory behavior and neglected for a long time. For Tanka sir, in order to promote integrity in school, three things need to be done immediately. First, bureaucracy needs to be corrected, second youth empowerment for anti-corruption

movement (promotion of integrity) and last, develop the feelings inside so that everyone can do.

Gyanu Kharel HT of Prerana School said in reference to the SSRP (2009-2015) that it is a long-term strategic plan for achieving quality education. The quality was found to be worsening by the absence of elected representatives for two decades and delay in the implementation of the new constitution. Likewise, in my interaction with female SI and male RP, they opined that their visit to the school as an unwanted guest. The politicization of bureaucracy, militant trade unionism, and cases of corruption has raised questions on the performance of expected outputs of the SDGs. All HTs blamed four pillars (teachers, students, parents, and government) for major barriers of integrity.

Our governments' bodies, ministry hardly monitor supervise and provide feedback. He gave an example of the teacher's appointment process in community schools which was totally chaotic as political parties, teacher's associations and SMC are hiring their nearest and dearest in a job. As a result, the number of temporary teachers exploded in our education system. Today people have developed the negative meaning of word bureaucracy because of its inefficient human power, complicated formalities, too rigid to individuals, full of nepotism, lack of value politics, etc. This was the opposite of what Weber said and popularized the term bureaucracy arguing that it needs to be free from such factors. Tanka Bohara of Namuna School shared:

> *Few officers have run private boarding school nearby my school. Sometimes they approach for admission in grade eight in my school because such students will get a chance to apply government scholarship quota. I can't say anything as they are bureaucrat and I have to maintain a mutual relationship with them.* (Field note, 10 May 2017)

In his school, I saw a chart of eighteen teachers' self-evaluation list containing various aspects of teaching-learning activities mentioned: Am I academically qualified? Do I have professional training? Am I perfect in my subject matters? Am I self-prepared before I go to the classroom? Are students satisfied with my teaching? Do the students like me? Am I using sufficient teaching materials? Do I come to school on time? How far do I know the students? How important do I give to classroom management? Do I pre-inform whenever I take leave? How far do I support school administration? How far I am involved in ECA and CCA? Did I interest the students for study? Am I in the class for full time? Am I evaluating students regularly? Has my behavior hurt anyone? Am I thinking that school is my future? They practice it as formula accordingly.

He continued that cultural sentiment is also strong as in Chhaupadi, untouchability, animal sacrifice, etc. It can bring conflict in the name of religion, socio-cultural practice and HT can do nothing. Being a Jumli, I do not like people with vulgar language, smoking, drinking, and playing cards for passing time. Due to this reason, children try to copy the same habit and get distracted from the study. They are not poor but their mindset is full of poverty who are neglected by parents, teachers, and government law.

To justify it, he gave an example of a driver who drives safely up to destination but there is no responsibility towards passenger before and after destination. He told that community schools of Kathmandu may not face such challenges but for us access, quality, infrastructure, and integrity are serious issues. For him, the teacher likes to cheat students, school management and orient more towards politics, business, and bureaucrat for promotion. Every year few teachers go to sell garment or Yarsagumba to the city area, work in NGO by taking leave

providing some expensive gift or cash to officer or HT. He compared teaching job is like farmers who do not get proper market price despite their investment and difficult work in fieldwork. Similarly, teachers' effort should be properly evaluated by the HT and the state.

In his school, there was a separate code of conduct for politicians, students, parents, SMC, and teachers. His own elder brother was a candidate in a local level election. So, he remained busy in the election campaign as he had a political family background. This is how bureaucrats' and teachers' illegal setting and their negligence are responsible for weakening integrity. Students and teachers like to pass an exam without hard work. Parents are careless about their own children and school. They hardly visit school and know about their children's performance and school's future plans.

In Shanti Batika School, a separate chart was prepared the list of criteria for SMC, PTA, TPD, CAS, SIP, annual function, textbook, and financial/social audit. It fixed 201 as working days with health and nutrition booklets in the attendance register and perform both types of evaluations as suggested by the CDC. This school had kept annual progress firm safely and found utilizing all school fund like scholarship, textbook, salary, and infrastructure under the same heading wisely as per SMC's decision. It contains all curriculums, teacher handbook manual, acts, flash report with feedback from concerned resource person, school inspector with follow up after every two months in school. The beauty of this school was that there was practice for a regular review meeting.

Ujjwal Acharya shared the report of World Bank and concluded that despite Nepal's effort for development, it would be impossible without minimizing corruption. It claims that poor children dropout after basic education. If poor people

do not get a chance to continuing higher education, unemployment increases and hampers integrity. The bitter reality in our school curriculum is that it is overloaded with many subjects like math, science, and language but less priority is given to integrity. Laxman Dhungana told:

> *The sad thing is that we do not review, monitor and provide feedback and publicize the integrity. It is like checking janaeu (holy thread) during Bratabandha (Hindu ceremony for boys) only once a year and it is a problem in implementation.* (Field note, 1 January 2018)

For him, if we check the holy thread on a regular basis by telling its advantage, hardly anybody throws it. The same thing happens with integrity if a person knows the disadvantage of stealing electricity and becomes aware that it is a crime with fine. This reminded me of notice nearby my school to aware of cancer 'even donkey don't feed on tobacco leaf' by cancer hospital to aware people of cancer. Mathema (2007) also highlights the poor supervision of public schools with insufficient human power. Integrity is a ray of hope for living life happily. He stressed the role of SMC which needs to be formed more academically rather than politically. Apart from teaching license and evaluation by a bureaucrat, there should be an evaluation of teachers by peers, parents, and students.

I found teacher's frustration, unlike other professions that have been compared with an insect called Cicada (*jhyaukiri*) which always keeps on singing with the same rhythm. Initially, the sound seems to be melodious but later it becomes monotonous and irritates listeners. Sometimes teacher also faces problems like throat infection that might turn into jobless. It's not like political speech just before an election where exaggeration is there, teachers' speech should be logical, justifiable, and unbiased.

There is a high risk of working with innovative zeal. One should give respect to the profession and identify self with place and culture. Tanka Bohara HT of Jumla shared:

> *Sometimes, I don't have even a hundred rupees in my purse and I regret myself for choosing teaching as a career and express frustration. It's useless just drying throat for easy thing. So I suggest others to see the future in civil servant, business, politics, and foreign employment as they are given more reputation in terms of power and money.* (Field note, 10 May 2018)

He gave an example of a recent earthquake which increased the importance of engineer, geologist, and psychologist. Some socio-political revolution is needed to understand the value of a teacher. During earthquake, people forgot their diversity, status, power and were together. Mondal, Shrestha, and Bhaila (2011) found frustration, ignorance, unfavorable job condition, relationships with students, and work itself as the cause of job dissatisfaction. It concluded that school teachers have mild to moderate stress and are partly satisfied with their job. To avoid frustration, HT needs to provide motivational classes of religious Guru, psychotherapist, public figures, every year before the session starts.

In Ujjwal Acharya's School where regular meditation class is provided in order to overcome jealousy, frustration, and anxiety during an exam and sports. It helps students to handle a problem with a smile rather than frown. Before class starts, students from six to nine including teachers meditate for ten minutes. Sometimes, they share the examples of Roosevelt, Helen Keller, Stephen Hawking, etc. to inspire. Sutton (2007) explores the teacher's anger and frustration that arise from uncooperative colleagues, careless parents, students' poor academic work, laziness, misbehavior and violation of rules. It's because HT needs to run after each teenage student as cowboys run after cattle. Due to this reason, many youths take it as a

transitional job until they are selected elsewhere as it's easy to teach what is already learned.

The study of Transparency International of Tanzania showed eight pillars (political will, admin reform, watchdog agencies, public awareness, judiciary, parliament, media, and private sector) in the national integrity system. So the state should keep above pillars in balance for maintaining its equilibrium (Langseth et al., 1997). Failure to implement these pillars give rise to a violation of integrity that gives rise to hunger, disease, and tragedy in the long run along with tips for breaking the web of corruption.

Chapter Conclusion

This chapter ends with some current burning issues such as a monotonous irritating profession, failure of reward and punishment. It is not only HT but also parents, students, bureaucrat, politician, etc. also comes in the frontline for maintaining integrity in schools. The sad thing is that 'law binds poor not elite' so legal provisional was just only for rituals formalities to be fulfilled. The HTs are enjoying the benefits of rare monitoring. When questioned they are ready to answer see audit report, annual school progress report, check logistics in store room etc. The respect to the teacher was only limited to religious text rather in the practice. Integrity maintenance can be possible through knowledge management, strict seen legal provision, and minimization of all forms of educational corruption otherwise integrity promotion becomes a hard nut to crack with.

CHAPTER VI

PARADOXES OF INTEGRITY AMONG HEAD TEACHERS

In this Chapter, I have presented the paradoxes of integrity with some references to highlight the extreme of nepotism and sycophancy for improvement of the school environment and ending impunity. For that, I talk about the major roles of HT as *Bhishma pratigya* (indelible determination) and firm target for changing school integrity culture by maintaining a private-public partnership model in balance. It also discusses how honest teachers are demotivated by the failure of the reward and punishment system during evaluation. It also highlights HT's desire for yes man culture or puppet SMC head to misuse school funds and resources legally. It mentions the case, scenario, and examples related to nepotism, impunity, value politics and rivalry thought with the institutional school.

Nepotism: Is School an Earning Pot?

According to Bista (1991) academic qualification, training, work experiences, and integrity are not unimportant if *afno manche* (one's own people) is there. Whenever the need arises, the work can be done through *chakari* (sycophancy) channels. It started from the Rana period to ensure job promotion but today it is has been established as an integral part of social life. Many good reports have been submitted to the concerned authorities by head teachers for reward and punishment. In this context, Weiner (1989) mentioned 'source force' for recommendation as the barrier for integrity in any organization. Probably this might be the reason that I noticed people trying to link their name and relation with a minister, secretary, police, army chief or bureaucrat to make the work faster and avoid red tapism or bribes in

any government office. In this context, Tanka Bohara HT of Namuna School Jumla opined:

> *Our schools in Nepal are like our country which is not poor but poorly managed. Hence it has been made as a job recruitment place and earning pot rather than integrity center. Sometimes even qualified are rejected as they do not go with the flow of power center.* (Field note, 20 May 2017)

He continued everything is okay if they get a chance to receive the fund and their share. Everybody wants to take advantage of good practice but none of them take risk of bad things in the school. Everyone who comes here is for their advertisement, business and indirectly auditors, inspection team sometimes bargains about some confidential financial or moral matters. Sometimes the construction work is delayed due to technical and human problems and cost goes high. At that time, we have to settle tactfully either through student fees or donations from INGO and politician. These are some reasons for conflict with HT, SMC decision with other teachers and shooting and kidnapping during an election for such resources.

Though HT hesitates to speak truth, School inspectors did share the fact that commission in purchasing goods like textbooks, clothes, teaching material, and infrastructure has become quite common like in any other businesses. He reminded me of the theme of popular Nepali song '*nachinkeko manche bhanda*' which means wealth, nepotism, sin, ethics rotate around its periphery to get the job done. For him, ideal HT is not possible in expensive city like Kathmandu so, they are engaged in real estate, share market, and politics for extra income and job promotion. The study of Groot (2007) reveals despite having free education theoretically, students are supposed to pay for admission, stationery and uniforms hence it is unapproachable for many poor families. My participants revealed that even we collect a fee from students

and receive rent from shutter to provide a salary to privately funding teachers. Without the extra class, it is difficult to compete with institutional schools. According to Shrestha (2008), even the government showed signs of nepotism to the teacher unions affiliated to their own party while opposition parties started a protest against such discrimination. Theses biases by the state are supposed to set bad precedence in teachers' integrity. Laxman Dhungana shared:

> *In Panchayat there were limited schools, strict rules, and social career finishes in society due to corruption. An accountable HT maintains transparency in every transaction with high moral and professional integrity in every walk of life. Now education is made business by the private sector as many non-teaching and unethical people polluted this charming profession.* (Field note, 30 June 2017)

He continued for protecting the integrity, nepotism should be controlled. Literature suggests that for a successful school, accountability, integrity and transparency should go simultaneously as they are inseparable components. It reminded me of a resource person Rai who said that his colleagues prefer big private schools rather than community schools as they provide snacks, pocket money, gift, and a warm welcome for the same work. For him it's because of the selfish gene as people favor, care, love own people, culture and discriminate other cultures and religions.

Furthermore, Ujjwal Acharya shared that the majority of teachers in public school are trained with pension and a decent salary, despite all these, performance is much better in private schools. Public education is also a means of creating social cohesion and political socialization. In my case, I went to public school and studied along with the children of bureaucrats, farmers, and goldsmiths as we had no option

of private school. But today society is polarized according to status, power, and class
that force an individual to choose a school accordingly. This demonstration effect
provided intense cut-throat competition between schools. Gyanu Kharel of Prerana
School said:

> There is less chance of financial corruption due to fewer budgets, maximum
> social interaction, legal provision of audit, and minuting decision. School is
> clean compared to other offices as there is no commission like other
> businesses. Teaching differs from civil service where completing some
> paperwork by sitting in chair indicates the completion of work. (Field note, 1
> January 2018)

This made me understand that why morality has been given priority since
Plato's time by a westerner and Rama Rajya by eastern. I came to know about
shooting and kidnapping during the SMC election for school resources. Weber's 3Ps
(property, prestige, and party) concept also applies here. Our society creates political
parties and religious groups to achieve multiple sources of power that in turn affects
the market economy. Regarding neoliberalism promoted by IMF, World Bank and
WTO (Springer, Birch, & MacLeavy, 2016) domination and social violence are
created. So, school manpower needs to think accordingly because society values
money much. People see only the end or product of the school, not the means or
process of how it is acquired.

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Impunity: Where is Reward and Punishment?

</div>

National Education Commission (1992) also mentioned to build up physical
facilities to protect and enlarge school properties, reward and punishment for teachers.
Laxman who has been actively engaged in politics for more than two decades said
that increasing impunity overshadowed the culture of reward and punishment.

Bhattarai (2015) also talks about excessive misuse of power and politics in our context which has spoilt quality education and led to impunity. Despite having several efforts of human rights defenders, lawyers, journalists, and activists, there is justice vacuum. It is the breeding ground for impunity. Today, people are advanced but the law remains silence and backward. The law and policy are interpreted differently for elite and poor people based on political faith, caste, and socio-economic status. There are many laws in the book but the problem lies in implementation. Laxman Dhungana opined:

> *In my school, once the Japanese professor taught me that irrespective of age, qualification, and cultural diversity. HT should greet students, colleagues, staffs and engage them all so that they would feel confident. The value of each student and the role of schools is a social equalizer to end social crime, unemployment and discrimination of society through education.* (Field note, 5 August 2017)

The big question arises here who is responsible for such discrimination in school. We boast of our age and qualification and hesitate to talk with students or junior admin staff. The feeling like 'boss is always right' does not work in a school setting. Regarding the negligence of community school Mathema (2007) report says that courses were not completed in time due to teachers' absenteeism and even if the teachers were present in schools, they did not teach. Despite a lack of infrastructure and manpower, there were no teaching-learning activities even when the resources were available. This study classified effective vs. ineffective school based on HTs' bold, decisive, goal-oriented, and committed nature that is unable to support and supervise teachers. It means HTs' role is, all in all, for making school as integrity place for learning. This study also pointed out the problems of a huge failure of SLC

examination as a national problem and should prevent a collapse of public school**.** The
HT of Namuna School, Tanka Bohara opined:

> *In order to end corruption and promote integrity in school, there is a need for*
>
> *Bhisma pratigya (indelible determination) and Arjuna dristhi (focused target)*
>
> *by HT. We all salute to the rising sun (people who are rich and powerful) and*
>
> *ignore setting sun (powerless poor people) such inequality in thought creates*
>
> *tussle in school.* (Field note, 20 May 2017)

He added that law is made only for poor but not for elites as our society
measures success in terms of money, power and social rank. There must be some
strict provisions in the law for confiscated of illegal property in Nepal along with
integrity awareness. Ujjwal Acharya related the story of his colleagues who have an
inferiority complex. In the name of infrastructure development, corruption begins
where he demolished lab, rest room so that he could misuse some funds. For that, he
used *Chanakya* policy i.e. *Saam* (to advice and ask), *Daam* (to offer and buy), *Dand*
(to punish) and *Bhed* (to exploit the secrets) with his favoring staffs.

The four experiences of the eastern hilly district and capital city as told by
school inspectors were really unimaginable for me. First, having similar political faith
of communist, one school gets fund from the president office and later the budget was
misused for old furniture and computer through painting and maintenance. The budget
for one purpose was used for another objective. Second, HT uses a school inspector to
threat his enemy teachers who put an obstacle in every affair in the name of class
observation and demotivated his colleague. This was a proper setting between HT,
SMC to make an innocent teacher the victim. The third examples were related to
politicians' wives who remain absent in the name of Kaaj at Kathmandu and did not
like to work in the rural village with some political power. Lastly, after earthquake

fake photograph of neighboring school lab, toilet was submitted for the sake of the budget. In order to insult unfriendly colleague, they shared an informal photo of festival playing cards, smoking, drinking wine in social site and dropped a similar weakness in school compliant box. School Inspector Sarada Uprety added,

> *I switched off cell phones and took a decision during teachers' appointments, and transfer to avoid pressure from politicians and bureaucrat. Many schools take financial and social audits as a burden and limit it only to rituals paperwork. For instance, if furniture costs rupees ten thousand then the auditor just sees the bill but remains silent about nepotism, wholesale price, and second-hand furniture.* (Field note, 26 December 2017)

Now, the question is why punishment is rare in such misuse of funds. In this context, House (2013) mentioned impunity is an ancient problem in Nepal and great obstacles to justice, especially for poor, women and marginalized groups who are devoid of education. The politicians always use this just as a tool to brainwash the public. Until and unless impunity is not ended, nepotism goes on continuing as the whole system is guided by an external super system of political and cultural domain. This is always a hot discussion that wrongdoer, close to SMC, and HT is rewarded but innocent are punished.

School inspectors had bitter experience of not signing a teacher's appointed by the SMC against nepotism. Even his own brother got a victim of fewer marks during the promotion by a HT who gave high marks to a lazy and cunning relative. He shared, even in case of equal marks HT's personality approached to power center and was able to achieve the best school award. I found that HT hesitated to speak frankly due to professional ethics, school confidentiality and fear of punishment but the school inspector shared the incident without hesitation.

Prioritization Belief to Private School: Myth or Reality?

Private school organization strongly opposes the provision of free and compulsory education in the constitution of Nepal as their employment is at risk. It is seen that the private-public partnership model is often seen as rivalry for one another. After democracy, the government motivated the private sector with zeal but the mushrooming number is questioned for quality of education, corruption, and commercialized in education. Now, the existence of public schools can be questioned. Therefore, Leonard (2009) accused free market economics and calls 'social Darwinism' that was biological justifications for socioeconomic diversity. This was all to make individual powerful and prestigious with extra wealth accumulation, so that entry into politics becomes easy as revealed by Weberian theory. Tanka Bohara said:

> *It seems that old teachers are lazy without their contribution to the upliftment of Nepal's education. Whatever the culture, the teacher has learned vandalism, protest, and corporal punishment. So, such malpractices need to be stopped in school in order to expect better in the future. The public was also attracted to private schools because their children are better in English education.* (Field note, 20 May 2017)

According to him the challenge of public school is to correct irresponsibility of teacher activities, less parental involvement, and lack of motivation from students, society, and educationist. Mathema (2007) mentioned that private schools in Nepal spend eleven times more than public schools. The government policy of providing fund to pay teachers and other staffs' salaries will go appropriately improving the standard of education in public schools. For Shrestha (2008) except a very few private schools, the majority are operated as family businesses. They do not provide salary

and benefit to teachers as directed by the government. Teachers are appointed almost on a contract basis and always at pressure to teach in a school with regularity, and punctuality. Furthermore, emphasis on homework and examination centric coaching are the reasons to score high in examination. So, teaching takes place in private schools while many public schools have a reverse scenario.

Such a bad scenario of community schools made private schools happy as parents are gradually losing their confidence in the community schools and show their preference to them. In Kathmandu, I have seen parents pressurizing their children from class one to grade eleven in expensive private institutions and invest their huge budget from entrance preparation to tuition fees despite having a free education in public schools. There even parents are interviewed in English and source of income need to be justified. This nature of parents justifies the repulsion from public attraction towards private schools. However, Laxman told me that parents have choices of freedom in democracy. If public schools are improved the guardians will admit their child in it. Gyanu Kharel HT of Prerana School opined:

> *The public school delivers the best education however, teachers' children are in expensive private schools. Why can't they trust their own school and teaching? The private sector has broken our monopoly in education and further challenged us for academic and infrastructure improvement.* (Field note, 5 November 2017)

The collective answer for not admitting own children in their school was because of HT social prestige, economic status, relationship with poor students spoil their children future. Likewise, backbiting by staff, the distance between the school and home, difficult to punish own pamper children, and a chance of biases with other students made them admit in expensive private schools. In one of the popular

community schools in Kathmandu where I completed my B.Ed practice teaching. The HT informed the majority of students are homeless and children of poor laborers. A public school needs to rely on donors, politicians, and business person and country budget even for petty expenses. The permanent teacher said, if any practice teaching student comes, we are happy as our performance is like *jharo tarne kam* (formality) to pass time with job mentality. In many case HT suggested me not to become a teacher as it is *dukhi abjase pesa* (sad complaining profession) rather go abroad, choose a business, government job or politics for money, networking, power, and social status.

The seventh amendment of the education act and recommendation of 2001 commission made several arrangements to downsize private schools by classifying them as registered under trust (profitless), company (for profit) and affiliated to foreign education institutions. Likewise, district education committee categorizes private school as A to D based on physical, educational, management facilities, and fees. However, there has been an influential protest against such legal provisions by private school organization which openly violate education regulation and demand separate acts for them as they refused to abide directives for private schools prepared by the government. A similar situation was also described by Kumar (2015) about neoliberalism perspectives on education with reference to socio-political movement, governance, critical pedagogy, class struggle, teaching for transformation, diversity, and equality. Ujjwal Acharya HT of Shanti Sadan said:

> *There are many boarding schools in this area and sometimes their principals warn me by saying why did we admit their students. Private school's principals are backbiting, spreading the rumor to society as they feel jealous of my school and principalship which they could not become in the long run of the establishment.* (Field note, 2 December 2017)

For him, such people are viruses that infect the whole system and finally damage the functioning. They have hyena nature to monitor all activities of a wounded animal in herd and attack suddenly in a group. He linked integrity to social Darwinism which stresses individual to equip for struggle and ensures the survival of the fittest in the present competitive world. Now, public school is a hub for only poor parents living in difficult conditions. All HT have a similar voice that stakeholders, civil servant, and head of the state must work collectively for school improvement. Their focus was on government priority to open private schools after peoples' revolution first to fulfill citizen education rights with enthusiasm without long vision now has become a burden for the government that challenges the existence of community school.

For them, private school has now become furuncle in a difficult place for government neither shut down nor continues. For them, the commission report prepared by educationists and bureaucrat without the direct involvement of HT fails in implementation. Gurung (1984) mentioned that the prevalent mixed economy of the country generated a new form in class distinction and promoted the better private school within the country. This mass departure of people from community school was mainly due to elites' believes that the finding of the National Education System Plan (1971-76) prepared by the government was fit for mass working class people. Laxman Dhungana claimed:

> *The founder of a private school, politician, businessperson, and MOE are the*
> *main obstacles for public schools. They have invested more money, time, and*
> *energy compared to public schools. Majority of bureaucrats, president,*
> *minister of the country are the outcome of public school and many leaders*

were a teacher in public school before they joined politics. (Field note, 2 December 2017)

For him, if there would be strict supervision, reward and punishment system for improvement, after five years private and public schools will have no such difference at all. In my workplace, teachers are evaluated by the captain through a daily log book that includes a teacher's name, entry, exit time, subject, and homework that makes teacher aware and improve their performance. The opinion like health and education is peoples' fundamental rights, so they should be free of cost for everyone. I noticed that it was also the essence of 'high-level national education commission' 2015 that was much criticized by private and few by community school. It also suggested shutting down teachers' political union affiliated in a political party. They cited government statistics plummeting students' number in community school and rise in private school.

During my master's degree, I came in contact with a community school's HT and worked in his private tuition center and home tuition for two years. Teachers did not care much to students and often remained busy in the share market, real estate, and political matters. There, I noticed permanent teachers without school uniforms were not punctual and playing with their phones. They hardly talk about the school's future rather backbite and doubt fellow teachers even in genuine cases. Once, HT brought poor students in his school and was criticized. They provide less input but a desire for more results in board examination. I could not see my future and sustain my family by less salary so I quit it and shifted to private school. I noticed due to poverty and unemployment, educated youths are in addiction, depression, social crime, and immoral act.

Party Politics in Education: An Obligation or Interest?

The summary of all HTs was lack of value politics which has worsened the welfare of the school. However, Laxman sir says politics is a must for improvement of any school. He opined politics do not spoil education because initially community schools were opened with political interest to tackle Rana autocracy. A teacher does politics to fight injustice, personal benefit, public relations, job promotion, and collective bargaining and remain safe from external harm. It means political awareness is a must in public school for its sustainability, improvement, budget, quota allocation, student admission, etc.

In this regard, Shrestha (2008) highlighted three decades of teacher management has been characterized by constant struggle by the teachers with bureaucrat for additional benefits. Finally, the government agreed to provide all benefits to school teachers almost equivalent to the civil servant. Due to the absence of higher secondary teacher service, the teacher starts and ends the job as a secondary teacher. Even HT remains a first-class secondary teacher despite having a higher academic degree or training. Teachers and government are always blamed for underperformance and failure of teacher management as per fixed teacher-student ratio. So, people are less attracted to this profession. Laxman Dhungana said:

> *If the majority of artists, ambassador, bureaucrats, contractor, industrialist, student enter politics for a safe landing, so why can't teacher do same? Unless we reach in implementation of the policy then it's difficult to establish our rights. So, politics is a black hole from where nobody can escape. The sad part is that our politics is more individual, business and crime centric rather than integrity or welfare centered.* (Field note, 5 August 2017)

For him, rather than sitting together for a round table conference with the unsatisfied group, they give political color. Many political leaders of Nepal were once a teacher and trusted by the public before joining politics.HT should do politics for the welfare of schools not to protect wrongdoer which increases impunity and affects integrity. The definition of politics has been restated as politics for the betterment not for worsening. These days politics is mixed everywhere hence, political awareness is necessary. People who want to be rich very soon are always full of greed should not come in education rather they can go to business, politics, and foreign employment where their dreams can be fulfilled. A majority of teachers point fingers towards politician for their inability to draft integrity friendly law for educational policy

Likewise, politics always influences morality, spirituality, and culture interconnected to society (UNESCO, 1991). For this teachers have the responsibility to engage in moral activities through their teaching profession. In the same way, Bhattarai (2015) argues that due to powerful interference of union politics both HT and state are found to be helpless and meaningless in academic and administrative work inside school. The sad part is that our politics is more individual, business and crime centric rather than integrity or welfare centered. Except Laxman sir, other HTs said that politics is a major obstacle to implement a reward and punishment system for integrity. Laxman Dhungana further opined:

> *We simply point out the government mistakes and suggest but people blame us*
> *for doing politics. He challenged backbiters that we are not work evader and*
> *our involvement in politics improves school better than without political*
> *background. In the future, the agencies concerned will have to move heaven*
> *and earth to keep school away from politics and maintain the academic*
> *environment.* (Field note, 30 June 2017)

He stressed that all teachers' union are well-wishers of a political party so they are more accountable towards politicians rather than school. Politics is for fulfilling demands through street protest and advocacy because everything is driven by parliamentary politics. Also, Narayan (2014) referred that many people believe that education is a panacea for all problems but it is also affected by socio-economic, cultural and power politics of individual as well as society. Being similar to geopolitical and socio-cultural context, Nepal also has a similar situation to tackle unhealthy politics.

In Jumla, one of the second class teachers quit a job and entered politics. It's difficult to get a teacher in Jumla due to geography, climate and it takes a long time to fulfill the vacancy through government process. He was very angry and called him repeatedly intellectual fool and prayed for his defeat in the election. There are holidays for winter vacation, Yarsagumba collection, and periodical festival. Therefore, teaching in the Karnali region is easy and they get a salary throughout the year. The HT had a strong connection with bureaucrats and ministers. Even report of the National Education Commission, 1992 blames the Panchayat polity for turning the educational sector into a political arena, so education faced many problems today. Tanka Bohara HT from Jumla Namuna School shared:

> *In some school, the course is not taught at all but student take exam by reading guide books so how can we compete with Kathmandu and Nepalgunj students where there are fewer holidays and more class with provided facilities.* (Field note, 15 May 2017)

He felt that many HTs try to stay away from politics but unfortunately they get trapped in it when decisions are politically motivated for the budget. He provided me a code of ethics for teachers prepared by one of the teacher unions (see annex I).

Mathema (2007) report says that teachers' morale in most public schools is low for numerous reasons which include too much politics, lack of professional support and alarming situation of school existence in the country. After 1990 both government and teacher unions used teachers for the mutual benefit of the party and teacher. In the same year, with the fear of possible biases in the interview, unions violently opposed the results of written examination and the final selection was not completed. The teacher union pressurized the government to transfer teachers from rural areas to urban.

After learning a lesson from it in 2001, the government prohibited teachers from taking part in national politics with only one teacher's organization recognized by the government. Shrestha (2008) pointed out some important lessons learned from a three-decade history of teacher management and research studies found that teacher's active participation in politics is one of the reasons for the threat of school. The increased financial motivation as per civil servants without proper accountability alone cannot improve teachers' performance successfully. All government paperwork becomes a ritual to fulfill formalities rather than improving the integrity of the school. The HT of Prerana School Gyanu Kharel said:

> *Teachers' politics should improve school and their own professional rights.*
> *TSC was established to discourage the political appointment of teachers*
> *however politicians politicize the education and they are always their cadres*
> *and use it as a ladder for success. However, the positive side maybe teachers*
> *are elected to the local bodies might give priority to improve the education*
> *sector.* (Field note, 5 November 2017)

She further said that Nepal's politics is 'poly ticks' means many blood-sucking parasites. During the interview, she repeatedly said she was neutral politically

however she was asked clarification for asking vote for one politician who was a regular donor of the school. The young energetic teachers have not any interest in politics but for an old teacher, it is an obligation. I can sense from their opinion that youth have several options of going abroad, fighting government job, and starting own business but such opportunities are less for an old teacher in the verge of retirement hence politics become a tool to secure their job.

Resource person, Mani Rai mentioned that people are called revolutionary if they violate law, religion, culture, and integrity. We hardly think about 'live and let live' or 'win-win situation' but are trained in 'win-lose' situation due to competitive feeling learned during sports and exam. No matter how strict anti-corruption notice boards are placed, it would not work unless people become used to with integrity culture as part of life. He felt that the integrity concept is like a person giving a lecture on gender discrimination, ICT, sex education, secularism but performs domestic violence, bans cellphone, sexuality issue in the classroom, and puts a notice like 'entrance only for Hindus' in the temple. It cannot be spoon feed or change overnight by magic stick but take a long time even generation to change the old mindset of traditional people. There are some self-interest and politics by some powerful elites who are the policymakers and stay at the implementation level. The HT of Shanti Sadan Ujjwal Acharya shared:

> *Increasing budget is useless unless teachers get tied with a politician and bulldoze unwanted school bureaucray for improvement. Such political interference in the work of teachers is a political matter to win the support of voters. Schools are used as polling center by the state so HTs get chance to be closer with bureaucrat so that politics can be their career.* (Field note, 1 January 2018)

He gave an example of American president Obama who praised South Korea for paying teachers as much as doctors. Weberian concept of the possession of power can be anything including materialistic wealth, social respect, body strength, and intellectual knowledge. Weber (2018) coined the cause of class struggle to political pleasure that ultimately connects social relation with economic and political power. He believed that for achieving such success people are engaged in various political parties so that they have good linkage with a bureaucrat, businessperson, and public. Therefore, for such a teacher, it is a lifetime investment and career opportunity to increase their class, status, and power. Except for Laxman, others said that school is a politics-free zone to improve the school. Both Johnson (1988) and Hofstede (2001) view power and politics as key role maker to advocate decision in own favor that may support or violate organization culture and shared values.

Chapter Conclusion

There is a paradigm shift regarding the old definition of integrity. It is possible due to the linkage of integrity with neoliberalism, Weberian concept, unhealthy politics, and postmodernism. For promoting integrity, preventive actions like administrative, legal and socio-economic measures were considered. As teacher gain no incentive apart from their fixed salary due to which they are forced to engage in other different business to earn their livelihood. Teacher, SMC, bureaucrat blames each other for their failure of integrity in school. This issue is highlighted by study and recent education commission report to pay higher salaries i.e. ten percent as compared to that of the civil servant. The reason behind such provision is that teaching is a technical job and demanding the same salary, facilities as a technical person is to attract qualified and skillful university graduates. The evidence of school inspector and resource person makes crystal clear that even though HT tries to hide

the fact however case, scenario and examples are against their statement. The Western Value Theory was incompatible with eastern values so there is deviation. As a result, some codes of conduct are violated.

CHAPTER VII

MY EMERGING INSIGHTS AND DISCUSSION

In this chapter, I describe how I reached the conclusion based on the above literature, policy, theme, code of conduct mentioned in annexes. Here, I describe how the integrity concept has changed and diverse meanings were obtained in relation to literature, theory, observation, and my reflection. It mentions the changes brought by globalization, transformation, and postmodernism theory with reference to their individualistic philosophy and different academic exposure. I mention how integrity is interwoven with the socio-cultural aspect and power political dimension which leads to paradigm shift in it. On the basis of the above chapters, I have come to the following discussion so that I can draw a summary and conclusion.

My Emerging Insights

I noticed even in my hometown or village that whenever I walked with my brother who are undersecretary and account officer or with my friends who are doctors, engineers, and army people hardly value my teaching profession. They remember me for the purpose of tuition only, if their children failed in my subject. They simply ignore me but are interested to talk about their allowance, link with politician, bureaucrat, foreign country visited, etc. They hardly show any interest in qualification but show much interest in salary, house, land, vehicle, and investment in the share market in Kathmandu. They talk as if money is everything and it can buy anything in the world like neoliberalism and Weberian stratification talked about value to a market economy to raise individual class, status, and power.

I myself is an example of the victim during external examiner, practice teaching, copy checking, etc. for being too honest, not having a political approach and

not showing sycophancy with officials. The various examples provided by my participants like the Bagmati cleaning campaign, frequent shooting cases of America and Japanese culture of carrying bags to throw waste of pet animal reminded me of personal instinct. It was not the mistake of weapon, country, people or law but the poor mindset of the individual that could not be changed. I remember my four years old son saying that my father does not have any intelligence when I showed my anger to him. He teaches me to use the respectful term for calling him at home that he learned at school. This means integrity culture begins from both home and school.

I understood and constructed new meanings of my beliefs and practices on different facets of integrity issues in school. It is said that Nepalese people regret after they leap. In order to achieve the best result, students are given the extra class as if they are in extensive military training without proper counseling. I remember teenage students who take photos of celebrities as their role models rather than parents or teachers as they think them as bothering people with the lecture. In the absence of integrity, we will end up in poverty, violation of human rights, and lead to big philosophical debate. In this sense, we need to think globally act locally.

The attempt from the government side to improve integrity has been mentioned in the social study curriculum, active functioning of the anti-corruption body, and complaint through phone, e-mail, social site, and hello! *Sarkar* (government). Integrity is a serious issue and the role of a teacher is like a porter to provide a positive attitude by saying 'no to corruption'. These are some optimistic points that started with a mission to end corruption in the nation. If police begin to start the slogan 'service with a smile' and 'police my friend' program, this concept is implemented for HTs also. Now, limitations can be changed into opportunity and blessing.

After I attended panel discussion related to integrity organized by KUSOED at Lalitpur, book inauguration titled 'The Idea of Integrity and the Universe of Corruption and Anticorruption' by a Dr, Pandey at Pragya Academy Kathmandu. I also attended and presented a poster related to the role of ICT in education transformation how technological literacy can reduce corruption and promote integrity in the second TERSD conference held at Dhulikhel, 2018. From there, I came to know that education is not only about earning a degree in the transcript but also it should have the purpose of making integrity friendly concept for holistic development. Sometimes, naming and shaming method also works for improving the good and bad practice of the school.

The most important thing is what I value? What are my ethics and perspective? How am I grown up? For example, if I see my nearby friend cheating in the exam what should I do? I do not care, report to a teacher or engage in cheating with him. Likewise, during the recruitment of temporary teachers, a frequent phone call comes from bureaucrats or politicians to HTs. In such a case, HT thinks about networking and power relations on the one hand and personal ethics and professional integrity on others which leads to an ethical dilemma. My some insights are also based on the basis of information given by my participants.

The integrity is linked with accountability, ethics, insatiable consumerism, materialism, competency, trust, honesty, and anticorruption mechanism. This activity creates intellectual tension for me as the whole system including education is corrupted and there is a need for integrity. These chapters reminded me of the statement of Plato 'virtue is knowledge and knowledge is virtue' which highlights morality, wisdom, and religion. I also recalled the Aristotelian theory that mentions the cause of revolution is due to increased corruption, a severe form of nepotism,

maintain the rule of law, and reduce gaps between rich and poor. It seems that educated people and schools are the motivational source of integrity center and are as pure as *Shivalinga* (a symbolic representation of the Hindu deity Lord Shiva) after ritualistic milk bath but every year they are projected as corrupted ones in the country annual report prepared by the concerned office.

Discussion

After going through scholarly articles on integrity is I gather that it is the quality of being honest as well as the state of being undivided. My field experience made me redefine integrity as the means of always speaking the truth for what is right and fight any misconduct in a respectful, professional and legal way for deriving a solution without harming others. This research tries to bring the integrity of community schools' head teachers including their perception with some of the push or pull factors behind the violation of integrity. There is a vast difference between understanding the meaning of integrity from oratory to reality. It has multiple meanings as literature related to its drive against anti-corruption movement with prime importance to religion, ethics, diversity, etc. The word integrity became mostly cosmetic term for beneficial advice which is spoken by everyone.

Head Teacher as Follower of Traditional Ritual

The global brotherhood, fraternity, equality, non-violence, donations, and volunteer service are the core values of the eastern traditions. From my childhood at home and school, I was taught about binary categorization with opposite realities like good and bad, rich and poor, god and demon, heaven and hell, black and white, civilized and uncivilized, wise and foolish, etc. Such understanding is very much deeply rooted in our religion and rituals including Mahabharata which advocates *Dharma Yuddha* (religious war) for injustice by playing fraud with opposition. From

adolescent, I noticed my schooling that the devil and villain must be killed in any story or movie despite their right behavior.

Shelly (2015) states everything was driven by our ancient tradition and rituals. We have deep faith in a deity, performance of worship, and we are used to bowing our head while passing through the temple. Our morning begins with the burning of incense stick and so does the evening. The more each individual fights against five evils i.e. lust, anger, greed, emotional attachment and pride the longer will be the life of a person.

Culture is everything; politics, comparison, criticism are everywhere in all theory, discourse, and person. I suppose that due to this reason, Takshashila, Nalanda, Lumbini Buddhist and Nepal Sanskrit University might have been opened for the promotion of value education, through the Veda, and Yoga learning. Even westerners had also started their studies in their universities but for us, it is like the smell of navel to musk deer which means inability to identify one's own inner potential of the eastern philosophy and always been a hot discussion. This problem was also addressed by NCF 2007 and 2018 studies that recommended the government for diversity-friendly, and integrity friendly through Vedic literature.

In order to increase parents' and teachers' awareness, there is a slogan 'say good things to others and drawbacks to us', but don't simply talk negative matter about schools in the footpath, pasture, and public places. We should neither compare our lifestyle with corrupted people nor copy their lifestyles. Instead, it sounds better if we promote only those traditions that bind individual, and society and avoid practices that promote inequality and stratification based on caste, gender, and age.

Even teachers who come in the crutch, on foot, motorbike, and car are treated differently. Reward and punishment are done after the investigation of caste,

nepotism, and political faith. After reading the book entitled 'Education Why What and How'? my mind was also changed because the majority of people talk about materialistic wealth in cities. The summary of this book is that a person is said to be wealthy if s/he possesses sound health, good education, with good company, is independent and born in civilized family background.

If an individual focuses on school tasks only with a positive attitude, and shows respect towards his/her profession and feels the pride to be a teacher, half of the problems get solved related to humiliation due toinferiority complex because of poor leadership quality of HT (Mathema & Bista, 2006).Teachers are supposed to teach the required curriculum, and conduct ECA. They need to be very punctual in conducting instructional activities. So teachers are termed as 'God' in Hindu philosophy which is equivalent to 'role model' used in modern context.

On contrary, the reality seems different as the HTs are cheating rather than teaching. Some of them are found to be involved in business and politics during school hours. At the same time, I remember the wandering mind is never happy in Bhanu Bhakta Acharya's poem *Prashnottar Mala* (Question and Answer). At the same time, I remember the teaching of Buddhist philosophy about the Four Noble Truths and Eightfold Path: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right union to get rid of suffering in school level moral education. This learning can be reflected in life.

Head Teacher as Diversity Care Taker

Sometimes social, cultural and political aspects of a country can make teachers oppressed and voiceless. So in order to liberate them, discourse and lobbying through teacher unions might be necessary. So the school needs to be positive, collaborative, and helpful towards all the diverse stakeholders. Value to diversity is necessary for

family, community, nation and global harmony and preaches the same to others

Greenfield (2004). Such categories, based on sex, caste, ethnicity, region, religion and

physical condition, have been listed as excluded groups by the government for

positive discrimination. I believe that such categorization based on peoples' diversity

created the philosophy of right and wrong because there is negative perspectives

towards such HT and has led to conflict between them. In other words unity is not

found between the teachers and they behave as divide and rule which hampers school

overall performance.

As Nepal is said to be a garland of four castes and thirty-six creeds how can

only some people are tagged as untouchable and lower caste and some as pure and

touchable. Even people sentiments get hurt if, for example, proverb related to iron-

smith, gold-smith, cobbler, tailor, musician which was supposed to perform by lower

caste in the early days leads to violation of philosophy value to diversity. For instance

teachers, students or parents from Humla or Muslim community may feel inferior

with the local of Kathmandu where the majority of Hindus dominate in school but

they need fair treatment that creates harmony, integrity with a relationship.

It was necessary because a positive organizational culture provides the school

an advantage in many ways. Employees want to work with a good reputation and

attract youth, parents, and stakeholders towards school and improve their shared

value. Employee loyalties, morale, less stress, helpful, and avoiding blaming culture

are a requirement to satisfy from their job. In the same line gender, ethnicity and

cultural diversity links with relational assumption. Since one of my participants was

female who was much inspired by feminism so became HT to change old hangover of

the patriarchal society that female is confined in the household task only. I found

Hooks (2000) that why feminism and gender studies are important for value diversity,

women sociopolitical status, rights to end inequality, and violence. It gave a message that feminism is not only for females but for everyone because both male and female are two wheels of a cart.

In a similar manner, the essence of the Delor's report and NCF (2018) also focused on global citizenship, globalization so for the 21st century it advocates people to live together with harmony regardless of their sex, color, caste, ethnicity, nationality. If it is done then the present trend of power politics, the polarization of society based on class, status and degraded ethics, values, and trust of people cannot be restored back. To understand integrity we must understand corruption, dishonesty, malpractice first as they are its antonym and relative term. Integrity is the end or absence of dishonesty (the worst part of integrity) from heart and soul.

The study of Symeonidis (2015) recommends policymakers to provide professional recognition with the same status, working conditions, salaries as other professions without any discrimination based on gender, culture, religion, disability, and political belief to respect diversity. To make the teaching profession more attractive for youth, it suggested a variety of financial motivation with a positive image so that all respect for their societal contribution. It advocates its worldwide implementation through the joint meeting of UNESCO/ILO and Committee of Experts on the Application of the Recommendations concerning Teaching Personnel. The representative from Nepal was Nepal National Teachers' Association for its study.

Head Teacher as Role Model for Integrity Practitioner

My participant pointed out a finger and blamed bureaucrats, politicians, and policymakers for not drafting integrity friendly policy. After hearing the representative voice of all, a separate code of conduct for all is prepared. There is a

provision for SMC to conduct a public hearing on harassment, school overall status, audit, and resource mobilization for SIP and solve them in the complaint hearing committee. It completely discourages political appointment and replaced political slogan and poster inside school premises by the school as a zone of peace so that schools should not be made a platform for politician Shrestha (2008). For positive climate and value, nobody is allowed to visit school premises with a weapon, drunk, cigarette, tobacco, and other unavoidable means. Even parents are not allowed to promote child for over-spending in the society in their get up, cell phone, help to eliminate child marriage and literacy awareness campaign.

Teachers are the reviewer of regular evaluation about the fulfillment of accountability of teachers, staff in teacher and parents meeting. They are aware of the child-friendly policy and constructive agenda for the improvement of teacher-student irregularity with reward and punishment. There was a system to inform positive matters to parents and negative problems to the SMC about the school's confidentiality. There is a provision of formal dress, respect students, check homework, and provide feedback. The schools made them follow student-centered teaching and conducting ECA every Friday. These are also the essence of the HT and teacher's code of conduct mentioned in annexes.

In one school, I found many important tips displayed in the chart under the heading words people need to know: what is life, do's and don'ts, what people should remember, the meaning of Namaskar, human beings, what money can buy, who thinks what were also emphasized. The important gist to improve school with strong determination was mentioned 'in order to make the school better do whatever positive things you can if you are not successful try again for many times tirelessly without worry or hurry until you meet your target'. If you do so, you will be always a

successful person. It describes hope, truth, jealousy, mistake, crime, prestige, proud, and sorrows as a part of life and handles these emotions wisely. It also mentioned politics without theory, wealth without hard work, luxury without wisdom, trade without moral, science without humanities, wisdom without character and power without sacrifice as social sin. These were some effort to make the teacher ethical, dutiful towards the job.

We exaggerate the effect of climate change, poverty, and terrorism to create fear in people. Integrity being local, national and global issue undermines its study in relation to socio-cultural, economic, political, and policy reform. For that integrity friendly constitution, judiciary reform, zero tolerance towards nepotism and impunity are urgent. If the state provides amnesty for integrity violation, pass the law with two third majorities by Caucus voting in parliament, and reward corrupted people then it is difficult to make school integrity friendly because the same precedence gets reflected there also. For fulfilling this mission everybody should work with the motto "if not done here, then where? If not now, then when? If not me, then who?"

Due to this reason, Bista (1991) believes in social metaphor like fatalism that we are born with prescribed duty, 'what is lotted cannot be blotted' situation that cannot be changed. Some express their frustration by saying that this land is cursed by *sati* (Hindu Goddess) so nothing good happens here the serious concern of fate believer without ant hard work and patience. This might be the reason today even schools are classified for rich and poor people as private and community.

If there is integrity friendly education act, curriculum, and behavior then school becomes a place for integrity. If the sources like government, judiciary, and politicians are polluted then how a school can be clean. Changing tap or medicine is not the solution but formatting, purifying, and operating is a must. Even the world

religion contradicts each other in explaining the meaning of immorality so is the case with the definition of integrity among scholars. Giving false assurance, making an unnecessary promise, providing a nickname and blaming the HT is not the solution. Though civil servants and teachers are treated equally by law, in practice it's different. Former get a salary every month with a certain discount in civil hospital whereas the teacher gets a quarterly salary without medical discount.

Multitasking Job and Materialistic Lust: Barrier of Error! Bookmark not defined.

I regularly watch the interview of my participant about the school success story with great interest as it is the bright side of government investment in education. It was possible because of the school's collective commitment towards academic calendar, school chart, annual plan, learning achievement, and progress report with the result and updated version. They express commitment to discuss the above agenda for quality education with SMC, PTA and child club regularly and implement it. In CIAA, I came to know about a police report that justifies an unethical record of a person before entering into a teacher as a profession. The sad part is that we rely only on citizenship, transcript, character certificate, and medical report. A person cannot be isolated from family, peer pressure, mass media, culture, and politics which shape the behavior.

In a school after a detail discussion with all stakeholders, they made a separate code of conduct for all despite government education acts and regulations. Students are not allowed to bring phone in school, be punctual, come in uniform otherwise they are punished. But what about teachers who do not come in formal dress, come late and leave early, get busy with a cell phone giving some class work. If students are found chewing tobacco and smoking their parents are called but why this rule is silent for teachers? If we forget our belongings and homework they are scolded but what

about the teacher who forgets their things. Why teachers are not taken any action when they breached the rule? Is it because of powerful teacher unions who speak in their favor but students' voices remaining suppressed? Being a role model and part of the education system teacher should also be taken disciplinary action for such misconduct.

Bhattarai (2015) argued that in Nepalese context rules formulated by teachers union is the major challenge for the school head teacher for the implementation of ethics. It means there is a chance of wrongdoers to be motivated and even dedicated teachers get demotivated due to impunity practiced so far in school. In the context of Nepal, the author further argues that there is a desire for easy money and the feeling of getting rich quickly attitude prevails, and the aspiration to live a comfortable lifestyle is a strong driving force for many people who obey these values. On this note, Milovanovitch (2015) opined that bribery and dishonesty inside educational corruption is not a single phenomenon rather a consequence of deeper-rooted problems in the education system and society.

Regarding the status of teachers and the teaching profession Symeonidis (2015) focused on socio-cultural, economic contexts, job security, salaries, and working conditions, teachers' professional development. Compared to other occupations standards set for job entry, an unfavorable image of teachers and unions by mass media, market-based neoliberal policies made teaching profession average and repulsive for youth. It accounts contextual factors such as national, societal issues, research engagement, teacher exchange program, involvement in decision making, conflictual relationship between government and union hamper teacher status. From a worldwide survey of national teacher unions, it is found the status of teachers in their respective countries as unavoidably complex.

The study carried by Grove (2005) in global leadership and organizational behavior effectiveness research project across sixty countries leader attributes found integrity as one of the major attributes. The above discussion highlights that for a successful HT not only qualification, training, and teaching license are necessary but integrity is also a vital part of leadership. Certain qualities of HT leadership are hereditary and some acquired by studies and training that ends the debate of 'are leaders born or made'? I remember the term selfish gene that I learned in a university which promotes a person to favor nepotism. Due to this reason, people love their own parents and relatives more than a stranger.

In our society the feeling of 'get rich quick' attitude prevails and the aspiration to live a comfortable lifestyle is a strong driving force for many people who comply with these values. In the Nepalese context lack of integrity has become one of the main reasons for the widening gap between the haves and have not's. Millions of rupees of foreign aids never reach the hand of needy people for whom it is meant in education. Several kinds of literature, our code of conduct for HT mention several duties so get very little time to think about the school academic environment. They need to engage in politics, INGO, other part-time business to sustain family, job promotion, budget sake so integrity violation might occur.

Integrity Study as Methodological Challenge

The word integrity is a definitional dilemma; therefore it is difficult to reach a universal definition of integrity as it is contextual. According to my first research question, integrity is understood as a follower of traditional values and norms. Such diverse views are obtained because participants are from diverse places and cultures. The diversity of educational stakeholders can be both challenging and opportunities for school leaders. Showing immense respect to such diversity is also respect to our

humanity, integrity, education act, and constitution so that the job is respected. However, they maintain a clean relationship with all including politicians and local governments because a positive attitude is a formula for success. It exposes them as caretakers of diversity and inclusiveness because everyone expects the same behavior without any form of discrimination.

As per my second research question, integrity is maintained so as to follow rituals, minimize irregularity and control negligence. If reports and data are not presented to office and corruption increased, the government stops the budget and takes action. It is necessary to create such a positive school climate to promote integrity because it is the essence of both value and organizational culture theory. Despite having several stakeholders in the school and preparing honest citizen and competing with the private school, integrity is maintained to gain people trust. It was done so as to avoid challenges and threats from a bureaucrat, politician, and social activist so that their profession remains safe from punishment from authority and safeguard their job.

Due to some strict provisions in national integrity policy related to punctuality, corruption, dutiful towards a job, code of conduct to all professions, nurture value politics and discourage consumerism attitude so they hesitated to implement it like other commission reports. The vast difference of saying and doing political leadership they have an ego in them that whatever they speak is the ultimate truth and followed it as a law of the country. There is a challenge for integrity to be maintained because a lack of integrity prevents building a positive mutual relationship as they are tag by different name fraud and corrupted people.

In the same line, Hallak and Poisson (2007) also focused on the misuse of education budget by a bureaucrat to influence investigations of court. The root culture

of such unhealthy competition creates problems for the head teacher, teachers, and students to win the scholarship, sports, and pass the exam for their job promotion. Kienzler (2004) provides an example of an ethical dilemma of a good student who discontinued his class after his mother had cancer. What if the same incident occurred to the head teacher, teacher or their own children? The author focuses on preferential treatment to own children or their relatives' compared to other unknown students in a grade, scholarship, prize, etc. In Nepal, many teachers teach integrity to other students but one needs to think of own ethics when there is a case of an accident, natural disaster, teacher involvement in a political campaign, ending educational malpractice.

Schools can demonstrate moral sensitivity, moral judgment, moral motivation, and moral character (Benninga, 2003). In this sense, value education is one of the prerequisites for cultivating morality in the teachers. An appropriate environment can enhance students' positive character if teachers receive proper training to integrate moral education. School should not be placed where students learn negative attitudes, dishonesty, and unethical behavior as discussed above. If we can do so then our school may not become a hub for political activities and earning pot for job recruitment centers. HT must take such academic and financial integrity seriously because integrity begins with the self and extend to others.

In the Nepalese context, Education Act 1971 (Eighth Amendment) has made a provision for the formation of a nine-member SMC where the chair and other members are selected inclusively from stakeholders. But a high level of corruption and high politicization of the SMC elections that often turn into violence and political conflict. Based on the above policies SSDP (2016-2023) also provisions roles of SMC, PTA and resource center and it is reviewed as per the constitutional provisions.

Likewise, public expenditure, service delivery survey, public hearing, and report cards were proposed to maintain financial discipline and integrity in school education.

Code of conduct reveals that teachers should remain accountable to work; they should be far from social crimes, and contribute to school improvement by resource mobilization for overall educational management (see annex V). National integrity policy (2017) also suggested an attempt to promote the integrity of the teacher. It prohibits teacher to do politics and to teach in other schools without prior notice along with the provision of feedback from students regarding teaching. It was necessary as Nepal is a signatory member of UNCAC to promote integrity, transparency, and effective completion of work within a given time frame and resources to provide respect towards rule of law, professional rights, etc.

Though the word integrity is most cited everywhere and become the talk of the town. It has several dimensions from culture, religion, technology, legal, psychology part with different four pillars of integrity. Also, it is connected with different eight pillars as shown by the study of Tanzania Transparency International (Langseth et al., 1997). There is no litmus test, instrumental analysis or formula like physical science rather observation, field visit, interview with prolonged engagement and literature, body language, artifacts analysis makes it methodological difficult up to some extent.

Integrity: Is It Something to Spoon Feed or Conceptualize?

After going through the every year anti-corruption office annual report, Transparency international study, government strict policy towards corruption discussed above. The word integrity became mostly cosmetic, just a lip service only for beneficial advice which is highly uttered by the leader during the election, popular only in the report of the anti-corruption agency, textbook, exam answer sheet, oath ceremony, social site but not practiced so far in personal life. To establish integrity

culture can be costly for school if a corrupted person leads the school. Integrity deserves much more than lip service because it is cited in everywhere politics, business, law, research, media, budgets, etc. We have integrity in our talk, but less evidenced in the walk.

School is treated as a vote bank, therefore the politician are highly active during the election for the betterment of the school. Meantime they make an unfair decision in order to blackmail school stakeholders where such misused funds are utilized that might bring trouble to the school. However, establishing integrity can be costly for school if the corrupted and unethical person leads the school. Likewise, Bhattarai (2009) also pointed out that due to the diverse theme, western and eastern theory brings various dimensions of cultural context, local practices as right and wrong, support or opposes ideas to develop ethical codes for teachers.

The question always brainstorms me is 'Integrity Culture: Is it something to spoon feed or conceptualize? I learned the value of time, money, and study from my parents and family. I witnessed how painful the life of a farmer with ups and downs of the agro-based economy. I have learned dedication, technophile, creative, pragmatic, curious, respect to the teacher, fell less disgust, and shy to talk about health issues because of science background. In a similar manner, the perception of integrity has multiple realities. Integrity should be preserved like endangered species of the national park, once it is lost people lose trust and become immoral.

As my participants provided a few examples from a Hindu text, so I remember two incidents of Mahabharata. Guru Drona's lesson always focused on our goal like Arjuna did and Ekalavya who upgraded himself after his guru refused to make him his disciple. Like Ekalavya's dedication teacher should not always depend on government as these days' lots of integrity practices can be seen in mass media and library. In this

light, HT should be academically, ethically and professionally sound enough to run a school. I also realized during the interview that there is a huge gap of knowledge between Mr. and Dr. Head teacher.

In one of my workplaces, the holiday was given suddenly to plus two students after tiffin time. Later, the principal told us that a team from a university was coming to inspect BIT affiliation so they hid all registers, and teachers' attendance to show the building. This was the perfect setting that I observed between college and university committee. There are some teachers who roam around the power center for the grade in order to pass their students, a very few ask for ransom with failure students through cell phones given in supplementary examination answer sheet and in a rare case, they even sit in exam themselves for weak students under proper legal settings with concerned officials. Two of my colleagues got a good amount of money for doing so.

My colleagues who are not teachers responsible for the concerned board are checking the answer sheet through fake documents of experience letter prepared from their relatives' college. I asked them about the possible police case but they simply laughed and advised me to go with the flow and float as of country culture. They think that something is better than nothing in terms of monetary matter and bird in a hand is always better than a bird in a bush. This opportunity is kind of illegal settings between bureaucrat, intellectual teacher and scenario of children's future demand of time made them corrupted.

After the initiation of democracy in 1951 in Nepal several Commissions were formed for educational reformat different points in time. All of these reports (i.e. ARNEC, 1960; HLNEC, 1998; HLNEC, 2017; NEC, 1992; NESP, 1971; NLPRC, 1993 etc.) had some common aims to increase quality education by decreasing school

corruption and ensuring power to HT to make school environment integrity friendly and preparing code of ethics to monitor their activities. Such provision was made because school was believed to be purely academic center rather than playground of other stakeholders to fulfill their self-interest so that community can trust it and enroll their children to prepare better citizen of the country.

The only question that even I faced and participant revealed was that they are not happy and comfortable with their job. I found its answer in the positive psychology research for happiness level that individual's actual experience is determined by our biological set point (fifty), living conditions of life (ten) and the voluntary activities we do(forty) percent according to Dr. Seligman's happiness formula, explained in his book 'Authentic Happiness'. This answer why a billionaire living in a palace can be unhappy but a person living in a small hut may be happy. Most of the teachers expressed their frustration after comparing their class, status, power with other professions.

Nepotism, Impunity, Party Politics: Double-Edged Sword for HT Integrity

Rule of law is not implemented strictly which fosters impunity, lack of morality, humanity which ultimately promotes corruption in the education sector. Analysis of ground selection, code of conduct, content analysis, and oath are taken justified some shortcomings in our school. They believe that the exclusion of Sanskrit and moral education from the curriculum in the name of Bourgeoisie education created a problem in integrity about its value. The study mentions two diametrically opposite views regarding the importance of integrity. One school of thought was in favor of integrity in school that advocates strict seen reward and punishment, zero tolerance policy. But the second view goes with the flow, be contextual, or act

according to the situation. It created discourse on these two relative terms that value of integrity is there because of increasing unethical behavior and corruption.

It exposes integrity as an ideal term found in philosophy, literature, and speech for beneficial advice but hard to realize in practice. It is the most spelled word and hot topic after CIAA quoted that 'education is the most corrupted sector' and showed a high number of unclear advances in education. Our false assumption that money is everything, earn it by hook or crook is wrong because it cannot buy honesty, respect, parents, and worldly pleasure. The study reveals offering a feast to school inspectors, providing scholarships to relatives, and keeping housemaid are some examples of policy related corruption.

The study also exposes two diverse opinions. One opinion is that teachers should do politics for the country and society, not for party and individual. In order to increase the school budget, setting agenda, job stability, quota allocation, and student admission, a teacher can have a political affiliation. In contrast, there is another opinion that school should be politics-free so that there will be a purely academic environment. But in practice, it is due to the failure of reward and punishment and policy ambiguity and policy related corruption. I came to realize that there is a vast difference in saying and doing by HT. Such activities made me in dilemma and made me feel that no act is free from politics.

As per Khanal (2011) pointed out three factors as political interference in teaching manpower, teachers old attitude, and weak monitoring by stakeholders fail to implement a full teacher code of conduct in Nepal(as cited in UNESCO, 2011). In the Nepalese context teachers union are established with their political ideology for trade union and professional rights so teachers frequently switch on to other parties if action

is taken. For that, it suggests cancellation of teaching license if violations occur by the teacher council.

Third research question reflects the paradoxes of integrity are found to be nepotism, impunity, and excess care towards private school. As poor cannot buy medicine and textbook due to expensive markets, so integrity violation occurs. Teachers' evaluations based on nepotism and political ideologies are wrong but students' results and classroom performance matters. The failure of public school is boon for a private school to flourish so; they need to be a role model, catalyst for the change agent, and motivator. To reward the best teacher, share snacks, build team spirit and provide enough time to solve an issue that arises inside the school.

The idea that school is very clean compared to other offices is due to many stakeholders, performance contract, legal provision, run by academicians, etc. For instance, the school was supposed to be a temple of learning but due to various irregularities, nepotism, political influence, increased impunity, and unethical behavior, it is an absurd discrepancy center. The school I visited had English medium class, computer education, and formal dress which are the major reasons for the attraction of students towards public school in cheap and best rate.

Chapter Conclusion

This chapter ends with a detail discussion on the theme obtained above with my personal reflection, insights, literature back up, theory, policy document, and higher levels of theoretical engagement were done. Integrity has multiple realities in the sense of postmodernism, diversity, and contingency approach. Several school malpractices reveal our unwillingness towards integrity as we are more money-centric and egoistic with all five bad moral evils described by religion. It needs enlightenment in mind for the promotion of integrity as the culture cannot be changed overnight.

CHAPTER VIII

SUMMARY, CONCLUSION AND IMPLICATIONS

In this chapter, I have presented the summary of chapters one to six so that the reader may know my research context, problem statement, literature, theory, and a methodology to get the answer to my three research questions. On the basis of the previous discussion in chapter seven, I drew some important conclusions. Since no research finds its usefulness without implication, therefore, I mention policy, research, practice, and implication that help in shaping school and head teachers' integrity.

Summary

The first chapter sets the research agenda with a brief introduction of the problem statement to justify the rationale and significance of the study. Based on a brief introduction of integrity and some family background, three research questions were set that rotates in the periphery of perception, maintenance, and paradoxes of integrity in relation to community school HTs. According to various scholars, their literature and dictionary define integrity as strict adherence to honesty with strong ethics and major attempts to promote anticorruption movement. The word integrity is the most cited for beneficial advice in all major religions of the world from the eastern to western philosophies. In the Global context, its importance was realized after financial corruption eroded the education sector. In the Nepalese context, integrity got maximum priority after the government drafted 'national integrity policy' in order to promote ethical behavior, realize accountability, transparency, and rule of law to all stakeholders to address the worse scenario of corruption and malpractices.

The literature review provided me an idea about the methodological challenge for carrying out research, multiple roles of HT as admin and academic head, and

feeling of materialistic lust due to the demonstration effect. Despite having theories, training, strict law, technological literacy, and curriculum, our mind cannot change unless we change our philosophy from home or school. For making this profession cleans, integrity did not come in a collective form. Such a normative control mechanism failed to work within our deep-rooted socio-cultural construct existing in our system. The literature focused on HT to become ethical, punctual, diligent, diversity caretaker, and role model so that everyone praises and similar behavior can be seen on the road, abroad, and government.

To find the above answer to my research question, a philosophical assumption was qualitative (value-laden) research guided by the interpretivism paradigm and ethnography approach. The study followed methodological omnivore namely observation, interview, artifacts, literature review, cases, and examples of the school along with my personal reflection. For the maintenance of credibility and quality standard techniques like 'prolonged engagement, thick description, reflexivity, pseudonym, informed consent, voluntary participation, and respect to their culture were done.

It was necessary to provide justice to the topic having a multi-dimensional theme of schools in Kathmandu and Jumla that were purposefully selected. Two male with a master degree, one female with post-doc and one male HT and chairperson of a teacher union with MPhil degree were my four participants. As there was a vast difference between the scenario of Kathmandu and Jumla, HT diversity in caste, age, culture, geography, gender, and qualification so organizational culture and value theory was provided as a theoretical reference for this study. I chose these two theories because schools as a social organization need to deal with many stakeholders

and policies that create whether positive or negative culture based on some shared values.

The first research question provided focus on para vidya, Gurukul education, Vedic tradition and iceberg effect in understanding human behavior as a perception of integrity by the HT. The perception of integrity became perspectival head teacher wise as per their schooling, experience, peer, etc. They related it with a follower of an old tradition, religion, honesty, beneficial advice, strict law, psychology, women empowerment, and behavioral theory. The best HT cares diversity related to caste, gender, culture, economic backgrounds, political and religious faith without biases and finds joy from simple things in life and aware others to understand the limitations of materialistic life.

The second research question brought some discourse related to a legal provision that was only for rituals formalities to be fulfilled for the sake of budget or routine work. It stressed parents, students, bureaucrats, and politicians along with teachers to come to the frontline for maintaining integrity in schools. It was difficult to achieve because of bad precedent 'lawmakers are lawbreakers' and it binds only poor, not elites. Furthermore, it concluded that maintenance of integrity can be possible only through knowledge management, strict legal provision, and minimization of all forms of educational corruption otherwise integrity promotion becomes a herculean task.

Likewise, my third research question points out the paradoxes of integrity by head teachers after they get distracted from their regular job and more inclined towards nepotism, impunity, unhealthy politics, and side business in school hours. They showed excessive enthusiasm towards private schools and policy related

corruption made them defame and enjoy the benefits of rare monitoring. So, respect to the teacher was only limited to religious text rather in the practice.

Conclusion

Being an academic and administrative head of the community school, the HT carries vital positions in the system of school education. They are considered as exemplifiers and sources of motivation for students, parents, fellow teachers, administrative staff and even for the entire community. In this sense, the HTs attitude, personality, professional, social life, in the long run, become habits and culture that ultimately shape the school's future direction. As a result, these behaviors appear in the form of integrity. However, integrity has not been seen to receive greater attention from policymakers. In fact, there is only a code of conduct prepared by the government, teacher unions and the national integrity policy 2018 so far. In this sense, head teachers' professional codes of conduct in school must be well-defined and familiar so that no dilemma could take its root to mystify the education system as a whole.

The essence of contingency (it all depends) and postmodern theory is that best practices depend on the contingencies of the situation and there is no best way to lead organizational decisions. To get rid of this, HT needs to take the help of wisdom, values, mindfulness of Buddha, and Yoga of eastern philosophy. Westerners have agreed on it and research on them but we are busy in nepotism, unhealthy politics, and defame their own profession through the promotion of impunity and excessive love towards private school. One of the most serious threats to education is corruption that made honor or dishonor based on political faith, religion, caste, or any other diversity that can form the basis for awarding jobs, opportunities for promotion, and privileges

in the school political sphere. Based on this, people maintain their status and perform social rituals with their equivalent level.

So, integrity has become a cosmetic ideal term for beneficial advice due to feeling materialistic lust and get rich quick. The comparison of a teacher with other professions, demonstration effect, social Darwinism, neoliberalism and Weberian stratification becomes the greatest barrier of integrity. To control such misuse of the fund and correct unethical behavior, the state tried to implement technological literacy, strict code of conduct, awareness campaign and received a complaint of school in a diverse way. Even though there were some positive changes in the school by the joint effort of HT, SMC, government, it is not fruitful enough to maintain integrity standard as expected by the law in a national and international scenario. In the Nepalese context, the school with integrity and without it has a vast difference in performance.

I hardly found that nobody is ready to take accountability, become humble, feel regret, realize the mistake and acknowledge others. In order to divide the responsibility of school among teachers, multiply unity, minimize discrimination, maximize knowledge, skill, and experience so that corruption and conflict can be nullified and take equal benefit of school progress. The frustration among teachers is because our society's measure success in terms of money, power and social rank not on the basis of integrity.

Despite coining school as a temple, factory or prison based on its function the integrity of HT has both bright and dark sides. Some contemporary burning issues like politics, policy-related corruption, digital literacy, and policy provision just for rituals formalities. This work is based on a particular socio-cultural setting, therefore the meaning that is shaped has its uniqueness and may not be generalized in the other

settings. It's because each HT perceives integrity according to their experience, knowledge, and context. So, it is always better to view it from various broad angles than from a single narrow perspective.

Implications of the Study

The status of integrity in Nepal is related to dos and dons which educates people on the things that are beneficial to society so that human civilization is not affected. All major religions focus on integrity. So, it can be understood by learning as human beings are teachable and improvable through practice. On the basis of my reflections and conclusions drawn in the aforementioned sections, I have classified my study implication as follows:

Policy Implication

It might provide some insight into the national integrity policy, regarding the importance of moral education, teacher code of conduct in our context. For this similar teaching material may be needed to shape discourse because without integrity country's development is not possible. Such culture could produce ethical student, humble citizen, aware parents, and honest manpower that respect diversity, show love, care and respect towards friends, senior citizen, children women, society and nation as envisioned by NCF.

Research Implication

A similar study can be done on other districts outside Kathmandu valley under different methodologies. A scholar can carry studies with a possible theme like excessive political influence, nepotism, failure of rule of law, the socio-cultural practice of HT with reference to integrity. The situation of Kathmandu and other places might be completely different. As the topic itself has multiple realities new findings can be obtained if proceeded through quantitative or mixed methods.

Shaping School Integrity

This study might provide some insight value to diversity. School should not always focus on the exam-centric evaluation of difficult subjects but it should provide the value of integrity and civic sense as part of ECA. Integrity should be embedded in teaching and learning activities as an inseparable element and it should never be undermined.

Implication to Head Teacher

As HT is the academic and admin leader of the school, fair and clean relationship with SMC, PTA, politicians, and social activists would convert a school as a temple. I believe that my work will provide some opportunities to prepare sound knowledge so that they can develop curricula related to integrity that may promote integrity inside the school.

Chapter Conclusion

As HT is both academic and admin head, therefore, their image must be clean. For me, now integrity is not just honesty, trustworthiness, and truthfulness but the way of living life happily. Now, I think 'no integrity no life, know integrity know life'. I described how I reached the conclusion based on the above literature, policy, theme, and annexes. Such diverse views were respected due to their individualistic philosophy as they had different academic exposure. Integrity is the most studied but least understood topic as it is interwoven with the socio-cultural aspect and power-political dimension which leads to a paradigm shift in it.

In looking for people to hire, look for three qualities: integrity, intelligence, and energy. And if they don't have the first, the other two will kill you: Warren Buffet

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ANNEX I

The Code of Ethics for Teachers Prepared by Teacher Union

1) All the teachers should be dedicated and establish themselves as professional teacher.

2) Teachers union and their members should not recriminate one another.

3) No one should trouble the members of teacher union in order to get benefit thereby undermining them.

4) No teachers should be compelled to be member in the union except voluntary case.

5) Teachers should be away from social crime so as to honor teaching profession

6) Teacher should not involve in any activities that are against to students and society.

7) No teacher should be protected because of unions or political shed whenever they are found involving themselves in anti social activities.

8) There should not be any statement or activities that dismantle teachers' unity.

9) There should be integrity among the teachers so as to protect them from any sorts of assault.

10) There should not be any partiality in order to bring overall development of teachers.

11) There should be active participation without any hesitation in the programs organized by union or council.

12) There should not be any involvement in the activities that would demoralize party union and its members.

13) Teachers should support for the upliftment of public education for it is only the way to develop the nation socially, academically ad politically.

ANNEX II

Grounds of Selection of Headmaster, Education Rules 2002, Schedule-13

Grounds of Selection	Marks
Academic Qualification	10
Teaching Experience	15
Training	5
Work Performance Evaluation	20
School reform working plan	30
Leadership capacity	15

ANNEX III

Teachers' code of conduct as outlined in the eighth amendment of the Education rules 2002, article 133

(a) To carry out prescribed tasks at the place where he/she is assigned

(b) To be present in school regularly in the prescribed time and sign on attendance register mentioning time of coming in and going out, and shall not be absent in school without getting prior permission for leave,

(c) Not to influence or attempt to influence anybody politically with the intention of fulfilling vested interest in connection his/her service.

(d) Not to publish any article in his/her real or nick name or give any information, statement or speech to communication media like press or radio or television or any other media jeopardizing the harmonious relation between Government of Nepal and the people and the relation of Nepal with any foreign country,

(e) To regard teaching and study as his/her main motto with the objective of making students good citizen,

(f) To encourage obedience, discipline, good faith, co-operation, morality, sympathy, patience and good conduct,

(g) Not to spread feelings of hatred against any language, religion or amongst teacher s or students,

(h) Teacher working in a community school shall not work outside the school where he/she has been appointed without taking permission from Management Committee and District Education Officer,

(i) To work for bringing emotional unity in the country having raised national spirit through the medium of school or educational institution,

(j) Not to hold demonstration, *Gherao*, strike, lock-up, so as to undermining the sovereignty and integrity of Nepal or disturbing public peace and security, foreign relation, public decency or resulting in contempt of court, or causing obstruction to any government authority or officer in performing his/her duties as provided by law,

Everything is relative and dynamics in present world so in order to solve present challenges brought about by globalization, modernization and address demand of time education (eighth amendment, 2016) added following provision:

a) Teachers and his/her spouse should declare themselves regarding their possession of Emigrant Diversity Visa like Permanent Resident, Green card etc. Otherwise they will be punished as per law.

b) No one should run bridge course, educational counseling, language class, foreign course etc. without prior permission from concerned authority.

c) Teachers should not be made to work in other sectors except teaching-learning and administrative work. However they can be mobilized during election, census, rescue operation, natural disaster etc. without hampering daily school activities.

d) There should be SMC for proper execution, monitoring and management of school. SMC consists of following members: parents representative – 4 (at least 2 female), representative of local government – 1, school founder, educationist, local intellectual, person helping school continually for more than ten years or donating goods/cash up to ten hundred thousand (lakh) or more – 2 (at least 1 female), and Head teacher as member secretary.

e) For higher secondary teachers of math, science English, computer, account, law, agriculture, veterinary can fight for temporary teaching license within 6 months of commencement of this law.

f) School is declared as zone of peace and should be free from violence for providing excellent education.

g) Government run public school should not take any fee from student. However, if any parents give any gift, donation, cash or voluntary service may be accepted.

h) Teacher should not be member of any political party neither do part time job. They should not do any sorts of business or work elsewhere in school working hour.

i) No students should be given any type of physical torture, mental harassment and expelled from the school.

j) For appointment of Head master, teachers and others staff there should be open competitive written exam followed by interview. If committee finds his/her performance satisfactory then the him/her can be called for practical examination conducted by teacher service commission as of qualification, functions, duties, powers, facilities mentioned in act for that post.

ANNEX IV

Code of conduct for teachers union as outlined in education (seventh amendment) act, 2001 under provision 16E.

(1) There shall be a Teachers' Union to promote the professional rights and welfares of the teachers.

(2) The Teachers' Union may be formed in central and district levels.

(3) The election of the Teachers' Union shall be as prescribed.

(4) The teacher shall be removed from his/her post in the following conditions:-

(a) If he/she fails to fulfill the duty of the post,

(b) If he/she remains continuously absent in the school for more than Fifteen days without any information,

(c) If it is proved that he/she attends school when drunk,

(d) If he/she is convicted by a court of a criminal offence involving moral turpitude.

ANNEX V

Headmaster functions, duties and powers as outlined in the eighth amendment of the Education Rules 2002, articles 94.

(a) To maintain academic environment, quality, discipline,for maintaining good moral character, politeness etc. in the school,

(b) To create an environment of mutual co-operation among teacher s and other working staff, students and guardians upon coordinating with the teachers and other employees,

(c) To prepare programmes for running the classes in the school in consultation with the teachers, and supervise whether or not the classes have been run accordingly,

(d) To make or cause to make provision for sanitary, extra-curricular and other activities in the school,

(e) To operate and control the administrative functions and keep records of significant works and activities of the school,

(f) To admit students in school, conduct examination, and issue transfer and other certificates to the students,

(g) To recover losses incurred to school property from the salary if a teacher causes such loss knowingly or negligently,

(h) To take departmental actions including dismissal from the service on the recommendation of the SMC, against any teacher or employee appointed in the school on its own resources who do not perform their official duties,

(i) To maintain records of the penalty given to the teachers and other employees and to show such records to District Education Officer and Supervisor when they want to see it,

(j) To submit reports relating conduct, behavior and work performance of teacher s and other employees to DEO and SMCfor reward and punishment,

(k) To hold teachers meeting at least once a month and discuss on the school related matters and to maintain record thereof,

(l) To submit salary reports of the teachers and other employee s appointed on the own resources of the school to the SMC for endorsement,

(m) To restrain any mischievous activity in the premises of school and hostel,

(n) To prepare school annual programs and implement it upon the SMC approval,

(o) To prepare monthly, half yearly and annual programs relating to teaching and learning activities in the school and to implement such programs,

(p) To send teachers to DEO for training with the approval of the SMC,

(q) To expel any student from the school violating discipline,

(r) To implement the curriculum and textbooks prescribed by Government of Nepal,

(s) To spend budget as per the direction and powers entrusted to him/her by the SMC and to maintain or cause to maintain the accounts of income and expenditure,

(t) To conduct or cause to conduct periodical examinations to be held in school in a regular, fair and dignified manner,

(u) If more than fifteen percent of students fail in any subject taught by any teacher for a period of the three consecutive years or if any teacher commits any act with negligence or against discipline, to withhold the grade of such teacher for a period of two years,

(v) To take classes in the school daily as prescribed by the Ministry, and send salary report of the teachers working under the posts approved by Government of Nepal to District Education Office for approval,

(w) To prescribe functions and duties of the teachers and other employees working under him/her,

(x) To abide or cause to abide by the directives issued by SMC and the DEO,

(y) To send details and statistics relating to academic progress of the school having it certified by the Inspector in the format and within the time prescribed by the Ministry,

(z) To fill up the work performance evaluation forms of teachers appointed on the school's own resource s and to submit them to the SMC.

Education Rules 2002, Schedule-13A: Proposal related to school development to be prepared by Headmaster includes:

a) Analysis of current situation of school including building, furniture, property, land and school environment sanitation

b) Academic aspects including educational management, academic achievement, situation of teaching learning, access of school to children

c) Resource mobilization available from government, local bodies, community and others for overall development of school

d) School community relationship through SMC, PTA, conference of guardians, and situation of community activities.

e) Extra-curricular activities include sports, house division, children club and literary programs.

f) Two years working plan for the operation of the school

g) Main strategies to be followed for improving the condition of the school and prioritization for solving the problems which have been identified on the basis of the above analysis

ANNEX VI

Content Analysis of the Head Teachers' Codes of Conduct in Nepal

Provisions about	Number of provisions	Percent
General duties (admission, transfer, record keeping, meeting, reporting, planning, budgeting)	12	37.5
Following instruction of higher authority	6	18.8
Maintaining learning environment within school	6	18.8
Reward and punishment	5	15.6
Monitoring and evaluation	2	6.3
Maintaining relationship with stakeholders	1	3.1
Total	32	100

Derived from GON, 2002

ANNEX VII

Teachers Code of Conduct as outlined by MOE and TUN

The above mentioned policy documents is prepared by state level under education act for implementation. It has been prepared by the five regional level stakeholder's conferences with representation from all 75 districts organized by MOE and TUN SDCC. There were 395 participants of senior officers from ministry, representative of political parties, students, civil society, NGO officials (MOE & TUN SDCC, 2007, p.17). Teachers shall keep themselves well informed and equipped with updated knowledge and skills, professional commitment and responsive to stakeholders' concerns: The following are the codes of teachers as explained by MOE and TUN.

A. Commitment towards profession:

a) Keep entirely dedicated and faithful towards the concerns, development and good of their profession;

b) Gear continuous efforts towards professional efficiency, dedication, regularity, responsiveness, and strive continuously to enhancing morals of character;

c) Secure support of entire profession towards democracy, human right and social justice. Each teachers to undertake demonstration lesson once a week with provision to integrity;

d) Strive to political, socioeconomic and cultural promotion and development of the nation by ensuring relevant and quality education to all;

e) Secure entire stakeholders' individual as well as collective effort, influence and capacity for enhancing educational and professional development;

f) Be critical as well as creative in the use of relevant knowledge, information and their promotion while representing professional communities and groups;

g) Establish culture of transforming teaching and subject matters of teaching relevant to multicultural context and documenting knowledge, skill and experiences;

h) Engage in continuous dialogue, interaction, research and study with students, teachers and parents for establishing effective methodology to securing mutual benefit from the knowledge, information and skills learnt;

i) Discharge entire professional, class as well as educational roles in accepted and responsive manner;

j) Involving in training and sharing knowledge and skills acquired with fellow teachers in view to promoting professional status.

B. Commitment to teaching learning:

a) Prepare, implement, coordinate, supervise and manage instructional plan considering student centered approach to learning and curricular anticipations to subject matter;

b) Undertake continuous educational as well as social monitoring, supervision and evaluation of students' progress and proficiency in learning;

c) Devise and implement group activities, social and community works with a view to fostering students' socialization, inclusion and collective personality;

d) Provide effective social response to student diversity through teaching learning;

e) Integrate teaching subject with information technology and incorporate it in teaching learning, classroom management and documentation of students' progress as well as teachers' own professional development;

f) Develop capacity and efficiency to make clear presentations, verbal as well as written, in questions of teachers' own profession and educational responsibilities in public discussions, interactions, seminars as well as medias;

g) Observe teaching practices of fellow teachers, especially of senior teachers and exchanging feedback in order to upgrading teaching skills;

h) Refrain from influencing teaching learning on the basis of political beliefs and pay attention to making the classroom attractive, conducive and accessible for all;

i) Collect varieties of instructional materials in the classroom and make their best use in classroom practices.

C. Commitments towards students:

a) Teachers shall demonstrate respect to the child right as reflected in the UN Convention and endeavor to facilitate them to benefit from the provisions and express their own adherence in areas of their work;

b) Acknowledging individual specialties and specific as well as separate needs of all children, strive to facilitate fostering their innate potentialities and capacity development to the fullest extent;

c) Respecting the good and welfare of students in all respect protect children against corporal as well as mental punishments and other forms of misbehaviors;

d) Demonstrate high level of respect, affection and sympathy to all children;

e) Refrain from disclosing student related specific information to anybody except student's parents and teachers;

f) Keep alert in respect to distorting, inflating and aggregating information on students giving rise to any kind of misunderstandings;

g) Keep detached from cheap and loose comments in respect to lacking, family background and socio economic background of students;

h) Identify strengths and positive aspects inherent in students, adopt culture of easy acceptance of own weakness and realization of mistakes;

i) Identify each child's learning achievements and provide remedial treatments as and when necessary;

j) Do not take any intoxicating things, disclose bad habits and associations with ill elements;

k) Recognize potentialities and weakness of students and provide encouragement for their development.

D. Commitment towards schools

a) Cooperate to protect and promote schools assets of all kinds and refrain from indulging in any kind of affairs damaging the school reputation;

b) Help declaring schools a peace zone and contribute to maintain it;

c) Inculcating cordial relationships among teachers, communities and launch school activities in coordination with stakeholders;

d) Encourage involving stakeholders of education during the preparation of SIP.

E. Commitment towards Colleagues and co-workers:

a) Keep refrained from denouncing, and indulge in harming fellow workers during professional and union activities;

b) Refrain from threatening against fellow teachers and help protecting them against psychological, physical and sexual exploitations;

c) Coordinate relations in such a way that associated political faith of any one without affecting professional, personal relationships to protect human rights;

d) Encourage mutual collaboration in educational activities including planning, implementing and evaluating.

F. Commitment towards School Managing Committee:

a) Fully acknowledge and respect the legal, managerial roles of persons involved in SMC, furnish continuous cooperation in implementing the understandings and agreements reached between teachers and SMC;

b) Abide with decisions of SMC. Develop pressure including legal, administrative actions against such decisions in case the decisions happen to go against professionalism, interest and security of profession;

c) Prepare and maintain environment in which the provisions of Education Act and Regulations are observed.

G. Commitment towards Parents

a) Provide information to concerned parents relating to their children's achievement status adhering their rights to aspire, know about educational, emotional and psychological progress;

b) Initiate continuous discussion with concerned parents relating to psychological, emotional and educational progress;

c) Adhering parents' concerns considering teachers professional ethics provide suggestions to concerned parents in regard to their children;

d) To encourage roles of parents and guardians as an important and compulsory element of teaching process;

e) Be alert in maintaining neutral behavior with students in respect to political, social, cultural and other backgrounds of their parents;

f) Establish culture of regular meeting with parents and sending their children's progress report.

H. Commitment towards teacher unions

a) Draw attention of unions towards the interests of overall teaching communities, built effective pressure and provide continuous support in achieving its objectives;

b) Keep union membership always alert, updated, extend all kinds of support for strengthening the union organizationally, morally and financially;

c) Show commitments towards union, respect results, mandates of election, and build participation in all activities expressing full dedication to represent them in social activities.

I. Commitment towards social justice

a) Building public opinion against social discriminations, regional disparities and contribute social campaigns abolishing them;

b) Initiate against caste discriminations, women empowerment, different abilities within and outside classrooms and invite guest speakers to deliver talk program by organizing special education programs

J. Commitment towards natural, environmental protection and sustainable development:

a) Express behavioral and ideological respect, dedication towards the values and notion of natural and environmental conservation;

b) Be active in implementing "Johannesburg Plan of Action" and social mobilization activities for increased awareness;

c) Building effective participation in democratic, scientific, moral and behavioral programs relating to sustainable development, and life values;

d) Be active in establishing social, environmental balance by demonstrating high regards to all organic, natural and cultural diversities.