HEAD TEACHERS' DILEMMA IN ETHICAL DECISION-MAKING: A

NARRATIVE INQUIRY ON COMMUNITY SCHOOLS IN NEPAL

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DELCARATION

I hereby declare that this dissertation is my original work, and has not been submitted for candidature for any other degree.

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DEDICATION

     Above all, this dissertation has been dedicated to my God for providing wisdom and fervent desire to complete the research journey undertaken, and to my loving wife (Samjhana Ranabhat) and my children (Bharosha Moktan and Ananta Moktan) for their sacrifice.

AN ABSTRACT OF THE DISSERTATION OF

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Abstract Approved

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This study explores the kinds of dilemmas community school head teachers

encounter while making decisions. According to Education rules, 2002, the roles and

responsibilities of head teachers at community schools are prescribed ones. On the

one hand, they are to carry out the policy-driven prescriptive responsibilities. On the

other hand, head teachers are not the policy maker; the MOEST is the policy maker

and head teachers are implementers. On top of that, SSDP 2016-23 has empowered

SMC for the decision making as per the needs of school. Moreover, teachers at

community schools are very active in party politics, union politics, etc (Shrestha,

2014). In this context, this research explores the dilemmas they would face and the

way these dilemmas are resolved.

In this study I adopted narrative inquiry as a research method to explore

distinct and meaningful stories of different head teachers of different community

schools. Stories are the best way to recollect what had happened and present. It is also

best way to explore lived experiences of head teachers. In this inquiry the story of

each head teacher is taken individually, and story-based themes are not constructed based on the similarities of all participants. I believe the story of each participant is unique and meaningful. Even though each participant shares same identity as head teacher, the geographical, social, cultural and language diversity contexts are different. Experiences in these different contexts generate different stories from each other. Therefore, while making story-based themes, the reductionist approach has not been adopted.

Head teachers at community schools encountered multiple dilemmas while making decisions about implementing codes of conduct, the responsibilities and day-to-day works. The dilemmas such as education policy, worldview, responsibility ethics, role model, culture, integrity and care emerged while making decisions. The ethical multiple paradigm theory and the TERA model was used to interpret the dilemma head teachers experienced and the way they resolved them. Dilemmas are resolved based on the personal values and ethics a person is oriented to.

This study contributes to the field of educational administration leadership in general. In particular, the study contributes to the community schools.

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CHAPTER I

SETTING MY RESEARCH AGENDA

The school is the place where each day, eight million (From ECD/PPC to grade 12) students make a way to pave a cornerstone for their future (Ministry of Education, Science and Technology [MOEST], 2017). There are around 35,601 schools in Nepal (MOEST, 2017). The headteacher plays a significant leadership role in the school and dramatically influences the school. The headteacher helps establish and reinforce values in school and influence setting up an ethical climate in the school (Northouse, 2019, p. 362) where each child gets exposure to grow fully into their potential. This will help make delivery of quality education in schools.

Here I adopted the framework of the consolidated equity strategy for Nepal's school education sector, developed by the department of education (2014) to define quality education. The framework focuses mainly on three dimensions of quality education. These dimensions are equity in meaningful access, equity in meaningful and functional participation and equity in significant learning outcomes.

As an educational leader, the headteacher is expected to be making a lot of decisions to ensure quality education to all irrespective of caste, creed and ethnicity. In the context of politically influenced community schools (Shrestha, 2014), things like recruitment of teachers, different political party teachers' unions and party politics among teachers (Parajuli & Das, 2013) make ethical decisions increasingly challenging. The headteacher goes through dilemmas while he/she is trying to make ethical, authentic, conscientious (Langlois, 2011) decisions in the framework of the ethic of care, justice, critique and profession (Shapiro & Stefkovich, 2016). This could be one of the reasons for the delivery of low-quality education in community schools.

In other words, the headteacher's difficulties in making decisions may be hindering children from having meaningful access, participate and get a significant outcome of education.

Bhattarai and Maharjan (2016) argued that decisions become ethical when headteachers consult with their stakeholders (Subordinates, School management committee). The essence of their argument is that when headteachers don't consult with their stakeholders, their decision is likely to be unethical. When the headteacher does not consult with stakeholders about their dilemmas in making decisions, making quality education accessible to all irrespective of their caste, creed, gender, and ethnicity could be deemed challenging (Bhattarai, 2013). Dilemmas come while making decisions about how not to hinder the delivery of quality education. If the headteachers cannot solve the dilemma, it may restrict access to education. It may also hinder students' quality participation and make a meaningful outcome of their education in life.

For this very purpose, this chapter begins with a discussion on ethical leadership in general, ethical dilemma, ethical decision-making challenges, issues and practices in educational leadership (Head teachers) The study aims to explore the similarities and dissimilarities of ethical dilemmas encountered by headteachers. It also aims to look into how legal provision of duty, function and authority of school stakeholders (Education Acts) impact decision-making. The dilemmas are emerged within from educational policies. There is no provision of resolving them by the policies.

The dilemmas in educational administration, ethical dilemmas of the headteacher, ethical decision-making dilemmas are worthwhile to explore. Roles of SMC, policies of ethical decision making and its impact upon quality education and

effectiveness of community school leadership. Then I present some emerging issues, challenges and ethical decision-making practices in community schools. The chapter ends with a brief presentation of the following section.

My Own Context of Study

I have been working in an institutional school for the last ten years. In the context of institutional schools, shareholders are important figures for the overall management of the school. One among the shareholders is recruited either as a headteacher or director. This person is all-in-all in terms of running the schools. But my context where I worked is a bit different from the rest of the institutional schools.

The school where I am working was functioning under education, a private trust where the director was a foreigner working as a volunteer. Working as volunteer director was only known to the education office, but she did everything from firing to hiring staff and teachers. Therefore, teachers were scared of her and nobody raised questions of any kind in school meetings.

In 2015AD, some educational officers came to inspect if foreigners were working in the school with legally appropriate status. To speak a white lie, I was appointed as a headteacher at once. Since then, I have been working as a headteacher. I had to coordinate a lot with the director to implement her decisions with the teachers and staff on the one hand. On the other hand, the teachers and staff would hardly listen to me since decision-making and job-giving had not been my responsibility before, but someone else's responsibility. In this context of my headship tenure, I have come across many dilemmas in many areas of my responsibilities.

Before the beginning academic session of 2016/17, one of the school's core executive committee members prepared the school fee policy for the new academic session, 2017-2018. The fee was increased irrationally by the director. The increment

was in a 30 % to 80 % ratio. There was not any proper benchmark like 10 or 15 % increment. This was a violation of government rules on fee increment policy. The increased fee was circulated to parents only during admission time. The parents were furious at the school because it did not let them know about the increment on time. They formed a committee and came to the school to negotiate with the school director and the team. The director did not listen to their request about dropping the increased fees down to a 10-15% ratio. She adhered to her decision firmly. Her stance aggravated the situation. As the issue blazed, a couple of weeks later, she left Nepal and parents came with a media and interrogated the principal with many questions.

The mob was getting almost violent. They were blaming the school, saying it had gone far from its vision; it had in the beginning and parents were pressuring the headteacher to withdraw the large increment increased. On the one hand, the parents were pressuring me to remove the irrational fee hike. On the other hand, I did not have that authority to withdraw because core executives made the increment. I had a strong sense that the high fee increment was not legal. I was in a great dilemma about what to do and what not to do? Some were ready to file a case against the school, others were planning to withdraw their children, yet others were planning to physically damage the school. Finally, I decided to set a 20% increment. In doing so, I risked my chair, but the case was resolved because I felt that the school had done injustice to the parents.

After becoming headteacher, I could hardly manage time for my responsibilities. Whenever I tried to attend a social function, I would be ironically charged and advised to sphere time for myself and my family. As a headteacher, I got into work physically and also remained busy mentally. Sometimes, I felt it is because of what Shaprior and Stefkovi (2016) call the "professional code of ethics" set by the

organization (School), which is relatively exploiting by nature. This professional code of ethics of school was not appropriate to me. Every morning I was supposed to be in the school from 7:00 am till 5:00 pm.

Every day, I would go home late. It looked like working long hours was to be a part of the headteacher's life and be the role model for both teachers and students. But for the sake of being a role model, I was getting exploited, my rights were overlooked and I was not treated with respect and dignity. Gradually, I had developed a wrong opinion about school education and cognitive dissonance kept hunting my mind and heart. I had thought many times to quit the job, but I felt I couldn't give up when I looked at two children. This dilemma was neither resolved nor did it vanish by itself. Instead it allowed me to develop a surviving skill in the organization. Often, we need to take dilemmas we face as an opportunity to develop survival skills in life, like bread and butter (Cranston et al., 2004).

One day I went very late because I had a meeting. It was almost 9 pm when I arrived home. My wife looked at me, gave a broad smile and said, "I think the school should prepare a sleeping bed for you so that you don't have to come home just to sleep." Nothing happened on that night. Gradually, I began to realize that I had been falling short of my work-family balance. I felt I was sacrificing my family at the expense of work.

Generally, as I observe, institutional schools in Nepal work like a machine. A machine in the sense that it pressures both students and teachers. In the name of a coaching class, students from grades 8 to 10 are called early in the morning, around 6:30 or 7:00 am and are not released until 6:00 pm. In doing so, it is thought that quality will be generated in the sense of good results in the Secondary Education Examination (SEE) exam. The amount of time for coaching classes varies from

school to school. It may even go longer from around 6 am till 8:00 pm. Going early in the morning before students go to school and going home after students leave is an anticipated moral responsibility of a headteacher. I would always love the questions, what interest is the school director applying attention to? Why are they doing it at the expense of the rights of teachers and students? One of the ethical paradigms, ethics of care developed by Shapiro and Stefkovich (2016), argues that the first and foremost job of a school should be to care for students. It means that students should be kept at the center of the educational process, nurturing, encouragement and the achievement (Noddings, 1992).

Working as a headteacher in an institutional school is very different from working as a headteacher of a government school in the context of Nepal. Based on my observation, in Nepal, principals in community schools are not so pressured in terms of their time, availability and commitment to the school. The reasons behind this are two-fold: primarily, they become headteacher with political links and second, nobody would fire them except the government itself. But in private schools, when performance is deficient, they will be sacked right away.

Based on my lived experiences, I had questions in my mind about what kinds of dilemmas headteachers face in community schools while making decisions? What are the practices of ethical decision-making? How do head teachers address the dilemmas? Does the dilemma of the headteachers cause a hindrance in quality education delivery in community schools? These are my research concerns. With these concerns and curiosities, I was inspired to conduct this */-research on dilemmas in ethical decision-making among community school headteachers.

Study Context

School should be a place where every child gets an opportunity to grow into their full potential. It is essential that all stakeholders, such as the School Management Committee(SMC), parents, teachers, ward chairperson and headteacher be like-minded to build an ethical school (Starratt, 2005) where the voice of every child is heard, decisions are made within the framework of the best interest of students (Shapiro & Stefkovich, 2016), children get to see a role-model headteacher. So, they are taught moral virtues (courage, temperance, generosity, self-control, honesty, sociability, modesty, fairness and justice) (Northouse, 2019).

Above all, the headteachers' leadership styles are held more responsible and accountable for schools' overall functioning, especially for delivering quality of education. The key responsibilities of headteachers are to prepare a school development project (Education rules, 2002), maintain good collaboration and cooperation (Bhattarrai & Maharjan, 2016) with all stakeholders (SMC, Parent-Teacher Association [PTA], school superintendent and teachers) to make ethical decisions for the development of school (Education Rules, 2002).

Ethics of school leaders (I used school leader(s) and headteacher(s) interchangeably) play a significant role in establishing ethical leadership and making ethical decisions to cultivate a culture of integrity, justice, equality, transparency and care in schools (Starratt, 2005). These are only some dimensions of ethical leadership. Many of the principles of ethical leadership are centered around seeking the good of others, for instance: respecting others, serving others, showing justice, manifesting honesty, building community (Northouse, 2016). It is a value-based and ethics-driven leadership that respects others' ethical beliefs, values, dignity and rights. It is centered around trust, honesty, consideration, charisma and fairness (Brown *et al.,* 2005). Besides, several scholars (Begley, 2006; Greenfield, 2004; Isaacson, 2007; Langlois,

2011; Shapiro & Stefovich, 2003; Starratt, 2012; Vogel, 2012) have in terms of ethics for school leaders as ethical leadership.

According to Greek, the word ethics is derived from ethos, which is translated to mean custom, conduct, or character. It is concerned with the values and morals appropriate for individuals or society (Northouse, 2019, p. 355). As far as decision-making is concerned, ethical theories provide principles or benchmarks to help leaders make ethical decisions. So, the leaders' choices or decisions are informed or directed by their ethics (Northouse, 2019, p. 355).

As a principle of rules (Northouse, 2019), the ethical theories guide leaders in making decisions that are morally correct (Ethical). These theories range from conduct-focused to character-focused (p.359). While making a decision, some seek to gratify their own interest (ethical egoism). Others make decisions for the good of a large group or society (utilitarianism) (Northouse, 2019). Still, others make decisions to serve others' best interest (Altruism) (Bowie, 1991). There are deontological theories that focus on a leader's action or his moral obligation and responsibility as a leader to do morally right things. The essence of these theories is that decisions/actions are morally right when they do not infringe on others' rights (Schumann, 2001).

Headteachers go through many dilemmas while making an ethical decision (CITE at least a few pieces of literature here). The ethical theories vary from one another in terms of what best serves in making ethical decisions. The ethical theories that advocate conduct and character (virtue) argued that decisions could be ethical only when school leaders pay attention to others' goods (Northouse, 2019). When the headteachers decide within this framework, they are trying to make an inclusive and one-size-fits-all decision. Joan Poliner Shapiro and Jacqueline A. Stefkovich (2016)

have developed multiple ethical paradigms (ethics of care, ethics of justice, ethics of critique and ethics of profession) to resolve ethical dilemmas of educational leaders.

The essence of these paradigms is that educational leaders face a myriad of complex ethical dilemmas and they are to analyze them from a multiparadigm approach. Multiple complex ethical dilemmas are said to be resolved when multiple ethical paradigms are adopted while making the decision.

Dilemmas are one of the dimensions of ethical leadership that put school leaders into the ditch of indecisiveness. Headteachers as school leaders face a complicated situation that compels them to choose among many competing sets of principals, values, ethics and beliefs. The ethical dilemma emerges when the headteachers try to resolve them (Cranston et al., 2004). Bardaracco (1992) calls these sets of competing values "spheres of responsibility" that pull headteachers in different directions and thus an ethical dilemma is created.

How do I believe headteachers should go through making ethical decisions? What ethics should be given preference over others? How can headteachers blend all ethical paradigms to make ethical decisions? How will dilemmas emerge even within the employment of these ethical frameworks? These questions kept spinning over my head as a headteacher of an institutional school.

The Context of Community Schools

There are two types of schools functioning in Nepal: Community schools and institutional schools. The formal schools of Nepal do not have a much longer history. The schools mushroomed after the people's democracy in 1950AD (Shrestha, 2014). Community schools are understood as government schools and institutional schools as private schools. The community schools receive school management funds from the government, whereas institutional schools are self-funded.

School education was categorized into five different levels (Pre-primary, primary (1-5), lower-secondary (6-8), secondary (9-10) and higher secondary (11 and 12) before the advent of the school Sector Reform Plan (SSRP) (2009-15AD). With the recommendation of SSRP (Ministry of Education ([MOE], 2009/2015), an education bill was passed that classified school education into basic level education (grade 1-8) and secondary level education (Grade 9-12).

According to education in figures 2017, 35,601 public schools function in Nepal (MOEST, 2017). The coverage of community schools is 29,035. Approximately 81% of schools are community schools in Nepal and in them, about six million students are studying and 0.23 million teachers are working. The number of students in community schools according to their class classification is 3,312,062, 1,544,661, 778,822, 427,286 respectively in grade 1-5, grade 6-8, grade 9-10 and grade 11-12. The figures show an approximate 50% drop-out rate when students go from one class category to the next. This is a critical issue to think about. Why are about 50% of students dropping out of school? What are the main things aggravating the drop-outs?

The headteacher should be accountable for reducing drop-out rates in school, developing schools, making quality education and setting up an ethical climate in schools. Decision-making plays an essential role in accomplishing them. It is one of the roles and responsibilities of the headteacher. According to SSRP (2009-15) the school management committee (SMC) is empowered as a management body to select headteacher and look after the wellbeing of teachers.

In this context, the headteacher as responsible person for school, teacher,s and students has to coordinate with SMC while making a decision that serves the best interest of students (Shapiro & Stefkovich, 2016) at one hand and setting up an ethical

climate in school and monitoring and evaluating the performance of teachers on the other hand. As community school is being smeared with party polities (Shrestha, 2014) since the Panchayat system, SMC members are recruited from different political parties.

Parajuli and Das (2013) conducted research reviewing secondary literature to make a macro level analysis on community schools' performance in Nepal. Through their study, lack of physical infrastructure, timely delivery of textbook, centralized curriculum, monolingual instruction, lack of constructive and critical pedagogical strategies, poverty and social exclusion are all attributed to the poor performance of community schools in Nepal. These issues of community schools' poor performance are related to the responsibilities of stakeholders (ministry of education, department of education, SMC, PTA, Teachers and headteacher). Primarily, they are related to the duties of the headteacher prescribed by the education act.

How should these members cooperate and coordinate with the headteacher in his decision-making? How should teachers with different political party backgrounds collaborate with the decision implemented by headteachers? What are the dilemmas headteacher face while coordinating with SMC to make decisions to address students' best interest (Shapiro & Stefkovich, 2016)? How do community school headteachers address these dilemmas?

Problem Statement

As the head of the school, the headteacher is responsible and accountable for the overall development of the school. They go through a lot of tensions and dilemmas during the execution of their profession (Roles and responsibilities). The literature reviewed highlighted accountability, efficiency and autonomy dilemmas (Wildy,1999) and ethical tensions like managerial demands versus instructional

leadership, responsibility versus authority, change versus stability and relationship building versus control (Castle & Mitchel, 2001). These are the ethical dilemmas of school leaders. But leadership as a response, educational leaders usually make decisions on various issues from administrative tasks to academic to disciplinary action to recruiting, monitoring and evaluating teachers' performances. While making an ethical decision, they might go through responsibility dilemmas.

The setting and background of headteachers working in community schools are very different. Headteachers in community schools are working amidst teachers that have a nexus with varying politics of parties. Party politics were strengthened when the education act (1972) made provision of forming teachers' unions to foster their professional rights. Due to the legal provision, party politics have mushroomed and teachers are held more accountable to party flags than to schools and students. In such context, how would headteachers make teachers accountable to school and students? What kind of dilemmas would he/she go through while trying to do so? Do headteachers get support from SMC? How will she/he resolve these dilemmas?

According to the education in figures (2017), there have been many challenges and issues community schools are facing in maintaining meaningful access to education. Currently, about six million students are studying in community schools. We can see these numbers of students with a breakdown according to sectional classification. Almost thirty-three lakh students in grade 1-5 section, fifteen lakhs in grade 6-8, seven and a half lakh in grade 9-10 and about four lakhs in grade 11 and 12 (MOEST, 2017). Looking at this figure, there has been a 50% drop-out rate when students move from one section to another. This is an issue of retention. Students' retention rate in schools may be influenced by the environment, program, student-teacher ratio and various other issues. To maintain these, the role of the headteacher is

very significant. Is the headteacher failing to make meaningful access to meaningful participation and meaningful education outcomes to students in community schools? Is it because of the state of dilemmas that the headteachers go through that their decisions get suspended? What is contributing to this scenario?

A case study was carried about ethical decision-making among female principals (Bhattarai & Maharjan, 2016). It is mentioned that female principals incorporate ethics of care, justice, critique and profession comparatively. Further argued that socio-cultural construct plays a vital role in making ethical decisions among female principals in Nepal. Because of this, they quite frequently consult with coworkers before making decisions, unlike most male principals. They also believe that consultation and interaction with others are ways for making ethical decisions among both male and female principals. This research talks about the socio-cultural construct in ethical decisions making and cultural understanding of the role of gender as one of the challenges in ethical decision-making among female principals.

The coverage of community schools in Nepal is about 85 % (MOEST, 2017). The headteacher is not a final authority to make a decision there, unlike in the institutional schools. There are a lot of stakeholders in community schools like the District Education Office (DEO), supervisor, school management committee (SMC), parent-teacher-association (PTA); there are functions, duties and power prescribed by educational directives (2002). All of them have a different roles to play. Primarily, the headteacher, as one of the SMC members, has to make frequent consultation and interaction with these stakeholders before making and implementing the decision. The stakeholders may not hold the same political ideology and this creates many hurdles. How does the headteacher make decisions in such a situation?

Headteachers are critical persons in making decisions. They should consult and interact with the SMC and their subordinates (Bhattarai, 2015). Neupane (2018) stated ethical decisions are made as headteachers make consultation and interact with SMC and their associates. This process helps develop consensus and find suitable alternatives. He explored ethical decision-making practices in the community meaning how headteachers in community schools maintain ethical decision. But he does not talk about dilemmas faced by headteachers while making ethical decision practices in community schools.

School sector development plan (SSDP) was developed on the foundation of achievements, lessons learned and unfinished tasks of education for all (EFA) (2004-2009) and school sector reform plan (SSRP) (2009-2016) under the education for all national plan of action (2001-2015). The vision of this educational policy is to prepare self-sustainable, competitive and valued-oriented citizens for the socio-economic transformation of the nation and the aim is to reduce disparity in the country through the dimensions: equity, quality, efficiency, governance and management and resilience (Ministry of Education [MoE], 2016). The policy's emphasis is on providing access to quality education with the focus on preparing students for the world of work. On the other hand, it has also clearly defined SMC, PTA and headteachers' roles. The role of the headteacher is more concentrated on technical functions like teacher performance, teachers' time on task and teacher capacity building. In contrast, the part of SMC and PTA is more on ensuring quality education and overall management of the school. Ethical decision-making is a must to establish an ethical environment in a school because the school environment is one of the dimensions of quality education (SSDP, 2016-2023). SSDP remains silent on the

framework of ethical decision-making and how to resolve dilemmas that emerge while making ethical decisions.

Equity in education has been posed as one of the challenges both globally and in Nepal. While talking about education in Nepal, equitable access, participation and learning outcomes in education has surfaced as an acclaimed issue. Still, there are about 25% of children out-of-school due to poverty. This is found more in the East Terai region like Saptari, Dhanusha and Sarlahi district (Department of Education, 2014). The consolidated equity strategy primarily focuses on equitable access, equitable participation and fair learning outcome in education. Making these dimensions of equity happens, leadership plays a decisive role, especially the school's headteacher and other stakeholders also play a vital role. Without increasing access to education, participation and learning outcome of education in many children's lives will not be students are not possible.

To increase access, the decision-making of the headteacher plays an important role. While making decisions, headteachers should be consulting and interacting with other stakeholders (SMC, PTA and Local government). Without the involvement of the headteachers and other stakeholders, equitable access, participation and learning outcomes are challenging to achieve. The stakeholders in community schools are nominated with party lobbying. They are confined within their political ideology and ethical decisions are not made when their self-centric desires are not met. Headteachers fall into the ditch of dilemmas in making ethical decisions and paving the way for equitable access, participation and learning outcomes in education in community schools does not take place. Quality education with equity thus becomes an unattainable goal in a community school.

These are the policy documents of Nepal in the field of education. They have highlighted the roles and responsibilities and also the recruitment process of the headteachers. But these shrine documents remain silent on ethical decision-making dilemmas germinating within from personal and professional responsibilities. When there is no decision-making framework to resolve the dilemmas emerging within from personal and professional responsibilities, what would be the nature of the decision, he/she will make? Will the decision made amidst dilemmas be ethical and benefit stakeholders (students, teachers, parents and school management committee [SMC])? How will they resolve the dilemmas they face?

Purpose of the Study

The purpose of this study is to explore stories of dilemmas in decision-making and how they are to be resolved by headteachers of community schools.

Research Questions

This study focused on the two research questions.

1. What are the ethical dilemmas in decision-making of headteachers in community schools?

2. How do the headteachers' narratives revel the ways of addressing ethical dilemmas on decision making?

Rationale of the Study

We face dilemmas every day. But the nature of dilemmas differs in work life and personal life. In the school setting, the headteacher may face many dilemmas in decision-making resulting from either the teachers or students or school management. The success of school branding depends upon the leadership of school leaders. Therefore, every decision s/he makes will have a ripple effect upon every school aspect (school learning culture, environment, students, parents and teachers), etc. If

the headteacher of a community school wants to make every decision according to ethics of care, justice, critique and professions, they will need to pay the price.

There are more than three areas that would stand as a hurdle for ethical decision-making. First, teachers who work in community schools have teachers' unions. It is legally approved. Therefore, teachers are engaged in many different party politics and becoming more accountable to party ideology and events than their profession/responsibilities (Shapiro & Stefkovich, 2016)

Second, students that attend community schools are from abject poverty (Shrestha, 2014).Some work on the construction site. Other work in a carpet factory. Yet other workd as a housemaid. The parents of these students hardly pay attention to how they are learning in school. Thus, there would be an issue of late coming, making meaningful participation in the classroom learning activities and some other behavior issues.

Third, there had been an issue of quality education delivery in community schools. Quality is measured here from access, participation and meaningful outcome of life (DoE, 2014). These are not maintained in community schools. On-time textbook delivery, spacious and well-facilitated classroom building, centralized curriculum, etc., are attributed to the poor-quality education delivery in community school (Parajuli & Das, 2013).

Headteacher as member secretary of SMC is an administrative head in school. He will have to decide and implement them to maintain quality education and retain children in the community school. Because of the background context of community schools, he will have to grapple with all of them. Amidst these contexts, he tries to make ethical decisions and go through dilemmas. This research explored community school headteachers' dilemmas while making ethical decisions and how dilemmas are

interacted/coped with. This research is useful for headteachers in community schools and education departments in Nepal to see multi-dimensional dilemmas and multiple ethical paradigms to resolve the dilemmas.

Significance of the Study

The findings of this study would be helpful for many educational offices. Primarily, it would be beneficial to the policymakers, ministry of education, department of education, educational department at the local level, ward officer, SMC of community schools, non-governmental organization (NGOs) and International non-governmental organization that is working in public education improvement, government to a government partner organization that is working for the advancement of education quality in community schools and headteacher.

The ministry of education is the policymaker in the field of education. All thirty-five thousand schools work under the policy, directives and acts issued by the ministry of education. The finding would be helpful to all educational offices that make policy in education. When they make policy, these findings will play an essential role in understanding the socio-cultural setting of community schools, management and teachers' professional ethics and attributing factors of poor-quality education in community schools. Not only would they understand the context, but they would also learn how a headteacher as an executive administrator of a school stuck into the quicksand of complex dilemmas and how these complex dilemmas are resolved with multiple ethical paradigms. This would give a foundation that what policy should be made to make quality education delivery in community schools.

The finding would be helpful to international educational donors and partner organizations. They would be served with the crux of the low quality in a community school is not only infrastructure issue but also incapability of resolving complex dilemmas that headteachers face in community schools. For instance, SSDP (2016-23) has empowered SMC more not a headteacher. According to the 8th Amendment of

education, there are nine members in the committees. All nine of them have different political party ideological orientations. Each member would like to recruit their person in school. Their headteacher becomes helpless as he tries to make every ethical decision that is appropriate in promoting the best interest of students (Shapiro & Stefkovich, 2016). Through this research, the donor organization would know how to plan a project that fosters the best interest of students, not the interest of SMC. It would be helpful to researchers as well to start with what has not been researched. This would give a clear research gap for those who would try to investigate in community schools.

Delimitations

This dissertation is about the ethical dilemmas in decision-making of community schools head teachers and how they narrative the stories of resolving dilemmas. It explores and narrates the stories of head teachers in community school. This dissertation is confined within area of dilemmas in decision-making and stories of how dilemmas are resolved.

Organization of Dissertation

I have carried out my research within qualitative research and framed my research with the narrative inquiry as to my methodology. I have divided my research into nine chapters. The first chapter introduces my research plan in brief. The second chapter is about literature that has been reviewed related to my research and has explored the research gap out of them. Chapter three explains my philosophical stance, research methodology in detail. Chapter four discusses the research site, narratives of participants. Chapter five presents stories of dilemmas in ethical decision-making of case 01. Chapter six presents the stories of dilemmas in ethical decision-making of case 02. Chapter seven presents the stories of dilemmas in ethical

decision-making of case 03. Chapter eight presents interactions of dilemmas of ethical decision-making of all cases and the interaction models drawn from each participant are mentioned. Chapter nine presents findings and discussion. The last chapter presents enlightenment of the researcher, conclusion and its implication in the academic arena.

Chapter One	Chapter Two	Chapter Three
Sketching Research Journey	Review of Literature	Research Methodology
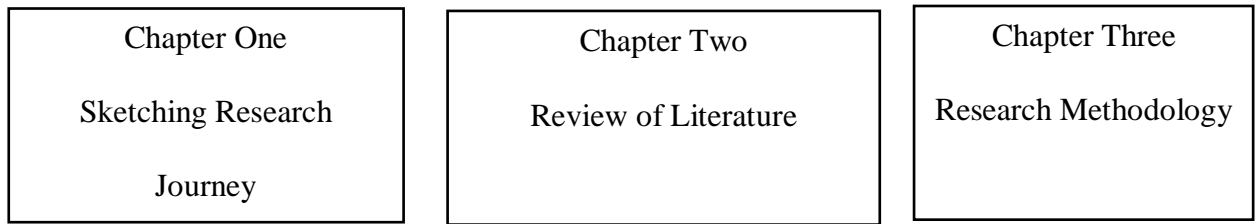
Figure 1.1. Organization of Dissertation

Chapter Six	Chapter Five	Chapter Nine
Dilemma of Mr. Willy	Chapter Eight	Enlightenment,
	Discussion of Insights	Conclusion and Dilemma of Mr.
		References and Appendixes
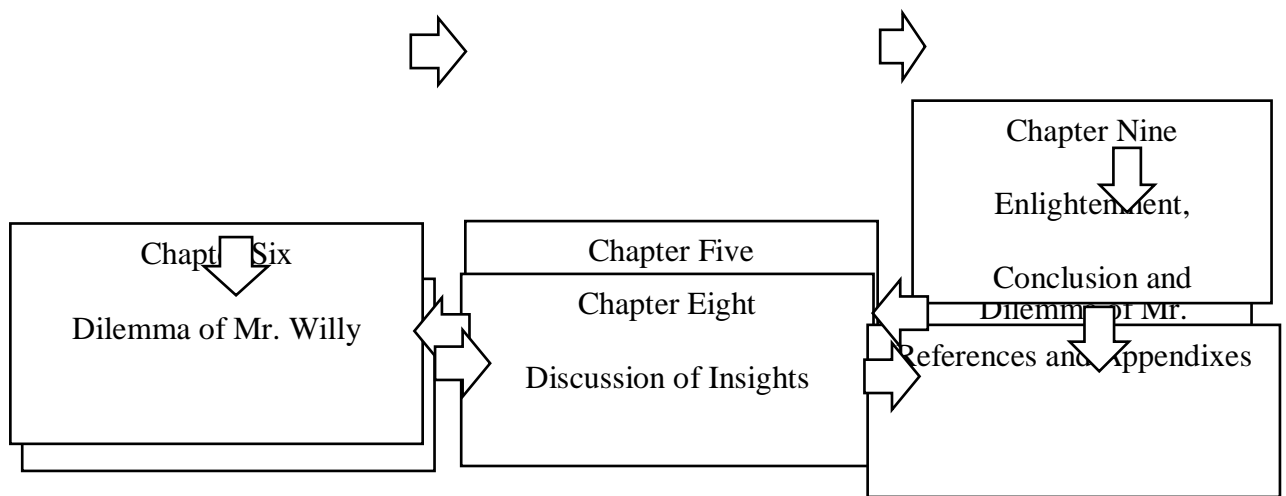
CHAPTER II

DELVING INTO KNOWLEDGE GENERATED

Introduction

This chapter deals with literatures related to ethics, ethical dilemmas and factors influencing ethical decision-making process. It discusses various studies carried out by many different scholars on pertinent fields. At the same time, it also discusses the plans and policies on the same. The main objective of this chapter is to gain familiarity with issue/ subject matter and develop conceptual framework on research issue.

Ethical Dilemma of Principals

Every single human being faces ethical dilemmas in everyday life (work and home). This ethical dilemma differs according to the nature of profession/work. However, there will never be situation where people are without any ethical dilemmas. But the nature of it can be different from person to person. In organizational settings, ethical dilemmas are created when there is clash between three segments of society: employees, customer and environment. The clashes are formed when employees do find organization beyond their perceptions, expectation and vice-versa. The same happens in the remaining two segments. In addition, conflicts emerge between them when there seems to be collision between personal and organizational values (Chauhan & Chauhan, 2002). It is appearing not only when values are colliding. It could be unethical set of ethics of schools as an educational organization where a head teacher who is ethical, honest, transparent and concerned more about others.

Cranston et al. (2005) have developed a model for conceptualizing ethical dilemmas. This model highlights how ethical dilemmas emerge and how they are resolved. The model consists of five main parts: Critical incident or problem which serves as a trigger for the ethical dilemma; a set of forces like professional ethics; legal issues, policies, organizational culture, institutional, financial contexts and values, beliefs and attributes of individuals, ethical dilemmas and implication (On individual, organization and community).
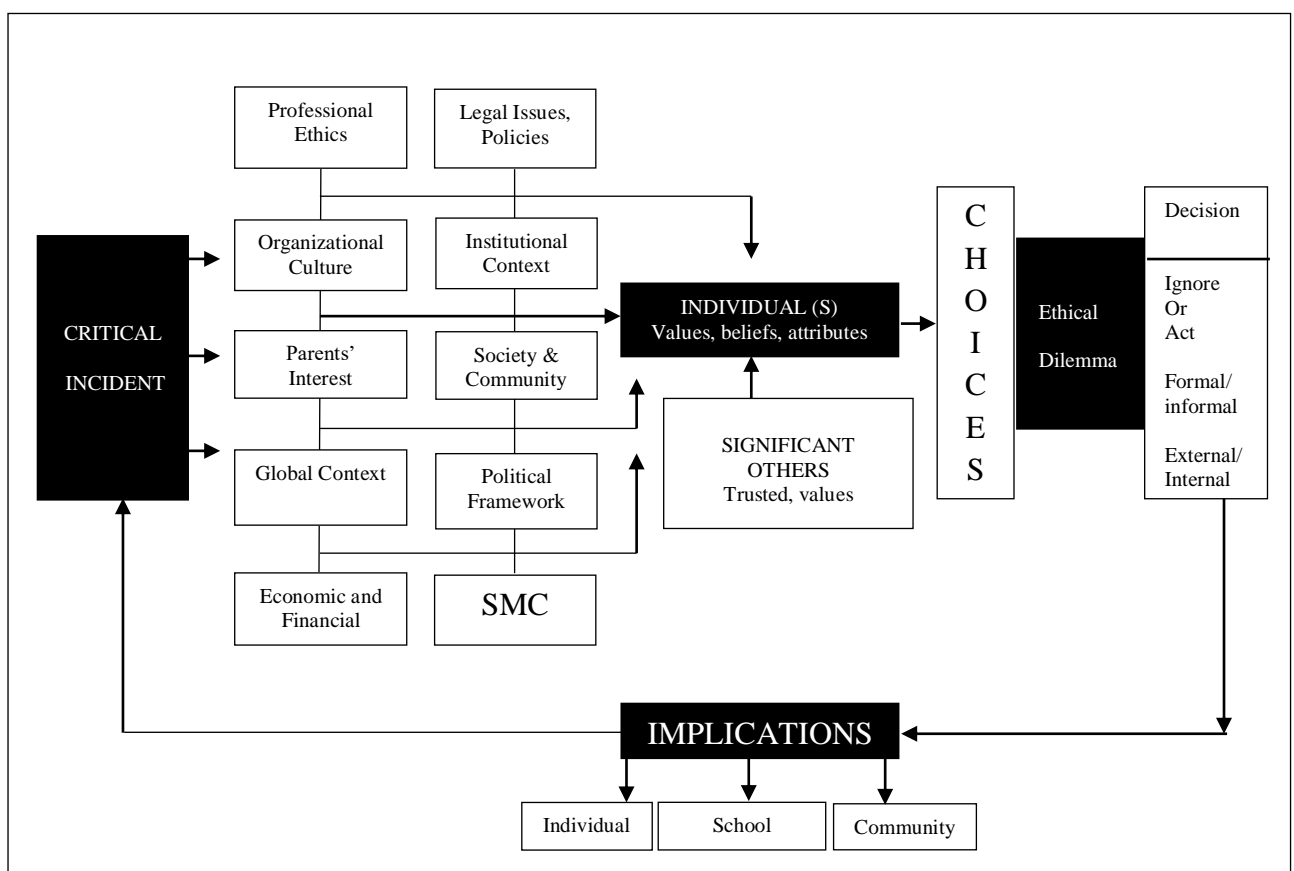
Adopted from (Cranston et al., 2005)

According to Cohen (2009), dilemmas are multilayered problems derived from complex issues which requires making careful choice. In other words, dilemma is like crossroads of problems popping up from different work situations that leave people with a state of confusion in terms of how to make decision. It is also a problematic

situation where a person is stagnated to make choice between what is right and wrong and good and evil.

The ethical dilemmas arise from a situation that necessitates a choice among competing sets of principles, values, beliefs, and perspectives (Cranston et al., 2002). It is a state of confusion when one is amidst of many different problems. Feeney and Freeman (1999, as cited in O'Neill & Bourke, 2010) define dilemma as a situation an individual encounters in the workplace for which there is more than one plausible solution, each carrying a strong moral justification requiring a person to choose between two alternatives, each of which has some benefits but also some cost eloquently encapsulates these components.

There is a difference between problem and dilemmas. Problems are solvable, whereas dilemmas cannot (Barrow, 1991) be solved but are managed (Goldring & Greenfield, 2002). Difficult/complex dilemmas will not be solved, but the issues /principles involved in them can be carefully observed and evaluated and an appropriate response devised (Hatcher, 1998, as cited Langlos, 2011).

According to Goldring and Greenfield (2002), dilemmas form a situation in which the right course of action is not always obvious, or where choices might involve relinquishing a cherished value or belief. Dilemma arise frequently, a consequence of the competing demands upon schools and teachers. Therefore, ethical decision making is one of unavoidable situation of school leaders and they are frequently exposed to ethical choices while making decisions (Hall, 2001).

There are multiple sources how dilemmas are created. Some are internal from within school. Others are from external outside of school. Dilemmas occur when the principal cannot justify the changes externally imposed by Nepal government that are irrelevant to needs of schools (Edmunds et al., 2007). In public schools, a lot of

dilemmas are created when Ministry of Education makes some changes that appear to be a very irrelevant to the learning context, culture, and needs of students and school.

In the case of private school, the scenario on the nature of dilemmas may be different. They also may have external agencies or stakeholders like investors, shareholders and parent-teacher association (PTA). The changes emerging from these agencies may not be contextual to the school's learning cultures and needs and best interest of students. In such situation dilemmas may be created. The principal as professional may encounter a lot of dilemmas. S/he would always be focusing on the best interest of students, make decision for the wellbeing of students and staffs. But investors as one of the shareholders may not offer him/her this power of autonomy. This may result in dilemmas.

In Kenya, a secondary school principal faces following dilemmas: loyalty to one's kin, desire for harmonious working relationships, care for the whole community, and respect of elders (Oduol & Conrforth, 2019). The ethical dilemmas principal in Kenya face are primarily resulting from two dimensions. One is as an effect of hiring relatives as a school staff and another is local culture invading professional culture (ethics/code of conducts). In the context of Nepal, where nepotism is entertained, leaders may experience similar kinds of ethical dilemmas. The questions are not about what these dilemmas are but how these should be treated and how much these could be damaging in terms of maintaining quality of any organizational output.

The principal as the head of the school faces a number of ethical dilemmas. One of the dilemmas is managing teacher performance and its appraisal (Mpungose (2014). Another dilemma is meeting up the goals, mission and vision of the school and creating positive relationships among school family (Middlehood & Cardno,

2001). In the UK, Canada and Australia principals face two types of dilemmas: development or dismissal. It means what to do to teachers who are teaching badly and do not seem to be improving despite participating in teachers' professional development activities. Similarly, in the context of public schools principals face dilemma whether to implement change imposed by the government (external) or concentrate on school-based factors (Internal) (Day et al., 2001).

Day et al. (2001) reported through the case study of more than two hundred principals, teachers, parents, governors and students a number of tensions and dilemmas that principals experienced and managed. They are leadership versus management, development versus maintenance, and internal versus external changes. Moreover, the case study highlights some other dilemmas, too, which include autocracy versus autonomy, personal time versus professional tasks, personal versus institutional imperatives, and leadership in small versus large schools.

As Cranston et al. (2002) mention there will be critical incident or problem or tension which will lead to ethical dilemma. According to Castle and Mitchell (2001), principals face four key tensions: managerial demands versus instructional leadership, responsibility versus authority, change versus stability and relationship-building versus control of personal work environment. From these tensions principal experiences dilemma between to manage and lead, to be responsible and autonomous, to handle change and maintain stability, and to build relationships and control their personal work space.

Wildy (1999) puts forth three types of dilemmas after taking unstructured in-depth interview with principals engaged in a period of restructuring of schools in Western Australia. The conceptualized dilemmas are accountability dilemma, the autonomy dilemma and the efficiency dilemma. While dealing with these dilemmas,

principals encounter the issues of trust, autonomy and efficiency (Wildy, 1999). The ethical dilemmas experienced by school leaders should be treated not only as a problem but as means to earn our daily bread (Cranston et al., 2005). Without these states of dilemmas, the school's leader's job may not be so challenging as to be more creative and thoughtful. These dilemmas should be taken as an opportunity to grow into the fullest of potential as a leader.

Responsibilities of HTs: From Within and Without Nepal

Head teacher is one who holds the position to plan, execute, and implement the policies. The policies are formulated by the meetings of school management committee (SMC). Formulation of policies cannot always be done by SMC but depends on the nature of school (institutional or community). Fundamentally, there are two types of school, institutional and community school predominantly functioning in Nepal. Community schools cover about 85%, whereas institutional schools 15% (MOEST, 2017). The education act (8th amendment, 2015) categorizes schools in terms of registration as private and trust. The identity of the principal in this different institution is relatively different. The principal holds the position of secretary in SMC. As a secretary, s/he is obliged to implement every decision made. In this regard, he is an implementer of the policies (Government of Nepal [GoN], 2015).

In the context of Nepal, the principal is called head teacher who is normally assisted by one or two vice-principals. This provision depends on the nature and size of the schools. The role of associate head teacher is to provide an assistance to the principal and carry out the responsibilities of principal whenever he or she is absent. However, there is no doubt that the principal holds ultimate responsibility of school as a whole in terms of directing it, mobilizing human capital, creating an atmosphere,

setting a learning culture and maintaining good public relations with all stakeholders (parents, teachers, SMC, students and school superintendent). However, principals have a multiple roles and responsibility from leader to manager to gatekeeper (Bhattarai, 2015).

According to Gupta and Aggarwal (2007), as an administrative head of the school, HTs have multiple roles, responsibilities and relationships. S/he is the head master of the masters. Not only this, s/he needs to design syllabus or curriculum, supervise teachers and ensure the quality education to parents. Moreover, s/he is also creator of nexus among neighboring schools, community chief, District Education Office (DEO), Department of Education (DoE) and Ministry of Education (MoE) whenever necessary. First and foremost, important responsibility is to be updated and all kinds of strategies discovered to navigate school to certain pinnacle as per the spacio-temporal necessities. The principal with multiple roles and responsibility should be careful in spending time. His or her schedule should be well balanced.

Similarly, another role of head teacher is to provide professional management and leadership for a school (Department of Education, 2002). The success of school solely depends upon leadership of HTs of that educational institution. Shaping the future of school, leading learning and teaching activities, developing self and working with others, managing institution, securing or maintaining accountability, strengthening community greatly depend on the nature of leadership and management of HTs (DoE, 2002).

Leaders by nature become more democratic in terms of making decision. They do not only emphasize their views but listen to others and try to make ethical decision after having listened the views expressed. The democratic leadership stresses on group participation, discussion, and group decisions (White & Lippitt, 1960).

Participation is a core function of democratic leadership (Luthar, 1998). Sacrifice, courage and vision-sharing is the characteristic of participation. The sacrifice, courage, and vision of Mandela, Walesa and Kim were the motives for people's participation in democratic movement. Democracy comes from the bottom up through the sacrifices of millions of ordinary people (Cummings & Mesler, 1998).

Guignan (2006) puts forth nine-fold key challenges of Educational leader. These include providing a values-driven vision, managing staff relationships, leading people, communicating effectively, balancing personal and professional responsibilities, leading continuous change, managing accountability and individual performances, and dealing with poor performance of staffs and leading an ageing workforce.

The principal is not only an educational leader, but also a manager. S/he sometimes views a leader and manager as two different roles. But the most successful principals know how to blend these two beautifully (Education World, 2014). Alvy, former principal and professor in the department of education at Eastern Washington University, has indicated that principals are responsible for both leadership and management. Education of world (2014) studied the responsibilities or behaviors of many principals who separated the two roles and did not realize how the roles go hand-in-hand.

The site-based management system as described by Yu (2002) emphasizes principal to be a good manager because of his efforts in the school work with sharing hands. Sometimes, school fails because of the principal when s/he does not know how to manage and to monitor teachers, curriculum, and day-to-day work of school as a whole. According to Alvy and Robbins (as cited in Education of world, 2014), successful principals integrate management and leadership strategies for enhancing

professional learning, collecting appropriate information regarding students' progress and using them for maximizing quality instructional time.

The head teacher as a manager is all in all. This does not imply all situations. This is applicable in the case of principal as investor not as a professional. When the principal is investor, s/he becomes all in all. They become boss, and the boss is autocratic in terms of decision making. The manager becomes so powerful and performs one-man-show in autocratic leadership. An in-charge with such style never consults employees nor are they allowed to give any input. Employees or followers are highly expected to obey orders without receiving any explanation. This is the worse form of leadership styles (Khan, 2015). In this leadership styles the leader operates like a dictator. S/he makes all the decisions about what, where, when, why, how things are done, and who will do them. Anyone who does not follow will either be punished or fired as per the decisions of the leader (Brown, 2007).

Safran and Tulas (2014) carried out a research study to investigate the effect of leadership style on school environment and outcome in school in both Kuwait and the USA. Five ANOVA tests were carried out. Findings showed that there exists a cause /effect, direct and indirect relationship between a principal's leadership style and school outcome. An indirect effect is one where the principal's leadership style influences the school's environment which in turn impacts the school's outcome. The indirect principal leadership style and school outcome relationship seem to be the predominant one in the USA and Kuwait. Similarly, another finding is that culture has a significant impact on the principal's leadership style. Principals in high power, distance cultures (Such as Kuwait) and exercise their authoritative role more than their interpersonal role.

On the contrary, there are certain things that influence the effectiveness of principals. When the appointment of head teacher is done with political force, s/he may not possess the needed expertise. What would happen if the head teacher being appointed does not have educational information and ability to perform the responsibilities prescribed by the Department of Education? Those who are appointed as a principal may not exclusively possess the expertise though s/he has educational qualification (I mean degree from educational stream).

Multiple Ethical Paradigms as My Theoretical Framework

Dilemmas are complex and difficult to resolve. Joan Poliner Shapiro, a professor of higher education at Temple University, USA, and co-director of the new Democratic Ethical Educational Leadership community network and Jacqueline A Stefkovich, a professor of Education Law and Ethics at the Pennsylvania State University, USA, have developed multiple ethical paradigms to help educational leaders grapple with dilemmas they often face in schools. There are four paradigms constructed by Shapiro and Stefkovich to help educational leaders to address ethical dilemmas while making decisions. They are the Ethic of Justice, Critique, Care and Profession.

Ethic of Justice. Ethics is a science that deals with what is considered to be right or wrong, good or bad. It is derived from Greek word ethos which means customs or approved way of acting (Dewey, 1902). The ethic of justice focuses on rights and laws that are part of legal democratic tradition. It is incrementalism, faith in the legal system, and hope for progress (Delgado, 1995). It is committed to human freedom.

Therefore, it adopts democratic procedures to making decisions that respect the equal sovereignty of the people (Strike, 1991). The ethic of justice emanates from

two schools of thought, (Starratt, 1994) advocated by Hobbes, Kant, Rawls and Kohlberg and others deeply rooted in the works of philosophers like Aristotle, Rousseau, Hegel, Marx and Dewey. The former sees individual as central, and sees social relationship as a type of social contract where individuals using human reason give up some rights for the good of the whole or for social justice. The latter, however sees society as central, and seeks to teach individuals how to behave throughout their life within communities. In this system, justice emerges from communal understanding (Starratt, 1994).

Kohlber (1981) argues that the great concern is not only to make school more just by providing equal education opportunity and allowing freedom of belief, but also to prepare schools to produce more people that support freedom and justice through the school. For him, justice is a moral principle where someone makes choices for the universal good, what people can adopt in all situations (Kohlber, 1981).

This model focuses that school should teach principles, in particular those of justice, equity, and respect for liberty. Sergiovanni (1992) places the principle of justice at the center of his concept of school. This principle means that every parent, teacher, student, administrator and other member of the school community must be treated with equality, dignity, and fair play.

In addition, the ethic of justice serves as a foundation for legal principles and ideals. In a critical situation, one must turn to ethics to make a fair and just decision (Stefkovich & Guba, 1998). The ethic of justice considers the following questions while making decision: Is there a law, right or policy that relates to this particular case? If there is a law, right, or policy, should it be enforced? And if there is not a law, right or policy, should there be one?

The ethic of justice focuses on principles, laws or rights or policies. Governments surely have a policy for working hours. According to the Labor Act (2074), legal working hours are 8 hours daily and 40 hours weekly. One of the dilemmas it might create is what is justice, equality and fairness in a realistic sense. Justice always talks about doing what is equal either in punishment or in opportunity. But equality may not be justice to all the members in the case. For example, a boy of the grade 10 is asked to bring alcohol into the school by his friend. He brings it and four students taste it including the one who brought it. One consumes more and starts vomiting, and becomes uncontrollable. The School administration comes to know that some students have consumed alcohol. An investigation is carried out and it is found that the one who brought the alcohol was a Newar and the one who asked was a Brahamin. The one who brought had a drink, the one who asked to bring it had only a little, one who was accompanying them had only a sip, but the last one who had not asked him to bring it had much. Eventually, the school makes the decision to expel them in the middle of the secondary education examination (SEE). That is an example of a decision that was made based on justice and equality.

The Ethic of Critique. According to the model, ethic of critique, there is equality in society and particularly in schools. The theory is based on critical theory and it analyses social class and its inequalities. Critical theorist Foucault (1988) claims that schools reproduce inequalities equally with society. Along with critical theory, the ethic of critique is linked with critical pedagogy (Freire, 1970). Therefore, educators are to understand that classrooms are political as well as educational locations and, as such, ethics is not matter of individual choice or relativism but a social discourse grounded in struggles that refuse to accept needless human suffering and exploitation (Giroux, 1991).

The professional code of ethics set by an organization is a planned mechanism to exploit their worker. The evidence of exploitation is vivid by the way a principal is asked to work extra-hours with poor payment which is against the law. One of the possible ways of avoiding exploitation is empowering principals through the discussion of options (Shapiro & Purpe, 2005).

In Summary, the ethic of critique rooted in critical theory aims at awakening educators to inequalities in society and particularly in schools. The inequalities created in the name of social class, race, gender, and other areas of difference in the societies should be questioned: who makes the law? Who benefits from the law, rule or policy? Who has the power? Who are the silenced voices? Educators should keep on questioning and doing critical analysis to enable children to have opportunities to grow, learn and achieve despite their social class, race, or gender, etc. Such process should lead to the development of options related to oppression, power, privilege, authority, voice, language and empowerment (Shapiro &Stefkovich, 2011).

Ethic of Care. One of the ethical paradigms to real-life dilemmas of an educator is the ethic of care (Shapiro & Stefkovich, 2011). According to Noddings (1992), the first and foremost job of school should be caring students. This is purely in line with the professional codes of ethics. For Noddings and a number of other ethicists and educators who advocate the use of the ethic of care, students are to be the center of the educational process and nurturing and encouragement should be the top priority, not the achievement (Noddings, 1992).

For Noddings (1992), caring is the very bedrock of all successful education. Today's schools can be revitalized in this light. In a school it is justifiable that students should be at the center of the care. How about those principals who committedly work in school more than 10 hours for the development of the school

and stress the students' quality education? Does their work take tolls on their physical health, mental health, spiritual and emotional health? This may be the reason why some principals lost everything after becoming a principal. Noddings and Gilligan highlight that the ethic of care in education is essential. In relation to curriculum, Marin (1993) writes three Cs of caring, concern and connection.

This ethic of care is important for educational leaders who are often involve in making moral decisions (Shapiro & Stefkovich, 2011). It is essential for educational leaders to move from a top-down, hierarchical model of making moral and other decisions to leadership styles that emphasizes relationships and connections (Beck, 1994).

Based on this model, educational leaders need to encourage collaborative efforts between faculty, staffs, teachers and students which would serve to promote interpersonal interactions, to deemphasize competition, to facilitate a sense of belonging, and to increase individuals' skills as they learn from one another (Beck, 1994). Valuing an ethic of care, educational leaders can become a "head learner(s)" (Barth, 1990). It can result in making outstanding leaders and learners who wish to listen to others while facing the need of making important moral decisions, and while preparing such individuals, an emphasis should be made on the knowledge of culture and diversity that stresses upon learning how to listen, observe, and respond other with respect (Shapiro et al., 1997).

Moreover, the ethic of care offers yet another lens and way to respond to complex moral issues faced by educational leaders. While making decisions, within this framework, it will ask questions like who will benefit from what I decide? Who will be hurt by my actions? What are the long-term effects of a decision I make

today? This paradigm also asks individuals to grapple with values such as loyalty and trust (Shapiro, 2011).

Ethic of Profession. While making ethical decisions, the ethic of justice, ethic of critique and ethic of care do not provide an adequate picture within the context of educational setting. The issues that come from personal and professional life cannot be grappled with by them. To fill the gap the paradigm of professional ethics is required (Shapiro &Stefkovich, 2011). In the past, professional ethics was viewed as subset of the justice paradigm, this is because it is often equated with codes, rules and principles and fit it into a traditional concept of justice (Beauchamp & Childress, 1984). On the other hand, professional code of ethics works as a guidepost for the profession giving the professional rules about the image and moral character (Nash, 1996) required for the profession (Lebacqz, 1985).

The concept of professional ethics is more than ethical principles and a code of ethics embodied within justice paradigm. It is a dynamic process; therefore, educational leaders should be given the opportunity to develop their own personal and professional codes of ethics based on their experiences and true life stories. While developing a code of the professional ethics, the ethic of justice, ethic of critique should be paid attention to for professional judgment and professional ethical decision making; it may also result in clashes between codes. First, there may be clashes between personal and professional codes of ethics when there is conflict between them. Secondly, there may be clashes within the professional codes of ethic. Thirdly, there may be clashes from different codes of ethics among educational leaders. Fourth, there may be clashes between the leader's personal and professional codes of ethics (Shapiro &Stefkovich, 1998).

Summary of the Literature Review and Research Gap

The handful of literatures I reviewed related to my research topic, purpose and questions highlight the tensions and dilemmas that emerge from within the roles and responsibilities of head teachers. Context, time, place and sociality always play an important role in constructing meaning of dilemma a head teacher faces. Roles and responsibilities of a head teacher in one particular country differ from other countries due to geographical boundaries, time, culture, and perception of the people in particular countries.

But the literature remains silent it terms of explaining where these tensions and dilemmas are showing up. Are they truly ethical dilemmas or dilemmas emerging while executing roles and responsibilities of principals? In addition, the reviewed literatures put an emphasis on ethical dilemmas faced by principals but they do not mention decision making dilemmas. This is the research gap.

However, the literatures I have reviewed help me to see how ethical dilemmas faced in Nepal are different from those found in the west. In the context of Nepal, there are no such policy documents providing a framework of how head teachers should live in the midst of ethical dilemmas and resolve them. This is the gap I found and I sought to fill this gap through my research.

Chapter Summary

The ethical dilemmas that school leaders face are complex and multi-layered. These dilemmas are different from one country's education leaders to another. The dilemmas that head teachers faced are diverse in nature ranging from management vs. development to teachers' work performance appraisal, to accountability, autonomy and efficiency dilemmas. The issue how they are to be resolved are still to be explored in Nepal. The multiple paradigm ethical framework of Shapiro and

Stefkovich are also reviewed basically four ethics: the ethics of care, justice, critique and profession. But the dilemmas of schools leaders in the context of Nepal are to be explored more.

CHAPTER III

RESEARCH METHODOLOGY

In this chapter I articulate my philosophical consideration basically, and my ontological and epistemological stances in regards to exploring how head teachers in community schools go through dilemmas in making ethical decisions. What kinds of ethical dilemmas head teachers face in community schools? What are the diversities of the dilemmas? How do head teachers grapple with ethical dilemmas they experience?

Here I discuss my methodology followed to accomplish my study. Research design, paradigms, tools and technique of story collection of head teachers, study area, analysis and interpretation of the stories are all discussed within the commonplaces of narrative inquiry (sociality, temporality and locality) as my methodology. The stories of dilemmas are interpreted through the lens of the multiple ethical paradigms of Shapiro and Stefkovich (2016) and the TERA model (Towards an Ethical, Responsible, and Authentic Trajectory) of Langlois (2011).

Philosophical Consideration

The term 'philosophy' has always frightened me for several reasons, one of which is the space it covers and the next is the depth to which it digs. For me philosophy is the belief system I have developed in myself, the origination of belief-system and the way I value my understanding. I have taken philosophical assumption as a guide for my research journey where multiple realities as a source knowledge are gleaned based on epistemological and ontological stances.

Ontology concerns the nature of beliefs and reality (Richards, 2003), whereas epistemology concerns the nature and source of knowledge. My study is based on narrative research with an interpretive paradigm guided by a subjective approach. This section covers my philosophical ground to determine my ontological and epistemological basis as a researcher of ethical dilemmas faced by head teachers.

Ontology. Life itself is a narrative (Polkinghorne, 1988). It is lived before it is told (Clandinin, 2013). In order to tell a story you have lived, you need to have lived through a kind of event or situation. I do have stories as a head teacher in an institutional school. If somebody asks me about my stories within an organized event, I can start telling them with full emotions and enthusiasm. From the day a head teacher begins to execute responsibilities, they start gaining experiences within the framework of particular social contexts, time intervals and physical settings. My ontological assumption is that lived narratives of experiences of head teachers in community schools are uniquely different and meaningful based on their temporality, space and sociality (Clandinin & Huber, 2010). Even if two head teachers work in the same organization (one as a primary school head teacher and other as high school head teacher) and in the same place, they will have a different lived experiences and they are equally important and meaningful. Their experiences are shaped by the time, social context and place that they are directly and indirectly connected to.

When I recall my experiences of being a head teacher in an institutional school, they naturally come in a narrative form (Butt et al., 1992; Casey, 1992). The experiences of head teachers possess subjective meaning, and the experiences of head teachers differ from person to person and also different based on differences in organization management structure based on the nature of difference school. This is because our experience is a result of a continuous interaction of our thoughts with our

personal, social, temporal and material environment (Clandinin & Rosiek, 2007).

Finally, my ontological stance is that truth is relative and stories of head teachers

differ from one another and they are meaningful.

Epistemology. The lived narratives of head teachers differ from one another.

Their lived experiences are totally different, yet equally meaningful. These lived

narratives of head teachers are explored through deep reflection and my

understanding and experiences within the interpretive paradigm (Richards, 2003).

Head teachers experience and encounter ethical dilemmas particularly when they

execute their responsibilities. In the light of the review of educational polices such as

SSRP, SSDP, educational rules (2002) and educational acts such as education act 7th

Amendment (1972), the main role of the head teacher is to implement decision made

in stakeholder's (SMC) meeting. He/she has to coordinate with the SMC, PTA and

teachers' union before implementing any kinds of decision. Within the social setting

of this backdrop, she/he experiences a lot of dilemmas and develops some kind of

framework to resolve these dilemmas. I have used interview as a tool to collect stories

of dilemmas and the resolving framework of head teachers in community schools.

Narrative Inquiry as My Methodology

The issue I have taken to explore is pertinent to lived experience of a head

teacher. It is about the ethical dilemmas of principals. While delving into "what

research method would be a good fit for my research" I started with an assumption

that Ethnography could be the one. According to Hammersley and Atkinson (2007),

ethnography usually involves the ethnographer participating overtly or covertly in

people's daily lives for an extended period of time, watching what happens, listening

to what is said, asking questions through informal and formal interviews, and

collecting documents and artifacts.

Fundamentally, the study requires prolonged engagement in observing participants. The job of ethnographers is to document the culture, the perspectives and the practices of people in a natural setting (Hammersley, 1992). To do so, an ethnographer should primarily observe the participants and understand the culture behind their actions in social interaction, (Hammersley& Atkinson, 2014) within the present time setting, and if required, look back to a past time to make sense of what is being developed in the current context.

According to my review experience, ethnography is more involved in prolonged observation in the field of how people interact in a social setting spontaneously. More than this it is more focused on observation to know more about culture, the way things are, and why they resolve that way and what are the reasons behind those actions.

According to Polkinghorne (2014), human beings exist in three realms: the material realm, the organic realm and the realm of meaning. The last one is the domain of human sciences and development. The narratives are keys to understand the realm of meaning. I agree more with the idea of Polikinghorne in terms of the meaning of realms and narrative being a key to understand realm of meaning. He defines a narrative as a story relating a series of events, either true or false. When we experience something, we make meaning out of it. The experience is generated by actions we perform. Whether or not it is a good or bad experience, is based on our actions. As time passes, those experiences become meaningful units that can be explained as stories. There are no people without narratives. This is one of the reasons why I took narrative inquiry (NI) as my methodology.

Life itself is a narrative inside (Polkinghorne, 1988), a powerful one which can change the life of many when delivered. Stories are lived before they are told

(Clandinin, 2013). As a head teacher I have experienced a lot of ethical dilemmas. They have now become my lived experiences and whenever I have to share my experiences of headship, I would think narratively and re-tell them as a story. This experience was lived at certain juncture of time, and now has become my story. In a similar way, head teachers in community schools have a lot of stories of dilemmas they faced as they worked among teachers, SMC, PTA, etc., who are politically polarized.

Narrative Inquiry is the study of experience as a story. It is first and foremost a way of thinking about experience as a story (Connelly & Clandinin, 2006). It is also a way of understanding and inquiring into an experience through collaboration between research and participants, over time, in a place or series of places and in social interaction with milieus (Clandinin & Connelly, 2000).

Every people live under certain conditions and so do head teachers. For a head teacher, one condition would be experiences of ethical dilemmas and how these dilemmas are resolved (Connelly & Clandinin, 2006). These dilemmas and the resolution of them are shaped by sociality, temporality and locality.

Participants and Field Engagement

For this research, I have chosen five head teachers of community schools in Lalitpur. I asked the school heads for permission to conduct my research. After their approval I collected stories through interviewing and observing them over and over again to learn more about their lived experiences of ethical dilemmas and how these dilemmas are resolved. I visited the education office in Laltipur Metropolitan city to get the information of community schools and head teachers working there. I collected the name of schools, head teachers and their contact number.

That same night, I made a phone call and explained that I was a student of Kathmandu University. I explained my research agenda and assured them I would use pseudonyms and keep the information about them and their schools confidential. Then, I prepared a schedule to interview them.

Head teachers were handpicked based on my research agendas. I did not handpick because I know them personally. I didn't know any of them since my nexus is among institutional school head teachers only. Three head teachers were males and two females. These head teachers represented a diversity in terms of performance of schools in SEE, number of students, caste and ethnicity.

I took their interview in many different places like offices, canteens, cafés, etc. The interviews were transcribed stories explored more within the transcribed interviews by applying the dimensions of NI (temporality, sociality and locality) (Clandinin & Huber, 2010). I also made observations, took interviews with some other teachers (non-head teachers) as well (field text). On the very night of each interview, I wrote reflection journals and started tallying with the transcription of interview (interim text). The transcribed stories, observation notes and reflection notes were interpreted within the framework of multiple ethical paradigms and TERA models (Clandinin & Huber, 2010).

Meaning Making

The stories I collected through interview and observation are interpreted within the framework of the narrative inquiry dimensions: temporality (experiential, lived, past-present-future continuity and transitions), sociality (interpersonal, relational, interactions) and locality (concrete sites and boundaries for sociality and temporalities) (Clandinin & Huber, 2010).

The analysis and interpretation of stories is an important task. I collected field texts from conversations, field notes, interviews, etc. As I entered the the field and continued to live with participants, some kinds of interpretation were made. These interpretations were made by paying attention to temporality, sociality and place dimensions of narrative inquiry. After the transcription of the interviews, the realms of meaning of the stories were explored going back and forth between present, past and future time, and socio-cultural setting. The meaning of stories explored within the dimensions (Clandinin & Huber, 2010) of NI are interpreted in the light of literatures, multiple ethical paradigms (Shapiro & Stefkovich, 2016) and TERA model (Langlois, 2011).

Quality Standards of My Research

The research I carried out was under the supervision of my thesis guide. I frequently consulted with the guide. I visited the field and interviewed head teachers over and over again. Reflection journals were written. Interviews were taken over and over again, and transcribed and tallied with head teachers to keep the credibility of my research. The transcribed stories were showed to my thesis guide and qualitative research experts. I received their feedbacks a number of times. Based on the suggestions of my thesis guide I moved further to make story-based themes and chapters.

Ethical Considerations

While conducting my research the ethical entities have been considered highly. I made a telephone call and explained in detail about myself as student of Masters of philosophy in Kathmandu University School of Education Hattiban. I also explained that I had to do this as requirement for my degree. With their consent, I made a schedule for each interview and kept their names confidential and maintained

complete privacy. I assured them that the information they provided would not be

leaked and used against their position, schools and their moral dignity (Clandinin &

Murphy, 2007).

CHAPTER IV

PARTICIPANT IN MY RESEARCH

In this chapter IV, I have presented a narrative account of Mr. Birodhvas Rai, how he got into his teaching profession as a community school teacher, his stories of getting into the position of head teacher, his family background and socio-economic and socio-cultural background behind the profession. Along with the narrative account, dilemmas in decision-making and resolving strategies of Mr. Birodhavas Rai are presented.

A Narrative Account of Mr. Virodavas Rai

Our first meeting (Friday, December 18, 2018) was in the school yard surrounded by temples and trees. I could even hear a variety of birds' sounds like in the dense forest. Though the forest-like atmosphere was beautiful, the campus looked messy with papers, wrappers, debris, broken bricks and scattered chairs. Some classrooms were without teachers. Students were stepping on the desks jumping and dancing. They were enjoying full-fledged freedom of student life in the absence of teachers. Other students, especially small ones were running back and forth around the school campus. No teachers were patrolling them. A man taking sunbath was completely indifferent to students' activities. Still others were making noise in the classroom. It reminded me of my childhood memories as a student in a community school. I realized that nothing had changed even after a decade from until then and now. Not only that, I have become a head teacher in an institutional school. My school is kept clean. Many supporting staffs are hired to maintain a clean and tidy school environment. No classes are left uncared for or without a teacher. I was lost

within my reminiscences going back and forth. I asked a question to myself, when would the fate of community schools be changed?

With heavy heart, I moved forward. I saw a person sitting and putting his head down on the bench. It was deep winter. He looked cold, and as if he was posing in the sunlight to warm up his body. I went close and asked if he was a teacher. I had a half hour conversation with him. I was trying to adjust myself to the atmosphere there. At the same time, I was also waiting for the head teacher with whom the interview was scheduled. Within the course of our conversation, I came to know that he was a desperate English teacher who had just moved to the school a year ago, with a flickering dream to become a head teacher. He was brought by the former -head teacher to be her successor. There was a conflict between other senior teachers who were not capable and qualified (from the perspective of law and education rules) to be a head teacher. Since, the former head teacher did not want anyone of them to be her successor, she gave a love call and got him transferred as an English teacher even though there had already been an English teacher in her school. Tragically, he was not appointed as her successor due to unavoidable circumstances that popped up abruptly.

After about 30 minutes, the bell rang. All the teachers came out of their classes. An English teacher pointed me to the head teacher. Mr. head teacher waved his hand and confirmed that he was the head teacher. I was taken to his office. I had already explained my research agenda while making an appointment with him over the telephone call. There was a lady teacher preparing question papers of terminal examinations. I was asked to sit on the sofa-set dais comfortably.

In the meantime, an auditor intruded into the office and had Mr. head teacher sign an audited paper. I had nothing to do except to explore the office room. There

was a cupboard full of papers, books and some documents. None of these were kept in an orderly manner. The cupboard was full of dust. It looked rusted and untidy. In the office tables were covered in dust and files were kept unmanaged. Now, I have had a different perception on community school. I started perceiving the head teacher at a community school as sloppy, and lacking leadership skills. As he finished with the auditor, I mentioned again about my research issue. I assured him that all the information he would provide would be kept confidential and used for dissertation purposes only.

After we were done with this ethical consideration matter, we began to talk. This was first of three talks that Mr. Virodhvas and I had. Each one stretched past an hour. Our meetings stretched about one year (December 18, 2018 - September 26, 2019), wherein we could meet three times. The first and second meetings were in the school office and the third one was in a coffee shop located in Jawalakhel, next to Alka Hospital Pvt Ltd.

Mr. Virodhvas was about 55 years old. He was attired with coat, pants, and neck-tie. He looked like a bold personality. His voice was as commanding as the commander of the Maoist, one drenched within the ocean of a battle field. Therefore, I had to listen to him with great sense of focus. At the same time, he had a sense of humor, too. He kept speaking with plenty of humor and with loudness.He kept acting as if he knew everything. It looked as if he was born to be a leader. He began with his stories about his childhood about being a young lad culturally stigmatized to be a lahure (a British soldier), about being a quality education seeker, about being a victim of a myriad of failures, about becoming a science teacher, and finally becoming a head teacher in community school.

Mr. Virodavas was born and brought up in Khotang, Ratanchhap (Shakela Rural VDC, currently). He had a dream to pursue quality education in city (Kathmandu). In those times, everybody would dream to visit Kathmandu, the capital city of Nepal. Since he was from a bit of a well-to-do family, he decided to go to Kathmandu after completing lower-secondary education (grade 8). In search of quality education, he went to Kathmandu and joined Mahendra Adarsha Vidhyashram Secondary school in grade eight even though he had already completed the same grade. He assumed he would not compete with students in the city.

The school was not a community-based school (government) then but was established under a public trust by Satya Narayan Shrestha. "It was one of the best and prestigious schools," he proudly mentioned. He shared how Late King Mahendra Shaha gave a huge area of land for the school building with a face full of radiance in his face. He passed grade ten (School Leaving Certificate [SLC]) with first division (60% -79%). "It was a very famous school back then and everything was taught in English. A handful of students in the past stood board first from the same school" he reminisced proudly. "Now politics crept in and quality of education unbelievably went down" he sighed. (Field note, December 18, 2018)

Mr. Virodhvas was from Rai ethnicity (an Ethnic community). Predominantly, one of the valued belief systems in this ethnicity was that youngsters should once opt for being a lahure (British Army). He had never dreamt to be one even though he was from this very ethnicity. But he had a great passion to be an engineer because his brother was an engineer. Because of this undying passion, he studied intermediate level of science (I. Sc) at Kathmandu Valley College (Now, Kathmandu University). He seemed to be from a well-to-do family among his ethnic group. He said, the college he enrolled in was very renowned and too expensive because it was a

destination for students from high profile families (Politicians, Businessmen and Educators). He secured 50% in intermediate level science (Grade 11 and 12) in 1989.

As I spent more time in the conversation, I learned that he had a great passion to study civil engineering (CE) course at Pulchok Engineering Campus (PEC). PEC would take only 20 students in CE in a year. He tried his best to prepare for the entrance test. But he could not make it. He was very frustrated. Almost he gave up. At some point in life, he thought he would give up his passion. Yet, he did not let his desire vanish. He started looking for some other ways to fulfill his dream as he had keen desire to become an engineer.

He came to know that there is also a provision for sending students to Russia with full scholarship for the same course. His frustration was aggravated further as he came to know that only high-profile politicians had access to it. Applicants had to pay about 30 thousand rupees as bribe to the political figure who had a nexus. At that point, he did not have a political connection. Those of his friends who had nexus to political figures gave bribes and went to Russia for further studies in engineering. A politically corrupt scenario aggravated his wound and he got depressed. Yet, he did not give up despite the adversity.

Frustrated and desperate, Mr. Rai looked for the last resort and explored some other potential ways to achieve his dream. He came to know that the Indian government would also give full scholarship for the same course. He tried three times, but could not get through and, eventually he gave up the idea of studying an engineering course. He remained a bit emotional while he was sharing this. It showed he indeed had a great aspiration to become an engineer. I was empathizing with his situation. It was even very difficult for me. It reminded me of my story. I had a great desire to study science faculty after my SLC. I was working as a staff in a faith-based

organization. I had no place to go and take refuge in. My parents had already abandoned me because of my religious stance. I tried my best to get support for my hostel cost and college fees. But I could not make it. Finally, I had to give up and move on with another option I had.

At the end, Mr. Rai joined Bachelors of Science (B.Sc.) in Tri-Chandra College. He seemed a never-giving-up guy. When I further inquired about how he joined as a teacher in a community school, he said, "I was staying at home idle after completing my B.Sc. I had known some teachers in Balutar School. The teacher from this very school came to my house and inquired if I could join as a science teacher since there was a vacancy for a science teacher". He agreed and joined as a science teacher.

He started working as a secondary level science teacher at a community school. He would have become a permanent teacher in 1994 if he had wished, as he had already developed a strong political network. He did not have a desire to be a teacher because none of his family members or relatives were in the teaching profession, and especially not in a community school. Most of his family were working as engineer and section officer in government offices. This was one of his reasons behind not applying for permanent position then. However, he did not quit teaching. He kept moving on with the profession.

However, in 1997 he got an appointment in the very same school on a contract basis. Two years later, Dr. Mane became Prime Minister and he made a decision that those teachers teaching on a contract basis will automatically become permanent teachers. He was about to be a permanent teacher. But Mr. Bale Krishna filed the case against the decision of Dr. Mane. Then the Supreme Court made a decision against the motion. No teachers working under contracted-basis became permanent teachers

then. With the decision of Supreme Court, he remained as a contracted teacher, not a permanent one. He was very frustrated and thought of quitting his job. In line with his drop-out plan, he joined as a post-graduate in computer application (PGCA) in 2003 in Pokhara University. He joined this program just to explore potential ways and opportunities to be engaged and to leave the teaching profession eventually.

Mr. Virodavas had a strong desire to join a master's degree program in computer application (MCA). For this very course he made a plan to quit the government teaching job and sought for a job in private colleges. As a result, he got a full-time job in a private college but he had to work in the college as a full-time teacher from 7 am till 6 pm. He deposited one lakh rupees for the course. The class would start at 5 pm in the evening. He had to be in college till 6 pm. He requested the college management to permit him to leave college a bit early so that he would be able to attend his class (MCA). But the college administration did not allow him to do this, and his plan to study MCA shattered like a glass immediately.

In 2005. he got married. After marriage things got changed. He recollected how his Life got a U-turn ever after marriage. Before marriage, he would not have to worry about money and anything he required. His parents would manage everything he lacked. "But after marriage things turned out to be drastically different", he giggled. "Asking to the parents about the needs, it is a matter of shame and self-dignity too" he bitterly confessed. As he entered to the deep ocean of marital blues year-after-year, he understood the value of a job to keep running the family and importance of tactics to continue in the job. Therefore, he decided to hold a job at a community school tightly.

Stories of Dilemmas and Resolving Strategies

I had an in-depth interview with Mr. Birodavas. I engaged with him in conversational interview in a one-on-one situation (Atkinson, 2007; Roger, 2007, cited Clandinin et al., 2016). I have presented stories of Mr. Birodhvas, who struggled a lot to be a head teacher and his dilemmas in decision making and his resolving strategies. These stories are interpreted within the landscapes of the three-dimensional space of narrative inquiry. In this section, narratives of dilemmas in decision-making inferred from his personal and family and profession world have been presented.

Mr. Virodavas by nature is a persistent personality, who does not want to give up easily. Rather he wants to explore many potential ways to reach his goal. As the story goes, in the search for potential opportunities, he gradually developed a nexus with political figures and got oriented towards it deeply. Mr. Rai came across a lot of ethical decision-making dilemmas as a head teacher. They are ideological orientation versus social justice, political power versus rights of children, personal versus professional gain, ethics versus accountability, labor act versus professional codes of conducts, regulation versus flexibility, and physical punishment versus positive discipline.

These dilemmas are classified into three categories: related to teachers' ideological orientation, related to administrative policy implementation and related to professional development of teachers. In this section, narratives of ethical decision-making dilemmas stemming from his personal and profession world have been told along with the negotiations he made with the dilemmas being confronted.

The narratives of ethical decision-making dilemmas and interactions of Mr. Virodavas are divided into eight themes: Ideological orientation versus social injustice, political power versus rights of children, personal versus professional

(Community) gain, ethics versus accountability, labor act versus professional codes of conducts, regulation versus flexibility (implementation of action research) and physical punishment versus positive discipline.

Ideological Orientation versus Social Injustice

In 2007, Mr. Rai got through the teacher service commission exam with first ranking for a third-class secondary science teacher. In 2016, he was promoted to second class secondary teacher 5th in ranking. Some of the colleagues sued against his promotion. An evaluation was carried out to find out the evidence. The allegation was found untrue. After evaluation, he got promoted with 2nd ranking in the list. Following are the stories he shared of how he faced a dilemma while advocating one who was disgracefully thrown out of the position of headship.

Raju: What happened while overthrowing an existing head teacher and appointing a new head teacher at the same place?

Mr. Virodavas: There was a great politics in becoming head teacher in this school.

Raju: Could you tell more about what that politics was?

Mr. Virodabas: Because of us, District Education Officer (DEO), Mr. Man Kaji Shrestha was beaten up.

Mr. Raju. : What was the reason behind getting DEO beaten up?

Mr. Virodasvas: There were various types of political parties within the school. One supports their own people. Another supports another. Yet another supports others. There was not any hint of compromise. All were exercising their own power to recruit their people as a head of the school.

Raju: Were you the one without any political connection?

Mr. Virodavas : No , No ! I was also connected to one of the political parties there. Without political back-up, things would not work here in community school. I would

tell one thing that I never claimed to be a head teacher. This was never in my mind. There were two female teachers, Ms. Nirjala and Ms. Mina. There was a feud among them. I was between as a teacher.

Raju : Were they senior to you?

Mr. Virodavas : Yes, they were ! Ms. Mina was a head teacher. According to the seniority, Mina was supposed to give head teacher position to Ms. Nirjala after her retirement. But she did not give as the latter was not qualified according to education rules and regulations. On the one hand, both of them were never in a good term ever since one had begun a head teacher. On the other hand, Ms. Nirjala was not happy with Ms. Mina's leadership. There began a politics to throw her out of position then.

Mr. Raju : What was reason to throw her disgracefully out of her position ?

Mr. Virodavas : Ms. Nirjala did not like her and started saying that she was not capable of leading school as a head teacher. She made a good relationship with School management committee (SMC). The SMC were brought under her subjection and threw her from headship. Ms. Nirjala became head teacher with the decision of SMC. She troubled Ms. Mina a lot unnecessarily. I as a science teacher was in between Ms. Mina and Nirjala. I was bit pressurized whom to support. Finally, I supported Ms. Mina because she was a legal head teacher overthrown disgracefully. At the same time, I came to know that Ms. Nirjala wanted to become head teacher soon despite her inability to be a school leader (She only had a bachelor degree). Finally, Ms. Nirjala threw Mina out of her position and became head teacher by the power of SMC. She was not qualified, yet SMC made her head teacher as SMC members had been from homogenous ideological orientation.

Mr. Raju: Who did you advocate?

Mr. Virodavas: I advocated Ms. Mina because she was in injustice. So, I had to connect with one of the political parties in order to re-instate Ms. Mina into headship. There was a very complex situation. Both the parties started lobbying their own political back up. Both parties filed a case in Patan High Court. It lingered for one and half years. At the end of the year, SLC was nearing. Ms. Mina appointed me as an acting head teacher and got retired. But according to seniority, I was not qualified to be a head teacher. There was senior teacher supposed to be appointed as an acting head teacher but he did not have his master's degree to be a head teacher since school was operating till ten plus two. In this case, Mrs. Nirjala and the team played a lot of politics and took away my acting headship and appointed one of the senior teachers as an acting head teacher. I filed a cased against the move saying that acting headship needs to have a master's degree in 10+2 school. Patan High Court cancelled his position and my acting headship was regained. He was sent a letter from the court. But he did not agree. He did again file a case and got letter from DEO with a letter of approval to be acting head. Situation became worse when there was a contradiction between the decision of high court and DEO.

The community (Teachers and local people) did not let him enter into the school. Therefore, I went to DEO along with some Maoist cadres to question the decision which was contradictory to that of the high court. As we were talking, one of the cadres started physically assaulting Mr. DEO. It was a big mess. Even some office personnel who protected Mr. DEO was badly beaten up and got one of his arms broken. A few months later, DEO was transferred and another DEO finally appointed me as a head teacher. Ms. Nirjala could not become head teacher. I was appointed as a head teacher in 2071 Bhaisakh 26. Ms. Nirjala worked for one year. During her

tenure as a teacher she was not regular to school. There was earthquake. After earthquake, she voluntarily retired from teaching profession.

The leaders tend to make unethical decisions when they do not consider the best interest of the people involved in the situation (Begley, 2005; Branson & Gross, 2014; Cranston et al., 2014; Stefkovich & Gutierrez, 2014). Mrs. Nirjala, did not consider the best interest of Ms. Mina, the teachers and the students of the school. She was only focused on how to get into power and overthrow Ms. Mina illegally. This shows that making an unethical decision creates a chaotic situation and people involved in it become more violent to fight back against injustice and unfair act.

Culture and ethnicity also encourage leaders to make unethical decisions (Arar, 2017). Ms. Nirjala was influenced by her culture of party politics and its benefits (Hofstede, 2001). She was interested in the personal power she could gain and did not think in the best interest of group of people involved in her situation (Shapiro & Stefkovich, 2016). She did have a concern about care of group harmony, her concern was that of her group who shared the same ideological orientation.

Mr. Virodavas had to support either one person or the other. There was no choice left to stay neutral. Making an ethical decision (in that social context) within complex dilemmatic situation is always difficult. It creates indecisive situation and is quite often damaging when not properly resolved. There is no ease without resolving it. However, he finally took a side of Ms. Mina, a head teacher who was thrown out of headship disgracefully. Politically, she was sacked to fulfill the desire of Ms. Nirjala who desperately wanted to taste power. The culmination of the story was not over after taking a side. Rather, it further aggravated the situation.

I have experienced a similar type of situation in my own professional sphere . Still, it terrifies me when I think about this event. It was a matter of 2016 AD. I was

working as a principal at an institutional school. The owner of the school increased school fee irrationally. The increment was made ranging from 60-80% which was indeed against education rules. It was not communicated to the parents in advance as it supposed to be as the rules require. It was only pasted on the school administration office during new admission time. A mob of parents came and talked to the director soon after they came to know about it. There had been a hot discussion. Parents were raising their voices almost at the top of their lungs. A number of times, parents were demanding to have the decision changed. The director did not move a single inch from her decision. The meeting was indecisive. Parents were furious. They went home back on that day promising that they would come with a big number that would be very damaging. I talked to the director to withdraw our decision and to negotiate with them since they were our clients and should be treated well. She did not agree.

Two days later, the situation got worse. A big number of parents came to the school with media. This time they looked a bit violent. Interestingly, the director had already been flown to her own country. I knew they would come to school one day. I was informed that the parents were on the way to school. I skipped teacher's devotion and remained in my office on that day. They were making several calls to me. I was scared and did not receive their phone calls. Finally, I went to bathroom next to my office and wept there. I prayed to God to give me strength to deal with such a big mess for the first time in my life. I set up a big room for them and settled them down first. During the conversation, I was asked to choose either to decrease the fee or get the school closed right away. I thought a lot about the image of school and students studying there and I gave them word to decrease fee thus risking my position. I did it, even though I did not have any right to do so.

The emotion experienced by both of us looked a bit similar but the place and social dimension of both stories are unique in their own ways. Although Mr. Virodavas resolved the dilemma to support justice and fair treatment, I resolved to give justice to both the school and students because school and students should not get their right to education forfeited because of management fallacy. Mr. Rai showed a sense that he advocated for justice and fair treatment. Ms. Mina was a permanent head teacher and somebody threw her out of her position with the power of SMC. In that particular situation, she was in injustice. At the same time, when we see the flip side of the story, Ms. Nirjala, the one who threw her out of power, claims that by the rules and regulations she was supposed to be given the head teacher position based on her seniority. It looked to both like injustice. However, Mr. Rai finally took the side of Ms. Mina. Though his side looked like an advocacy for justice and fair treatment immediately, in the long run, he had a latent desire to be a head teacher. This could have been a hidden agenda in making the decision to take Ms. Mina's side.

Resolving Strategy. This is an issue of a trilemma, threading it parallelly: ideological orientation versus social justice versus an invisible desire to be a head teacher. Mr. Rai was being pressurized to support his friend (Social relation), Ms Mina when she thought she was in injustice. It was also a dilemma of advocacy of politically homogenous ideology that Ms. Mina shared with Mr. Rai or advocacy for social justice that would have been for that school community (teachers, students and parents).

In the end Mr. Rai supported Ms. Mina, who shared the same political ideological orientation and he found the potential to become the head teacher in the long run. He also knew the fact that none of them had a master's degree except him.

He latently had a desire to be the head teacher. When Mr. Rai found supporting Ms. Mina would benefit him more than not supporting her, he took the side of Ms. Mina.

The reason Mr. Rai advocated for Ms. Mina was to raise his voice against injustice and to try to maintain justice and fair treatment in the school. Overthrowing a person from their position disgracefully was not fair. Therefore, Mr. Rai considered this act as unfair and started a case against Ms. Nirjala. In order to restore the position of Ms. Mina, he filed lawsuit in Patan High Court and submitted a letter of application to the District education office, Lalitpur. Yet another reason for supporting Ms. Mina was that Mr. Rai and Ms. Mina shared the same political ideology. In other words, both of them were from same political party.

The multiple ethical paradigm approach involving the ethics of justice, care, critique and profession by Joan Poliner Shapiro and Jacqueline A Stefkovich (2011) to resolve ethical issues became applicable in this real life situation. Mr. Rai used the ethics of critique to fight against injustice by filing cases in court and in asking the district education office, an appointing educational agency, to restore the position of Ms. Mina. In seeming to fight against injustice, Mr. Rai diplomatically put forth his latent desires to be a head teacher in the near future. Doing politics in a community school is against the code of conduct for teachers prescribed by the education rules, 2059 BS. According to these rules, they are not to be involved in politics (p. 122). Yet politics is widely practiced at the expense of quality education.

I have been working in an institution-based school for the last ten years. Still, I remember when I first joined school, I was asked to sign a sheet to ensure I belonged to no political parties and to acknowledge that involvement in politics would automatically dismiss my contract. Most of the institutional schools don't entertain politics in school but all the teachers should be committed to their professions and the

needs of children. The "politics" of a teacher at an institutional school should be to engage in ensuring the quality learning of the children. There is a close relationship between students and teachers. Providing education that satisfies students and parents becomes a key concern of institutional schools. This could be one of the parameters of quality education that parents are more attracted to.

Another parameter that helps to maintain quality education in institutional schools is professional ethics that all the teachers are supposed to follow. The ethics of the teachers should be always putting the interest and satisfaction of students at the center (Shapiro & Stefkovich, 2011). Ensuring meaningful learning outcomes, strict monitoring of teachers, working toward the satisfaction of students and parents, and putting the interest of students at the center of teaching pedagogy at institutional schools has maintained the quality of community schools. This could be one of the reasons of massive flow of students into institutional schools.

Also, the involvement of teachers in party politics could be one of the strong reasons behind the degradation of quality in community schools. The party politics had been invited when the National Education System Plan [NESP] (1971-1976) failed to pay salary to teachers that had been promised a salary. Primary teachers were paid the full salary by the government but lower secondary and secondary teachers were told to manage salary by collecting some fees from students.

The government then decided to collect fees from schools and set up a district education fund to provide salaries to the teachers of that particular district out of the fund. It created manifold problems: a) the fund did not suffice to provide a salary to all the teachers; b) Schools did not cooperate in collecting fees from students since the money goes to a welfare fund; c) Financially secure schools did not cooperate with the DEO because the salaries would be distributed to financially poor schools. Finally,

the government was unwilling to pay salaries to the teachers. Teachers went on demonstrating to get their demands addressed by the government. This sentiment was captured by political parties like the Nepali Congress and the Nepal Communist Party as a strategy to revive democracy (Shrestha, 2014).

This was how community school teachers got involved in party politics and got their demands fulfilled after the Panchayat system was abolished. This became a milestone for party politics in schools. At the same time, this also set up a culture among teachers where anything could be attained through public demonstration, strike and unrest. The politics among teachers for the position of head teacher is the consequence of deeply rooted party politics that had started long time ago. By now party politics has gotten a great grip in community schools and is devouring the quality of the schools.

Political Power versus Rights of Children

Mr. Rai went through many decision-making dilemmas within his school's landscape. He said that after his appointment as principal, there was lot of work to be executed. He explained "One of the works was to build a cafeteria quickly to facilitate students because students had been going out to eat. There had been a lot of fight, smoking and so on outside of school premises. Therefore, they had to build canteen at once. It seemed he had an orientation towards the needs of students and their wholeness. He started looking for an expert who could run canteen and approached to the SMC. But other teachers from different political parties did not approve proposal because they had a hidden intention to hire their own people.

There was a tussle because Mr. Rai also did not agree with their agenda and because a one-room canteen was not completed until two years later (2072-2074BS). He said, "Two years later, situation was a bit changed. We invited tender. There was

only one guy who applied it. We signed contract that canteen runner himself would build canteen room and that would be deducted monthly as a house rent. At the same time we asked him to provide every item on a very low price. So, at the end of 2074 BS, one-room canteen was successfully built." He said he even provided a list of what to sell and what not to sell. They were not given permission to sell chatpate, panipuri, noodles, etc.

Mr. Rai told me that there had been complaints from school teachers that things were a bit expensive and that the canteen runner was selling chatpate, panipuri, noodles and even alcohol to the locals from the school canteen. The matter got bigger. Mr. Rai told me he was in great tension. He said, "If we don't allow them to sell chatpate, panipoori and noodle, canteen can't be run well and can't raise their investment. There is a big playground just very close by school. School does not open space for children to play. There is a big public football ground attached to school fence and during t-fin time, students are allowed to go and play there since school does not have its own playground. I told canteen runner many times not to sell alcohol from school canteen. He agrees when I say but keeps repeating the same. One day I told him very strictly not to sell alcohol. But he demanded his huge investment to be refunded, which was spent when canteen building was built. He even shared his problem that if he was not allowed to sell chatpate, panipori, biscuits, momo, noodle and alcohol to the local he could never ever raise his investment. So, if I terminated him, I would have to refund his investment which I was unable to. If I didn't terminate him, he would be selling it. I just remained quiet".

As I explored more, I came to know that the contract was almost for eternity. He further shared that there were three ways to vacate the canteen: if they didn't listen to school management for more than three times, if the school needed land to make a

building and if the canteen runner resigned and wanted to leave, he had to give a month's prior notice. The was that Mr. Canteen Runner was one of the cadres of the Congress party. He got this offer through political back-up. Two times there was a tender announcement from the school. Nobody applied. But a politician from Congress would always recommend this guy.

Mr. Rai was pressured a lot. Secretly, they made a few clauses that the one who would apply for the canteen position should have a registered firm and build one-room building themselves. He was the only qualified guy to run the canteen. So, he started running it. He sadly confessed,

> *Now, if we fire him, there will be again big upheaval in the school. This will hamper school atmosphere. May be in the long run, it will spoil the image of school and help decrease students. If we don't fire him, he would be selling junk foods to students. Not only junk foods, he would be selling alcohol to the local visitors. What message would it send to the society? It is the biggest problems presently.*

Mr. Rai remained silent about this issue. The way of coping with this dilemma was silence. He turned a deaf ear to the problems and risked the image of the school in the community. How can a community send their children to such school?

Resolving Strategy. Mr. Virodavas fell into a dilemma of eliminating political influence in school or paying attention to the rights of education of children. He turned a deaf ear to the dilemma he faced particularly because he did not want to put his headship at risk. Because of this dilemma, he had to remain silent. In other words, silence was used as a resolving strategy. He used this strategy just to save his position. If he did not remain silent, he would lose his position of headship that he gained with a lot of hardship. His resolution strategy had not truly resolved the issue.

Rather, what surfaced was how he forfeited the right of education; especially the quality of education for children. Because of party politics (Shrestha, 2014), moral competency (Ghanem & Castelli, 2019), and responsibility ethics among teachers, and the quality of education in community schools, has been pitiful. Party politics and its influence has predominantly invaded everything from the school management to the school teacher's recruitment to the buildings chosen.

The school was without a canteen for the students. It had to be constructed as soon as possible. The head teacher had to build it quickly and give it to an expert person who was capable of running it well and with a reasonable price. But the other members of SMC wanted to give it to their cadre. Due to this tussle it took four years just to complete a one-room canteen and after the canteen started functioning it was discovered that the canteen owner was selling alcohol.

The head teacher did not fire him since he was appointed with political back-up by one of the SMC members. He learned more about it. He learned about its negative impact upon the children. It was not an ethical climate that the school had set for the children. Children not only learn from textbooks and lecturing, but also from the environment of school. According to the ethic of justice, a decision will be ethical when it respects the sovereignty and dignity of all people to maintain fairness and order. Mr. Rai explored their contracted documents that had been signed with the canteen runner. The policy documents (Education rules, schools code of conducts) had forbidden such an act. According to the policy, the canteen runner was to be fired right away (Shapiro & Stefkovich, 2016). Even though there was a legal basis to fire him, Mr. Rai did not do so.

Mr. Rai knew that it was not good for the students, and that the canteen runner was not following the contract they had signed. Its impact was damaging to the

school's image, and morality. There should be a care for students and a care for imparting to them good moral values in schools (Langlois, 2005). He failed to keep moral values and pay attention to the repercussions that unethical practices would bring to the school, teachers, staff and students in the long run.

Despite being aware of what was right and wrong for the school and students, Mr. Rai decided to continue with the canteen owner because he was afraid of losing his position. In this regard he could not become an ethical person. There are three characteristics an ethical person must possess: Autonomy, connectedness and transcendence (Starratt, 2005). Mr. Rai could not become autonomous in the sense that he could not go for the care of students and school's image even at the expense of his own position for the sake of larger common good. His hunger for power could be one of the by-products of culture and ethnicity (Arar, 2017). It could be the result of one of the influences of his struggles during early adulthood. At the same time, he had been influenced by the webs of party politics.

Personal versus Professional (Community) Gain

When I entered the office of the head teacher, I found him a bit busy. It was the day of the school audit. He looked quite busy with the school auditor. As he was busy, I had a chance to talk with the deputy head teacher. Mr. deputy head was transferred to this school in 2072 BS from a school very close-by. He was an English teacher too. The following conversation took place with him.

Me : You had other English teacher also right?

Mr. Vice : Yes! We still have

Me : He has not left the school right?

Mr. Vice: Yes. Now, he is not teaching in grade 11. He teaches in grade 9, 10, and 12. He said it was possible for him to teach. We have hired a new person on contract basis in grade 11 to teach English.

Me: Why didn't he teach in grade 11?

Mr. Vice: He said he couldn't manage to teach in grade 11.

Me: Can a full time teacher say so?

Mr. Vice: It can't be. Actually, we gave him four periods (from grade 9-12) as per the requirement of full time teacher in community school by law. This contract was made in the beginning of academic session (Baishak). He agreed upon and signed up the contract. But grade 11 and 12 start from Shrawan. At that time, he said he did not want to take class. I as a deputy head teacher cannot deal with him but I have raised this issue many times with head teacher. I have even suggested him that it is not possible. If he is allowed, the issues may be raised among other teachers too. This might even damage his ethics of leadership. The head teacher did not take action about it. He should have told him that a full-time teacher should be teaching four periods at any cost.

Me: According to the law, a full-time teacher should teach four periods.

Mr. Vice: Yes! Of course!

Me: That means he is teaching only three periods?

Mr. Vice: Yes, he is teaching only three periods.

Me: I think it is more than good?

Mr. Vice: Last year (2018 AD), he was given five periods as there was no other person to take the class. So, he demanded four thousand a period. School management fulfilled his demand. Now, he has reduced one period. I think he should get about 4000 less from his salary.

Me: Is he receiving full salary?

Mr. Vice: Yes.

Me: Head master must have dealt with it right?

Mr. Vice: Yes. Many times, I have advised him to deal with this matter with English teacher. As long as he is here, I can't take action as a vice-principal.

Me: When he is not here you can take action

Mr Vice : Yes.

Based on this conversation, it was known that, an English teacher, Mr. Unlocky was brought by Ms. Nirjala to be a head teacher in 2072. He came happily thinking that he would become head teacher. But the atmosphere of school was much different than he dreamed. There was a lot of politics going on then. The debate on appointment of head teacher went up to Patan High Court and it took one and half years to settle down and Mr. Rai was appointed as head teacher then.

Mr. Unlocky was one of the victims and had been traumatized. He taught five periods in the year of his transfer. From 2075 BS he insisted to take only three periods with full salary because he had known that after Mr. Rai, he would surely become a head teacher on the basis of class rank and seniority in position. Present head teacher Mr. Rai was advised many times by the deputy head teacher to pressure the English teacher to teach four periods. He was in great trouble. If he pressured him, he would start lobbying with SMC to get the position of headship. If he did not do so, other permanent teachers who already started backbiting him would continue to do so and the atmosphere at the school would get more out of track.

He said he would talk about this issue in the staff meeting and, if a disagreement would pop up, he would be pressured to take at least 22 periods in a week. Interestingly, he did not want to take 22 periods. Yet, he wanted to have a full

salary. He had a political back-up. This showed the inability of the head teacher to implement the rules and regulations.

It was a matter of accountability to school teachers and children and being honest to himself. Mr. Rai did not resolve this issue. He favored the English teacher and neglected the rest of the school teachers and students. An unethical way of resolving dilemmas may demotivate the rest of teachers from faithfully and committedly working for the common good or welfare of the students. When a head teacher does not make a decision that serves the best interest of students (Shapiro & Stefkovich, 2016) and the best interest of all the teachers involved in the school (Begley, 2005; Branson & Gross, 2014; Cranston et al., 2014; Stefkovich & Gutierrez, 2014), teachers might not work well and the quality of education delivered to students would be challenged.

Resolving Strategy. The dilemma came to the surface when individual personal value clashed with the professional codes of conduct. These codes frequently collide and it creates an indecisive situation for educational leaders (Shapiro & Stefkovich, 2011). Mr. Rai had an English teacher brought from another school to be headteacher by Ms. Nirjala. For the First two years Mr. English teachers (Mr. Unlocky) followed the school rules. He stayed in school the whole day and taught four periods a day.

After two years when his wishes to be head teacher were not fulfilled, he started violating the school rules. Mr. Rai could not make any decision to take action because he was of the same rank. In the context of community schools if a head teacher and teacher share the same class, the head master cannot make any decision, it has to be done by the SMC.

In addition, he was also projected to be the head teacher soon once the five year term of the present head teacher would be over. Only one year was left for Mr. Rai to be finished with his term. Therefore, he did not take any action but rather compromised with his demands. Mr. Rai had a knowledge on what the right thing to do was and what was fair (Langlois, 2005), and what was in the best interest of other teachers (Shapiro & Stefovich, 2016), but he was engrossed in saving his chair that he could not make a decision that addressed the larger people's interest. Therefore, the deputy head teacher was making a complaint of favoritism against the head teacher.

Responsibility Ethics versus Accountability

Mr. Rai had been the victim of class supervision. There is no provision for offering allowances to one who supervises the classes of teachers that are absent. But some schools have managed some allowances to such teachers. The management of such fund is from local sources. They collect annual fees from students and use it as a fund for supervision. One of the government school, is doing this.

But in the school of Mr. Rai there was no such provision, because he could not manage it from elsewhere. Since there is no provision for allowances, no teachers would show interest to go. Mr. Rai had been the victim at the end of the day. The issues come from the government rule; full time teachers are to teach only four periods a day. If he sends another teacher for supervision, they are to be given some allowance. If they are not sent, he himself should go and engage the classes. If he goes, he will miss his class because he himself teaches three periods a day even as a head teacher. He even feels that if he keeps on doing class supervision neglect the role of head teacher, and become a failure in the long run. He shares that he goes for class supervision most of the time. If nobody listens, he has to go. There is no other option. He would get tired a lot and this could lead him to depression.

Resolving Strategy. This is a dilemma of responsibility ethics versus accountability. Managing free classes and making a supervision list for absent teachers is one of the responsibilities of the head teacher. At the same time, a head teacher has to be accountable to school and students for any unattended classes. If something happens when classes are left unattended, the head teacher is accountable. Not managing day-to-day classes well also hamper providing quality education. One of the parameters of quality education is making meaningful participation in the classroom (DoE, 2014). When teachers are absent, meaningful participation is challenged and quality education in long run will dwindle.

One of the issues in community schools is the management of class supervision. One of the responsibilities of head teacher is to be morally accountable for issues that pop up. This is to be done in line with the ethics of the school. Keeping up with the ethics of profession (school rules and regulations that come from education directives) is one of the challenging issues in community schools. Not having ability to manage it, has let classes go empty because no teacher wants to go and supervise without pay. In the long run, what would children learn in such an educational environment and what kind of citizens would they become? How will they meet the need of the market in future? These are issues working as hurdles to quality education cultivation in community schools.

Labor Act versus Professional Codes of Conduct

One of the great dilemmas Mr. Rai is going through presently is the demand for increment of salary from ECD teachers. ECD teachers are not permanent teachers according to the provision of the government rules. He said that there had been a letter from ECD teachers submitted to the head teacher for the increment of salary.

He recollects how they started their job as ECD teachers there. He responded that they started with Nrs. 3000 monthly. The school management looking at the amount of money that the government paid, was humiliated and discouraged so the school management topped up Nrs. 3000 more. They started receiving Nrs. 6000 rupees. A month as of this year (2019), Nepal government increased from 3000 to 6000 rupees and the school topped up Nrs. 4000 rupees. Altogether they are receiving Nrs. 10000 rupees a month.

The ECD teachers have felt the money they are receiving was not enough. Hence, they submitted an application with the signatures of all ECD teachers. This has been a great headache for Mr. Rai. He can't decide on the issue alone or else he would have to manage the cost by himself. When he took this matter to the SMC, the SMC meeting did not approve the application since nobody was ready to raise the funds for this particular matter. Nobody was found accountable to it.

Now, if he would simply dismiss this issue, the teachers might resign jointly and another issue of recruiting teacher would be a headache. Not only that, according to the labor acte, minimum wage was Nrs. 13450 for eight-hour work. There is a provision of penalty if any organization is found to be paying less than the standard. Finally, he did not address their proposal because the SMC members did not approve it.

Resolving Strategy. One of the issues in community schools is managing the shortage of teachers. There have been situations where there is a school but no teachers. In this background, many schools have recruited teachers with local resources on a contract basis as per the legal provision (Education rules and Regulation, 2003).

These teachers are paid less as local resources can not suffice to pay as the government pays. Contracted teachers are always paid less than what the labor act has prescribed. The low payment has been an issue for teachers on contract because it can not meet their fundamental needs. This could be one of the issues that would cause them to take a political flag for their promotion from contracted teacher to permanent. Unless these issues being resolved, ensuring quality education in community school would be impossible.

Regulation versus Flexibility: Implementation of Action Research

Turning in an action research report to the head teacher at the end of every academic session is one of the mandatory jobs of teachers. Most of the schools do not do this. There are various reasons. Not having ideas on how to carry out the research is one reason. Not having a culture of doing research-based teaching among community school teachers is another reason. The egoistic work ethics among very old teachers is yet another reason.

In this backdrop, a community school head teacher is asked to give an action research report at the end of every academic session in public schools. The conversation made with the head teacher within the periphery is presented below. This conversation was made in the office of head teacher.

Me: How many times do you have staff meeting in a month?

Mr. Rai: Once in a month

Me: Do you keep all the teachers in the meeting?

Mr. Rai : Yes we do. We do keep from ECD to grade 12.

Me : What is the total number of students this year, sir?

Mr. Rai : More than 500 students.

Me : You have a kind of evaluation right?

Mr. Rai: Not evaluation, but head teacher has to offer ten marks for work performance appraisal.

Me : What teachers have to do to obtain the marks for work performance appraisal? Do they have to submit report or something else?

Mr. Rai : Report is different from the appraisal of head teacher.

Me : How many times do teachers have to submit report in a year?

Mr. Rai : One time. They have to submit the report of action research.

Me : Do they really have to do action research and submit the report to the authority (head teacher) ?

Mr. Rai : If they don't submit the report, marks will be decreased while their file for promotion will be filed.

Me : That means it is not made that necessary. Therefore, some even don't bother submitting it right?

Mr. Rai. : Yes, but those who don't submit the reports, three marks will be decreased while the file of promotion is applied. Normally, after the completion of years of service, they can apply for the promotion.

Me : Why did you not make it compulsory like other schools?

Mr. Rai : How to do it? Everyone is like a bull here?

Me : If you make it compulsory, it would develop teachers and be updated right?

Mr. Rai: Yes, but you don't know what kinds of teachers are working in community schools in Nepal. They are like bulls.

There are four types of teachers here. Some are already retired. Others are the ones who have just started service. Yet some are on the verge of retiring. Yet other have just ¼ service. Those who are already retired yet continuing, they don't listen to anybody. If the rules are made strict to make it uniformity in terms of rules, they will

quit the job any times because they have already retired. If they quit the job, it is difficult to get teachers and it takes long time to get the teachers from TSC. They are very rich and at the same time, they are local too. If this is not maintained well, otherteachers at time goes by will follow their footprint. This is the great issue in making uniformity among the teachers. One of the solutions to it is like young calf pulling off old ox.

> *It was like Mahabharat. We should do it bit by bit. The old teachers do not listen, especially those who are very old and local people. So, we can't make a rule that fits all (like blanket approach) like Bahar goru le budo gorulai tane jasto garnu parxa. If we talk about facilities, the government spends about 35 thousand rupees minimum. It is very difficult to improve the quality of community school.*

Mr. Rai pushes on those who have newly joined the school. But he does not force anything on those retired and old teachers.

Carrying out action research is one of the capacity building programs in community schools as per the education rules (2003). One of the benefits of it is that it keeps teachers updated. Students would be benefited with the update of teachers. Out-dated teachers cannot provide meaningful participation in the classroom. Out-dated teachers are a hurdle for quality education in community schools. Therefore, in the long run, updated teachers can help provide quality education to children.

Resolving Strategy. According Education Rules, (2003) carrying out action research as a part of work performance evaluation is mandatory for promotion. But some teachers are unable to do it. Others are reluctant to do it because they lack skills to do it. It is always a big challenge in community schools to get the research done.

Either you need to be flexible in accepting any quality of work or you need to be scaffolding them into the process of doing it.

Physical Punishment versus Positive Discipline

A teacher brought two fighting students into the head teacher's office. Two students of primary were found fighting outside of a classroom. Actually, they had to be in the classroom. Class was going on. At the same time, there was also dance among students going on in another block. These students were preparing for parent's day. Some students went to see the dance. There fighting took place. The teacher brought them to the office of head teacher. He told the students to share what happened.

One was comparatively tall. The taller one was a class captain and was the one who beat the smaller one. Their conversation begins thus the taller one said, "He was teased by one of the girls' name and he reminded him not to repeat it otherwise he would beat him". The smaller one said he was also teased by him and that's why he also teased him with one of the girls. The head teacher asked if there was a teacher there. Both of them said, "There was sir, but he did not tell anything and do anything to us". The head teacher was a bit upset and he beat the captain with a stick two times.

Resolving Strategy. Physical punishment in community school is still an issue. Mr. Rai had two students involved in fighting brought to him. Both of them were given a chance to share their story. Mr. Rai could not control his emotion and slapped them. The dilemma of physical punishment is very prevalent in community school. If the students had been given time to finish sharing their stories, the real issue would have surfaced, so that what should be done could be given consideration. The caring, compassion and empathizing and meeting the needs of students should be an

interest of the whole school as well as an interest of the one who is in a leading position.

If this issue had been looked at from the perspective of the children and their background, they would have been counseled (Ethics of care).

Dilemma Resolving Model

Looking at the way Mr. Virodhvas interacted with his ethical dilemmas while making decisions has led to the creation of this model. He tries everything he can to keep his position, from using political nexus to situational wisdom to compromising to involving the stakeholders. His ways of resolving dilemmas are quite paradoxical. Mr. Virodavas had become paradoxical when he tried to become "everything" in that sense that supporting to Mina when she became a victim of injustice (ethic of justice), being more sensitive of needs of canteen runner than the needs of students (compromise) (ethics of care not that of students) and approaching to SMC when a decision became more tough (ethic of profession).
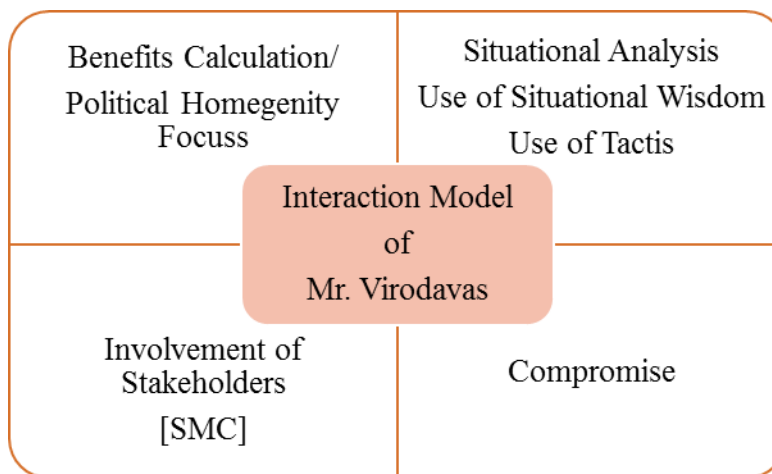
Benefits Calculation/ Political Homegenity Focuss	Situational Analysis Use of Situational Wisdom Use of Tactis
Involvement of Stakeholders [SMC]	Compromise

Interaction Model of Mr. Virodavas

It looks his ways of interaction is more like blend of justice, care and professional ethics (Shapiro & Stekovich, 2016). Professors of Educational Leadership, Joan Poliner Shapiro and Jacqueline A. Stefkovich (2016) developed four ethical paradigms-the ethics of justice, care, critique, and profession to grapple with moral dilemmas that show up in real life situations, schools, and communities. Moral/ethical dilemmas will be solved when these four models are taken into consideration while making a decision.

In other words, when the decision is made for the justice of victims, stand for the injustice dilemmas will be solved. It seemed like Mr. Rai adopted ethics of justice

and critique in terms of advocating for Ms. Mina who was sacked from the position of head teacher illegally. While showing favor to an English teacher, Mr. Rai seemed on ethic of care and on ethic of profession while dealing with the issues of work performance of teachers. But the way Mr. Rai dealt with these dilemmas raises the question what justice and care was for. They are supposed to be for public justice and care not for self. It was not for students nor teachers and schools (Stefkovich & Shapiro, 2016), It was only for own benefits

Mr. Rai lacks all of these ethics when making decisions. It looks like he is more concerned with his own personal ethics regarding his position. He is more oriented to the ethics of ideology, not of profession. He is oriented towards ego-centric ethics. Whatever ways he resolved dilemmas he faced while making decisions reflected that his ethics were centered on self-benefit. I think these egocentric ethics of Mr. Rai developed in his past, through his upbringing, professional and socio-political landscape.

Chapter Summary

This chapter includes the whole story of Mr. Virodavas Rai. The stories are basically threaded from his childhood, educational background, a job as a teacher and head teacher at a community school. High and low, high and dry of his life (Dilemma) and service at community school are mentioned. On top of that, dilemmas that he experienced while making decisions and strategies he used to resolve dilemmas are mentioned.

CHAPTER V

NARRATIVE ACCOUNT OF PARTICIPANT

In this chapter I present a narrative account of the second participant, Mr. KGarne Banjankar. There is justification in making second participant's name KGarne when we look at how he made ethical decision. The stories of how he became teacher and head teacher are also presented. Moreover, the stories of dilemmas in making ethical decisions are presented.

A Narrative Account of Mr. KGarne

Early in the morning about 6 am in chilling winter of January (January 23, 2019) I had an appointment with Mr. KGarne, head teacher at Rajniti Pathshala. While on the way, many times I missed the right way and had to ask people in the area. Meanwhile, I could feel some issues with my bike. I slowed it down. I thought, the bike engine was not warmed up properly.

Yet, it continued having same issue. Several times, it even stopped on the way. However, I made it to my final destination. I was worried that I would not arrive on time. Luckily I was on time. I entered school and found one of the teachers standing outside. To adjust myself there, I talked with him and asked if that day was a board exam, the supplementary exam of grade 11 though I already knew it was. No sooner had I completed my conversation with him than I realized that the person I was looking for the interview was already there. I greeted him and confirmed that he was the head teacher. Mr. KGarne took me to his office.

I took out my laptop to jot down important information. At the same time, I also took out my phone and recorded the whole interview. Before the interview I told

him about myself, my research agenda and ethical consideration matter. We moved further after we were done with those things.

Mr. KGarne is tall, handsome and has a big belly. He is from the Newar ethnicity, specifically Banjankar. He has two sons. The eldest one is in the USA and the second is physically disabled. As I moved further in our conversation, I came to know that he has great remorse whenever the talks of his second son. The way he would talk was in a very conscious way. There wasn't spontaneous flow of conversation. He would answer only what I asked. He recollected that he had joined the school as an accountant in the college.

The school he is presently working at as head teacher had a school and a college a long time before. He used to be an accountant at the college. He thinks he knows everything about community schools. As I moved further to delve in more about his understanding of community school, many times he considered community schools as a hub of politics and unions. However, he did not leave the profession.

I further asked him to tell a story of his journey to be a permanent teacher in community a school. He narrated that in 2046 BS, he passed teacher service commission (TSC) in primary level at "C" class level. In 2052 again he got through TSC for lower secondary (basic level education, currently) from "C" category. Finally, he went through the test of TSC for third class secondary level in 2070 BS. The school Mr. Byanjankar is working at is located at Balkumari. It was established in 2012 BS. It has been only one year since he became head teacher (2075 BS).

It is one of the oldest community-based schools of Nepal. Working at such a classic school, he thinks, is a fortune. One of the interesting facts of this school is the diversified nature of students' enrollment. The students are from diverse cultures, castes, socio-economic backgrounds and geographical belts. This is one of the

challenges in making decision in planning events in the curriculum and in the long run, providing quality education (Engaging students in the lessons, making inclusive lesson plans, installing new programs, and starting of coaching classes). It is also one of the biggest schools in term of the number of students. The school has about 1300 students currently, and about 90 % students are from 76 different districts of Nepal and only about one percent of students are from the local community.

He mentioned many pitiful stories of students in the school. Approximately, more than 90% students are from very low-income families. Some are manual workers. Others are laborers at a construction site. Still others sell vegetables in the streets. And still others work at carpet factories. These parents leave home early for the search of work and manage for food for the day. They are not well educated too, as he mentioned.

Sometimes, students working at somebody's house as a maid might miss class. At other times, they might come late for coaching and regular class. "One day one student came about 30 minutes late. I kept her outside of classroom for the whole period. Later on, I came to know that she is working at somebody's house." said Mr. KGarne. I was bit emotional in listening to this story. This story took me back to my life when I also was working at somebody's house and attending school in the morning shift. I used to be late many times. Sometimes, I even missed classes. Not only that, I used to miss doing homework at home because I had to do all the household chores.

Stories of Ethical Dilemmas and Resolving Strategies

I took an in-depth interview with Mr. KGarne. The interview was taken in a one-on-one situation (Atkinson, 2007; Roger, 2007, cited in Clandinin, 2013). The stories of dilemmas in decision-making and ways of resolving them are presented in

this chapter. In this section, the narratives of dilemmas in decision-making that germinated from natural disposition and the profession world have been told.

The dilemmas in decision-making of Mr. KGarne have been presented into two different dimensions: Natural disposition Vs Professional dimension based on the root of their germination. It is shown that decision making dilemmas have their roots. Some sprouted up from the natural disposition of the leader. Others are sprouted from the professional world. Still others are generated from ideological position. Professional versus personal lives, good leader versus bad father figure, community fellowship versus earning bread, etc. are categorized under the natural dimension, whereas give up or press on, resolution or confrontation, detention or consideration, curse or blessing, etc. are categorized under the professional dimension. In this dimension, profession versus personal lives, good leader versus bad father figure, resolution versus confrontation, engagement in community fellowship versus earning bread, giving up versus pressing on in the journey, detention versus consideration, expulsion version detention and educational system versus character building are presented.

Profession versus Personal Lives

Mr. KGarne became principal in 2074 Kartik. By the time I took his interview (January, 23, 2019) he had completed just one year of leadership. He was very fresh. Currently, he was running the supplementary exams of grade 11 and 12 even though it was already a winter vacation. Within this peripheral landscapes, we made some dialogue as follows.

Raju: Hasn't winter vacation started yet sir?

Mr. KGarne: Yes, sir. Day shift (School) winter vacation has already started. Only grade 11 and 12 remained as upgrade exam is going on in our school so we will run college for a week and give winter vacation.

Raju: Isn't this dis-benefit (Marka Pardaina) for head master sir?

Mr. KGarne: Marka bhaneko chij yestai ho sir k garne (The matter of dis-benefit is just the way it is). As a leader I need to come and sacrifice some more time. Winter vacation for this year will be from 23rd January 2019. This is only for grade 11 and 12. When school resumes from winter vacation, college's vacation (Grade 11 and 12) starts. And the head teacher does not get holiday.

Raju: Isn't this problem for head teacher?

Mr. KGarne: This has been problem since way back. It is still prevalent. This has been a tradition from the beginning that had been passed on. This had been the case from the beginning so, I should also follow the same tradition like my predecessors. If I don't follow this tradition, a lot of difficulties will come forth.

Following what had been said there has been a great dilemma for Mr. KGarne. He is still very fresh. This could be one of the reasons he had been sacrificing his winter vacation and letting the school run as a board exam center for the grade 11 and 12 supplementary board exam. Another motivating reason is that when the school is asked to host the center, the teachers and head teacher involved are given some monetary incentives on a daily basis though it may be a small amount of money.

I moved further by asking about leadership roles and moral grounds. He shared his story of bitterness with his predecessor. He holds a grudge /bitter experience working with Mr. Aalu Shakya, the former head teacher. He had been fed up with his leadership styles. He used to remain absent frequently without giving any notice to the school. Whenever he used to be present, he would turn things up-side-

down just to contaminate the education atmosphere. He was an easy-going guy. He accepted everything from everybody because he did not want to create any tussle or conflict among teachers.

He was a good fit with any sort of people and circumstance like aalu (Potato) which can be mingled and mixed with any types of vegetables for curry. It is his specialty and just the way he is. He was a very liberal and did not care much if teachers were to be evaluated rightly, he was completely a postmodern. Due to his negligence, teachers were completely out of tract (out of discipline) and were enjoying an extreme freedom. Teachers working during his tenure would think that they could do whatever they liked because nobody would be putting eyes on them. "He became my-dear to all teachers not the school" said Mr. KGarne. He had seen the literal picture of these scenario and experienced them for quite a long time. He was very fed up with Mr. Aalu and his way of doing work. Mr. Aalu retired from teaching and stepped down from his position in his 60s. After his retirement Mr. KGarne became head teacher on the basis of seniority and class ranking in 2074 BS.

Mr. KGarne believed that as an educator, there should be a setting up of an ethical and moral example in whatsoever is done and carried out by a leader. For him, the head teacher, as a head of the school administration, should be leading by example in actions and no one should be given any opportunity to point out mistakes. Therefore, he comes school very early, about 6 am in the morning before any other teachers arrive at the schools and he goes home very late after everyone else has left. The winter vacation at his school had already started. He was supposed to be on vacation. But upgrade exam of grade 11 and 12 center was put on at his school. Basically, he got one week winter vacation.

Since the exam center was at this school, he could not get the leave. The day the exam would be over was also the day winter vacation would finish and school would start. He could have given the responsibility to some teachers and taken leave because nobody would say anything to him since he is the head teacher that could be a common practice in community-based schools in Nepal. Yet, he displayed an example of an ethical leader and leadership. It is the sacrifice he made to demonstrate the picture of ethical leadership at a community-based school that establishes him as a role model and an ethical leader. The act of self-denial always plays a vital role in leading and inspiring followers towards a common goal of the organization.

Resolving Strategy. Making a balance between work and personal life is always an issue for educational leaders. The professional and personal lives are two different dimensions that leader needs to pay attention to equally for maintaining harmony. Being able to maintain harmony between the profession and personal are seen to be one of the indicators of successful leaders.

Many leaders use one at the expense of the other. That could be a basis for failure. Making a balance between professional and personal lives is a dilemma. Some choose one at the expense of other. Mr. KGarne decided to give more time even during vacation at the expense of family life. This is call self-denial. Robert Starratt (2005) calls it one of the characteristics of an ethical person.

Looking from the lens of multiple paradigm ethical approaches, Mr. KGarne is more concerned about the students and for their exam taking place during vacation time. According to the ethics of care: the leaders' prime job is to care, be concerned and provide opportunity to students. Nodding (1992) adds that the important job of a school is to provide care to their students. Further she states that students should be at the center of the educational process and they should be nurtured and encouraged.

Further Roland Martin (1993) puts forth the three Cs: caring, concern and connection. She argues that education should be the integration of reason and emotion, self and others (p. 144).

Based on my experience as an educational leader, caring, concerning and connecting students with opportunities should be done but not at the expense of one's personal family life. This should be the heart of education in that professional codes of conducts should be maintained well. When one makes a commitment for others at the expense of his or her family time, there will be clashes between professional and personal values (Shapiro & Stefkovich, 2016). If clashes linger the repercussions of it can be often attributed to the failure of leaders. The school Mr. KGarne works in is one of the good schools in terms of SEE result. It stands as topper in the national board examination. The head teacher being so concerned for the students plays an important role in the learning of students. His role of servant leadership could be one of the reasons of student's good performance in the SEE.

Good leader Versus Bad Father Figure

Mr. KGarne is very focused on his responsibilities and very concentrated on how to get things done ethically seems to be because he gives more emphasis on role modeling. They had an old and rusted building before massive earthquake took place. The building collapsed in the massive earthquake that hit in 2015 AD. He worked so hard to get the collapsed building rebuilt.

Rebuilding is always a hard work that requires a lot of sacrifice: sacrifice of time, energy, and commitment are inevitable. With diligence and frequent monitoring, the construction of the building was completed successfully. Looking at the building rebuilt, the vision of starting up technical school leaving certificate (TSLC) in civil

engineering crept into his mind. He got excited like a farmer with a handful of seed to sow and approached the school management committee (SMC).

After approval, he started making a visit to the Council of Technical Education and Vocational training (CTEVT) frequently. With incessant meetings with the CTEVT board, he got permission to start the program. He was delighted like Nunez in the "Country of the Blind" who he escaped and ran just to get frustrated after two days. (Well, n.d.). He was also appointed to be a program coordinator.

He was in many programs in the schools. Grade 11 and 12 start from 6:15am till 9:55 am, TSLC in civil engineering is from 9:30am till 2:30pm, school is from 10:00 till 4pm. His life gets revolved through a routine from morning to evening. Most of time he is busy on Saturday as well. He had to meet with donors, community stakeholders, INGOs and NGO who have been providing grant money for early childhood development class children, hygienic water, scholarships for students, etc. on Saturday. Building reconstruction regulations are also scheduled on Saturday. He spends more hours at school than at home. This is how he left no stone unturned to carry out his duties well as good leader. But at the same time he was not able to give time to his disabled son who needed him a lot.

He once said, *"I have no time for family sir. I have three sons. The biggest one is in abroad Australia. Last son is studying. But middle one is physically handicapped since the birth. I have brought him here to engage him."* This physically handicapped son needs his attention and care a lot. I furthered asked if his wife complained about not offering her time. This is what he said*, "Not at all. She also does not have much work so. Before we used to have land to cultivate now not like that. There is piece of land she plants some vegetables. She is also engaged."* This seemed quite surprising to me.

Family members would like to spend time with their family and their husband. Whenever I get home late, I sometimes see my wife upset. At other times, she gives me a dialogue. Still, other times she comforts herself that we will enjoy post 40 life. I consider family as part of our success in our professional life. Without their support husbands become failure. When one who can't love oneself, one can't love family. Love has to do with caring, spending time, listening and being physically present with others.

Resolving Strategy. Maintaining good image is very challenging for a leader, both at home and outside the home. Failing to do so creates a dilemma because both of them are competing values. Mr. KGarne by nature has got oriented to ethics and values. One of his philosophical values is to demonstrate an exemplary life as a leader. Therefore, he had been sacrificing his family time for the sake of demonstrating a role model in professional life. The dilemma popped up from within this dichotomy, and he takes the side of professional life at the expense of family time. But he has got a son paralyzed from birth, and nobody is at home except his wife to take care of him.

This scenario reminds me of what my wife said to me, "Don't lose your family being so nice to people and giving time to them only". This made me think a lot. The situation was like this. I had been busy from morning to evening in school. I would even have a meeting on the week-end. I have two kids. They need my time too. Setting up a role model life is important both at home and outside the home. One should not sacrifice at the expense of the other. If this is not paid much attention to, life will become cruelly unethical.

Resolution versus Confrontation

Mr. KGarne shared how he had faced a group of parents who were angry. He said that parents came to his office and started complaining rudely, "Your teachers do not work properly. She has ticked right even though answers are wrong. What kind of teachers have you recruited here". Mr. KGarne further said that after having said all he could, the parents were not calmed down. One thing Mr. KGarne did was just kept listening until the parents were done. He felt some shock, and humiliation, and felt bad about a complaint against a teacher. It would have been less hurting if she was just a new teacher. He did not have any idea what to do. Finally, he called the teacher to the office and let her face and sort out the situation. At the end, the teacher asked for forgiveness and promised not to repeat the mistake anymore.

Resolving Strategy. One of the dilemmas Mr. KGarne faced was either to let one of the teachers who committed the mistake face the parent or just resolve it himself. The issue was resolved when teacher was called and asked to apologize to the parent. Looking at this action from the lens of Knowledge, volition and action model (TERA) (Langlois, 2005) Mr. KGarne demonstrated in the situation knowledge of care, justice and critique. He listened to the parent who came to complain and tried to respond to the need or issue of parent and by asking for forgiveness. The values Mr. KGarne held was service and empathy for both the parent and teacher who confronted parent. The parent was comforted that his issue would be addressed not because he complained but for the wellbeing of the students and the school. It is the responsibility of a school to provide good service to parents as they are paying for it.

The reason he called the teacher to confront the parents were to punish the teacher in a justified manner and to ensure that sanctions were proportional to the

gravity of the mistake. Another reason was to offer her the opportunity to present her version of the story. Still another reason was to investigate what exactly happened. The teacher confronted the parent and admitted her mistake. This act promoted a knowledge of the value of duty, responsibility and common good.

Normally, in a community school, hardly any parent would go to school with the issues of their children. Approximately, 99 % students who go to community schools in Kathmandu are not the local residents of Kathmandu valley. They are from more than 70 districts of Nepal. Some of them are the children of migrant parents who migrate from one place to another in search of jobs. Some children are housemaids or child laborers. Only a few parents come to complain in community schools.

Engagement in Community Fellowship versus Earning Bread

Mr KGarne is committed to his school. He has placed a significant focus on professional work and he has missed having quality time with his family. He failed to spare time for his family. "I have no time for family" said Mr. KGarne being a bit serious. He has three sons. No daughter. The biggest son is in Australia, second one is studying in Nepal and middle one is physically handicapped. A disabled one cannot do anything by himself. He needs to be helped. As Mr. KGarne get so busy in school, he hardly spends any time with family and with his disabled son who needs significant amount of time from his daddy. When there is no one to look after him, he is taken to school and placed in special classroom and his father makes frequent visits to ensure his safety and well-being.

Whenever he talks about his paralyzed son, he gets emotional and can be vividly seen in his face as he blushes bitterly. He gets so busy in the school that he cannot often times go to the *Bhoj* (party). Not even in his family *bhoj*. In the Newari

community bhoj has a significant meaning and this mark and shapes their culture. This is also a time of gathering and sharing and refreshing.

Moreover, it is an ethnic identity. He does not get time to go to visit the in-laws family because he will be in school from early morning till late evening. Therefore, he misses not only *Newari bhoj* but also on fellowship with in-laws families. The tension is this, the children are out of home except the disabled son. If he plans to go to the bhoj, there is no one to look after the son and if he does not go, he thinks he will be segregated in distant future. Regarding hanging out with the family and community (Bhoj). We had the following conversation:

Raju : How about celebrating local festivals since you are from Newar community?

Mr. KGarne: Normally, festivals are celebrated according to my feasibility. If programs are organized by Area Development Unit, I make time and go. Otherwise, I get engaged here only in my work generally. When we have work it controls a lot of things. Sometimes, we need to work and behave according to our position. Still now, my friend's circle they travel twice in a year to my place. So, they wait for me for feasibility and go together for bhoj or picnic, etc.

Raju : Sometimes, you need to visit your in-law's family also right?

Mr. : KGarne : There is no tension because they are very close-by. From the very beginning I don't have much closeness with in-law family. I normally, send my wife to in-law's family. Sometimes, they send food home. So, far I have not much visited in laws family.

Mr. KGarne said that he does not go to family and community bhoj. He sends his wife often times. He said that he keeps reminding the community and family circle that once he retires, he will be joining the all the time. When I asked him "do you think they will understand your situation?" He responded that "they should

understand because I should run my family". "Without job, how can I run my family?" He even further empathetically said that his family and community have understood him and are cooperating so far.

      Resolving Strategy. Mr. KGarne had an issue of indecisiveness in balancing community and professional life. Heis basically from the Newar Community residents of Kathmandu Valley. According to census 2011, there are 126 caste/ethnic groups in Nepal. Chhetri covers 16.6 % of the total population and Newar covers 5% (Central Bureau of Statistics [CBS], 2012). The Newar ethnicity has got caste hierarchy based on the Vedic system where Banjankar is the cultivator (Jhi New Magazine, 2016). The interesting fact about this community is that they have festivals in all 12 months. People belonging to this community have to gather for communal fellowship (Jhi Magazine, 2016). This is a part of socio-cultural gathering. This is a must if someone has to stay connected to the community.

      Mr. KGarne adheres to the values of role model and integrity. Therefore, he basically doesn't attend all the festivals because of his profession which is the main source of revenue to sustain his family. It is also not possible to attend all the festivals every month because he is an educational leader. So he focuses more on his job. Looking at his action, when I explored further, I came to know that only one year had passed since he was put into the position of head teacher. A fresher may become more oriented to works, people, and codes of conduct of school to show he has capability to lead. Looking at this scenario from the lens of ethics of profession, he is most concerned about his responsibility and duty as a head teacher. Giving much priority to his work settles his ethical dilemmatic situation.

      But such handling may not last long. This dilemma has not yet been resolved totally. This might come over and over again because the community you belong to is

a permanent identity you have and your job is not. At the end of the day, what remains is our family and community we belong to. I think the issue here is about how to balance work and communal identity. One identity should be sacrificed at the expense of other. This is what this theoretical lens: ethics of profession is silent about. Ethical decision making is not only what is done ethically based on the requirement of one specific situation. But it is living out a life. Every aspect of our life that we are involved in should be ethical living, and the ethical decisions will flow from it.

Giving Up Versus Pressing unto the Journey

He recalled a story. He told me that he had a very hard time when he made a decision and afterwards too. It was a matter that happened in 2075 BS. It was just a year after he had started working as a head teacher. The school was also making a dramatic improvement in results in the secondary education examination (SEE). As an ambitious head teacher he wanted to make the results better. Installing coaching classes for those who failed in terminal exams, especially in mathematics and science subjects was considered to be one of the best strategies to help the students do better in SEE.

He approached the SMC with the idea of installing coaching classes for weak students. The meeting gave a green signal to start the program immediately. Previously, there were also coaching classes but they were kept for whole subjects. They did not turn out to be very fruitful. Therefore, this time only two periods, especially math and science, were fixed with the intention of helping these weak students get better results in the SEE. Purposefully, it was started to target weak students who failed in terminal examination.

The paradox was, only the good students came and the students who had been considered weak barely showed up. Looking at the situation, many times he felt like closing the coaching classes but could not do it because some students had been continuously coming. He was very frustrated. If the program was closed, the learning desires of those who were coming willingly and regularly would be killed and they would complain. It might create another problem. Because, school is a place where everybody has authority to learn. If it is allowed to continue, the purpose of the program was not going to be fulfilled. He was very hopeless and frustrated. "जे गरे पनिनहुने यो विद्यार्थीहरुलाइ" said Mr. KGarne being very frustrated. One day he called parents to inquire why weak students are remaining absent.

He was told that they are out of their control and school should be doing something else to bring them in line. Mr. KGarne thought about how to discipline them if they were regularly coming and being within school campus. Thinking of making strategies to discipline undisciplined absentees was a paradox. Therefore, sometimes, he felt like closing the coaching classes right away because he was so disappointed that "the school cannot improve those who are already out of the control of their parents."

"School is not a magic-performing place" said Mr. KGarne with a frown. But he did not close the coaching class for various reasons. He thought that those smart students would be benefited if the classes were not closed. If the class was closed, those smart as well as those students coming for extra-class would not learn as much. Mr. KGarne thinks his life is stuck in the pendulum of decision-making dilemmas. He still does not know what to do.

I do have a similar story to that of Mr. KGarne. I have been working at institutional school as a head teacher since 2015 AD. Though my context, time,

setting and sociality is comparatively different, I too have a similar experience like that of Mr. KGarne. It is a story of paradox and decision-making complexities. It was a matter of fee policy for the academic session 2017/18 AD. We had executive meeting probably in the month of January 2016 AD. Director Ma'am, brought the issue of increasing the school fee randomly without following any standard. The Ministry of Education (MoE) has provided a standard for the ceiling for fee increment to institutional schools.

According to the rules we cannot increase more than 10% or 15% per year. The fee was relatively low in comparison to the facilities the school had been providing to the parents. That's why without following certain practiced standards, she adjusted the fee irrationally. None of the executives could speak against the motion she brought in. Some voices were raised that fees were massively higher. As she told the story of fifteen years of serving the poor, marginalized, back-warded community children since 2001AD, all EM were dumbfounded.

After a decade, she observed how the life standards of people had changed. At the end of 15 years, she said that she had served these people enough and started to argue that a faith-based school should not be of low quality with a low fee. Every executive member in the meeting looked convinced, and did not pay attention to how much the increment was increased. After meeting was over, she told that increased fee should be communicated only after final exams are over.

The parents were furious and nearly became destructive. Five parents with a female majority came looking for the principal to have a meeting. As I saw the parents, the director asked me to take all the executive members to meet with the parents. We sat in the grade 3 classroom. The parents were angry because we had not communicated the increased fees 2-3 months before. They frequently asked us to

revisit the increment. While the meeting was going on, I was thinking about how we committed a mistake in not informing the parents on time. I was also thinking of changing the fee increment. At the same time, I couldn't decide alone there.

I was not the one who had imposed this fee increment. However, I, as one of the executive members, did not think about the reaction of parents and agreed with the decision made. I did not feel good and ethical about our decision, so I hinted about changing our decision, but the director was not in that position. Some parents had already gotten the idea that main decision makers are not the Nepali executives' members, but the Korean, director of the school. With anger, one of the parents said, you are a tyrannical, dictator. She was very upset indeed. The meeting was over without any conclusion we were only saying that we would think about it. The director ma'am took me to the school canteen and reminded me that we should not re-think the decision we have made. Again she started talking about parents how she had helped many parents with large scholarship schemes and how they are talking against of school.

Some parents were involved in the media so they went to the district education office and got the school category and ceiling of fee structure that the government had made. All of sudden, I received a phone call from a faith-based media person who inquired about the grade of our school and the limitation of fee we can collect. At the end media person reminded me not to raise the fee without aligning with the government rules. I was threatened a lot. The next day I told everything to the director, and demonstration and protest of parents was further aggravated.

The climax at the school was completely uncongenial. After a couple of days the director had left for South Korea her homeland, citing her health issue. Then, a big mob of parents came to the school and pressured me to decrease the school fees. I

kept on talking to them. All the parents had a meeting outside and brought a letter saying that school can't make a 60-80 % fee increment. Listening to them I thought maybe I should recant the decision made.

On the other hand, I couldn't decide, because the director was all in all. She has already said no. The case went on lingering for two or three months. In June 17, 2016, parent's committee brought a letter to drop the fee to 25% only from 80% otherwise they would file a court case against the school. I wrote a letter to the director mentioning the situation. She was still insisting not to drop the increment. The parents came again with media, but I did not know about it. I got phone calls frequently. I wasn't receiving their calls. I got phone call from one of the staff that a large number of parents were already in the schools and at that time I was hiding in the bath room. I went down and received them. They were like a big mob full of violent emotion. They started asking question me questions one-by-one.

I was very scared and yet I did not show that I was being terrified. I did not feel anything when decision was made in agreement. When it was taken for implementation a lot of conflicts resulting from the disagreement of parents popped up. I was in the middle of a complex dilemma. At one point, I thought I would communicate with the team and decrease the fee because I felt it was beyond the provision of fee increment ceiling from the government. At another time, I also felt I should bluntly drop fee increment into the 10-25 % because it was not legal. At still another time, I felt like making a whole school parents, but that was disliked by director, because she is afraid of facing violent parents.

Resolving Strategy. This was a dilemma about ending a coaching class that had already begun because the target group of students were not attending. Mr. KGarne had decided to run the coaching class as one of the ways to help weak

students pass in SEE. He was strongly convinced in this belief. He started coaching aiming to focus only on weak students. In the end, the academically weak students did not show up for the class, and instead, the academically strong students were increasingly attending. He was very worried about whether or not to close the class.

He realized that one of the duties of head teacher was to deal with all students equally, without any bias or acting unjustly. As he looked at how students were getting encouraged through the coaching class, he did continue the class. He did not discourage those who were attending but gave them service for their well-being. According to the lens of the ethics of justice and care, a leader needs to deal with all students with justice and fairness. None of the students should be treated with partiality. Mr. KGarne is sensitive with fairness and justice and showing compassion to students. Yet, according to the ethic of care, the students should be at the center of whatsoever educational process the school designs and implements. What they achieve should not be the only thing put into center of school's educational process (Noddings, 1992).

When curriculum or extra-curricular programs are being planned they should care for, concern, and connect students based on their needs and interests (Martin, 1993). Another possibility in the story is that the weak students did not participate in the coaching class because, perhaps, they did not have time or an interest in joining it. These backgrounds needed to be explored so that their need also would have been addressed, rather than only concerning and focusing on those smart students. According to the ethic of critique, it is one who is in need that should be empowered, not only one who is capable.

Detention versus Consideration

Mr. KGarne also feels perplexed sometimes. According to his experience, most of the students in community-based schools are child laborers. Some work at house as a maid. Others work at construction sites as manual workers. Still, others work at factories. These students have various problems in their life and probably have come to school with some aim in life. Through the conversation (January 23, 2019), I came to know that these students choose community-based school as a flexible place to carry out their formal degree despite their adversities in life.

To work and study is their choice, there are challenges as well as opportunities. It reminded me of a story of adversity and love for education. Due to a dysfunctional family situation, I joined a religious educational institution at 20. I did not have a SLC certificate. Other students and management came to know the truth about my situation. I had to drop it despite my great willingness to gain knowledge on religion. I was given a shelter in a church and would work like full time. But the church management had given me an opportunity to join a school that was functioning in the morning (From 6am-12pm).

Choosing to study despite my other work at the church was my choice. I had a great deal of imbalance between my studies and work. There had been a lot of mismatches in both areas that required an undivided commitment. Many times, I would be late for school and got scolded. Many times, I was late for home and got scolded as well. One thought I would often have in my heart was "how can I tell them my situation".

Mr. KGarne had faced students who came late quite regularly. He had been fed up with them. He shared how he dealt with such students. He said, "When students are late for only five minutes, he sometimes let them go to class. If children are late more than five minutes, they are either sent to library or made to stand in front

of the school gate. Sometimes, he scolds them restating the time they are late and sends them to classroom after the first period is over. "What to do with these children?"

"They also have their own problems. They have to work and study. That's the reason why they have been enrolled in community schools. What to do sir? Sometimes, I feel so sad. Nothing is going to work. If I become strict in punctuality, they will not come to school next day and probably might quit coming. If I don't become strict, probably the situation of coming late will be increased more and create a lot of problems. What to do sir. Sometimes, I feel helpless." said Mr. KGarne.

Resolving Strategy. Punctuality among students in a community school is a challenging issue. Some students remain absent. Others come very late. The dilemma is whether they should be sent to class or sent home. Different head teachers have different strategies for this issue to be resolved. Mr. KGarne is a head teacher who has been kind to the students, so he does not generally send students home, rather he considers their situation. They are kept in the library for 45 minutes until that particular class is over.

Looking at the action from the theoretical lens of the ethic of justice and care (Shapiro & Stefkovich, 2011), Mr. KGarne explored the rules and regulations for late-coming students. His school does not have a guideline to deal with late-comers. Since there is not any rule, Mr. KGarne would remind students not to repeat it and some students he would send to the classroom. To others who were late more than 10-15 minutes, he would send them to the library for a whole period and send them to the classroom afterwards.

Mr. KGarne is an empathetic head teacher. The reason why he considers those students is because he is aware of their background. Some work in a factory. Others

work at house as a housemaid. Still others work in a restaurant. They hardly make time for their education. He knows that only those who have a great sense of value of education have come to learn in this community school. Therefore, if they are sent home, their great value of education would be hurt. Owing to this fact, Mr. KGarne considers students even if they are late for the classroom.

According to ethic of care (Shapiro & Stefkovich, 2011) one of the roles of school is to care for students and provide them an opportunity to grow. It is not only important to achieve something academically. One of the essences of this ethic of care is that all the educational processes, events, and programs that a school offers should make students the center. One of the drawbacks of the ethic of care is that, exclusive closeness with students may bring forth some issue of order and discipline in the school.

I did my SLC in a community school. I was kicked out of my house because of my religion. To survive I started doing any works I could. I used to work as cupbearer. But I had a strong desire to go to school and learn. So, I requested my guardian to provide me some time for my school. I was asked to look for a school that had got morning shift. I found one nearby Kanbahil, Lalitpur. The school started from 6am. To be on time, I used to wake up at 4:30am every morning and go to school. If we have a strong sense of commitment, we can do it.

The issue of punctuality is not only in community schools, it is also an issue in institutional schools, but it is not as frequent. Based on my experience in working in an institutional school as a head teacher, there are a couple of reasons why late coming in institutional schools is not a big issue. Primarily, the parents that send their children to an institutional school are usually to some extent educated and are thus usually concerned in teaching their children the value of time and punctuality.

Secondly, most of the parents in institutional schools bring their children to school by themselves. If the parents are engaged in other works like office works, they have their children use a school bus.

In context of community schools this is not so. About 90 % students who go to community schools are from economically poor families who keep migrating from one work station to another in search of a job for livelihood. They are not as educated so they would likely not teach their children as well as the more educated. On top of that, they can't drop their children off at school because they have to leave for work early in the morning to sustain their family.

Expulsion versus Detention

Mr. KGarne shared a very shocking story that happened in his school. He openly shared it without hesitation when I told him that I also run a school and there would be a lot issues for the school. Normally, head teachers do not like to share a story that gives bad impression about their school. I think this a human tendency. The story is about some girl students from grade eight who got drunk and came to school. The short conversation (January 23, 2019, Morning (7am-8am) is recorded below

Raju: Have you ever found students using alcohol and coming to school?

Mr. KGarne: Last time (Two weeks before January 23, 2019) three girl students, from grade eight, came school with the consumption of alcohol. Early morning, they came drinking alcohol when they came school for the morning class.

Raju : What action did you take?

Mr. KGarne: What action to take. Sometimes, I used to watch Hindi tele serial. If we scold such students publicly, I feel that that would bring negative impact in their life. So, our female teachers took them and spank two or three times. After that, I put all three in library in solitary place. I called their parents. The parents did not come on

time. Finally, two parents came. Remaining one did not come. They drank rakshi (alcohol locally made). They did not tell where they drank in the beginning. After one and half hour, they told the place. It was just close by the school. They told everything in detail how much they drank. They were not that drunk like uncontrollable but if we got close by they were a bit smelly. I along with some teachers went to the shop. I scolded shop keeper for selling it to school kids and warned him not to repeat it. We kept them in library about one and half hours. We explored why they were drunk. One of the girls told that she had verbal fight with her mother. Because of that she drank alcohol. She had three friends, so one drank and she made other two drink together with her.

Raju : Did their parent beat them?

Mr. KGarne : No, they also have tension, after beating if they leave home that is another tension. Problem after problems.

Raju : What is consequence for these students according to school rules/law?

Mr. KGarne : According to school rules, we have provision of expelling such students. But on that very day, we sent them home with their parents. Interestingly, they came school next day. On that particular day, also, they may have little shame. They may feel morally in black list while they come to school. In addition, if we add some more punishment that will create some problems.

This event took place during his first year of tenure of leadership as a head teacher. One day three students were late for morning class. They were from grade eight. When they got to the school, they all were smelly. Later, it was discovered that they had been using local alcohol early in the morning. Mr. KGarne scolded them badly publicly, but later on he felt it was not wise as a male figure to deal with female students. So, he assigned a female teacher to deal with them in the library. The female

teachers took them and spanked them two or three times. The girl told her that she had a verbal fight with her mom, she could not control her emotion and she drank.

According to the school rules and regulations mentioned in the school diary, they are to be fired. Mr. KGarne struggled a lot, being indecisive. Unfortunately, this event took place in the middle of the session and Mr. KGarne could not decide and fell into a decision-making dilemma: if he fired them, they will become worse and probably drop out of school forever and there will begin another tension again. It was a big indecisive moment. Finally, he decided to let them continue, thinking of their future.

Resolving Strategy. The disciplinary action is always hard to apply, especially to those students who are grown up. Mr. KGarne had faced an ethical dilemma when three girls from grade eight were found to be drunk. The dilemma was whether to expel them or consider their circumstances and give them detention.

According to the rules of schools, such students are to be rusticated because they have broken rules. When we look at this from the justice, fairness and equality perspective, such students are supposed to be expelled, because it is fair for the other students who are studying in same class so that they would not be disturbed. According to ethic of justice, the decision should be made justly, and should respect the equal sovereignty of all people. It allows the rule of law to work. Based on this ethic, in order to respect the equal sovereignty of other students, and let the rule of law work, he was supposed to expel these girls. But, Mr. KGarne did not do so.

Looking at the background of these students, Mr. KGarne did not expel them but considered them giving one more chance. Mr. KGarne is more concerned about the background of the students and their future (ethics of Care). He showed worries about their future if they would have been expelled. According to the ethic of care, the

role of the school is to give opportunity to students where they can flourish and get connected to other opportunities.

He considered them and gave one them more opportunity to be improved. One of the challenges of this is, who is concerned about all the other students and their feelings while sitting with such students. How would the other students respect the school and school authority? The culture of giving too much of care can discourage a rule-driven school and there would be issue of disorder and lack of system.

Education System versus Character Building

A few students from grade 10 were caught in agang-fight. Mr. KGarne shared a story of gang-fight how it took place.

Raju : How frequently gang fight takes place here?

Mr. KGarne : Before also, there were gang fights. It happened outside the school. Sometimes, gang fight takes place in the classroom also. But, students even from the same class don't report it to the school authority. If some students bring this issue to school authority, I think they would get beaten up. Because of fear of getting beaten up outside school, they do not bring the issue to school authority. There was gang fight three months ago. I called them and warned them not to do so. Since then, they have not yet repeated that.

Raju : The respective class teacher is supposed to deal with such students, right?

Mr. KGarne : Normally, in the break time, teachers will be in canteen. And the students will be in their own pace or ways in the classroom.

Raju : Haven't you made the break time routine for teachers?

Mr. KGarne : No sir. We don't have such things. For government teachers,' especially permanent teachers, it is very hard to bring them into right track. Most of the teachers are females. Of female teachers, you will hardly find who have no political back-up.

Everybody have come here with political source-force. This is the difficult situation. Even I sometimes don't know what happened in the schools but it had been already known to education department office. This is the situation that is taking place here. This is the situation. Some go to district education office, others go to department of education, yet others go to ministry of education. Because of this there is bit difficult to work in community schools. Despite this Shramik school is making progress / providing quality education so far.

Raju : What is the rules of school against gang fighters?

Mr. KGarne : According to the rules, we are supposed to rusticate them. What will happen after rustication? Where will they go? Normally, those gang fighters are not much from lower classes but 10th graders. What to do expelling 10th graders? Last time, one student of grade 10, very close to filling up Secondary Education Examination (SEE) form, left the home. After the deadlines of SEE form filling, we were informed by parents that he had been back home. The parents came and cried a lot. Fortunately, we had paid more money for more registration. So, finally, we could incorporate him and involve in the exam.

The gang fight happened among grade 10 boys. According to the rules and regulations of the school, they are to be expelled from the school right away and to be prevented from taking the SEE. He was in great indecisiveness. As far as school rules are concerned, those involved in the fight should have been fired. "I felt many times expelling them. But as an educator, I looked at their future being in their shoes and felt if they are expelled how would they respond it and what would be future." said Mr. KGarne. Mr. KGarne told me that most of them are working students. They are child laborers. "If I expel them what good will I do? What to do? So I did give them one chance." said Mr. KGarne.

Resolving Strategy. Students from grade 10 were found to be involved in a gang fight. One of the moral challenges of Mr. KGarne was either to expel the students or to consider the fact that they are in the final year of school and about to face the SEE. The SEE is stigmatized as an iron gate and fundamental in order to move further in academic life.

The TERA model developed by Langlois (2005) talks about the process of ethical analysis while making decisions. Here she mentions that ethical leaders go through some steps: knowledge, volition and action, to reach an ethical decision. These three steps are to be followed thoroughly back and forth in order to make an ethical decision. When one analyzes the first step: knowledge, one should take the ethics of justice, care and critique into consideration.

According to this step, Mr. KGarne investigated the rules and regulations of the school and its policy, and the education directives for those who are found to be fighting. The rules and regulations of schools in community schools are designed to align with the education rules and regulation, 2059BS. According to school code of conduct, the disciplinary act for gang fighting is expulsion. When students are found to be fighting either in school or outside of school in school uniform, they are to be fired. As per the Education Rules, 2059 BS, one of the responsibilities of the head teacher is to maintain discipline in the school and expel any students from the school who are violating discipline.

The second step of the TERA model is volition which illustrates what values an ethical decision maker considers : equality, equity, common good, duty, responsibility (ethics of Justice), well-being, service, empathy, compassion (ethics of care) and transparency, emancipation, and empowerment (ethics of critique) (langois, 2005, p. 75). Mr. KGarne was in great indecisiveness. "I felt many times like

expelling them. But as an educator, I looked at their future being in their shoes and felt if they were expelled how they would respond it and what would be their future. Some of them are working students. Some are child labor working at restaurants, carpet factories and as and housemaids. If I rusticate them what good will I do? What to do? So I gave them one chance." said Mr. KGarne.

Volition covers axiological aspects while making decisions. Mr. KGarne adapts the value of empathy and compassion (ethics of care). He did not act according to education rules, 2059B.S. and the school rules, and he failed to maintain the common good for the other remaining students and the prestige of school in long run. Mr. KGarne was overwhelmed by precarious conditions of children who go to community-based schools. He empathized with the condition of the students and their future after the expulsion. It seems providing an opportunity to learn from the mistakes presides over the character building of students. Particularly, he is very concerned about the educational system of Nepal, the SEE. The SEE appears to be everything for him, so he ended up considering the students' circumstances and not paying attention to imparting moral values to the students.

In other words, he was not concerned about the character building of students, which is indeed supposed to be the central purpose of the school not what students achieve through examination. One of the ethicists argues that students should be at the center of educational process and need to be nurtured and encouraged. Achievement should not be at the center (Noddings, 1992).

Dilemma Resolving Model

Mr. KGarne's stories reveal the following way of interaction while grappling with dilemmas in decision-making. Based on his model, he is more oriented to use an ethic of care of his own type. His ethic of care and profession seems to be somewhat

different from that of Shapiro and Stefkovich (2016). According to this theory, when leaders make decisions, they should put students at the center. For Mr. KGarne, students and responsibilities are of great importance. Because of this, he has sacrificed the time for his family to focus on the school. In regards to students, even those students who were found to be drunk and involved in gang-fight (grade 10) were supposed to be expelled. He was aware of their family background.

According to him, 99 % students who are studying at his schools have migrated from the 76 districts of Nepal. Also he said that two-third of the students are child laborers.

Focus on Profession
Committemnt and sense of integrity to Work, School and Needs of Students

Focus on Value
Personal Values at the center

Resolving Model

Focus on Intuition
[Late commers and drunk stuents were considered just because they were from a poor family background and child laborers]

Focuss on Care
[The gang-fight students were from grade 10 and they were pitied becasue they were in their last year in school. Thy are also sons of poor people and child laborers]

Some are house maids. Others are from parents who keep migrating from one place to another as migrant labores. Mr. KGarne thinks that coming up to the level of grade 8 and 10 for students from such background is a big matter. With a great sense of persistence, students have come this far. Mr. KGarne thinks students who have come this far having persevered many twists and turns would stop learning in life if they are expelled..

Chapter Summary

Mr. KGarne is a head teacher who works in a community school. This chapter included personal account of Mr. Kgarne, his personal and professional dilemmas, and dilemmas he experienced while making decisions. At the same time, this chapter also evaluated his dilemma resolving strategies. In this context, Mr. KGarne believed in role model leadership, and the ways he resolved his dilemmas were oriented to his personal ethical standard: a leader should be a role model in everything he/she does.

CHAPTER VI

NARRATIVE ACCOUNT OF MR. WILLY

In this chapter, I present a narrative account of Mr. Willy who got lucky and became a head teacher a year after he got into his teaching profession in a community school. He is dynamic and transformative by nature. His is the story of an English teacher cum head teacher. The chapter presents stories of his dilemmas in ethical decision-making.

A Narrative Account of Mr. Willy

Our first meeting (Friday, June 14, 2019) was in the school yard. The school was surrounded by the backdrop of the beauty of nature because it was located by the forest. I could even hear a variety of birds' sounds like in the dense forest. It had a beautiful natural landscape with a village setting. The school campus looked a bit messed up. There was building construction in progress. I stood in the middle of the campus and called to him to signal my arrival. Mr. Willy asked me to wait for him in his office. I moved towards his office. Some classrooms were decorated with a lot of materials. The students were engaged in discussion while the teachers were in a meeting. I entered his office and waited there.

After half an hour he came and begged for excuse that he had an appointment with the Mayor after half an hour. He spoke only for 16 minutes on that day. We dismissed our meeting re-rescheduling it for 13th July 2019. We met for a second time on July 13, 2019 outside of his school office. I explained about the ethical consideration matter and we began to talk. Each one stretched past half an hour. Our meetings stretched about three months (June 14, 2019 – August 2, 2019 14) where we

met for five times. Our first meeting was in his office. We had it very short about 16 minutes. All the remaining meetings were held in the cafeteria or a classroom.

Mr. Willy is about 35, tall and handsome with a white appearance. He is very charming and energetic. Amidst our conversation, I could see he was very enthusiastic. He said, "I believe change is possible". He has been in the field of teaching for more than 19 years. He worked as a mere teacher at an institutional school for more than a decade, and also as a vice-principal for three years and as a principal for three years too. With a gradual pressure of family and at the same time, with a strong desire for a permanent job, he faced the TSC in 2071 B.S. and got a government job as an English teacher. Earlier, he applied to the TSC he was also a visiting faculty in one of the prestigious universities.

His teaching to university students worked as a strong foundation to get through the TSC exam. He got posted in one of the community-based secondary schools, "visionary public school" located at one of the municipalities of Lalitpur. When he got into that school, there had already been a temporary head teacher working there for quite a long time. The appointment of a permanent head teacher and implementing English as a medium of instruction were the issues brought forth by the school stakeholders (SMC, PTA, communities and teachers). These were the main tasks to be carried out.

As I further asked how he became head teacher, he said, "None, except me were found capable to carry out an ambitious mission. Two months later, as a qualified and permanent teacher, I was asked to be a head teacher and reminded to accomplish this holy mission." He showed a bit dissatisfaction on the appointment of his headship because he further confessed, "I had a great desire to have a taste of a mere English teacher at community-based school. It could not become and flickering

hope I had fleeted away with a blink of an eye. Everybody agreed to appoint me as a head teacher. Ever since, I became principal".

The avenues of new hope were germinated at the public school. From 2072 he started casting a vision of making visionary public school an ICT-based school at a national level to the teachers, students, parents, and other stakeholders. His vision was like Jesus of Nazareth to many people then. Apparently, many of the stakeholders even had a slim belief that a good thing could be pioneered in a public school, a hub of nasty politics. When he entered the school as a head teacher, the condition of the school was very pathetic. During his leadership, two buildings were built, a student alumni association was formed, many donor agencies were brought to and vision of making his school as a model of an ICT-based school at national level was begotten. In doing these, he gave hope that a lot of new things would happen at the school and that change is possible even at a community-based school.

He is a very soft-spoken person and deals with love and care towards the teachers, parents and students. Based on my observation, he had not talked authoritatively with anybody. Be it to students, teachers or anybody. This is one of his natural dispositions and to some extent, it has been one of his advantages as a leader. As I entered into his room, no sooner had I started asking him some questions related to my research issue than that one of the teachers came in and reported about some urgent work. He requested him to come next day and work together with him and comforted him that the remaining work will be done by him at any cost. The teacher looked so radiant and delighted and assured him he would come next day surely.

He is a good listener and believes listening to be one of the good remedies of problems. He recollected how difficult working at community-based school as a leader is. He believes that every leader at community school should be cautious,

otherwise there will be potential chances of getting flopped. Even if some good works have been started without being inclusive, one might backfire. He even said that in some meetings, the only thing that leader needs to do is just listen. Listening is also one of the skills that a leader needs to possess. At the end of the meeting, as we search for a solid solution, the leader can wrap up the things. A decision made on the basis of agreement will last long. Mr. Willy says, he had been a listener many times and found it to be one of the best medicines to build up a good atmosphere among the teachers at a school during meetings.

Mr. Willy is a learned academician and tries his level best to be a role model in terms of keeping rules and regulations of GoN. According to the government rules, all permanent teachers working at a government school /community-based school, have to carry out action research. It has to start from Falgun and the research report should be submitted at the end of Chaitra. This is mandatory for permanent teachers for their performance appraisal at a government school.

But most of the public schools do not do this. One of the reasons is that most of the head teachers are not familiar with Action Research. Others have an ego-centric attitude like nobody could fire them, not even the head teacher of the same school. This is the picture of most of community-based schools in Nepal. However, this school has been strictly following this academic practice as a benchmark for performance appraisal.

Stories of Ethical Dilemmas and Resolving Strategies

Here I have presented a narrative account of ethical decision-making dilemmas for Mr. Willy. They were interpreted in the light of the three-dimensional space of narrative inquiry. In this section, I have unveiled the lived experiences of dilemmas of Mr. Willy.

In this section, I would be bringing lived stories of dilemmas in decision-making of Mr. Willy and resolving strategies. The ethical decision-making dilemmas of Mr. Willy have resulted from his transformative nature of leadership. This is in other words resulting from transformative leadership. The dilemmas are action research, teachers' recruitment, further studies, persistency, attitude, punctuality, systematic organization of supervision class, medium of instruction, etc.

Output versus Process

Mr. Willy is an academician who has become a good follower of rules and regulations. In his school, before he took up leadership, action research (AR) was also made mandatory for the performance appraisal for the promotion of teachers. The head teacher has authority over it. Formerly, his predecessor, did not take this professional development as academic practice seriously though he had been quite familiar with research. One of the reasons was that the head teacher then was a temporary teacher and had been in the midst of uncertainty about the continuation of his job at the school. He was not very strict and did not check the research reports thoroughly. Therefore all teachers (permanent as well as temporary) would submit hand written research reports to the principal.

After Mr. Willy took up the responsibilities of head teacher as a permanent teacher, he asked every permanent teacher to submit a typed, not hand written action research report (ARR) to him. He is an academician having expertise on how to carry out action research and the quality of ARR, so he asked everyone to do it quite seriously aiming to produce a quality report. He reported that most of the teachers would submit their AR report at the very zero hours. Because they submitted them on zero hours, the quality of report was always at doubt.

Mr. Willy was stuck in the ditch of a trilemma. One of the dilemmas was, whether he would ask those teachers to re-do it or accept it and compromise on quality. Another dilemma was, if he did accept the report without saying anything to any teachers, it may not meet his intention and expectation in carrying AR to make the teachers academically sound and updated. Yet another dilemma was, if he did accept AR reports, his expectation for each teacher to be professionally growing and becoming academicians would not be fulfilled.

Resolving Strategy. One of the great challenges in community-based schools is to implement, monitor and evaluate action research as a performance evaluation. Within this work, it is important to decide what to focus on, output or on process. In this dilemma Mr. Willy decided to support the process and compromise the quality of the research report. As he discovered that most of teachers were unaware of research skills. According to education rules, 2059 B.S., work performance of teachers is supposed to be evaluated. Action research is asked to carry out as a part of performance evaluation. This performance evaluation is required for promotion. Mr. Willy encouraged teachers to carry out action research despite their technical difficulties.

According to the education rules, 2059 B.S. teachers need to submit their research report on time because this is one of the important indicators that a head teacher needs to make a report of performance evaluation when any teachers are officially applying for a promotion. The head teacher should submit the report to the SMC and the SMC will make a recommendation to the DEO for the promotion of a teacher.

Mr. Willy, guided by ethic of care (knowledge aspect of the TERA model) for teachers involved them in action research writing. He did not focus on the output

meaning mere production of a report. Rather he focused on how-part of their work. The axiological value (volition) that Mr. Willy adapted was empathy with how they struggled while writing it and he supported them with the skills required (Langois, 2005, p. 71). He is concerned about the learning not the output, not merely the report the teachers submit. As Noddings (1992) mentions, that the center of the educational process should be the learner, not their achievement. In the long run, this way of leadership guidance will help these teachers learn how to fish, not just learn how to eat in their professional career.

Needs versus Wants

Mr. Willy narrated a memoir of how he was the victim of political pressure in terms of recruiting teachers that had political affiliation. Within some years of tenure, the school needed a teacher in a certain post. There were a few teachers who had been sent by the DEO. The DEO sent them on the basis of political networking. There had been a lot of pressure from political parties to recruit their people. The head teacher was pressured very much. He even got threatened. Normally, in community-based schools, teachers are recruited on the basis of political affiliation, though they face the TSC exam.

In community schools, the permanent teachers are not enough, therefore, to run the schools, some teachers are recruited on a temporary contract basis. These teachers, especially those having a very strong political alliance are later on recruited as permanent teachers. The actual process is this, the TSC gives out a name list of permanently selected teachers to different districts on the basis of the form teachers fill out. The district education department lists teachers on the basis of the needs of schools. This is the final selection. On this basis, teachers get into particular schools.

In order to go to the school near by their home, the candidates start lobbying the political figures that they have a nexus with.

In this scenario, a few teachers applied for this school. All the teachers were informed about this procedure. Gradually, the head teacher started receiving phone calls that particular teachers should be recruited. While he was walking in the way, he met a political figure of that particular place and he was pressured to recruit his people. He was even threatened about his position as a head teacher. He went through a very tough situation. He was like a person walking in the valley of the shadow of the death with two things in it: life on the one hand and death on the other hand (Psalms 23). If he would decide on the basis of the SMC rules, he was getting pressure from political figures that he would even lose his position. If he would just listen to the pressure, and he would decide against the rules of SMC, where he, as a secretary, had made the rules.

Resolving Strategy. Mr. Willy faced the dilemma of accepting teachers from the DEO regardless of school needs. There were a few teachers who had been listed by the DEO and they were listed on the basis of political networking. He was pressured when he was receiving lobbying and phone calls from political parties of that particular area. The vacancies in community schools are filled by the Teacher Service Commission (TSC). TSC was established in 2055 B.S. to recruit qualified and competent teachers for community schools. One of the roles of the TSC is to recruit permanent teachers and recommend qualified teachers for promotion (Annual Report 2068-2069BS).

A few teachers were listed for his schools by the DEO with the recommendation of the TSC. He discovered that all teachers were not needed in the school. The head teacher was not in the position of recruiting them all despite the

needs of school. He looked for the policy of the school that had been made before (Knowledge: Ethics of Justice). He discovered that teachers listed by the DEO should be recruited based on their competency and checked by the school management. So, he convinced all the SMC members that only the teachers required in school should be kept and they were to be interviewed by the school so that competent teachers would be recruited. The school did not take all teachers listed by the DEO despite the pressure of political parties (Langois, 2005).

The analysis of the decision of Mr. Willy indicates the incorporation of the ethic of justice. According to Joan Poliner Shapiro and Jacqueline A. Stefkovich (2011), the ethic of justice focuses on the rule of law and decisions are made that respect the equal sovereignty of all people. It also focuses on the larger common good. Mr. Willy was concerned about the needs of the school and meeting the needs of school and children. With the help of legal documents and the support of the SMC, he made a decision for the good of the school and students.

Ignore Pathetic Plight of School versus Re-commitment

Mr. Willy is ambitious for personal development. He has already finished his Master of Philosophy in English Language Education (ELE) from Kathmandu University School of Education (KUSOED). He thinks the vigor and fervent desire he has for the development of community schools came from his time in KUSOED.

He thinks that further education especially a doctor of philosophy (PhD) degree is required to add more fuel to his competency and vision to make his school a leading ICT school on a national level. The pursuit of a PhD is one of the induced pressures he has from the Alumni of the school where he is presently working as a principal. The school was established long ago. Most of its products are already in many different field as medical doctors, engineers, academicians, educators and

teachers. For the sake of dignity and respect he had been saying to many stakeholders that he is a PhD scholar. Because of this, the community looks at him and trusts him in a different way.

Particularly, it gives an immense pleasure and respect to the society. On the one hand, he has a strong desire to apply for a PhD program abroad, because he has got a provision of getting study leave at a government school. Seriously, he would like to use this privilege. On the other hand, he was so worried about the pathetic situation of his school. Morally, it is Mr. Willy's responsibility. Above all, the number of students is not very many. There are only about 200 students in his school. The community has just begun to show interest in the community school. They have started seeing avenues of transformation with the advent of his leadership. Two buildings are being constructed with the help of donations by donors like the Municipality and other International Non-government Organizations (INGOs).

There were two senior teachers who were supposed to be a principal but they agreed to make him principal in order to make the school an English medium. There would be a problem if he did not commit more time and go away. Currently, the stakeholders including the SMC members and chairperson are very helpful. Generally, there will be slim chances of getting the support of the SMC chair. It is partly because both the SMC chair and principal often have a different political affiliation.

In addition, even the municipality chief favors the principal. He has got five years of tenure. Now he has got everyone very cooperative, which is very rare in community school. He thinks if he applies for a PhD program abroad with study leave, returning home after the completion of degree would probably take five years. After five years, he may not get the same situation. Probably, the number of students

would go down and there would be a huge dissatisfaction in the people with the head teacher. Perhaps, he might even lose his reputation and position. Therefore, he is in dilemma whether to apply for a PhD or not. He is in the conundrums of life.

Resolving Strategy. One of the dilemmas Mr. Willy faced was either to hand over his position to somebody else or recommit to the vision to transformation of his school and to raise it to a renown ICT school at a national level. The dilemma emerged within from his desire to go for further study (doctoral degree) abroad. He had a strong desire to be academic doctor. This was one of his passions too. On the other hand he had a dream to make his school one of the prestigious schools at a national level.

He thinks further education, especially a doctor of philosophy (PhD) degree, is required to add more energy to his competency and vision to make his school a leading ICT school at a national level. Pursuing a PhD was one of the induced pressures he was indirectly receiving from Alumni of the school. Most of the products of the school are already in many different fields as medical doctors, engineers, academicians, educators and teachers. For the sake of dignity and respect he had been saying to many stakeholders that he is a PhD scholar. Because of which, the looks at him and trusts him in a very different way. Particularly, there had been a lot of good works (building construction, scholarship funds for students, support of the SMC, and Munucipality, etc. geared up. Amidst these trilemmas, he decided to apply for a PhD program in Nepal only. With some tough competition, he got an entrance test and became a PhD scholar officially.

Analyzing his decision from the perspective of the benefits of others, he seemed to adapt a blend of ethics of justice and care (Shapiro & Stefkovich, 2016). He gave up the idea of leaving the school and going abroad for PhD because he thinks

the works that had been begun were for the good of the school and children. On top of that, he is concerned about the plights of school that would come after his leaving and his dream to make a model school at national level because community schools have been stigmatized for poor performance.

If not Eaten, It's the Whole Day's Hunt; If Eaten, It's the Face of Uncle

Within five years, Mr. Willy worked with five different SMC chairs. The scenario of having five chairpersons within five years was a result of frequent amendments of education acts. At one point of his tenure, he was so frustrated and was about to quit his job. Family pressure resulting from inability to give them time was one of the reasons. Non-cooperation of the SMC chairs was another reason. Disapproval of his efforts to change the situation of the school and the underestimation of the SMC and teachers was yet another reason for his depression.

Moreover, another fountain of frustration was the building was under construction. A loan had to be taken from many different finance institutions. The school was standing in the position of disbelief. Inactivity of Community as one of the stakeholders (Community activelyस ग सगै नहिड्दा खेरि) in the sense that they were not greatly engaged into finding resources. "I was torn apart between finding resources for school building and making smooth administration of school. I even complained either you go for searching for resource or help either one" said Mr. Willy. "There had been one of the communities (Referring to one of the SMC) who every bids of my work, showed disapproval. It was even very difficult to convene meeting. Even if meeting is conducted it was ever difficult to convince them. It was kind of lowest of the low moment" said Mr. Willy (with depressed tone).

Amidst such a dispirited situation, he had choice to make; either quit, or keep on moving. The situation was against his dream of getting recruited into a community

school and bringing a plethora of transformation in education. Before he applied for the TSC exam, he had a dream of working at a government school and bringing forth changes, transformation and hope in community schools, and transmitting the strong of sense of positivity to all the community schools across the country.

It looked like everything was standing firm against his dream. He was at the fork of two roads like in that poem, "The Roads Not Taken" by Robert Frost. On the one hand, he felt he had already come this far. He had faced the TSC, and got into the job. Not only had he got a job of English teacher, but he had also been principal quickly. When he looked back, he had already made big progress and reached to the depth of the ocean. On the other hand, if he would continue, there would be a lot of hurdles, adversaries, and non-cooperativeness from stakeholders, but if he would quit, all his gains and toils would be in vain. Not only that, he was also afraid of image that would be left in the local community after he would quit.

This could be the plight of head teacher in community schools. They either become victims of politics or make other victims because politics has to be done with power and they are used to getting things done either violently or persuasively (Richards, S. G, 1978). When political power game is at play at community schools, their performance will be poor.

Physical and structural issues, a poor school building, textbooks not being available on time, lack of teaching materials, quality issues (unable to provide quality education to those who are in school), conflict between teachers and the head teacher, political affiliations of teachers, etc. are all attributing factors to poor performance in community schools (Parajuli & Das, 2013). When teachers have got political affiliation, this creates hurdles for headteacher that want to make changes if the

headteacher is progressive by nature. Because of this situation, the headteacher will fail in providing quality education to children that are in school (Mathema, 2007).

Resolving Strategy. One of the dilemmas of Mr. Willy was either to say goodbye from his government job or stay resistant in the face of a bundle of adversaries. Within five years, Mr. Willy worked with five SMC chairs and the reason for having these many different SMC chairs within five years was a result of frequent amendment of education acts. These SMC heads had been unsupportive. On the top of that, there was also family pressure. He was almost ready to quit his job.

Moreover, one of the main sources of depression was that building was under construction. Loans had to be taken from many different financial institutions. The school was standing in the position of disbelief. "I was torn apart between finding resources for school building and making smooth administration of school. I even complained either you go for searching for resource or help either one" said Mr. Willy. "There had been one of the communities (Referring to one of the SMC) who every bids of my work, showed disapproval. It was even very difficult to convene meeting. Even if meeting is conducted it was ever difficult to convince them. It was kind of lowest of the low moment" said Mr. Will (with depressed tone). Amidst such a massive and complex dilemma, he chose to stay in his position.

He consulted with other head teacher of community schools who had been counted remarkable for their contribution in community school education. These people are now popular educationists of Nepal. Mr. Willy got encouraged from these people to stay and to recommit to public education. The theory I used has a limitation to cover this issue.

Impulsive Decision versus Moral Responsibility

Mr. Willy once said, "Sometimes, I feel like they have got fate like that". Some students come late regularly. Other students come without a proper hair-cut. Still others come irregularly to the class. If they are reproved, sometimes they want to quit the school. One of the students of grade eight was very irregular in the class. He was called to the office and warned, "If you don't want to correct your behavior, you may leave the school." He left school from the next day. Mr. Willy said that he was influenced by his drop-out friends. Now he is out of school, and he does not even want to come to school. Sometimes, Mr. Willy feels very sad that if he had put more effort in encouraging him, perhaps he may have been saved, and one more student of the school would be added or become one of the good and bona-fide citizens of the country.

On the other hand, sometimes, whenever Mr. Willy got into a bus, this former student who had become a bus conductor did not want to take Mr. Willy the fair. This scenario becomes more heartbreaking. Many times he even thought to encourage him and bring him back to school, looking at his pathetic future. Therefore, he felt hopeless about what to do. He feels sorry about his own action toward this lad. In one way, he wants to bring him back to the school, but if he is brought back to the school, what would be the reaction of students and teachers seeing he was already suspended? Still, looking at his pitiful present life, when he was asked to come back to the school he did not want to come. Moreover, there were still remaining another 200 students who should be looked at.

There is a great sense of remorse in many post-decision situations, it can be very harmful and sometimes, it might even create a psychological problem. Let me

narrate a story of the Bible. Jesus Christ had twelve disciples. Judas Iscariot was one among them. He had been with Jesus many years like other of the disciplines. He witnessed miracles, signs, wonders and the provision of Jesus with his own eyes. The Jewish leaders did not like Him and they were seeking an opportunity to arrest and kill him.

In this situation, Judas, one of the disciples, decided to help arrest Jesus for thirty pieces of silvers (Matthew, 26:14-16, 47-51). Later on when he saw Jesus being condemned and all the chief priests getting ready to execute Jesus Christ, he was seized with remorse and returned the thirty pieces of silver to the chief priests and he said, "I have sinned. For I have betrayed innocent blood" (Matthew 27: 1-5)[1]. He threw money into the temple and left. Then he went away and hanged himself.

One who cares regrets a bad decision and an act of remorse takes place when the same kinds of circumstances come across. Mr. Willy regretted expelling a student who later on became bus conductor at a very tender age and met him. He felt remorse that he failed to provide him with proper care as a head of the school (Nodding, 1992). He struggled a lot about whether or not he should be brought back to school again. The leaders who have by nature built in care have a greater sense of remorsefulness. I think it to be one of the good virtues that ethical leaders that are running schools should have. Mr. Willy, being led by this virtue of care, was forced to reflect upon his decision and regretted that he did not do right in terms of showing care to the child. The boy needed care. He had been expelled from other schools too. The parents were indifferent. He had his own story to tell.

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[1] Matthew is one of the disciples of Jesus Christ. The book he wrote is called Matthew. The Holy Bible is divided into two Testaments: Old Testament and New Testament. There are altogether 66 books in the Bible. The old Testament consists of 39 books and New Testament consists of 27 books. Matthew is the first book of New Testament that talks about life, teaching and ministry of Jesus Christ.

The school is not place for only smart (academically) and good (behavior) students. It is a home for all children irrespective of their caste, creed, ability, identity (good or notorious), social status and diversity. Getting education in a respectful way and respectful environment is their right (United Nations International Children's Emergency Fund [UNICEF], 2017). Therefore getting education with care and respect was his right. The head teacher fails when he impulsively makes decisions on what is right and wrong from the perspectives of school's rules (Shapiro & Stefkovich, 2016).

Resolving Strategy. "Sometimes, I feel like they have got fate like that". There are a lot of issues such that some students come late regularly, other students come without a proper hair-cut and still others come irregularly to the class. Sometimes, if the students are corrected, they volitionally want to quit the school. One of the students of grade eight was very irregular in the class. He was called in the office and warned, "If you don't want to correct your behavior, you may leave the school." He left school from next day, said Mr. Willy. These are the issues taking place in community schools. This student never turned up in school again. Mr. Willy regrets his decision whenever he sees him as a bus conductor.

This was a result of an impulsive decision. He should not have said so in his anger. He actually didn't mean to say that. But the student understood it that way and left the school right way. There can be a great sense of remorse in post-decision situation, and it could be very harmful even create a psychological problem sometimes.

One who cares regrets a bad decision and an act of remorse takes place. Mr. Willy regretted rusticating a student who later on became bus conductor at a very tender age when he met the student in person. He felt remorse that he failed to provide him with proper care as a head of the school (Nodding, 1992).

The school is not place for only smart (academically) and good (behavior) students. It is a home for all children irrespective of their caste, creed, ability, identity (good or notorious), social status and diversity. Getting education in a respectful way and a respectful environment is their right (United Nations International Children's Emergency Fund [UNICEF], 2017), and getting education with care and respect was his right. A head teacher fails when he impulsively makes decision on what is right and wrong from the perspectives of school's rules (Shapiro & Stefkovich, 2016).

Counselling versus Punishment

One of the challenges in the community-based schools is bringing students into the school and retaining them in the school. Some students were found in Mr. Willy's school smoking and quarrelling with the teachers. These students were counselled and kept. Later on the teachers started questioning that head teacher keeps students who are supposed to be thrown out and they blamed the head teacher saying that fact that these students have been spoiling the classroom environment and have been creating difficulties for the learning of the rest of the students in the classroom. The head teacher, in later months vividly realized they were still doing their worse behavior, and were hindering the learning of rest of the students. Mr. Willy was in a great tension as to whether or not they should be forgiven or fired.

Mr. Willy regretfully told of his blunder, "Extra classes was going on. One student (because whom teachers had been gossiping about head teacher for forgiving him and not firing him) came very late. I was at the gate. He was drunk. I asked him why he missed extra class. He came in forcefully pushing me in. I could not control my anger and spank him two times. Later on, I felt so bad thinking why did I spank him? I should have called him separately and counselled him." He shared further, "Two days later, I called him to my office and counselled him. I asked if he liked to

study. He said that he does not like to study at all. I told him to get his parents at school if he does not like to study. He did not come to school till the date ever since." This is very hurting for me even today".

When I further explored about that child, Mr. Willy said that he was cheated by the parents during the time of admission. He was not a good student. He had a bad history in other schools as well. Mr. Willy assumed that he must have been expelled from other school as well. This story was not told to Mr. Willy by the parents at admission time. Mr. Willy felt very painful about slapping the student. "Instead, if I had counselled him without slapping and made him improve, that would have proved my leadership skills" said Mr. Willy remorsefully. Sometimes, dilemmas arise after our decisive action.

At the time of admission that year (2019/2020), Mr. Willy admitted a student in grade eight. While admitting him, none of his guardian/parents were present. Later on, he was found to be using drugs. He got quite irregular into class. The teachers started complaining about the same boy. As time went by, many teachers even suggested that the head teacher should fire him to improve the school environment. Some teachers even showed unhappiness saying that if he is kept long at the school, learning climate would be contaminated. The head teacher felt helpless. He thought on what evidence-basis he should be expelled. If he was not expelled, many teachers would not be happy with the head teacher and probably, he would be blamed for damaging the atmosphere of school. The head teacher was in a very complex situation. He was really disturbed with this case.

When a head teacher becomes too merciful to mischievous students, the remaining students are at risk because the bad students can become a hurdle to the good students' learning. If the other students are only concerned, the future of the

mischievous students will be destroyed. On the other hand, who should be accountable when performance is damaged? Not only that, if this school becomes a gathering place for these types of students, some parents from a good family background will feel reluctant to bring their children to this school.

Resolving Strategy. One of the dilemmas of Mr. Willy faced was the issue of bad behavior of some students. There were a couple of students who were found to be smoking and fighting with their colleagues in school. These students were supposed be to expel but Mr. Willy counselled then instead and considered their case.

The school rules and regulations in community schools are constructed in line with education rules, 2059B.S. The education rules have a provision of duties, responsibilities and authority of the head teacher and also rules for the punishment of students when they violate the school's code of the conduct. According to education Rules, 2059BS, one of the functions, duties and powers of the head teacher in terms of maintaining discipline in the school is to maintain an academic environment, academic quality and execute discipline and to expel from the school any student violating rules that warrant expulsion (p. 91).

Mr. Willy was quite aware of the legal policy, rules and regulations of the school and his functions, duties and powers as head teacher prescribed by the education rules, 2059B.S. He had knowledge about the ethics of justice (Langlois, 2005). If he would have adhered to the ethic of justice, he would have expelled the student according to the legal code of the conduct which was made to respect the equal sovereignty of all the remaining students and teachers that had been complaining on a regular basis. Here he did not act to respect the equal sovereignty of all the students and teachers. Rather he acted for a few persons' benefits at the cost of the dignity and rights of the larger group community.

Starratt (2000) mentions three foundational qualities of an ethical person in his book entitled, "Building an Ethical School: A Practical Response to the Moral Crisis in Schools". They are autonomy, connectedness and transcendence. He opined that ethical persons are autonomous without being influenced by any other agent's opinion, and stand autonomous and act for the good of a person even if the larger community is against it (p. 16). Here Mr. Willy acted in favor of those students who needed love, care, and a chance to improve, despite the larger common good of the remaining students and teachers.

He set those legal bases of expulsion aside and acted in favor of a pupil who need more of love, care and opportunity to improve. This reminds me of the story of Jesus. In 30-33A.D. Jesus was preaching gospel and a tax collector followed him and believed in him. In great delight, he held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, "Why do you eat and drink with tax collectors and sinners"? Jesus answered the, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentances (Luke 5: 27-32)[2].

Ethical Codes versus Practicality

The prevalent challenge in a government school is implementing rules. After Mr. Willy became the head teacher, he held a meeting about making a rule that every teacher should come to the school by 9:45 am, and also a rule that late-comers should be immediately sent home, be it head teacher or anybody else. Most of the teachers

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[2] There are 166 books in the Bible. The Bible is divided into two testaments: Old Testament and New testament. Old Testament is the collection of 39 books whereas New Testament is the collection of 27 books. The Luke is one of the first three books of life, teaching and ministry of Jesus which is also called synoptic gospel. The synoptic gospel books highlights about life, teaching and ministry of Jesus Christ.

during the meeting were reluctant to agree upon the motion. In the end, the head teacher forcefully convinced them to agree and eventually they all agreed. As the decision was implemented a few teachers who were late were sent home right away. Many had good reasons for being late and some were habitually late. One of the teachers was late due to a problem with the transportation. Others were late due to health issues. When they were not listened to and were sent home at once, they made a big protest.

Later on, the head teacher had to ask some teachers to do extra work, but none of them helped head teacher. Also, those who were late for genuine reasons and those who were late deliberately got the same treatment. One who is late deliberately is okay to get penalized, but one who is late with a genuine reason feels disgraced when penalized. Therefore, the bond among the teachers was at the verge of breaking. The head teacher felt he had done good justice in implementing this rule. He got into a great dilemma, whether to stop implementing the rule right away or continue implementing it even though he was becoming unpopular among teachers.

Resolving Strategy. This is one of the ethical dilemmas of Mr. Willy. There had been a teacher meeting and certain codes of conduct about coming on time were discussed and finalized. Every teacher, student and the head teacher had to come school before 10am. Coming shortly after the time meant they would be sent back home. The rule was implemented. Everybody started following it. One day, two teachers came late and they were sent home right away as per the rule.

Later on, it became a very big issue in the school. Two teachers who were sent home had come late from the hospital because their parents were sick. They did not want to miss their class so they came directly from the hospital. They raised a

voice that genuine cases for lateness should be considered by the school. Finally, the head teacher dismissed the rule.

According to the rule, they were to be sent home. It was the rule all of them agreed upon and implemented. Interpreting it from the lens of the ethic of justice (Langlois, 2005), it was a justified manner of punishing the rule breakers and applying the rules impartially. If the head teacher had been late, he too would have been sent home, so that the rules would be applied impartially. The head teacher sought to maintain the codes of conduct of the school to maintain fairness and order in the school.

Because there had been an unfavorable situation in the school, Mr. Willy called the teachers to the office and explored more about the situation to avoid hurting them and to preserve their dignity (ethics of care). As he engaged in longer discourse, he realized that the rule should be dismissed since it did not respond to the genuine needs of the teachers and staff. Mr. Willy valued compassion and empathized with the situation of the teachers and dismissed the rules (Langlois, 2005).

From the viewpoint of students and other staff, the head teacher may lose respect and dignity if the rules are changed frequently when there is pressures from the victim. There is a possibility of setting up a culture among teachers and students that pressure on the head teacher can help change rules. Such a culture would hinder school trying to establish ethical climate or culture (Starratt, 2005)

Integrity versus Professional Ethics

Properly managing teacher substitution is an unsettled issue in community schools. In the context of community-based schools, the hours and teaching periods are predetermined by the education acts and directives. They have a fixed schedule, four periods a day. Some schools have only three periods. Once their periods are

done, teachers don't want to do any extra periods. If they are made to work more periods, they expect more money. In case of an absence teacher, finding a substitute is always an issue. In this context, most of the time, the responsibility of finding a substitute teacher falls the shoulder of the head teacher.

The tragedy is, the head teacher alone cannot do all things all the time. In this regards, Mr. Willy shared a story related to it, "Since there was no extra payment for supervising the class, no teachers would show an interest to go for substitution. It became a headache. Since it was an issue, as a head teacher I felt a very burden and could not see the possibility of carrying it out all the time alone. Therefore, I felt the need of making monetary provision for those who work for substitutes. The teachers' meeting was held. Giving Nrs. 50 for a period (45minutes class) was the decision made by teachers' gathering and approximately, budget for substitute teachers turn up about one lakh annually".

As I further explored, he said that he had already promised all teachers that he would at any cost get the plan approved by the higher authority (SMC). The agenda of giving Nrs. 50 per period to substitute teachers was brought up at the SMC meeting. M.r Willy further shared his story ,being a bit emotional, "I thought that ward chair as one of the stakeholders of school, will bear responsibility of budget and he even had a strong conviction that ward chair will be approved it easily. The meeting started to discuss upon the issue. Unfortunately, the ward chair who was once a government denied the idea. I started asking a question who will bear the cost as Government of Nepal (GoN) does not allocate fund in such title. The ward chair suggested me to implement the idea if I am going to bear the cost by myself. I got so overwhelmed and dismayed. At the same time, I got so upset in the meeting". He said that his emotion were not shown in the meeting.

He got into a trap. If he would insist on the SMC approving the decision, he would have to bear the cost, which was very big amount of money for a head teacher. And if he did not insist and convince all members of the meeting especially the ward chair, he would lose his respect as he had already promised that he would get this decision approved from the higher authority. If the decision was approved, substitution work would not be effective if the teachers were not paid extra for substitute work. In the end, ward chairperson suggested not to give Nrs. 50 for substitute work but, instead the teachers should be give more sick leave annually, so that at the end of the academic session, if they had not used their sick leave, they would get paid. That amount would be more than Nrs. 50 per period in the long run.

Expectation versus Reality

Mr. Willy, in his five-year experience as head teacher at a community school, has come to think that primary level school teachers have a fertile area for research. Most of the teachers at primary level are incapable and outdated in regards to teaching in English medium in schools. Often they even can't teach their own subject matter in English. Not only this, but the community has lost interest in them because they cannot teach properly. This means that the community doubts their teaching and does not want to trust their children to them while institutional schools are more appealing and are proving that they offer quality education at their door steps. Keeping a good image for the school at a community level as well as implementing English as a medium of instruction so as to compete with institutional schools are massive challenges for community school head teacher.

The head teacher gets into a ditch of dilemmas. If he does not implement English as a medium of instruction at the school, the school probably will stand in competition with private schools and will not collect more students. If it is

implemented, the present teachers are the main hurdles. These hurdles could be put aside but as a public-school head teacher he has a limitation and can't do that. If he does fire or remove those permanent old teachers, he will be penalized according to the education act. Nothing can be done beyond the provision of the education act. Not only that, they even may file a case against the head teacher. In this context, what could be the solution?

Resolving Strategy. There had been an issue of maintaining integrity of self and professional ethics that Mr. Willy faced. Management of substitute teachers is an unsettled issue in community schools. At maximum, teachers at community school have to teach four periods a day.   And yet, they are to be at school the whole day from 10am to 4pm. According to the education rules, 2059B.S., teachers at community schools are to follow the code of conducts prescribed by Education rules, 2059BS (p. 122). Teachers are not allowed to work outside the school. If they are found working the details of the discovery should be sent by the head teacher and the SMC to the DEO.

However, in reality, many teachers in community schools do not stay in school from 10am till 4pm. Therefore, once they are done with their periods, they leave the school and get engaged in another organization to make more money. Therefore, all teachers willingly disagree to stay behind after their periods are done. This practice is prominently dominating the school. They love getting good payment in other institutional schools more than getting nothing by supervising classes in his or her own school. Because of this, there is an issue of managing teachers to supervise classes since all the teachers don't stay till 4pm. To make teachers stay behind for supervision class, Mr. Willy organized a teachers' meeting and decided that there

would be some allowances for those who supervise an absentee teachers' class. He even promised and assured all the teachers that he would get approval from the SMC.

The subject of allowances was presented in the SMC meeting but the SMC did not agree upon paying monetary allowances to teachers. He got into a trap between what he had promised to teachers and implementing the decision of the SMC meeting. This was a dilemma between integrity of self and professional ethics. The issue of integrity emerged because of his promises. He promised and assured all the teachers that he would however get approval from SMC. In fact, he did not get approval from SMC. If he would change what he had promised to the teachers, this would call into question the integrity of the head teacher. The head teacher would lose respect, dignity and trust from his teachers if he would not fulfill what he promised. Another issue was professional ethics, meaning decision becomes rules when it is implemented. Rules are professional codes of conduct (ethics). In the end, Mr. Wily compromised his integrity with the implementation of professional ethics. When there are clashes between personal and professional values, dilemmas emerge and some value must be compromised (Shapiro &Stefkovich, 2011).

Dilemma Resolving Model

Based on the dilemmas Mr. Willy experienced and how he resolved them, the following model was prepared. Mr. Willy was a learned participant in comparison to remaining ones. He is, by nature, proactive in terms of getting things done, and a lot of transformation has been experienced by the students, teachers, SMC, and community after he got appointed as head teacher.

Based on his resolving strategies in dilemmas he

experienced, Mr. Willy seemed to be focusing on care, practical wisdom, professional ethics, consultation and positive discipline to resolve the dilemmas he experienced. The model he seems to be focused on is oriented to his personal ethics/values which emerged from his dream of making his school a model community school ranking first in ICT at a national level.

<p style="text-align: center;">**Chapter Summary**</p>

This chapter included the personal account of Mr. Willy, the dilemmas he experienced and the strategies he used to resolve them. The dilemmas Mr. Willy experienced ranged from executing responsibilities, to vision casting, to positive discipline. The dilemmas were resolved by concentrating on the ethics: care, professional codes of conduct, consultation with subordinates, and practical wisdom.

CHAPTER VII

SEEKING THE MEANING OF THE JOURNEY

Introduction

In chapters four, five and six, I presented stories of dilemmas in decision-making of all three of the participants individually. The stories of every person are different and unique. The distinctiveness is created because they have different cultures, settings, contexts, and social spaces. In this chapter, I have restated my research agenda, statement of problem, research questions, research gap and presented insightful stories in contrast to the reviewed literature. The stories of dilemmas and resolving strategies are compared, contrasted and critically analyzed in the light of the reviewed literature and ethical theories (Langlois, 2011; Shapiro Stefkovich, 2016), and based on the discussion insights, and conclusions are drawn.

Recapitulating the Journey Undertaken

The purpose of my research was to explore the stories of dilemmas in ethical decision-making and the resolving strategies used by head teachers in community schools. The problem statements are drawn from the literatures I reviewed; for instance, from the education rules, SSDP, Consolidated equity strategy, ethical dilemmas of principal in UK, Canada, Australia, etc. The piece of literature I reviewed highlights four key tensions that principals face which are managerial demands versus instructional leadership, responsibility versus authority, change versus stability, relationship building versus control of personal work environment (Castle & Mitchell, 2001). Other pieces of literature highlighted professional integrity (Bhattarai, 2017), managing teacher performance and appraisal (Mpungose, 2014),

ethical dilemmas of principals in the UK, Canada and Australia such as leadership versus management, development versus maintenance, internal versus external change (Day, Harris, & Hadfield, 2014) and four types of dilemmas principals of western Australia faced, accountability dilemma, autonomy dilemma and efficiency dilemma (Wildy, 1999). These dilemmas are more about school management than about responsibility execution, authority and external issues.

In chapter three I had mentioned that narrative inquiry was my methodology and that each story of every individual is different, unique and meaningful. These stories are made unique and meaningful by their geographical setting, diversified socio-cultures and the community. Therefore, I have made a separate chapter for all three research participants. Within the framework from my research questions, I selected participants of community-based schools, visited them, and took interviews. I would write a reflection every time I visited them for an interview. The stories were transcribed and a pseudo-name to each participant. The transcribed stories were compared with the original records and the themes were created based on the transcription. Each participant's stories were used separately to generate a theme. These themes were linked with reviewed literatures and theories and with my personal reflections and experiences.

Chapter four, five and six consisted of theme-based stories of dilemmas and the resolving strategies of each participant. The themes were not developed with the reductionist approach; meaning, and the themes were not generated based on the commonalities of each the three participants. As I mentioned before, all three participant's stories are different; therefore, their dilemmas are explored in three different chapters. The dilemmas and resolving strategies were interpreted and analyzed in the light of reviewed literature and ethical theories.

Insights and Discussion

The purpose of my research was to explore the dilemmas of head teachers in community schools and how the dilemmas were resolved. There hadn't been any research that explored the hindrances of quality education in community schools, and particularly how teachers fall into the ditch of dilemmas while making ethical decisions. There had been some research carried out about ethical dilemmas of principals in the UK, Canada, Australia, etc. Some of the researches talked about managerial demands versus instructional leadership, responsibility versus authority, change versus stability, relationship building versus control of personal work environment as four key tensions principals faced (Castle & Mitchell, 2001). Another study talked about managing teacher performance, and appraisal (Mpungose, 2014).

Yet other talks about leadership versus management, development versus maintenance and internal versus external change, as tensions and ethical dilemmas principals faced in the UK, Canada and Australia (Day, Harris, & Hadfield, 2014). And still another study talked about accountability dilemma, autonomy dilemma and efficiency dilemma as three types of dilemmas principals in Western Australia faced (Wildy, 1999). These research studies are more inclined towards the administration and management in the jobs of school leaders. But they haven't explored deeply how the personal ideology and integrity of principals stand as competing values that create dilemmas.

My research found that dilemmas in decision-making were much different than what other researchers found (Wildy, 1999; Castle & Mitchell, 2001; Mpungose, 2014; Day et al., 2014; Cranston et al., 2002). They are categorized into seven different categories such as Education Rules Dilemma, Worldview Dilemma,

Responsibility Ethics Dilemma, Role Model Dilemma, Culture Dilemma, Integrity

Dilemma and Care Dilemma

Education Rules Dilemmas

Head teachers at community schools face an educational dilemma while

making decisions. This educational dilemma comprised of an output vs process and a

regulation vs flexibility dilemma. This dilemma is different from the dilemmas that

are created when there is a conflict between personal and organization/professional

values (Chauhan & Chauhan, 2002). Cranston et al. (2005) have said that ethical

dilemmas emerge from ethics, culture, policies and values within an individual and an

organization. In terms of what exactly the point is, the germination of dilemma it does

not give a clear-cut way. However, they argued that dilemmas are created when

values, beliefs and attributes between a person and an organization are conflicted.

In Kenya, secondary school principals faced ethical dilemmas that emerged

from conflicts between loyalty to one's kin, desire for harmonious working

relationships, care for the whole community and respect for elders (Oduol &

Conforth, 2019). The dilemmas they faced are more of nepotism. These dilemmas are

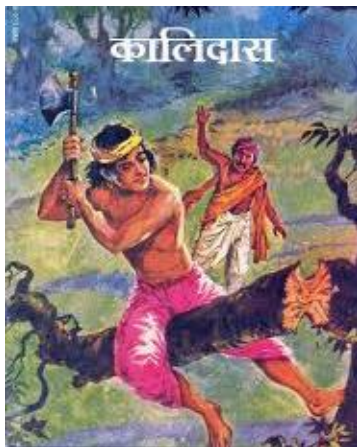slightly different from the ones head teachers faced in community schools in Nepal.

These things could be quite similar in institutional schools, but in community

schools, more than these, issues of party politics (Shrestha, 2014) and its effect upon

the effectiveness of head teachers surfaced. When party politics and unions in

community schools are deeply rooted, head teachers cannot implement education

rules drafted from MOEST. Multi-party politics and teachers' unions are a hurdle to

implementing educational rules concerning teacher's work performance, setting up

professional ethics (both for school and students), and hiring teachers on a contract

basis. These could be some of the hurdles for quality education delivery in community

schools. Setting up a good school culture, an ethical climate, and monitoring teacher's work are some key factors that ensure quality education.

But the problem is that everything required for schools is supplied by a government agency (Education Department of particular locality). The rules are made by them. Teachers are recruited by the teacher service commission and sent to schools. The rules and teachers, being managed by external agency, may not necessarily fulfil the exact needs of the schools since teachers who are teaching in those particular schools are not involved in these decisions. Teachers know their school and students well. They are the right person to know what kinds of rules should be made and implemented, not the external agency.

The issue here is about ownership in implementing education rules, and its

effectiveness and effective output generation. Teachers at community schools could be a hurdle for the effective implementation of rules because they are devoted to party politics (Shrestha, 2014). When teachers are not cooperative, quality will be compromised and community schools will be socially stigmatized as poor-quality institutions.

The invasion of party politics among teachers has established its grip and promoted it as a professional culture. For example, carrying out action research by teachers is one of the rules stated by MOEST. The reality is that the professional culture they have established has been gradually becoming like Kali Das sitting on a branch of a tree and trying to saw it off, in terms of their professional development. In the long run, teachers do not get updated. They will become outdated teachers. Such teachers are the main reasons for poor performance in community schools.

Worldview Dilemma

One of my research findings is a worldview dilemma. These kinds of dilemmas are divided into three different layers: Ideological orientation versus social justice, needs versus wants, and political power versus rights of children. Making a decision in this situation creates dilemmas that are more concerned on worldview of the head teacher (the paradigm of how their beliefs, attitudes and actions are shaped).

The word worldview is a German word 'weltanschauung' which means a system of thought or an extensive ideology. It refers to how people perceive and conceive the world around them. It shapes our beliefs, attitudes, actions and philosophies (Abi-Hashen, 2017). It is also considered a paradigm, a shared collection of beliefs and approaches used for solving problems in life (Kuhn, 1996). There are three different layers to a worldview: philosophical-theological, scientific-empirical and social-cultural. The first is informed by people's outlook on life, the second one is informed by people's exposure to natural science and third is informed by people's cultural background (Abi-Hashen, 2017; Smart, 1999). The worldviews of head teachers are politically informed and all decisions they make are in line with their orientation.

The worldview dilemmas are more an internal mechanism or standard of a head teacher. The dilemmas faced by head teachers at community schools in Nepal seemed different from ethical dilemmas faced by principals in the UK, Canada, and Australia. The dilemmas faced in those three countries were leadership versus management, development versus maintenance, and internal versus external change (Day et al., 2001). But the driving forces for resolving those dilemmas were particularly impacted by the worldview of the leaders. The worldview of the head

teachers will help them determine how to resolve it, it will help them decide what way should be taken.

In my point of view, the worldview a person holds is the guiding principle of one's life. This is going to create his or her identity wherever s/he is engaged. It may be in a profession or community or academic arena. When we look at the actions of Mr. Rai, we see his worldview ethics were at any cost, sooner or later, by hook or by crook, rise into position. On the contrary, when we looked at Mr. willy, he did not listen to political pressure, but started recruiting teachers as per the needs of his school. Mr. Virodavas acted upon the direction of political pressure and closed eyes to the benefit of the students. It was their worldview ethics that guided them and they made decisions as per their ethics.

Responsibility Ethics Dilemma

Another dilemma that the head teachers at community schools face is responsibility ethics dilemma. It is classified into four sub-sections: labor acts versus professional code of conduct, impulsive decision versus moral responsibility, counselling versus punishment and expectation versus reality. MOEST is the apex body of all educational organizations and is responsible for the overall development of education in the country. It primarily formulates educational policies, acts, and rules. There are five regional education directorates (REDs) that are held responsible for monitoring the programs undertaken by district level organizations. District level educational organizations should be monitoring if head teachers have been doing their responsibilities properly as per education rules 2002 A.D.

Castle and Mitchell (2001) talked about the responsibility versus authority dilemma. Dilemma arises when head teachers are not given authority along with responsibility. Mpungose (2014) opines that one of the responsibility dilemmas of a

head teacher is managing teacher's performance appraisals. The responsibilities of head teachers are manifold and they appear naturally daily different from what is prescribed in rules. Within the heart of carrying out responsibility one goes through an accountability, autonomy and efficiency dilemma (Wildy, 1999). Head teachers don't go through dilemmas when they don't maintain justice or when they don't carry out their responsibilities faithfully in an ethical way. Some researchers suggest leadership dilemmas should be taken as an opportunity for earning one's bread and butter (Cranston et al., 2005).

However, these responsibility ethics dilemmas are different from those that principals in the UK, Canada and South Australia faced. In general, it is because of different geographical setting. In particular, culture, education system and makers of education in Nepal are different. In the context of Nepal, all education rules are formatted by MOEST. The gap between MOEST and the head teacher is big. MOEST may not know the particular school context, needs of the school, teachers, etc. very well. Therefore, rules, and policies that are made by MOEST are often irrelevant to the school's needs and context and are often inadequate.

In this regard, head teachers go through a dilemma when the rules seem inadequate and irrelevant. One of the consequences of the responsibility ethics dilemma is poor quality education delivery. This could be one of the reasons behind poor quality delivery of education in community schools. To ensure quality education delivery in community schools, head teachers should be kept in a policy making level and be given more authority for efficient and quality work.

Role Model Dilemma

One of the dilemmas head teachers at community schools face is role-model dilemma. It is sub-divided into good leader versus bad father figure, personal versus

professional life, and integrity versus professional ethics. Party politics among teachers at community schools are a daunting issue (Shrestha, 2014). In this situation, becoming role model in the responsibilities a head teacher carries out is likely to be an issue. Becoming a role model in terms of carrying out their prescribed responsibilities (Education Rules, 2002) is found to be a dilemma.

Cultural Dilemma

The cultural dilemma that community school head teachers face is different from what other head teachers faced in other countries. This dilemma is sub-divided into ethical codes versus practicality, engagement in community fellowship versus earning bread and butter, and resolution versus confrontation dilemmas. These dilemmas are culture specific. Focusing on the professional ethics (Shapiro & Stefkovich, 2016) of their school should be a culture of any school leader. But in the context of Nepal, most of the school leaders break school culture for their personal engagement.

I think one of the values of an ethical educational leader should be a balanced life style. It means an educational ethical leader should know how to give time to professional, personal (Family and children) and social responsibility. If we are mindful about it and try, we can do it. But we have come to the place that we think the idea of a balanced life does not even exist, and if it exists it is not possible to practice. Some

are by nature workaholics and they find it difficult to make a balance and to stay connected with group. Others are in the habit of giving all their time to business people and they miss engagement in their community and family too sometimes.

However, in the long run, the importance of being involved in all these responsibilities will be felt. If an educator who gives education to children, teachers, and parents ends up with an imbalanced life, it would be a great ethical blunder in ethical leadership. Having a balance among community, family, and work would pave a way to impart a sound, value-based education to children, teachers and the community.

Another culture to develop in community schools is a culture for respect to professional ethics and being honest in carrying out their responsibilities. The culture of respect in community schools is still lacking. Two things are responsible for this. One is a seniority-based leadership practice in community schools and the second is class system for community school teachers (Education Rules, 2002). On the basis of seniority, leaders are appointed based on politically homogenous ideological orientation (Bhattarai, 2009). Some teachers who have a high-ranking class who are not head teachers don't listen to the head teacher if the head teacher is of lower ranking. Sometimes, such head teachers cannot even do a work performance evaluation. In this regard, the head teacher becomes powerless in making such teacher do their work and monitoring and evaluating them. This culture stands as a hurdle for quality education delivery to pupils in community schools.

Integrity Dilemma

Another dilemma that community school head teachers face is an integrity dilemma. It is sub-divided into personal versus professional gain, responsibility ethics versus accountability, ignorance versus recommitment and giving up versus pressing

onto. The integrity dilemma that head teachers faced germinates from within their personal and professional responsibilities. In community schools, teachers are involved in party politics, (Shrestha, 2014), a party union and extra-earning.

Salaried teachers are not given much to sustain their family on the one hand. On the other hand, teachers are given only four periods a day to teach (Education Rules, 2002). After they are done with their periods, the teachers make a kind of mutual understanding to go out and get engaged in extra money earning. This is a matter of integrity because they are full time teachers at community schools. It is their moral responsibility to remain at the school for eight hours. Above all, it is the head teacher's responsibility to make all teachers fulfil their prescribed responsibility. It should be an ethic of their responsibility.

When teachers and head teachers fail to maintain their integrity, such acts harm the schools (Langlois, 2011, p. 59). In the long run, it not only ruins the school climate but also fails to focus on the needs of the school and fails to provide education for the best interest of the children (Shapiro & Stefkovich, 2016). Because of this situation, the quality of education in community schools has gone down and the image of the schools has become socially stigmatized as being poor in quality. This could be one of the reasons many parents and even community school teachers' and head teachers' children are not sent to the schools they are teaching.

The paradox is that, even those policy makers, education law-makers, government officers, and staff don't send their children to community schools. This has been a daunting issue of integrity. Until and unless, children of community school teachers, head teachers, government officer, and staff are sent to community schools. An issue of quality will always be a matter of speech for every politician, educator and social worker.

Care Dilemma

Another dilemma that community school head teachers face is care dilemma. It can be sub-divided into physical punishment versus positive discipline, detention versus consideration, expulsion versus detentions, following education system versus character building. This care dilemma germinates from disciplinary issues. Head teachers face a care dilemma when try to maintain school discipline well.

Maintaining good discipline in community schools is one of the issues. At the same time, discipline is also one of the parameters of quality education. The story behind untamed discipline in community schools is attributed to diverse backgrounds, poor socio-economic status, and migrant parents' children as students. Children with poor socio-economic backgrounds who are house maids or child laborers often go to community schools.

According to the school rules that have been provided by the education rules (2002), children with discipline issues are to be expelled. But the issue is not an expulsion. It is about a care and concern that should be shown to the children. School should be place where children who come with expectation of love and attention receive them. Caring (Nodding, 1992) should be at the center of every curriculum, event, and activity that is designed by the school heads (Shapiro, 2016).

In a context where teachers and head teachers are not held responsible for their professional ethics, integrity and made accountable to their responsibilities, care could always remain a dilemma. One of the ethicists argues that students should be at the center of the educational process and that they need to be nurtured and encouraged. Achievement should not be at the center (Noddings, 1992).

When the care of the students is not the focus of the school, curriculum, activities, events, etc. the school can't serve the best interest of students (Shapiro &

Stefkovich, 2016). In the long run such schools will remain degraded and the quality

of their education will be questioned.

CHAPTER VIII

MY ENLIGHTENMENT, CONCLUSION AND IMPLICATION

My Enlightenment

Based on my observation about the way dilemmas are encountered by head teachers and how they resolved them, and based on my reflection on my lived experiences as a head teacher, I have come to a certain individual enlightenment. In
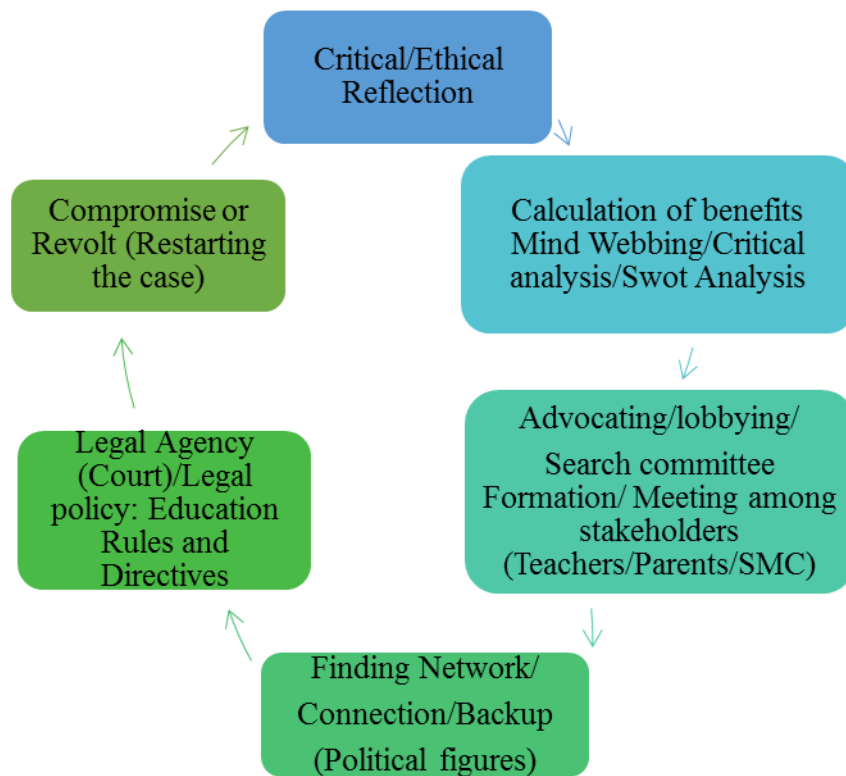
social, personal and professional contexts plays an important role in understanding nature of dilemmas, and the possible ways to resolve them. Yet, personal values, vision, and the moral virtue leaders hold also are at play in resolving dilemmas. Based on the way dilemmas were resolved by community school head teachers, the above chart demonstrates a summary of my learning through them.

I have picked one story from one of the head teachers to substantiate the diagram of my learning. Mr. Virodavas, by nature, has learned not to give up. He had been through many struggles in life. Early in life, he went through failures when seeking to fulfill his dream of being an engineer. Later, he went through critical situation while securing his position in a community school. Later still, he faced a lot of financial challenges after he became head teacher.

In one way, an ordinary teacher in a community school earns better than head teacher because they get a chance to work outside. However, they do it without the knowledge of the school authority. They can work outside because they don't stay at their school whole day. Once they complete their assigned periods, they leave the school and remain busy outside earning extra money.

However, this is against the code of conduct of teachers prescribed by the education rules, 2059 BS. But, in the case of Mr. Rai as a head teacher, be can't do what the other teachers do since he is the leader of the school. This is what he regrets about much. He shared that when he was only a teacher, he used to teach at more than two boarding/institutional schools and some other colleges after he was done with his classes in the community school. After becoming head teacher, he had stopped doing that because he had to remain busy in his own school. He thinks he is economically poorer than earlier.

Let me narrate one of his stories that substantiates the aforementioned model. Mr. Rai struggled a lot to be a head teacher. An incident took place in his school. He was just a secondary science teacher. There were two senior teachers. One (Ms. Mina) among two candidates became head teacher legally. But the other (Ms. Nirjala) did not like the way she executed her responsibilities and started questioning her capability and her competence publicly. Ms. Nirjala wanted to become the head

teacher and enjoy the benefits of headship before retiring. She started lobbying the SMC members. With the backup of the SMC members, she finally threw the existing head teacher (Ms. Mina) out of her position and became the head teacher even though she was not qualified according to the education rules and regulations.

Let's analyze this story with the model. Ms. Nirjala went through the first stage of model: Critical ethical reflection. In this first stage, Ms. Nirjala explored the ethics of critique in saying that Ms. Mina was incapable, incompetent and not carrying out her responsibility well for the welfare of the school (Shapiro & Stefkovich, 2011; Langlois, 2005)

Therefore, she moves on with the idea that a capable person should be out in the leadership position and she thinks that she is the capable person. Then she moves into the second stage of the model: calculation of benefits. She calculates the benefits of being head teacher according to the educational rules, 2059 BS. The rules regarding dismissing someone from the position of head teacher are, "if the school supervisor submits report clarifying that the head teacher is not working satisfactorily or is found to have had bad character, and management committee also recommends so, the district education officer may dismiss such head teacher from this post at any time." One of the authorities of the SMC is to take departmental action against those teachers and staffs who are not fulfilling their responsibilities and duties. Ms. Nirjala explored the legal provisions of sacking Ms. Mina from the position of head teacher (ethics of justice)

There were various benefits: monetary benefits, prestige, respect and honor from the community. And there were still more benefits; the position would be a platform where she could get nexus with the outside world (NGO, INGOs,) because they offer funds for education. This was what she valued. In order to get these things

fulfilled, she started lobbying the SMC members and chair. SMC is a powerful agency in terms of their recommendation for the appointment of head teacher. Therefore, she started lobbying SMC, and with the backup of SMC she became the head teacher.

When this event took place, Mr. Rai was a mere science teacher. He had been closely observing the situation. At the end he supported Ms. Mina since both of them were from the same political ideology and he strongly recognized that she had been done injustice. There had been a time that he went through a dilemma while deciding whom to support. Finally, he supported Ms. Mina with an intention of getting into the position of head teacher in the long run. The SMC was already in favor of Ms. Nirjala, but Mr. Rai made the issue bigger and approached them because of his political affiliation. With the help of some political figure, Ms. Mina was able to regain her position.

Both parties filed a case in Patan High Court. It lingered on foar one and a half years. Near the end of the year, the SLC was nearing, whenMs. Mina appointed Mr. Rai as the acting head teacher and retired. But according to the rules and regulations of seniority, he was not qualified to be a head teacher. Somebody who had more seniority was supposed to be appointed. But he did not have master's degree to be the head teacher in a 10+2 school.

In this case, Mrs. Nirjala and her team did a lot of politics and took away the head teacher position of Mr. Rai. A senior teacher got an approval letter to be head teacher from the DEO even though he was not qualified because he only had a bachelor's degree. After that, Mr. Rai filed a case in Patan High Court against them stating that the head teacher in 10+2 school should have master's degree. High Court cancelled the position of the senior teacher who sacked Mr. Rai from position. The

court wrote an official letter to teachers. But he did not accept the decision. Finally, he compromised with the situation and stayed as a teacher. After six months he retired from the post.

Let's analyze the story with this model. When Ms. Nirjala threw Ms. Mina out of power with the full mandates of the SMC, Mr. Rai was a mere science teacher. In the first stage of the model, he reflected upon the conflicts of the situation. He explored the possible legal provisions to see who was right. He found out that Ms. Mina was basically from the same political ideology. Secondly, Mr. Rai found out that Ms. Mina was thrown out of power disgracefully and for no reason with the support of the SMC. Thirdly, he figures out that Ms. Mina did not have much tenure left if even if she would get her power restored (Ethics of justice). He calculated that if the legal provision was sought, there would-be possibility of Ms. Mina getting the position restored and also, he probably would become head teacher soon because Ms. Nirjala did not have the master's degree. He decided to advocate Ms. Mina and sought legal provision for her restoration of power.

Finally, he filed lawsuit in Patan High Court and started lobbying political figures he had connection with (ethics of Critique). He held the value of fair, justice and transparency (justice and critique). In the end, Patan High Court restored the position to Ms. Mina after one and a half years when she was about to retire. On the verge of retirement, she made Mr. Rai the acting head teacher and retired.

Another party with Ms. Nirjala did not accept this decision of making Mr. Rai acting head teacher. She again filed a case against Mr. Rai. Mr. Rai got terminated from his head teacher position. Again Mr. Rai filed a case against her move, stating that a 10+2 running school should have a head teacher who has a master's degree. She

did not have a master's degree so the high court terminated her and made Mr. Rai again the head teacher and master of the school.

Conclusion

The Decisions, roles, competency, attitude, and vision of leaders are very important when leading any organization either higher or lower into failure. Head teachers are educational leaders in community-based schools. Their decisions are very important in terms of either creating a good system or anarchy in the schools. The function, duty, and authority of head teachers are prescribed by education rules, 2059 B.S. On top of that they also need to meet the expectation of the SMC of their school to bring about change. In other words, the head teacher in a community school has responsibilities ranging from meeting the expectations of the SMC, to executing the responsibilities prescribed by the education rules, 2059 B.S., to personal and communal lives.

Head teachers are stuck in the quicksand of ethical dilemmas emerging from within and without, among and across. Some ethical dilemmas germinate from the personal lives. Others come from their professional lives. Still others come from their socio-political lives. These dilemmas all are handled differently by different head teachers. Some look quite aware about how to make ethical decisions based on the theoretical framework of the ethical analysis process of ethical decision making, called the TERA model, developed by Langlois (2005) and based of the multiple paradigms of ethical decision making developed by Shapiro and Stefkovich (2011). Yet, some stories of ethical decision-making dilemmas are not covered with these theories. It could be because some dilemmas emerge from cultural, professional and socio-political realms.

Based on my research experiences, it appeared that only ethical leaders are compatible with these theories. But some head teachers who were not ethical and whose upbringing was without moral foundation, appear to be unaware of the need of ethical decision making in conflict situations. Such educators trespass the boundary of ethical sensitivity and fail to make ethical decisions, and that invites unending conflicts. When education leaders are focused on party politics, ethical sensitivity does not work with them. There are some participants who were very political, and who adhered to party politics to gain the position of head teacher with political back up. Such head teachers do not understand what ethics or ethical values are all about.

Based on these experiences, I have developed a model that complies with all head teachers' ethical dilemma, and a process they can use while resolving them. When they are in ethical decision-making dilemmas emerging from professional, personal, communal and relational landscapes, they tend to be going through this model while trying to make ethical decisions to resolve the issues. They start with critical/ ethical reflection that incorporates the TERA model. Those who don't have ethical sensitivity, do critical reflection, and those who hold values go through ethical reflection, which considers the ethics of justice, care, profession and critique. The ethical person resolves issue taking a value of either one ethics. But those are not ethical, but may end up going through circle the whole cycle.

Future Implication of the Study

My insights of research on dilemmas in ethical decision making and interaction of head teachers in community schools can be applied to community schools, school leadership, policy makers, especially the education department at a local level. This has implications in research methodology and leadership training. Each one of them is discussed below in detail.

Implication to Community Schools

Community schools are a place where a lot of teachers unions are institutionalized. These institutions/unions are political party-based. There are more than 20 political parties in Nepal and all of them have got their unions set up in community schools. The teachers who belong to these unions stick to the ethics of the party. The dilemmas emerge when a head teacher's decision can't satisfy the ethics of all these unions. As a result, some teachers may boycott the decisions of the head teacher if they are from a different political party.

The findings of this research are useful to community school head teachers because head teachers at community schools resolve their dilemmas based on their personal values, vision, integrity and professional ethics of their school. The best interest of the students and the ethics of the school should be kept at the center of resolving dilemmas. This can be helpful to head teachers at community school because it provides a framework for the best interest of the students and the ethics of the schools are absolutely necessary for the quality education delivery.

One of the best ways of bringing different party's teachers' unions at the center of students and school focused union depends upon personal value of head teachers. The head teacher's personal values should serve the best interest of the students and the ethics of the school. Training on how to make personal values align with the best interest of the students and the ethics of the school for quality education delivery is headed.

Implication to Educational Leadership

There are about thirty-five thousand schools for K-12 classes across the country. More than three lakh teachers are working in educational institutions. Besides, head teachers, SMC members, PTA, administrators, school superintendents,

education ministers, director generals and RPs, the Education department heads (EDHs) are the educational leaders who are given different roles according to the educational rules 2002. They are educational leaders and are responsible for the dilemmas head teachers go through and for resolving them. These educational leaders with different orientations are creating complex situations for head teachers when head teachers are making decisions. Therefore, the findings of this research are helpful for educational leaders, which can show them that dilemmas are being created from the way they fulfill their roles and responsibilities prescribed by educational rules. These education leaders should be provided a workshop on potential dilemmas that can emerge from personal, professional and social dimensions as well as guidelines to resolve them.
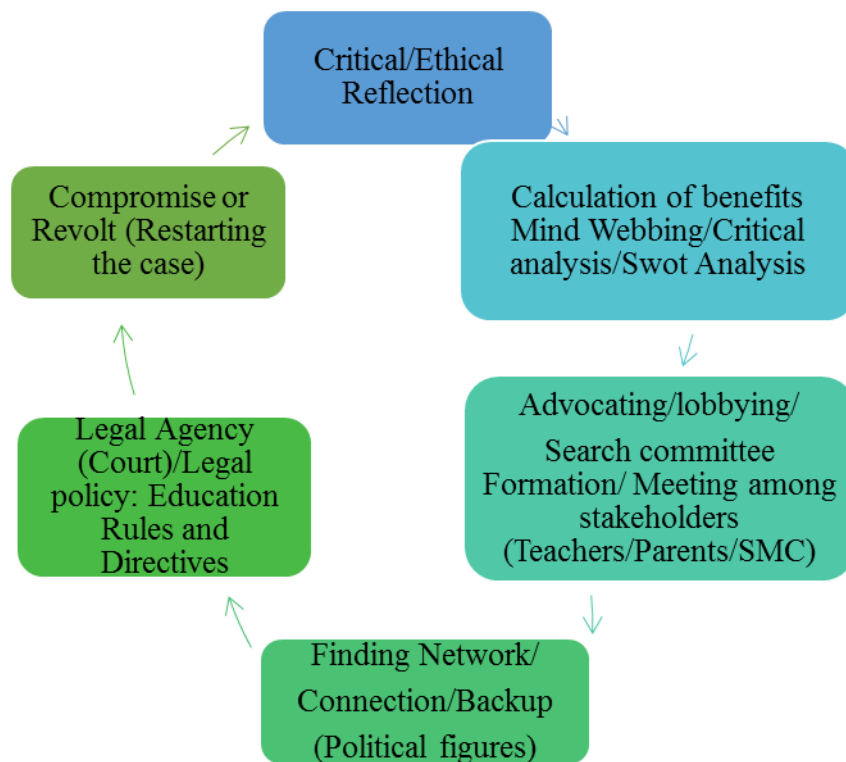
This research is helpful for educational leaders because it provides a framework to show how dilemmas can be very complex, the damages they can potentially have on quality education, and potential way to resolve them, and what should be kept at the center of their mind while resolving them. One of the frameworks it provides for resolving dilemmas is paying attentions to the values of the school and valuing students. This value is a benchmark that serves professional ethics of schools and addresses the best interest of students.

CHAPTER VIII

MY ENLIGHTENMENT, CONCLUSION AND IMPLICATION

My Enlightenment

Based on my observation about the way dilemmas are encountered by head teachers and how they resolved them and based on my reflection on my lived experiences as a head teacher I have come to a certain individual enlightenment. In social, personal and professional contexts plays an important role in understanding nature of dilemmas, and the possible ways to resolve them. Yet, personal values,

vision, and the moral virtue leaders hold also are at play in resolving dilemmas. Based on the way dilemmas were resolved by community, school head teachers, the following chart demonstrates a summary of my learning through them.

I have used only picked one story from one of the head teachers to substantiate the diagram of my learning. Mr. Virodavas by nature, has learned not to give up. He had been through many struggles in life. Early in life, he went through failures when seeking to fulfill his dream of being an engineer. Later, he went through critical situation while securing his position in a community school. Later still, he faced a lot of financial challenges after he became ahead teacher.

In one way, a mere teacher in a community school earns better than head teacher because they get a chance to work outside. However, they do it without the knowledge of the school authority. They can work outside because they don't stay at their school whole day. Once they complete their assigned periods, they leave the school and remain busy outside earning extra money.

However, this is against the code of conduct of teachers prescribed by the education rules, 2059BS. But, in the case of Mr. Rai as a head teacher be can't what the other teachers do, he is the leader of the school. This is what he regrets much. He shared that when he was only a teacher, he used to teach at more than two boarding/institutional schools and some other colleges after he was done with his classes in the community school. After becoming head teacher, he had stopped doing that because he had to remain busy in his own schools. Economically he thinks he is short.

Let me narrate one of his stories that substantiates the aforementioned model. Mr. Rai struggled a lot to be a head teacher. An incident took place in his school. He was just a secondary science teacher. There were two senior teachers. One (Ms. Mina) among two candidates became head teacher legally. But the other (Ms. Nirjala) did not like the way she executed her responsibilities and started questioning her capability and her competence publicly. Ms.Nirjala wanted to become the head

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Therefore, she moves on with the idea that a capable person should be out in the leadership position and she thinks that she is the capable person. Then she moves into the second stage of the model: calculation of benefits. She calculates the benefits of being head teacher. According to the educational rules, 2059BS. The rules regarding dismissing someone from the position of headteacher are, "if the school supervisor submits report clarifying that the headteacher is not working satisfactorily or found to have had bad character, and management committee also recommends so, district education officer may dismiss such headteacher from this post at any time person inside quite". One of the authorities of the SMC is to take departmental action against those teachers and staffs who are not fulfilling their responsibilities and duties. Ms. Nirjala explored the legal provisions of sacking Ms. Mina from the position of head teacher (ethics of justice)

There were various benefits: monetary benefits, prestige, respect and honor from the community. And there were still more benefits, the position would be a platform where she could get nexus with the outside world (NGO, INGOs,) because they offer funds for education. This were the thing she valued. In order to get these

things fulfilled, she starts lobbying the SMC members and chair. SMC is a powerful agency in terms of their recommendation for the appointment of head teacher. Therefore, she started lobbying SMC with the backup of SMC she became the head teacher.

When this event took place, Mr. Rai was a mere science teacher. He had been closely observing the situation. At the end he supported Ms. Mina since both of them were from the same political ideology and he strongly recognized that she had been done an injustice. There had been a time that he went through a dilemma while deciding who to support. Finally, he supported Ms. Mina with an intension of getting into the position of headteacher in the long run. The SMC was already in the favor of Ms. Nirjala, Mr. Rai made the issue bigger and approached because his political affiliation. With the help of some political figure Ms. Mina was able to regain her position.

Both parties filed a case in Patan High Court. It lingered on far one and a half years. Period near the end of the year, the SLC was nearing; Ms. Mina appointed Mr. Rai as the acting head teacher and Ms Mine retired. But according to the rules and regulations of seniority, he was not qualified to be a head teacher. Somebody who had more seniority was supposed to be appointed but he did not have his master's degree to be head teacher in a 10+2 school. In this case, Mrs. Nirjala and her team did a lot of politics and took away the head teacher of Mr. Rai. A senior teacher got an approval letter to be head teacher from the DEO even though he was not qualified because he only had a bachelor's degree. After that, Mr. Rai filed a cased in Patan High Court against them stating that the head teacher in 10+2 school should have master's degree. High Court cancelled the position of the senior teacher who sacked Mr. Rai from position. The court wrote on official letter to teachers but, he that. He did not accept

the decision. Finally, he compromised with the situation and stayed as a teacher. After six months he retired from the post.

Let's analyze the story with this model. When Ms. Nirjala threw Ms. Mina out of power with the full mandates of the SMC, Mr. Rai was a mere science teacher. In the first stage of the model, he reflected upon the conflicts of the situation. He explored the possible legal provisions to see who was right. He found out that Ms. Mina was basically from the same political ideology. Secondly, Mr. Rai found out that Ms. Mina was thrown out of power disgracefully and for no reason with the support of the SMC. Thirdly, he figures out that Ms. Mina did not have much tenure left if even if she would get her power restored (Ethics of justice). He calculated that if the legal provision was sought to be executed, there would-be possibility of Ms. Mina getting the position restored and also, he probably would become head teacher soon because Ms. Nirjala did not have the master's degree. He decided to advocate Ms. Mina and sought legal provision for her restoration of power.

Finally, he filed lawsuit in Patan High Court and started lobbying political figures he had connection with (ethics of Critique). He held the value of fair, justice and transparency (justice and critique). In the end, Patan High Court restored the position to Ms. Mina after one and a half years when she was about to retire. At the verge of retirement, she made Ms. Rai the acting headteacher and got retired.

Another party with Ms. Nirjala did not accept this decision of making Mr. Rai acting head teacher. She again filed a case against Mr. Rai. Mr. Rai got terminated from his head teacher position. Again Mr. Rai filed a case again her move, stating that a 10+2 running school should have a head teacher who has a master's degree. She did not have a master's degree so the high court terminated her and made Mr. Rai again the head teacher and master of the school.

Moreover, in community schools, the decision-making process is lengthy because s a lot of stakeholders (SMC members) are involved. On the top of that,

Conclusion

The Decisions, roles, competency, attitude, and vision of leaders are very important when leading any organization either higher or lower into failure. Head teachers are educational leaders in community-based schools. Their decisions are very important in terms of either creating a good system or anarchy in the schools. The function, duty, and authority of head teachers are prescribed by education rules, 2059B.S. On the top of that they also need to meet the expectation of the SMC of their school to bring about change. In other words, the, head teacher in a community schools has responsibilities ranging from meeting the expectations of the SMC, to executing the responsibilities prescribed by the education rules, 2059B.S., to personal and communal lives.

Head teachers are sunk in the quicksand of ethical dilemmas emerging from within and without, among and across. Some ethical dilemmas germinate from the personal lives. Others come from their professional lives. still other come from their socio-political lives. These dilemmas all are handled differently by different head teachers. Some looked quite aware, about how to make ethical decisions based on the theoretical framework of the ethical analysis process of ethical decision making, called the TERA model, developed by Langlois (2005) and based of the multiple paradigms of ethical decision making developed by Shapiro and Stefkovich (2011). Yet, some stories of ethical decision-making dilemmas are not covered with these theories. It could be because some dilemmas emerge from the culture, professional and socio-political realms.

Based on my research experiences, it appeared that only ethical leaders are compatible with these theories. But some head teachers who were not ethical and whose up-bringing was without moral foundation, appears to be unaware of the need of ethical decision making in conflict situation. Such educators, trespass the boundary of ethical sensitivity and fail to make ethical decisions, and that invites unending conflicts. When education leaders are focused on party politics, ethical sensitivity does not work with them. There are some participants who were very political, and who adhered to party politics to gain the position of headteacher with political back up. Such head teachers do not understand what ethics or ethical values are all about.

Therefore, based on these experiences, I have developed a model that that complies with all of a head teachers ethical dilemma, and a process they can use while resolving them. When they are in ethical decision-making dilemmas emerging from professional, personal, communal and relational landscapes, they tend to be going through this model while trying to make ethical decisions to resolve the issues. They start with critical/ ethical reflection that incorporates the TERA model. Those who don't have ethical sensitivity, do critical reflection, and those who holds values go through ethical reflection, which considers the ethics of justice, care, profession and critique. The ethical person resolve issue taking a value of either one ethics. But those are not ethical, they may end up going through circle the whole cycle.

Future Implication of the Study

My insights of research on dilemmas in ethical decision making and interaction of head teachers in community schools can be applied to community schools, school leadership, policy makers, especially the education department at a local level, research methodology and leadership training. Each one of them is discussed below in detail.

Implication to Community Schools

Community schools are a place where a lot of teacher's unions are institutionalized. These institutions/unions are political party based. There are more than 20 political parties in Nepal and all of them have got their unions set up in community schools. The teachers that belong to these unions stick to the ethics of the party. The dilemmas emerge when a head teacher's decision can't satisfy the ethics of all these unions. As a result, some teachers may boycott the decisions of the head teacher if they are from a different political party.

The findings of this research are useful to community school head teachers because head teachers at community schools resolve their dilemmas based on their personal values, vision, integrity and professional ethics of their school. The Best interest of the students and the ethics of the school should be kept at the center of resolving dilemmas. This can be helpful to head teachers at community school as because provides a framework the best interest of the students and the ethics of the schools are absolutely necessary for the quality education delivery).

One of the best ways of bringing different party's teachers unions at the center of students and school focused union, depends upon personal value of head teachers. The Head teacher's personal values should seek the best interest of the students and the ethics of the school. Training on how to make personal values align with the, best interest of the students and the ethics of the school for quality education delivery is headed.

Implication to Educational Leadership

There are about thirty-five thousand schools for K-12 classes across the country. More than three lakh teachers are working in educational institutions. Besides, head teachers, SMC members, PTA, administrators, school superintendents,

education ministers, director generals and RPs, the Education department heads
(EDHs) are the educational leaders who are given different roles according to the
educational rules 2002. They are educational leaders and are responsible for the
dilemmas head teachers go through and resolving them. These educational leaders
with different are creating complex situations for head teacher teachers when head
teachers are making decisions. Therefore, the findings of this research are helpful for
educational leaders, it can show them that dilemmas are being created from the way
they fulfill their roles and responsibilities prescribed by educational rules. These
education leaders, should be provided a workshop on potential dilemmas that can
emerge from personal, professional and social dimensions, as well as guidelines to
resolve them.

This research is helpful for educational leaders because it provides a
framework to show how dilemmas can be very complex, the damages they can
potentially have on quality education, and potential way to resolve them, and what
should be kept at the center of their mind while resolving them. One of the
frameworks it provides for resolving dilemmas is paying attentions to the values of
the school and valuing for students. This value is a benchmark that serves professional
ethics of schools and addresses the best interest of students.

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