Effective School Leaders in Nepal

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Abstract

This paper contributes knowledge of the reasons behind a few public schools achieving good results in students' learning and attracting many students despite almost all public schools suffering from falling education quality and student numbers. The cases of two schools-one from city-located affluent and another sub-urban poor schools were taken to conduct an ethnographic study and cross-validate the findings. The study suggests that the role of the chairperson is more dominant than the head teacher in selected schools. Visionary commitment, devotion, and repeated tenure of chairpersons of the school management committee are the source of school effectiveness, the gradual progress in education quality, and the incremental growth of students. Chairpersons' performances are boost by their motivation of fulfilling their needs of 'social recognition' and 'experimenting quality education' through school leadership or bringing changes in school; they have already fully filled their physiological needs (Maslow, 1943). Meanwhile, these chairpersons are influenced by the socio-economic ideology of 'quality education in public schools is the state's accountability for promoting equality and access to the marginalized group'. It also suggests that chairmanship is a process than the traits, anyone can lead a school regardless of academic and work experience if guided by an ideology and motivated to fulfill higher level needs.

Keywords School leadership and management, motivation, social service, quality education

1. Introduction

School leadership and management are the means to quality education. Besides imparting other certain virtues, a school is oriented to develop academic qualities in students. In the present education discourse, from 'PISA of OECD' (Schleicher, 2014) to 'SLC of Nepal' (Mathema & Bista, 2006) the quality of education is equalized to the amount of obtained raw score or Grade Point achieved by students. Subject-specific learning of students occurs in the classroom as a result of teacher-student interaction. The role of school management is to make this interaction conducive and effective. The school management team participates with parents, motivates students, encourages teachers, arranges logistic support, etc., for effective teaching-learning. Effective teaching refers to the extent to which students succeed in external exams, since, evaluating the quality of whether school or teacher or students, the base is students' GPA in external exams.

Over the last three decades, school education in Nepal emphasized access and quality, formulated dozens of plans, projects, and programs, and spent billions of dollars on infrastructure and teacher development (Ghimire, 2022). The former is progressive, but the latter is quite desperate. School leaving certificate exams do not indicate

incremental growth in quality (Acharya, 2022). Meanwhile, the National Assessment of Students Achievement by Education Review Office (ERO, 2020) reports that students' learning is less than half of the expected qualiy. Meanwhile, private schools are significantly more effective than community schools (Mathema & Bista, 2006; ERO, 2020). Parents prefer private schools for quality education and send their children by bearing economic hardship. Parents' trust in a community school has so declined that community schools are under-occupied if not empty and thus merged whereas private schools are emerging (Bhatta & Pherali, 2017; Ghimire & Koirala, 2019). Amid this gloom, a few community schools are thriving ahead. Though these schools charge fees by violating the constitutional provision of 'free school education', parents are willing to pay half or one-third of the fee otherwise they must pay to the private schools for the same quality of learning and facilities of consumption.

Against the mainstream trend 'private schools causes students crisis in public schools these schools are attracting students from the private schools around. This contradictory fact attracted me to analyze such a school as a case to understand how a public school can progress even in an adverse context. Meanwhile, the query ramified the question of what principles, strategies, and techniques the leadership applied there to motivate and participate a whole team bringing the changes. But, my orientation was understanding the sources of development such as leadership that engaged in selfish-less work.

Since I took two schools of different contexts, made a historical analysis of the school from the beginning of the reform plan to till, and explored the role of a committed, selfish-less, and devoted school leader who can elevate school quality even in unfavorable contexts. The two cases are diverse; however, both of them teach the common thing that is if a visionary, and a deterministic person holds the post of chairperson of the school management committee for a decade s/he can bring a change. Meanwhile, the study suggested that whatever the quality of chairpersons, they were either craned or lifted by political party, otherwise, a party-less person can neither reach nor sustain there.

2. Review of literature

Literature has been reviewed to conceptualize the role of school leadership and management in quality education. And thus, organized into two themes, and a frame for the study is added at the end.

2.1 Leadership and management in school

Leadership is a complex and often debated concept. Nevertheless, the four dimensions of leadership are more acceptable- it is a process involving influence, occurs in groups, and involves common goals (Northouse, 2016; Rowe, 2007). Leadership is rather than an inherent quality or trait but a development resulting from the working process, the sine qua non of a leader is influencing quality- other members of the group accept his/her ideas or proposal due to the persuading quality- by logic or work. Both leaders and followers have a mutual purpose and common goal to reach after changing themselves

and the organization. An organizational leader possesses formal power that is assigned by law that s/he can exert over others to influence; however, subordinates may resist it by being unwilling and unmotivated toward the goal. Therefore, to exercise formal power, one needs to have informal power too that emerges from a leader's expertise, honesty, devotion, etc. (Kovach, 2020). Moreover, risk-taker, initiator, influencing, and self-confidence are the major characteristics of a leader (Stogdill, 1974 cited in Northouse, 2016, p. 21)

A leader possesses six different kinds of power- "referent, expert, information, legitimate, reward, and coercive, (Northouse, 2016, p. 10)". Among them, the former are leader's personal and the latter are positional. A good leader uses personal power a vast majority of the time because overuse of position power may erode the ability of a leader to influence others (Rowe, 2007). Frost and Moussavi (1992) claimed the moderating role of trust; it is the tool of a leader to influence subordinates. Trust emerged from the leader's honesty and effectiveness toward the common goal.

There are two terms for leadership and management in the school system. In American and European experiences head teacher is regarded as a school leader with some managerial functions. Though, literature presents leadership and management as different concepts (Zaleznik, 1977), and sometimes interchangeably (Toor & Ofori, 2008). But sometimes they appear in combined form- e.g., Bush and Glover (2014) have listed four typologies of leadership, where managerial leadership is one. Literature suggests a very simple difference- the former is more concerned to change than the latter (Algahtani, 2014). It is also said- leadership is about charismatic characteristics to bring extraordinary results by facing the challenge easily (Jooste, 2004). Leadership becomes managerial and performs the delineated functions, behaviors, and tasks, if the organisation is ultimately facilitated (Bush & Glover, 2014).

Supervising, mentoring, and evaluating teachers through the functions of a leader is not always expected. But helping employees to improve their performance by bringing changes in their "beliefs, values, motivations, skills and knowledge and the conditions in which they work (Leithwood, Harris and Hopkins, 2008, p. 25)" are widely accepted. School leadership is an influence that a person exerts on other persons or a group of people in the organization, and the influence is responsiveness rather than dictation (Bush & Glover, 2014). A school leader motivates to sustain in work, facilitates to develop of knowledge and skills and performance, and encourages to apply of new techniques and methods. Leaders engage in building a vision and setting directions; quickly developing clear, short-term priorities; understanding and developing people; and redesigning the organization. These practices are quite central to the work of turnaround leaders. Such restructuring improves the quality of communication and sets new cultural norms (Leithwood, Harris & Hopkins, 2008). To bring changes in both takes at least five years and at least two tenures of a chairperson.

The paragraphs above suggest that the role of a school leader whether a chairperson or a head teacher is to utilize material and human resources to improve students' learning. Education law has clearly mentioned dual-authority, since, a school can thrive only in

the consensus and coherence between them. As per their professional and technical quality, one may dominate over another without conflict. After all, the integrity and moral power of the leader is equally crucial as professional expertise.

2.2   School leadership in Nepalese practice

Understanding school leadership from the literature of other developed countries or western experiences is not employed in the Nepalese context. For them, a school leader or manager is a head teacher or principal. In contrast, there is a superior post in Nepal above the headmaster, the chairperson of the school management committee. The chairpersons may both legally and practically come a non-technical or non-professional layman, how can they play a role of instructional or transformational leadership as the typologies listed by Bush & Glover (2014)? However, a chairperson can be a 'moral and authentic leader', though it is also related to head teacher because professional ethics is a component along with integrity and authenticity. Nevertheless, the latter two qualities can reside in a non-teacher too.

Understanding school leadership or management in Nepal needs a bricolage review because Nepalese practice differs from western countries. A superior in authority but non-technical and non-professional individual is assigned in the name of a management committee chair and the head teacher's role is member secretary of the committee and executive head of the school. Nepal practiced a central-controlled 'School Operation Committee' during the Panchayati system where a trusted *Pancha* (the persons who are loyal to the Crown and Party less Panchayati System) used to hold the position of chairperson. Along with restoring multi-party democracy, the name was changed to school management committee' but the composition remained the same. Over the experience two decades, the role of school leaders- the joint leadership of the chairperson and head teacher in school effectiveness is confusing, non-technical but political, and inconclusive (Ghimire, 2010), but the headteacher model is rather effective (Ghimire, & Koirala, 2020).

Moreover, Nepal has practiced a 'community-managed-school' where the chairperson is dominant over a head teacher (Carney & Bista, 2009). Till now, a school's effectiveness is legally and practically led by the chairperson and the head teacher, though, there are other members too in a committee. There is a provision for appointing tenure-based head teachers with plan-and contract (Nepal Law Commission, 2075) but that is rarely practiced. Instead, a chairperson can prefer one to make a head teacher and thus, dominates, and in most cases, both of them exercise the 'leadership' together (Ghimire, 2010).

Developed countries have practiced school-based curriculum where a professional teacher lead a school. There are practices of an administrative head teacher appointed on a tenure-base, and an experienced head teacher who support sub-teachers' professional development by supervising, mentoring, and other (Mills, 1980; Ho, 2010; Schleicher, 2012; Reid, 2021). Therefore, there is a literature gap, from the leadership and management perspective, in the Nepalese context where the chairperson as school

leader neither gets professional development nor incentives as per contract, despite monetary benefits in return what motivates a school leader (i.e., chairperson) for a voluntary service ?

The post of school chairperson became political from 2002 to 2014 because there was a vacuum of legal political authority at the local level, and permanent teachers did not fulfil the school quotas. Thus, the school management committee held the power of utilizing school resources and recruiting teachers. Alluring with this misuse of power and exploitation, major political parties shared in the division of the post, and if unable to make a consensus, different forces clashed to capture the post even by gunshot (The Carter Center, 2011; Mandal, 2079). This situation suggests that finding a fair, selfishless, and bold chairperson in this context was extraordinary, and an uninflected head teacher was rare.

2.3   Sources of motivation for voluntary service

School leaders are necessarily teachers. It is their responsibility and contract conditions to lead a school effectively. Effectiveness generally measured in students' learning is proportional to their payment. Almost (if not all) teachers want to be effective leaders, but only a few can (Phelps, 2008). Nevertheless, competitive compensation and other incentives, career prospects and diversity, and giving teachers responsibility as professionals are the sources of attraction of talented persons in teaching and developing them into a leader (Schleicher, 2012). However, where school leaders are chairpersons in Nepal who are neither professionals nor paid consultants, for them, the source of motivation and performance is volunteer social service. Volunteering for the western concept is different than that of Nepalese. At first, they involve in volunteering at the beginning of adulthood whereas in the Nepalese context it is either at the end of adulthood or along with the other career. Meanwhile, their definitions and well-accepted functions and models do not match us. For example, Clary and Snyder (1999) opined three functions- (a) value- feel important to help others; (b) understanding- get experiences; (c) enhancement- to know thyself better; (d) career- preparing for the same career in future; (e) social- making social relationships; and (f) protective- escaping from mental aversions. Similarly, for economist Schiff (1990), the intentions of charitable giving are- collective goods; private goods; influence and search; and job skills.

Nepal has an original tradition of differentiating 'public service' and 'social service', the former is done for the well-defined benefits of both materials and non-materials for the server, but the latter is done for the welfare of a society or community where a material benefit for the server is forbidden. Social service is not targeted to a person or persons like donations or charity. Social service is working as an agent of social change, or organizational change. A school chairperson is a person to whom responsibilities, duties, and functions are assigned by an act (law) but unpaid, is one of the bizarre posts in Nepal. Therefore, understanding this post is quite complex, ambivalent, and confusing.

Modern human behaviours are purposive or result-oriented (Swidler, 1973). Humans feel needs in their life, and direct their behaviors to fulfill the needs. Maslow (1943) has arranged five kinds of human needs in hierarchical form according to the stages of fulfillment. For him, food is the bottom of the ladder, security is the second staircase, love and belonging are the third, self-esteem is the fourth and self-actualization is at the apex. There is a debate on 'to what extent the hierarchical structure is rigid', however, this theory, for me, is useful to understand the motivation of human behaviors, and its 'social significance' (Maxwell, 2004, p. 9). The basic and safety need to compose a physiological need that is related to material benefits; love and belonging, and self-esteem compose a sociological need that is related to achieving recognition, identity, and respect from the surrounding or society; and self-actualization is philosophical it is related to one's "motivation role of curiosity, learning, philosophizing, experimenting, etc., (Maslow, 1943, p. 12)."

The process of engaging a person in a new task (which is not obligatory) has been discussed by (Marzano & Kendall, 2006), for them, "making a judgment about the advisability of engaging in a new task is a self-system (p. 12)." A person who involves in the mission of bringing organizational or social change is, of course, cognizes why the change is important; feels an emotional attachment to the change; and socio-cultural analysis of the inertia of the structure and the force of change agent.

The paragraphs above suggest that understanding there is an abstract attribute 'motivation for a social service' that decides, directs, and fosters one's behaviors for a selfishless contribution and dedication to the social change. One of the approaches to searching for the sources of this motivation revolves around the hierarchy of needs and the components of the self-system.

3.   Policy, theory, and field

Contrary to universal, as well as the practice of the countries where the quality of school education is higher than ours, we have practiced a non-professional, and non-technical person as a school leader which is chairperson of the school management committee. Meanwhile, Nepal has not practiced a school-based curriculum and not expected leadership of schools in pedagogical innovations. Effective teachers are the followers or implementers of the centrally disseminated curricula and effective schools obtain a higher average GPA of students (Ghimire, 2022). Amid the contradiction of the Nepalese policy of chairperson as a school leader and the established theory of a professional as a school leader, a field has been created.

My scholarly journey of researching school leadership or management over 10 years, from (Ghimire, 2010) to now, engaged me in an ethnographic study. From the diverse queries, experiences, and understanding I arrive to portray two cases of schools having some similarities and differences. One is located in a city in district headquarters and another in a rural area. The former is a full-fledged high school (grade 1-12) along with an income source; and the latter is a primary but proposed secondary (1-10), with misery in resources. The former is led by a former-head master in this school and the

latter by a retired sepoy. Both of the schools were once nil in result, and near to collapse. Both of them adopted a reform campaign- caretaking, tuition, and English as a medium of instruction. Both of them incrementally achieve students' achievement scores and students' numbers. Both of them are the best schools in the concerned municipality. These two school serve all three functions of the case described by Creswell (2012)- there are two cases of community schools that are progressing - i.e., a collective case study that is described and compared to provide insight into an issue of school leadership and management. Meanwhile, these two schools are unusual, and therefore, itself is of interest, since taken as an intrinsic case. Moreover, these cases are instrumental because these schools serve the purpose of illuminating the issue of how a dedicated and visionary leadership can lead a school to progress despite adverse conditions. The study followed an 'interpretive-constructive paradigm' (Cohen, Manion & Morrison, 2018, p. 23) because the study is based on the subjective experiences, values, motives, etc. of the chairpersons. Since they are the co-constructor of knowledge. Meanwhile, I make meaning by interpreting their experiences, activities, and observed facts. I met the chairperson in their home and talked along with their wives and sons to discuss their priority to school work than household chores and earning business from their families. Meanwhile, I engaged in cross-checking their claim for verification. This obligation may violate teachers' privacy, confidentiality, and threat. An encounter of ethical issues against the credibility of a qualitative study was realized and became conscious while "generating, analyzing and interpreting information" (Onwuegbuzie & Leech, 2007).

3.1 Description of school leadership and chairperson
The context and elevation of the selected two schools are depicted in the first stage, and the chairperson's role is linked in the second.

a)   School A
School A is located in Bharatpur Metropolitan city of Chitwan district. It was established in 1963 as a 'night school' to educate the adult migrants who work a full day for survival and can have time from 4 pm -9 pm. After eighteen years, in 1981 school was converted into day-shift for the young children, due to no more uneducated and interested adults remained there. A teacher Mr. Thapa who had been teaching in this school since 1971 (with the inception of 'new education': national education system plan 1971-75), took the post of head teacher in 1991. He realized that students get fail SLC exams because of math, science, and English subjects. To get rid of them- (a) he added the eighth period after school hours to teach these subjects two days for each; (b) to secure the pass mark in SLC (32%) the school set a pass mark of 40% in its internal exam; (c) to reduce subjectivity and 'fake good', subject teachers were crossed as far as possible, or securitized by a head teacher; (d) thus, a psychological threat of quality and accountability to the teachers was created.
He organized parents' meetings and rectified the proposal of charging fees for extra care of their children. As the school got district, regional and national ranks in SLC results

attracted the students to admission. The school has called admission for academic session 2079 BS, where only more than 1500 students had applied for seats of 150 in different classes. Mr. Thapa had taken a school with a poor reputation, around 400 students and 16 staff, and over the 30 years made a good reputation, with over 3000 students and 180 staff. Mr. Thapa continuously took the school's leadership as headmaster for 15 years, and aftermath of his retirement, from the post of chairperson of the school management committee. Mr. Thapa, the initiator of the reform campaign, lives within five minutes of walking distance from school. He spends more hours for the school than any of the teachers over the year and makes continuous monitoring and surveillance. He supervises teachers and decided rewards and punishments for them. He accepts only those who are effective and devoted either government teachers or school recruits. He explicitly or implicitly teaches other members of the school to work for the school's effectiveness. The organizational value of the school is high. Parents feel the glory to admitting children as an accumulation of talented and better-off family children, and the teachers compete to transfer here for the prestige, and economic benefits from coaching and tutoring.

In 2019 BS, he was a tenth-class student and was aware of the political ideology of the communist party. He migrated from Western Mountain to Chitwan with his widow mother and a brother of age 10. For sustenance, he joined a clerk in 'Rapti Valley Resettlement Project', and within two years of migration, he lost his mother from fever and house and goods from a conflagration, but added the responsibility of a junior brother. He married a neighbor girl whose father was allied to the communist party of Nepal in India with the contact of Pushpa Lal and Manmohan. His ideological seed germinated from the support of his father-in-law and participated in the Student's national convention in 2022 BS. He began to teach in a primary school, and study at Birendra College. He continued teaching in school, studying in college, and participating in communist activities secretly. In 2049 BS, he was a secondary level permanent teacher, and till now, he was a recognized leader of teachers of left wings. The government-allied teachers' association tried to replace him, but District Education Officer protected him for his reform plan and performance. Then he continuously elevated the reputation of the schools as well as his. Meanwhile, he was in contact with the central leaders of the Maoist party, the then-banned insurgent. While taking retirement from the school, the insurgent Maoist had become one of the dominant agents of the State. His relation to central leaders, his visionary contribution to the school, and school teachers' preference made him the most suitable person for the chairperson over 15 years. He said- "I contributed to this school 19 years as a teacher and 15 years as a head teacher, as a return, earned money, and made an identity of a (good) teacher. I had a mission of advancing educational quality, which was still incomplete at the time of my retirement. To continue the contribution and fulfill the mission, I returned as a chairperson. Therefore, I am always eager to see, and bring progressive changes in the school." He added- "I had a two-tier mission- developing the pedagogy to enable students secure high achievement scores, and providing standard education to in community school so

that those who cannot afford private school will be benefited. A person who could not handle government post, but holds an equality-oriented ideology all over the life, he could do a little for the public education".

His motives and motivation of visionary devotion to school indicate a distinct personality that would be developed from his living, reading, interaction, and action. His struggle with a family tragedy, misery, early responsibility of self-standing, and a younger brother, earning, etc., shaped to construct a type of belief system and value. Meanwhile, reading the communist ideology enabled him to reflect on his early experiences; and hearing and observing the lives of Marx to Lenin; Pushpalal to Nirmal Lama; and his father-in-law inspired him to contribute to the working class. At the same time, he skimmed cognition from emotion and converted understanding of the world into a wiliness to change society.

b)   School B
School B was established in 2046 BS and is located in the plain region of urbanizing area 11 km far from district headquarters. The school was a primary level (grades 1-5) with permanent seats of five teachers, and there were just 16 students in 2067 BS. Mr. Khadka, an inhabitant who resided there from 2058BS one day accidentally reached the school and observed its ruining condition. From observation and thinking, he determined to improve it by holding the post of chairperson. He talked to the local guardians over three months and proposed himself as a chairperson, as per the legal provision of "only a guardian can be a school chairperson" he transferred his son from an English medium private school to this school. Adding his son, he collected 25 students in 2068 BS. Students' number incrementally reached 615 and staff number 32 in 2079 BS. Now then '1-5 school' has been upgraded to '1-10 school'. The neat and clean environment of the school, the culture of taking care and disciplining the students, the English medium, and better achievement scores are the sources of attracting students since students come here by crossing 10 public and 7 private schools in school buses, cycling, and parents' vehicles.

Though Mr. Khadka is just a 9th grade passed, an ex-solder of the Indian army by experience, and passenger bus owner by business, teachers accept his leadership and any proposal without hesitation. Mr. Khadka was an inhabitant of Western Mountain where he was a student cadre of the communist party since 6th grade. He was motivated by his school teachers who were communist cadres in secret. They used to encourage him to study communist philosophy, fiction, and documents. He became so active in the banned politics that a team of policemen came with an arrest warrant in school. He was studying in class ten and his teachers managed to escape, by disguising he reached India. After five months of living in India, he joined Indian Army, drove officers' vehicles. On the one hand, he was inculcated to hate the 'Indian imperialism' and to be a 'rented army for a foreign country. On the other, he was not enjoying the hierarchy, discrimination, and exploitation in the army. Since, he collected bitter experiences continued as long as to have a pension, and then came back to the country, and migrated to Chitwan.

As an inhabitant, he observed a public school nearby. He found that under or almost no use or misuse of public resources, parents are obligated to send their children to private schools for a minimum standard of education and safe living during school hours. He assured the local people to improve the condition of the school and took the post. He performed especially three functions there. The first is surveillance and strict implementation of the education act and law. Every day he used to go to school and engaged in teachers' surveillance in terms of students' satisfaction from teaching, students' results in external examination, teachers' absenteeism, devotion, performance and contribution to the school, utilization of resources, etc. In this process, he encountered a teacher who was dozing in a corner of a class and students were making noise. He immediately gave a warning of departmental punishment or forced resignation. In reaction, the teachers' trade union forced him to excuse, but finally, he became able to transform this teacher.

The second is a physical improvement. He used to labor in school- cleaning, tilling, flower gardening, making the surface of the school ground plain, internal paths, etc., with a shovel. Teachers and students followed him, so entering the school gives a glance of a clean and decorated resort. Moreover, Mr. Khadka from his relationships brought the help of around 50,00,000/ if counted all in monetary form. He contacted NGOs and international donors from whom Nepalese who live there collects and send here for the stationery, and food to the poor students, cash or teaching materials to schools, logistics, coloring the building walls, etc. He everywhere talks about the school and requests for the arranging of any help for the students of poverty-stricken families.

The third is quite controversial. He was requested by his allied political party or government-related persons to favor them in teacher recruiting and transfer, or arranging commission in the allotted budget, but he straightly denied it. In this encounter, once he had resigned, and once, the higher authority deposed him, but due to the threatening of parents (they said- if he is not a chairperson, the school's quality goes down as other neighbors public school, we will drawback our children) higher authority get back. Mr. Khadka wants to continue the post as long as he can bring progress to the school, but the municipality authority feels him very unfavorable and deserves a termination.

Mr. Khadka was from a relatively better-off family in the village, they had donated to construct a community school in the village where his uncle became a teacher at later. Most of the teachers were from other locality since used to live in villages house, and one of such teachers used to live in his home. Later he knew that the teacher was a missionary to expand communist ideology, the teacher taught him about inequality, exploitation, discrimination, and way out to reach equality. With the very eagerness to "change this feudal society", he became an active student cadre and reached seven districts around to expand the organization. His devotion to the party and revolution was so deep that after two years when he returned on first leave for the Indian army, he dug out the membership pad's counterfoil and collected 2000/ fees that were collected for the seventh national convention and handed over. As an Indian army, he married a girl of another better-off family of the same village which had donated the land to

construct the school.

While migrating to Chitwan, they were very commoners, a social lostness to the local people compared to the village's social recognition. The couple realized and implicitly thought to negotiate social identity. Mr. Khadka, leaving behind all income-generating business, devoted to the school and other social activities, and Mrs. Khadka alone bore the burden of homemaking. For them, Mr. Khadka's contribution to the school is just a continuation of the motive of social service that their families had done in establishing a school in the village, and Mr. Khadka had taken the risk for the mission of social change. Moreover, Mr. Khadka said- "contributing to a public organization is not only a welfare but also standing for the truth, and fighting against the injustice, wrong-intention, and bad-governance, which is embedded in my blood". The personality of Mr. Khadka represents an attitude of an uncompromising fight for truth, and a candid and unfearful person, a motive to social work.

3.2   Analysis, and interpretation

The information in section 3.1 was compared with the literature mentioned in section 2 that suggested the three different themes or meanings below.

a)   Early years' impact and mission

The experience of Freire (1972) - falling behind in school because of the weakness of starvation that led him "to make a vow, at age eleven, to dedicate his life to the struggle against hunger (p. 10)." In the same way, Mr. Thapa who experienced misery, helplessness, and domination at his younger age implicitly vow to work for equality, cooperation, and fairness. He was taught an ideology of socio-economy that was compatible with his realization. It was reinforced by his guardian (father-in-law), meanwhile, he became active in the front of the teachers' union. When he got an opportunity of governing (a minor part of the state power), he tried his best. Holding the theme of- "The philosophers have only interpreted the world in different ways; the point is to change it" (Marx & Engels, 1998, p. 571). While he was devoted to bringing quality change in the school, his colleagues struggled to bring changes in the political system, social structure, and economic distribution; his front was comparatively less difficult and riskier.

Mr. Khadka was taught the ideology of social change in his school life by teachers who were missionary cadres in secret. He realized the need of change and significance of the ideology by analyzing the experiences of the scarcity of resources, extreme poverty, inequality, and discrimination in the village of his geographical remoteness as well as his travels around the district with the mission of expanding the organization. This shaped his leadership characteristics of change-seeking, candid, self-respecting, risk-taking, persuading/influencing, etc. Handing over the counterfoil and fees safely even after two years indicates virtues of honesty and responsibility. These virtues drove him to take responsibility, influence others and bring a change in school with the mediation of earning the trust of parents, teachers, and government agencies.

b)   Motivation, devotion, and leadership

The motivation for best performing from the post of chairperson as a school leader for Mr. Thapa was tripartite. The first was cognitive, the post was a place of exercising power to bring quality change, and providing quality education at a relatively low cost as well as indicating no privatization in school education required for quality education. The second is emotional, it was an attachment or 'love' to the school where he worked there contributed for a long time, and got income, reputation, and satisfaction; and the last is a philosophical motivation- testing his philosophy of 'to prove that governance of Maoist is quite superior to others". Mr. Thapa wanted to experiment his own potentiality (self-actualization) of doing best. He has fulfilled the physiological needs and he does not strive to further accumulation, his saying- "we brothers raised from such a pathetic misery and haplessness that now I feel in heaven. To be unsatisfied, and greedy is a sin for me". Moreover, he added, along with sufficiency in living, I have a reputation, social identity, and social contribution to tell others, therefore I have nothing to gain again (interview, Sep. 10, 2022). His saying and his behavior are compatible. Since his motivation for school leadership is philosophical as discussed in section 2.3.

The condition of Mr. Khadka was different from the Thapa. He had no experience of school leadership; he had no moral power or attachment to the school- donor or schooled anybody form. His children were still in school, he was still energetic to devote to the earning business, and supporting to wife. Contrary to the context, his interest in a school leader indicates it was the germination of the seed of 'social service' that was formed during young age. Meanwhile, he could not find recognition here like in the village where he was accepted as an Indian army or a legacy of a better-off family. He realized a lostness. His journey to 'social service' was a search for social identity. He had a house building, land for cropping, a pension for regular income, and little savings for children's education. He had overcome the struggle for physiological needs but strived a social recognition (Maslow, 1943, interpreted above). A person from 'inside' judges oneself; but finds under-judgment from 'outside' by others, it makes one feel of instability or 'identity crisis', and thus, strives to influence others to make them accept the level of 'inside' (Hall, 1996, p. 278). For Mr. Khadka, full filling philosophical needs (as interpreted above) is irrelevant, because he had no idea of 'quality education', 'students' cognitive level' and 'experimenting' teaching-learning, and establishing oneself as an 'instructional leader'.

Here two chairpersons full filling their needs, one for philosophical and another for sociological, are motivated to work. They were devoted to eliminating the gap between inside and outside as far as possible. From their continuous devotion, dedication, and the contribution they learned, sharpen, and refined themselves. Moreover, Mr. Khadka was naïve about the school leadership, he also learned, moreover, established as an effective chairperson in front of common parents. Thus, they suggested that leadership is a process rather than an inherent trait. It is inculcated by will, struggle, devotion, honesty, and effectiveness.

c) Authority, influence, and result

Chairperson holds the power assigned by law to coerce teacher to work for effective teaching. Besides, the formal power, they have earned informal power from their work. Their devotion and positive result in school change are the sources of dominant authority. The same authority is the power to influence others and drive working as per the leader's mission. Mr. Thapa deserves the authority of legal provision and the personality of a local intellectual elite, a professional or former-head teacher of the same school, and politically access to central leaders. There was or still is a common mystic belief that a heroic, brilliant, and lonely person can control others and lead (Zaleznik, 1974). Mr. Thapa had a favorable context to be accepted by such people.

The background of Mr. Khadka was not favorable for the school leader at the beginning. He was academically a 9th grade passed; A Sepoy in Indian army in experiences; and a newly migrants low middle-class by social reputation and status. He was not deserving the leading authority in the school leadership. Despite this, he visited, interacted with, and persuaded local guardians at first, and the result of his work- the growth in student number, enhancement of students' learning, and added infrastructure created a public trust in him. Moreover, he gained trust with his time investment and devotion to the school, his use of equity, and rationality above the teachers while exercising legal power. Thus his formal power was validated by the informal power of morals and trust, then he exercised the power to influence or mobilize teachers for the good of the school. Continuous devotion and bringing positive changes in school became his moral power to lead the school. The positive result became a source of encouraging teachers, and selfishless and fair devotion became the instrument of motivating others -e.g., teachers accepted he is without any interest is devoted to the schools' welfare whereas I have a career, job, income, prestige everything is attached with school then why don't I devote as much as him. Adam's (Adams, 2005) equity theory of motivation is found applied here. Meanwhile, Mr. Khadaka demystified the mystic belief of a leader by establishing a common, practical, interactive person who can be a successful leader.

4. Findings

This study suggested that the education policy of Nepali concerning school leadership is indifferent to the rest of the world. There is a dual leadership of the chairperson and head teacher - one is political, and another is professional. Moreover, the policy prefers the role of a manager than a leader.

Nevertheless, where it is committed, devoted and fair personas are selected as school chairpersons, they have to lead the school, even though they lack experience in teaching, managing, or leading any one organization. A person's motivation to fulfilling either sociological or philosophical needs is acceptable to be a school leader who has already fulfilled the physiological requirements. By chance, both of them earn a pension around the salary of a secondary-level teacher, and it is their time to strive for higher needs.

A committed and honest person can develop the characteristics of a school leader from his/ her engagement to improving the school system. Leadership is not a mystic inherent

corpus of traits or qualities. A ubiquitous person can be an effective leader if adopted an interactive, open, and persuading attitude. Among them, one has completed 15 years and another 11 years in school leading. It suggests that changing a school culture and bringing the good result requires at least five years of continuous leadership.

Society and teachers accept anyone regardless of his background, for his honesty, devotion, and effectiveness in students learning. From these qualities, one earns a public 'trust' that mediates or validates exercising the legally authorized power of reward and punishment, thus influencing subordinates and developing a school culture or structure. Nevertheless, the role of political affiliation or access to an influential person in developing 'trust' has been overlooked. This study has not counted but the chairpersons are not independent of the political party. Moreover, Mr. Thapa is there because of the portion-sharing schools among three major political parties.

5.   Conclusion

This study from the ethnographic study of schools selected the cases of two effective schools to understand how these schools became able to achieve a good result in student learning and attract many students whereas almost public schools are suffering from falling education quality and student number. One school located in the city has been led by a former-head teacher for 15 years, and another located in the sub-urban has been led by an ex-Sepoy for 11 years. Analyzing the biography of both chairpersons suggested that they are motivated to fulfill their sociological and philosophic needs (Maslow, 1943, interpreted above) through school leadership, meanwhile implementing their political ideology by making 'quality education' (Ghimire, 2019; Carney, 2003) available in public school accessible to the poor.

Nepal adopted the policy 'school management' through a committee of parents' ownership (as per the Education Act, 2028 but local governments have formulated their act to nominate agents to exploit the school resources) whereas the rest of the world has practiced school leadership by accountable professional teachers. Here school is led by a chairperson, and head teachers are dominated. All individuals are found striving to fulfill their needs; a person who is striving to fulfill the philosophical need, such a person is best for the post of chairperson, and a person striving to fulfill the sociological need is acceptable because they enhance the quality of school. Moreover, here both of the chairpersons are economically sustaining, politically guided, committed to the result, and devoted to the organization. Finding such persons is quite rare in contemporary Nepalese society because corruption is badly rooted (Bista, 1991) and ramified (Shah, 2018). By chance, they sustain in the post for more than a decade so that their power increased exponentially and teachers accepted their 'influence' 'judgment' or 'rationality'. They are somehow affiliated to the political party, though misuse or mobilization did not observe.

The knowledge explored in the study indicates that there are still individuals motivated for 'social service', and they can bring the good result if prevented from the corruption of political parties. It is better to lead social organizations such as pensioners motivated

for 'social recognition' or 'experimenting with quality'. But, imposing a chairperson above a head teacher overruled the assumption of 'pedagogical innovations', which is observed even in these 'effective schools.

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