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Project title: Ethical leadership and teaching at two schools in
Bauchi State, Nigeria: Voices of headmasters and teachers.

DECLARATION OF ORIGINALITY

I, Hauwa Muhammad Mayaki, declare that: **Ethical leadership and teaching at two schools in Bauchi State, Nigeria: Voices of headmasters and teachers**, abides by the following rules:

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Hauwa Muhammad Mayaki

Date 13 August 2018

SUPERVISOR'S STATEMENT

This dissertation is submitted with my approval.

Signed:

A handwritten signature in black ink, appearing to read 'S. E. Mthiyane', with a stylized flourish at the end.

Dr S.E. Mthiyane (Supervisor)

13 August 2018

Date

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My sincere and deepest gratitude (appreciation) goes to:

The Almighty Allah (SWT), being my strength, guide and shepherd all through this delicate and tasking journey, I will say Alhamdulillah!

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DEDICATION

I dedicate this dissertation especially to:

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ABSTRACT

Multiple reports have surfaced in the electronic and print media on numerous unethical conduct in education and the Nigerian education system has not been spared either. Conclusively, learners, teachers, headmasters, union activists and the Department of Education officials have all remained allies in the perpetuation of unethical conducts at Nigerian schools. The rise in this menace has prompted many researches to conduct research on ethical leadership to ascertain the root causes of unethical behaviour at schools and/or in the Departments of Education.

This study explored the conceptions and perceptions of teachers and headmasters on ethical leadership in Nigerian schools especially, primary schools. It was the intention of this research to clearly demonstrate the role of ethics in education as put forward by teachers and headmasters; whether or not, it is sufficient a tool to curb the unethical conducts persisting in the educational system. Hence, views from both teachers and headmasters were sought about the causes of unethical conduct in schools and what possible ways to follow to reduce its recurrence. In this research, an interpretive paradigm and a qualitative methodology were utilised. Convenience and purposive sampling was utilised to select the two participating primary schools and research participants for the study. Data generated was analysed thematically.

The conclusions of this study seem to suggest that: participants have a good grasp and assimilation of ethics and ethical leadership in their schools; the persisting unethical conduct by teachers and headmasters in schools emanates from both within and outside the school organisation. Hence, from the assertions of all research participants, they unanimously agreed that ethical leadership has the potential to reducing the unethical behaviour in schools. In this vein, this study adopts various recommendations to reduce unethical conducts in the schools.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

Clarke (2007) posits that Mahatma Gandhi identified the following seven deadly social sins as immoral behaviours that devour the social fabric that binds society. These are: “wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; religion without sacrifice and politics without principles”.

It can be deduced from the above that education is no exception to fall prey of this moral decadence in which selfishness is seen to be the causal factor for these anomalies witnessed in the Nigerian education system as well (Pate, 2010). Based on this background, the teaching profession has set down ethical guidelines that describe what attitudes and responsibilities members are expected/obliged to demonstrate concerning their work, expressing the prevalent values and principles ought to be imbibed/instilled in them concerning their profession.

Precisely, the teaching profession in Nigeria has a code of ethics that is shaped after the UNESCO/ILO recommended code of conduct which sets professional standards within which teachers must operate. The Nigerian government and its populace highly recognise and respect the teaching and other professions in the society, hence the need for teachers not to tarnish the prestigious position it is placed in. Jekayinfa (2003) states that the public have complete trust in teachers’ judgements and skills. Therefore, the society cannot do without the unique service to humanity. The Constitution of the Federal Republic of Nigeria, 1999; Chapter II (s.24) tasks every citizen (including teachers) with the duty to:

(c) “Respect the dignity of other citizens and the rights and legitimate interests of others and live in unity and harmony and in the spirit of common brotherhood”;

(d) “Make positive and useful contribution to the advancement, progress and well-being of the community where he resides”. This provision implicitly requires teachers to be ethically behaved at all times.

The National Policy on Education (*Federal Republic of Nigeria*, 2004) mandates its citizenry (teachers inclusive) with the basic object of promoting Nigerian “national ethics of discipline,

integrity, dignity of labour, social justice, religious tolerance, self-respect and patriotism” in all ramifications. School leaders who stand in as *loco parentis* to learners are required to imbibe values as “caring, honesty, keeping of promises, pursuit of excellence, loyalty, fairness, integrity, respect for others and responsible citizenship” (*Federal Republic of Nigeria*, 2004) in the running of schools, as those deeply held beliefs showcase who we are. In other words, a person’s conscience is grounded on his values. Our behaviour takes credence from our values. This statement also applies to schools as organisations. *Quality begets quality*, hence an organisation can render quality services or produce quality products only when it values quality. Knowledge and skills are valuable, but they do not guarantee results by themselves. Therefore, individual employees and organisations will be seen to freely apply their knowledge and skills to what they value and believe in (Goetsch & Davis, 2000). Oyekan (2000) emphasises that professional ethics incorporates equitable principles made up of equitable practitioners of a profession. The ethics are known for being morally good in a wide range of professional activities.

The Teachers Registration Council of Nigeria Act 1993 (s.10), stipulates penalties for unprofessional conducts: (1) Where - (a) “a member is judged by the Committee to be guilty of infamous conduct in any professional respect...the Committee may, if it thinks fit, give a direction reprimanding that person or ordering the registrar to strike his name off the relevant part of the register”. The basic aim of the National Policy on Education 2008 is that teachers must show high motivation, conscientiousness and efficiency in their daily roles as teachers with total commitment to the teaching profession. Adeyemo (2001) puts that it is not unusual when people give remarks like; teachers of today are uncommitted thus, lacks compassion as their past counterparts. And when these happens, it is an indication of dissatisfaction with the job, hence the display of malpractices and unethical behaviours in schools. Some of the behaviours include: “acceptance of under aged children for enrolment into nursery and primary schools; the calibre of teachers found in public primary schools calls for concern”. The reason is, their educational qualifications and capabilities are questionable. Most teachers produced by teacher training colleges of education and universities are not knowledgeable (Ejikeme, 2011; Okebukola, 2010; UNESCO, 2007). Thus, the equitable dictum “one cannot give that which he doesn’t have: *Nemo dat quod non habet*”; careless attitude to work; this entail deliberate act and attitudes of teachers neglecting teaching in pursuit of their personal interests (like hawking) in school premises; preponderance of female teachers: females are seen to occupy teaching mostly at primary schools, especially those within the reproductive age

bracket who eventually either fall pregnant or go on maternity leave thus, only scant attention is paid to the teaching job; overcrowded public primary schools and extortion of cash, and mismanagement of school funds, (Achimugu, 2005; Fayokun & Adedeji, 2008; Vadher, 2005).

Other contributory factors like greed, indiscipline and moral laxity on the part of principals and teachers can't be ruled out (Mni, 2008). Teachers should stand as role model to learners. However, on the part of learners, we often find unethical behaviours like inadequate parental control and supervision, deliberate neglect to partake in school's outlined activities etc. Other factors include school, teacher and societal factors as well as technological and governmental influences (Ajayi & Adeniji, 2009). In my opinion and experience from teaching, unethical behaviours displayed by teachers have their roots linked to family background (Ajayi & Adeniji, 2009). This position is confirmed by Pate (2010), who observed that parental relationship is a contributory factor to indiscipline in schools. So is the high level of corruption throughout the country (Ejikeme, 2011; Mni, 2008) which thus affirms the adage that says, "charity begins at home". Therefore, it is not surprising to see the high wave of indiscipline, dishonesty and injustices that characterise the Nigerian educational system (Achimugu, 2005). By way of analogy, we can deduct from above facts that primary education, which ought to be the foundation of academic excellence, now in the grip of unethical practices that have engulfed the Nigerian education, specifically primary schools (Ejikeme, 2011; Mni, 2008; Okebukola, 2010).

The present status of education in Nigerian primary schools is very disturbing and unfortunate and is seen to affect the entire spectrum of education (Ejikeme, 2011; Igwe, 2003; Nwankwo, 2006; Okebukola, 2010). Primary schools are known as the foundation grounds for the acquisition of knowledge. Hence any structure erected on a faulty or weak foundation can't stand. There is therefore, the urgent need for all hands to be on deck to protect and avert the total and imminent decay or collapse of this foundation laying ground for knowledge systems in Nigerian primary school education (Zietlow, 2004). However, all hope is not lost. Hopefully, the Nigerian education system can be restored if schools embark on applying values and tenets of ethics by: including this teachings into employees' training and educational programmes to examine both their personal and professional ethics and the impact that their ethical codes will have on their day-to-day administrative decision making; giving precise attention to applicants with ethical values when employing or fishing out applicants with no compatible character traits; instilling values and ethical codes in employees and teaching them compliance procedures; to imbibe robust ethical leadership qualities in their own behaviours. Hence,

effective school heads set “high ethical standards and rigorous learning goals” (Knapp, Copland, Honig, Plecki & Portin, 2010) thus making it possible to establish a schoolwide vision of commitment to high standards and the success of all students.

According to Ayeni (2010) and Ejikeme (2012), teachers are perceived as the pivot, strength and support on which the lever of educational system resides. Fadipe (2003) posits that, apart from students, teachers rank largest and most crucial contributors of educational system who effect the quality of educational outputs. Hence headmasters in their authority be able to rebuke those who are lax in monitoring and enforcing ethical compliance and must remove or recommend removal of people who are in violation thus “sifting the seeds from the tars”. At this juncture, it is important to establish what ethical behaviour entail. One is said to be ethical if he acts with ‘equity, fairness, justice and respects the rights of others, or simply put, when one acts with morality and integrity. However, unethical behaviour happens if decisions allow or aid an individual or organization to cheat and gain at the detriment of the society (Ogunleye, 2000). Unethical practices have engulfed the Nigerian education system, thus undermining the bid by the Nigerian government to provide quality education throughout the country (Achimugu, 2005; *Federal Republic of Nigeria*, 2004; *Federal Government of Nigeria*, 2004; Nwankwo, 2006).

In conclusion, it is important to note that the reason for this decadence in the educational sector is due to little or no adherence to set down rules and regulations as contained in the National Policy of Education in Nigeria and other educational legislation. Education therefore should be the key to development of any society and its inhabitants (Ejikeme, 2012).

1.2 Problem statement

Numerous unethical conducts like neglect of teaching, extorting school funds, sexual assault of learners by teachers, interval absenteeism and late-coming by teachers are all found to have flooded and often crippled the education system in Nigeria (Fayokun & Adediji 2008; Mni, 2008; Vadher, 2005). Hence the basic object of the Nigerian government to provide quality education to the generality of its populace is jeopardised (*Federal Government of Nigeria*, 2004) Unethical practices in schools result into significant negative effects on ‘school administration, school climate, quality of school graduates and societal perception’ on the educational system. These are contributory factors to some of the decay found in education which by implication denote a fall in the quality of instruction by teachers and academic

achievements required to be instilled in students (*Federal Government of Nigeria*, 2004; Okebukola, 2010). The implications are abound, some of which include: more learner dropouts, unskilled/unprofessional graduates, corrupt practices, under development resulting from wastage in school resources. This calls for urgent attention because, despite huge financial, human, material investment pooled into education, unethical practices continue to live on in the education system (Igwe, 2003; Nwankwo, 2006). These are but a few unethical conducts found in Nigerian education system, particularly primary schools which should be an avenue to instil and display ethical behavioural practices/mannerism by both educators and learners. Teachers should learn, commit and instil in themselves, instructional and behavioural practices that will foster ethical school culture. They should be seen to embrace and promote the core values of respect, responsibility, integrity, honesty and care for self and others. In addition, they must insist that the school values and ethical standards become a way of life. Hence headmasters, in their leadership roles, must uphold high ethical and cultural standards within their organisations (*Federal Republic of Nigeria*, 2004; Stueart & Moran, 2002). Given the above ethical challenges, this study seeks to explore the conceptualisations, practices and experiences of ethical leadership and teaching among school headmasters and teachers in schools and what we can draw from this theory to enhance leadership, management and teaching in Nigerian schools.

1.3 Purpose for the study

The complexity of headmasters' and teachers' work in reality poses a challenge for standard developments to occur in schools. Headmasters and school teachers get immersed in high-stakes school level accountability, thus neglecting the subtle ethical issues arising therefrom. This neglect however, is seen most often to having a deleterious effect on leadership succession and recruitment of professionally qualified teachers with ethical standings (*Federal Republic of Nigeria*, 2004; Gronn & Rawlings-Sanaei, 2003). There is the need therefore to capture the reality of what school leadership and teaching involves by founding and developing school leadership standards to intensify effectiveness of professional preparation and development for school leaders. Hence, leadership development should be focused on making leaders with personal ethical competence, who will stand as good models to their subordinates, whom at the same time will assist or aid others to get the work done in a harmonious atmosphere, thus

strengthens good relationships. This then calls for leadership development that will be focused on training ethical leaders throughout the school organization (Perreault, 2010).

Talking from my experience as a teacher and mother, I realised that ethical issues in schools are unending thereby a worldwide phenomenon. However, I am not the only one holding these views, other colleagues inclusive. They posit that, most schools are pre-occupied tackling this menace called ethical behaviours displayed by school heads and teachers, they often wonder what happened to the ethical behaviours instilled in our school leaders and teachers? This by implication, begs for the need that teachers, who ought to stand as *loco parentis* and role models to learners must wake up from this deep slumber, and put all hands-on deck to fight and reduce this unruly and unprofessional behaviours overshadowing the Nigerian education system and the world at large. In other words, there's need for wiser policy making and regulations in education that will prepare school leaders and teachers professionally. The need for more stringent and clear-cut provisions that will define ethics in teaching and school leadership, thus broadening conceptualisations, practices and knowledge of teachers about ethical leadership and teaching in the Nigerian primary schools being a foundation laying phase and most critical in the education system. Doing so will in a way revive the displaced/misplaced ethical etiquettes of the teaching profession in Nigerian schools (Ejikeme, 2011; Okebukola, 2010).

1.4 Significance of the Study

Ethical leadership study is very vital because it obligates us towards rightful actions and decisions as well (Iroegbu, 2005). Ethics is not a concept that is alien to Nigerians or Africans because it is deeply rooted in our Constitution and the various regulatory codes in Nigeria. The National ethics is deduced from our religions, individual cultures and social etiquettes (Pate, 2010). Like in Nigeria, the two major religions are regulated by very strict provisions and prescribed codes of behaviour that are ethically based (Pate, 2010). Where then does our deficient and negative anti-ethical behaviours emanate from? I strongly believe, they may not be due to lack of foundation or background, because each an everyone of us is from a specific background where religion and culture has a great effect on us; yet, our society has been bedevilled by indiscipline, corruption, intolerance, dependence and immorality. Why then are we overtaken by numerous unethical conducts despite its enormous implications on our individual and collective development as a nation? What fulfilment do we find in holding on to unethical behaviours? (Pate, 2010).

My answers to the above questions will be: first, derailed leadership and poor governance as manifested at all levels especially the family, educational systems, corporate and public domains. Leaders from different organisations and their followers are seen to proudly and openly perpetuate all forms of unethical behaviours that contravene the constitutional provision on national ethics. My candid opinion on this is that, any leadership that is corrupt, self-centred, sectional and insensitive would lack the moral zeal and courage to insist on ethics, demand transparent behaviour and enforce laws. In situations like this, most followers simply emulate/imbibe the behavioural trait of their leaders and perpetrate incorrect acts, knowing that the sanctioning regime is no better. Thus, reiterating the adage that (birds of same feather flock together). According to Aminu, (2006) we cannot expect students to shun malpractices when most often, they see criminals being set free through the back door (legalisms and court room gymnastics) played by influential and wretched criminals as our heads? (Aminu, 2006).

The second, could be attributed to the widespread and demeaning poverty or the quest for excessive materialism in our society today (Pate, 2010). Hence the total collapse in every effort to sustain globally acknowledged “standards of behaviour and the core values of equity, freedom, care and compassion, participation, sharing, sustainability and responsibility” (Globethics, 2013). No doubt, poverty can force many into unethical behaviours like, dodging their chores or tasks. This thus lead to desperate and selfishness, and in the bid to escape poverty, people are found breaking rules thus worrying less about their integrity, hence their disregard of others convenience and abandon social etiquettes. It is observed that, most often, “unethical behaviours are sustained by an increasing level of reward and the temptation of if you cannot beat them, join them” (Pate, 2010).

Finally, many observed that, even where individuals have been apprehended for committing unethical behaviours, the disappointing poor state of the Nigerian regulatory systems charged with monitoring, detecting, and preventing wrong behaviours are weak, hence the sustainability of such acts which impliedly mean that ethics is neglected. Furthermore, globalisation and adoption of external cultures is seen to have impacted on our morals negatively, thus leaving us hugely confused, if not sick. But the irony of this is that, while we are busy adopting the easily damaging values, why can’t we indigenise and impart discipline, hard work and accountability that we see elsewhere when we travel? Evidently, we fall and go for the easier options that often prove unsafe for us and our nation (Pate, 2010).

The need for more emphasis on students, staffs, parents and the communities to learn and imbibe the core ethical values set by the school system, rather than make negative unproductive statement they often make (Jones & Jones, 2004). The headmaster's role and value orientation in the organisation should be of a role model showcasing responsible character and setting good examples of the appropriate behaviour; he should be an instructional leader, thus responsible for helping students and teachers take appropriate choices; he must ensure that they follow through and exhibit the appropriate behaviour after a choice have been made. He must show commitment to enforce whatever value he seeks to instil, coupled with his extraordinary persistence (Ciulla, 2003).

However, approaches by school heads to tackle unethical behaviours should be based on value transmission and promotion in an informal way, especially through what Peters and Waterman (1977, p.289) referred as "management by wandering around" or "visible management". This way, he becomes accessible and approachable to all stakeholders of the school. He should be like a preacher, constantly preaching the "truth" and listening to criticisms, suggestions as well as reasoning with people on the critical values of the school he wish to inscribe. Igwe (2003), posits a common by several educational authors that students, teachers, principals, parents, the school Board and ministry of education, the community/society and the external examination conductors must desist from blaming each other for educational failure. He posits further that, "Stonewalling and everyone-else does it self-defence" and finger-pointing, non-admittance of wrongdoing, are common unethical behaviours in the Nigeria education. To implement effective and efficient education, people must show remorse for unruly behaviours and learn to embrace responsibility for their action or inaction, thus accountable for their performance (Fredriksson, 2004; Salawu, 2012).

Other observations are: more literature written about ethics and leadership from a normative or philosophical perspective (Brown & Trevino, 2006) which suggests what leaders should do. Thus, "leaving more descriptive and predictive social scientific approach to ethics and leadership underdeveloped and fragmented, hence scholars and practitioners faced with few answers to even the most fundamental questions, such as what is ethical leadership" (Brown, 2005). The pertinent literature reveals that current research on ethical leadership focuses on an empirical-descriptive Western-based perspective (Eisenbeiss, 2012), thus neglecting the African based perspectives which will speak more to our ideological beliefs and understandings. Furthermore, Mangena (2011), emphasise that the Western notions of ethical leadership focus more on the qualities and role of the leader while African notions of ethical

leadership focus on both the role leaders play in promoting communal/group interests and the role of those he or she leads.

Emerging from the literature on ethics and leadership, little have been researched on ethical leadership specifically in schools, most of the studies seem to have been conducted in the business sector (Trevino, Weaver & Reynolds, 2006; Tenbrunsel & Smith-Crowe, 2008 & Trevino, den Nieuwenboer & Kish-Gephart, 2014). This study is thus important and significant as it will add to debates on the phenomenon of ethical leadership and how it could be used to enhance school leadership and management from an educational perspective.

1.5 Critical research questions

This study is underpinned by the following research questions:

1. What are the conceptualisations, practices and experiences of headmasters and teachers regarding ethical leadership and teaching in Nigerian primary schools?
2. What do school headmasters and teachers believe should be the causes of unethical conduct in the Nigerian primary schools?
3. What do school headmasters and teachers believe about how the Department of Education should address the unethical conduct of some school headmasters and teachers?

1.6 Definition of key terms of the study

1.6.1 School leadership

Leadership is a method whereby an individual impact on others to achieve a desired goal or objectives, hence he is obliged to guide the school organisation in a manner that creates extra-consistent and comprehensible working climate (Kumar, Sharma & Jain, 2013). Furthermore, leadership is the ability of a leader to inspire and stir up the conduct of his followers positively, thus encourages them to follow a certain pattern of developmental achievements (Barnard, 2008). On this note, a school leader can be construed as an individual who in his capacity is able to pick, train, sharpen and inspire both teachers and learners whom he believe have various gifts, aptitudes “and expertise, hence he motivates them to act or behave appropriately/accordingly to the school institutional tasks and goals, thus triggering them to

enthusiastically and devotedly spend mystical, expressive and corporal energy in an intensive and harmonised way to attain the structural undertakings and goals outlined to be the school's primary objects (Winston & Patterson, 2006). Hence, leadership capability is the instrument or tool that governs an individual's level of efficacy, thus his ability to navigate between effective leadership and management capacity which constantly defines his efficiency and prospective power to lead the school institution accordingly (Maxwell, 2010).

1.6.2 Ethical leadership

An ethical leader is one who has respect for ethical beliefs, values, dignity and rights of others (Watts, 2008). It is thus likened to or associated with concepts such as “trust, honesty, consideration, charisma and fairness” (Brown, Treviño & Harrison 2005). Leaders who are ethical are people-oriented, thus aware of how their decisions impact others, that way they are obligated to use their power to serve the greater good instead of self-serving interests (Resick, Hanges, Dickson & Mitchelson 2006). That is, by their position/role, they must demonstrate conducts that will be for the common good of their subordinates. Their behaviours should be such that is acceptable and appropriate in every area of their life. Hence, they must demonstrate ideal characteristics befitting of a leader, that is leading by example (Brown, Treviño & Harrison 2005). An ethical leader must always have at the back of his mind that, his actions must be such that complement ethical teachings/principles because most often, actions are construed to speak louder than words. Hence, people have the tendency to judge someone based on their acts, rather than their voices. Ethical leaders who demonstrate ethical traits like honesty, and unselfishness to subordinates, may begin to command and earn the respect of their peers (Standsbury, 2009). Hence people have the tendency to follow leaders with self-respect who acts with fairness and integrity (Brown, Treviño & Harrison 2005; Trevino, Brown, & Hartman, 2003).

Another role which an ethical leader ought to be focusing on is to emphasise the significance of ethics, its standards and other ethical issues, and various ways the society can be influenced by these factors. As an ethical leader, it's important to teach teachers and learners about ethics in the schooling environment. Furthermore, he must find appropriate/different ways to communicate with his subordinates because, some may feel comfortable speaking in public, regardless of personnel or situation, while others may be hesitant to speak with a leader because of individual variations. It is right to say then that, the personal characteristics of an ethical leader direct his beliefs, values, and decisions (Resick, Hanges, Dickson & Mitchelson 2006).

Hence, it is the responsibility of an ethical leader to communicate appropriately with his subordinates by allowing for open conversation. It's important for leaders to have a good rapport with both teachers and learners because, quality relationships should be established on "trust, fairness, integrity, openness, compassion and respect" (Brown, Treviño & Harrison 2005).

1.7 Delimitation of the study

Delimitations limit the scope and define the boundaries of a study (Leedy & Omrod, 2014). The delimitations are in the researcher's control. Delimiting factors comprise of the "choice of objectives, the research questions, variables of interest, theoretical perspectives that the researcher adopts (as opposed to what could have been adopted), and the population he/she chooses to investigate" (Leedy & Ormrod, 2014). The delimitations of this study explicate the criteria of participants' to enrol in this study. The participants are basically the two headmasters and six teachers from the two schools. The geographic location of the study is Bauchi State, Nigeria and the profession involved are the two primary schools namely: Sunshine Primary School and Stars Primary School. These are pseudonyms used for anonymity to protect the schools (McMillan & Schumacher, 2010).

1.8 Organisation of the study

Chapter One consists of an overall background and the significant characteristics of this study. It enumerates the reasons for undertaking this study; the declaration of the research problem; significance of the study; the objectives of the study followed by the key research questions. In the same chapter, the researcher also states the delimitations and the organisation of the study. The chapter concludes with a chapter summary of the study.

Chapter Two focuses on the literature review and theoretical frameworks. The review begins interrogating international, continental and national literature on ethical leadership in education. In addition, it examines the way ethical leadership and teaching could be promoted in schools. Furthermore, the chapter focuses on the aspects that promote or hamper the practice of ethical leadership and management in Nigerian primary schools. Towards the end, this chapter presents the theoretical framework that is adopted to analyse the phenomenon in question (ethical leadership and teaching).

Chapter Three presents the research design and methodology embraced in the study to respond to the fundamental research questions. Chapter Three further presents a description of the case schools and the participants who will be involved in the study. The chapter also presents the data generation methods and analysis; issues of trustworthiness and an account of how ethical procedures will be honoured and lastly, the limitations of the study are disclosed.

Chapter Four analyses the data generated in the light of the preferred literature and appropriate theoretical framework. The chapter is presented under key themes that emerged from the data analysis.

Chapter Five brings the study to a conclusion. It commences by providing a summary of the study. Thereafter, key conclusions are drawn around the purposes and intentions of the study and the key research questions. The implications of the study for ethical leadership in schools and for future research are presented.

1.9 Chapter Summary

This chapter gives a background of the study. It emphasises the drive and the basis for selecting ethical leadership as a phenomenon to be discovered. Furthermore, justification was provided for focussing on the importance that headmasters and teachers attach on ethical leadership and teaching in the running of their schools. The aims and objectives of this study were also put forward together with the basic research questions which this study pursues to respond to collectively. Finally, this chapter briefly sketched the outline of the study. In the next chapter the literature review is presented.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

The previous chapter provided an introduction and background knowledge on the study. In this chapter, I present the literature review and theoretical frameworks that underpin the study on ethical leadership and teaching in selected Nigerian schools. I accomplish this by reviewing international, continental and national perspectives on ethical leadership. First, I dwell on the fundamental constituents of ethical leadership and secondly, I look at the constituents of effective teaching in the Nigerian primary schools. Furthermore, the theoretical framework underpinning the study is also discussed.

2.2 Literature review

Notwithstanding the numerous researches to date, there exist a huge gap in the ethics inclosing ethical school leadership and teaching knowledge base (Okeke, 2004). In this vein, he observes further that, the teaching profession in Nigeria have problems of national roots and in fact, teaching as a profession cannot be separated from the political, social and economic situation in the country. This therefore, begs the need to professionalise teaching. Osuji (2007) posits that, the relevant education and training given to primary and secondary school teachers is no doubt an advancement of “moral behaviour, attitude, knowledge and skills towards effective teachers’ performance”.

Most often, school heads/teachers have little or no knowledge/understanding about ethical leadership and teaching. That is, the field still knows relatively little about how teachers and their heads, make sense of the schooling systems in a holistic and ethical way. According to Brown and Trevino (2006), available literature reveals that abundance study has been conducted on ethics and leadership from a normative or philosophical perspective which suggests what leaders should do, thus begging the need for a more expressive and analytical social scientific approach to ethics and leadership, which over the years stayed untapped thus,

“leaving scholars and practitioners with few answers to even the most fundamental questions, such as what is ethical leadership” (Brown, et al. (2005).

Literature has revealed further that few research has been done on ethical leadership specifically in schools, significant studies were conducted in the business sector (Trevino, Weaver & Reynolds, 2006). Lastly, the most worrisome to me was one which revealed that literature on ethics was predominantly western. This was challenging to me because we are Africans, and we have little or nothing in common with the western world. Rather all we need as Africans was studies/findings that will speak to our communal leaving...the humanness in us.

2.2.1 International literature

Many common concepts emerge; to describe the inequitable structures and processes which have eroded the serene values in the present-day society hence, it is of grave concern. Diversity, injustice, increasing inequity and wide-spread commercialisation are considered central ethical challenges on individual, local and global levels (Yukl, 2013). Hence, we can say that the progress of science and technology is a contributory factor to the increasing loss of values, thus eroding the foundation of its future growth. Looking at these missing values from an *International perspective*, we can see that educational institutions under these circumstances have an important role to play in reshaping the society back to its good old days through gradual transformation to ethical excellence. Teacher professional ethics basically set down dignified principles to be put into practice by teachers. The code of ethics stipulates that the main duty of teachers lies towards the well-being of students. It emphasises that teachers must not discriminate against learners, rather treat all children equally irrespective of their caste, religion, gender and class. It emphatically cautioned teachers not to subject any child to fear, trauma, anxiety, physical punishment, mental and emotional harassment and from any act involving sexual abuse of the child (Hallak & Poisson, 2007; Sadker & Sadker, 2005).

Teachers who are moral leaders must conduct themselves in a moral manner. They are to have instilled in them, “uprightness, credibility, equality, and care”. Thus, showing that they stand in as an appropriate and dependable role model to learners (Miller & Schlenker, 2011). In other words, they must be disciplined themselves before imposing discipline among students. That is, “you can’t give what you don’t have”. Sama and Shoaf (2008) posit further that ethical leadership emanates from a type of transformational leadership where the idea is one of

accomplishing moral uprightness, and the essential standards are those of honesty, virtue and moral goodness. They emphasise that ethical leaders are an inspiration to others in the workplace to conduct themselves in a similarly ethical way. In this way, having a great influence/impact on the society they live in. In other words, they are seen as custodians of moral acumen.

The professional educator by implication accepts the personal role and responsibility of instilling good manners and qualities that will aid or assist learners evaluate the consequence and responsibility of their actions and choices. Educators are tasked to help instil virtues as “integrity, diligence, responsibility, cooperation, loyalty, fidelity, and respect for the law, for human life, for others, and for self”. The professional educator, in accepting his or her position of public trust, by implication becomes bound by the code of ethics enshrined in the profession, be it local or a universal regulation on professional conduct of teachers (Victorian Teaching Profession Code of Conduct; VIT (2008). A good leader “must include strong morals and be effective at the same time because, a leader’s role is to utilise tension and conflict within people’s value systems and play the role of raising people’s consciousness” (Ciulla, 2004, p. 13).

The education sector of India, has been bedevilled with all forms of corrupt practices which can be found both at micro and macro level. A survey undertaken by Transparency International reveals that the education sector is infested heavily by all forms of corrupt practices, it is ranked the third most corrupt public service. The UNESCO’s International Institute of Educational Planning study on corruption in education reveals that there is 25% teacher absenteeism in India which is among the highest in the world. Patrinos and Ruthkagia, (2007) states that teacher absenteeism is a serious misconduct because it appears to be pervasive with a lasting effect on students, thus putting a strain on the education budget.

Hence, leadership is the ability to ethically influence others. Hence the following three requirements will enable leaders to influence ethical conducts. These requirements are: (1) The need to achieve an understanding of ethics; (2) Leaders must serve as role models in making ethical decisions; and (3) Leaders must develop and implement a plan of action for promoting ethical conduct on the part of his or her staff (Heifitz & Linsky, 2009). Among the values that constitute an organisation’s culture, ethical values are considered highly important for leaders (Banks, 2003). Most authors define ethics to mean a code of moral principles, values and beliefs that govern the behaviour of persons or groups with respect to what is right or wrong (Bowring-

Carr, 2005; Brown, 2007; Starratt, 2009) and this relates to such values as honesty, trustworthiness, interactional fairness and being considerate (Brown, Trevino & Harrison, 2005). Leaders by influencing followers affect their lives either negatively or positively (Yukl, 2012). Hence leaders that lead must respect their followers and treat them with fairness and dignity.

On this background, we can say that ethics sets the standard of what is good (and therefore acceptable and promoted), trustworthy and fair or bad (and therefore despised and frowned upon) in conduct and decision making (Bolton, 2010). Ethical leadership is a relational concept that is constructed in and through social interactions with followers. Furthermore, being ethical entails being both a moral person as well as a moral manager (Treviño, Hartman, & Brown, 2000). Hence leadership is an essential feature of the ethical culture of an organization (FRN, 2004), and it is the leader who can place ethics on the organisational agenda (Treviño, Brown, & Hartman, 2003). Moral managers therefore, consciously attempt to foster their followers 'moral behaviour' by setting clear moral standards and expectations and creating ground rules for moral conduct (Brown & Treviño, 2006; Treviño et al., 2003).

However, ethical challenges arise at all levels of leadership and in all organisation which involves complex relations between individual character and cultural influences. According to Brown (2007), ethical leadership seems easy in theory. He posits further that after all, if all leaders and employees acted honestly, treated others the way they wanted to be treated and remained immune to greed, then there would be no leadership scandals to discuss. It is important to note then that; ethical leadership is more complex in practice and should be viewed as a process rather than an event. Brown, Trevino and Harrison (2005) and Brown (2007) suggests that it is the duty of leaders to engage in frequent communication with all employees about ethics and ethical standards. They must shun corrupt practices as well. In other words, ethics should be part of the everyday processes and procedures of organisational life as employees look up to leaders in shaping their ethical conducts. This will assist school leaders to achieve desired goals and objectives in long-term basis (Fredriksson, 2004; Sadker & Sadker, 2005).

Further, this by implication mean that the moral examples set by leaders have a major influence upon the behaviour of their subordinates, both good and bad, ethical and unethical (Brown, Trevino & Harrison, 2005; Brown, 2007). Thus, the centrality of ethics in concepts of leadership is brought to the fore. This way, ethical behaviour becomes part of the organisation's

culture. The criteria relevant for judging ethical behaviour of a leader include individual values, conscious intentions, freedom of choice, stage of moral development, types of influence used, and use of ethical as well as unethical behaviour (Yukl, 2006).

2.2.2 Continental literature

From the continental perspective, I will focus my lens on numerous African nations like: South Africa, Angola, Zimbabwe, Sudan, Swaziland and Tanzania respectively.

South Africa has been battling with many unethical practices like, absenteeism, late coming, sexual advances from teachers to learners, hawking, racism, diversion of school funds and resources among others. This no doubt has been verified as the root cause of the damaged reputation South Africa is facing in its educational sector. Hence, Transparency International (TI) Corruption Perception Index, which measures all levels of corruption in the public sector in some countries, ranked SA in 2012, as 69th of 176 countries surveyed, while in 2013 the country slid down to 72nd out of the 177 countries, this shows that South Africa continued to have a tarnished reputation for corrupt practices. Schools however, are no exception to this tarnished reputation because reports indicated that various stakeholders at schools are guilty of many unruly behaviours. They are found “manipulating and abusing the school system and processes to enrich themselves”. Concerns like “abuse of public funds received for infrastructure maintenance and upgrading to sourcing of learning materials, funding of feeding schemes and more” (TI).

Furthermore, non-delivery of textbooks to schools in Limpopo, and other provinces in South Africa have become a worrisome issue. The Apartheid regime was also known for its notoriousness in corrupt practices regarding textbook writing and selection procedures (Nishino, 2011). In addition, educators in many South African schools are regularly found to sexually harass and abuse learners in their care. This no doubt is a serious human rights violation which has become widespread and well known (WHO, 2002). In a 2001 report, the Human Rights Watch found that sexual violence against girls “permeates the whole of the South African education system” (Human Rights Watch, 2001). In 2006, the South African Human Rights Commission (SAHRC) posits that sexual abuse of learners by educators, was

the commonest forms of violence brought before their hearings on violence in schools (SAHRC, 2006).

The African spirit and culture ought to be built on good morals, ideals and ethics. This is demonstrated in the philosophy of Ubuntu which defines the ideals and values of respect, honesty, humanity and justice (Khoza, 2011). Modernisation and westernisation no doubt has benefitted Africa but at the same time wiped out the ethical foundations of the African culture and replaced it with a distorted value system of greed, selfishness and materialism (Khoza, 2011). Rotberg (2003) affirms Khoza's claim stating further that, it is evident that most African leaders have behaved in an unruly or distinctly unethical manner over recent decades at the expense of their country's progress and development.

One of these leaders is Jose Eduardo dos Santos – President of Angola. In my opinion, if we are surrounded by leaders of questionable character, we cannot complain about the calibre of learners most schools are producing. The reason is, leaders/teachers who should be seen as role models are found with demeaning characters, that is they aren't any better hence, they can't give what they don't have. Consequently, good leaders/teachers who are ethically upright can turn around poor learners and poor schooling conditions into good ones. It is right to say that; the sole responsibility of education system is to establish and ensure that the teachers themselves are well prepared in all expectancies.

Furthermore, other leaders include Robert Mugabe – President of Zimbabwe, Omar Al-Bashir – President of Sudan and King Mswati – King of Swaziland, are no exception to have condoned all forms of unethical practices at public enterprise, especially the education system (Forbes, 2012). The implications of being saddled with this kind of leaders are abound, but as an ethically sensitised educator, citizens must as a matter of priority wake up from long slumber of nonchalance to fight back corruption in all public spheres especially the education sector which ought to stand as a foundation laying phase to instil and inculcate ethical etiquettes in the younger generation. The reason is, when education system itself is wrought with the malice of corruption, then expecting it to be a tool for fighting corruption and unethical practices is expecting too much (Rotberg, 2003). The irony of it is that, education imparted and acquired in this manner can only be conformist and a tool of breeding corruption and unruly behavioural practices. Hence, education should be armoured with necessary tools of good governance. Further, it should be a means of fighting corruption and if its acquisition and delivery is corruption free, no doubt planning and policy making will be in the earnest direction.

Therefore, on this note the most important change that is required today is to reform the education sector. For us, who are insiders, it should be a moment of self-reflection.

In Tanzania, it is very worrisome that concerns have repeatedly been raised regarding the recurring misconduct amongst college and school teachers in recent years (Boimanda, 2004; Telli, Nsemwa & Kallage, 2004). Telli et al (2004) reiterate that the most prevalent forms of corruption were sexual misconduct, bribery, nepotism, misuse of pupils' labour by teachers and mismanagement by head teachers. The *Global Corruption Report on education, 2013* posits that education ought to “shine the light on the multiple manifestations of corrupt and unethical practices in education, be they the embezzlement of national education funds in Kenya, the selling of fake diplomas in Niger, teacher absenteeism in Cameroon, or sexual harassment by male lecturers in Nigeria and South Africa” respectively. It is however, very disheartening and a thing of concern that the level of bribery, corruption and unethical behaviours have increased for the African nations as a whole and it is a serious issue in some countries. For instance, bribery in the public sector (including education) has become endemic in Kenya. The reason is, it is mostly needed to get things done (Court, Kristen & Weder, 1999).

In my opinion, I feel the most disturbing and unfortunate reality about all these unruly behaviours by school heads and teachers is that most often, educators who perpetuate this evil, either by sexual abuse of learners or other unethical modes of practices do not face meaningful consequences for their actions. Government actors and their institutions have failed the citizenry in this regard because they are not summoned to face the wrath of the law, as a result of their failure to prevent and respond to such abuses. And absence of accountability, brings forth exemption. Tragically, this enables the abuses to remain unquestioned. This are a few of corrupt and unethical practices found bedevilling/incapacitating school heads, teachers and learners daily in most African schools and world over.

2.2.3 Review of National (Nigerian) literature on ethical leadership

In this category, I will implore Nigerian national literature to explain ethical teaching. Nigeria, being the giant of Africa is also lagging behind in eradicating or curtailing this menace of continued misbehaviour at schools. This misconducts by headmasters and teachers include, late coming, absenteeism, hawking during school hours in school premises, exchange of verbal or physical abuse amongst teachers who ought to be role models, sexual relation or advances towards learners and fellow colleagues, lack of commitment and dedication to work, etc. I

posit that, regardless of all the knowledge acquisition processes, the teacher is referred to as a crucial facilitator of knowledge acquisition. By virtue of ethic's framework, he should serve as a role model to learners who'll in turn emulate/imbibe from his behaviour in terms of his dressing, mannerism in speech, his attitude, his private and social life patterns etc. This follows, why ethics is introduced and codified into the teaching profession, and it is to basically serve as a guide to teacher's behaviour and job performance (Salawu, 2012). The ethics of teaching profession therefore envisages the moral beliefs and rules regarding what is right and wrong, which serve as an influence on teacher's behavioural practices, attitudes and ideals.

It is important to note that, most communities in Nigeria are found to engage in acceptable (social) norms that appear taken for granted as "ethics in teaching". These (social) norms are categorised into two thus: First is the "moral ethics such as honesty, loyalty, discipline, not smoking in the presence of students and in public places, not drinking alcohol in the presence of students and in public places, dressing neatly and decently to school, sexual comportment and punctuality". Second is the duty ethics which includes "continuous learning, regular preparation of lesson plans, serving in *loco parentis* of students, regular assessment of learners, reporting on learners, being cooperative with other teachers at work and obedience to authority" ...these are social norms which ought to be conveyed from this generation to the next, because a teacher is the facilitator of learning and must not be seen jeopardise or destroy that (Pate, 2010).

It is, in realization of this significant characteristics of the teacher that the Federal Government of Nigeria take steps towards professionalisation of teaching and teacher registration to "sift the weeds from the tars". Government has set up the Teachers Registration Council (TRC) of Nigeria to control and regulate the practice of the profession. This regulatory body (TRC) prepared a code of conduct for teachers (TRC, 2004) for wide circulation. That is, "code of conducts are the frameworks upon which professions are built. Often, codes are what professionals use to make the claim that they are 'professionals' and are often the founding document for a profession, e.g. the Hippocratic Oath" (Greek physician Hippocrates, 400 B.C). This code of ethics (TRC) is reviewed and examined thoroughly in this research work. The breakdown of Nigerian Teacher's Code of Conduct (2004) is presented thus in nine chapters. The introductory chapter has five sections. These sections include preamble, objectives of teacher's code of conduct, UNESCO/ILO position on status of teachers which it develops guidelines for professional ethics where it made recommendations concerning the status of teachers. It stipulates that "Codes of ethics or conduct should be established by the teachers'

organisations since such codes contributes immensely to ensuring the prestige of the profession and the exercise of professional duties in accordance with agreed principles” (Fredriksson, 2004 p.11).

Section 5 of the policy contains the Teacher Registration Act No. 31 of 1993 which stipulates what the functions of TRC are thus: It determines “who are teachers for the purpose of this Act. It further stipulates what standards of knowledge and skills are to be attained by persons seeking to become registered as teachers under this Act and raising those standards from time to time as circumstances may permit”. It regulates and controls the teaching profession in all aspects and ramifications through classification of members of the teaching profession from time to time according to their levels of training and qualification”.

Section 7 of the TRC Act No. 31 of 1993 emphasizes the legal requirements which state further that, to be registered, an individual must have undergone and passed a qualifying examination accepted by the Council and complete the practical teaching prescribed by the Council under the Act. And where he/she is a foreign national, must hold a qualification granted outside Nigeria which for the time being is recognised by the Council and is by law entitled to practice the profession in the country in which the qualification was granted provided that the other country accords Nigeria’s professional teachers the same reciprocal treatment and that he satisfies the Council that he has had sufficient practical experience as a teacher”. Most importantly, all aspiring and practicing teachers must be of good character. He must not be a convict of any criminal act either in Nigeria or elsewhere.

Section 9, gives further specifications on the obligations of teachers thus: through setting of Professional Standards, teachers are obliged to display high professional standards as they discharge their responsibilities to ensure that the honour and integrity of the profession is not jeopardised.

“Professional Commitment: Teachers should have an enduring absolute commitment to the profession, giving maximum attention and responsibility to the profession aspiring to make a successful career within the system, and taking pride, in the profession”.

“Efficiency: Teachers should render efficient and cost effective professional service at all times by evaluating learners’ performance. Teachers should evaluate periodically the learner's performance and render all professional assistance likely to enable the learner identify and excel in their academic skills”.

“Precepts: Teachers should be dedicated and faithful in all professional undertaking being punctual, thorough, conscientious and dependable. And in the event of any professional misconduct, teachers should submit themselves to the summons and arbitration of Teachers Investigation Panel and Teachers Disciplinary Committee as and when the need arises”.

Furthermore, The TRC Act Section 9(6) “empowers the Council to make rules which are not inconsistent with the Act as the acts which constitute professional misconduct”. The Teachers Investigation Panel (TIP) is required to investigate actions from erring members of the profession when they perpetuate any form of misconduct. The Panel is positioned in all the states of the Federation and the Federal Capital Territory, Abuja. TRC Act further “provides for the setting up of the Teachers' Disciplinary Committee (TDC) which deals with cases referred to it by the TIP and where the erring teacher in question is found to be culpable, the level of punishment will be determined and appropriate measures taken”. The TDC is charged with the task of awarding penalties to erring members like: give out advice, reprimand members in error, or suspend them for months and or deletion of names temporarily or permanently from the Teacher's Register. All of this are some mediums invoked upon to ensure that headmasters and teachers imbibe/inculcate ethical codes of conducts as enshrined in the Nigerian and International policies. Other requirements of the TRC Act are: Internship after graduation from school, licensing, and mandatory Continuing Professional Education. That is, school organisations must, as a matter of priority, ensure that they support their teachers to engage further in continued professional education to develop themselves professionally. Further to complement that, workshops should be organised frequently so, they can interact with other professional colleagues, thus gain from their vast knowledge and experiences in the case of older colleagues.

Furthermore, the National Policy on Education (2004) Section 8(b) enumerated precisely that its goals in relation to teacher education, are to: “produce highly motivated, conscientious and efficient classroom teachers for all levels of our educational system”. This policy encourages further “the spirit of enquiry and creativity in teachers, thus help teachers to fit into social life of the community and the society at large and enhance their commitment to national goals”. Furthermore, it arms teachers with all the needed intellectual and professional background that is adequate for their assignment thus making them adaptable to arising situations by ensuring that they are professionally and ethically sound, thus showcasing teachers' commitment to the teaching profession. Furthermore, the Nigerian Teacher's Code of Conduct (2004) includes provision of National Policy of Education for professionalisation of teaching, and Teachers

Registration Council of Nigeria Act 31 of 1993. These systems of regulation provide us with basic components like: “Standards that describe effective leadership and what counts as meeting the standards; an infrastructure for professional learning that enables school leaders to develop the attributes and capabilities embodied in the standards; methods for assessing and providing professional certification to school leaders who meet the standards and recognition from school authorities for those who gain professional certification”.

However, it is unfortunate that in most state of the federation, untrained teachers are still employed to fill vacant positions. Therefore, to achieve the objective of the TRC regarding professionalisation, our decision-makers in the education sector must be firm in enforcing the professional requirement. For instance, unskilled teachers lacking the basic educational knowledge/qualification, must be summoned and obliged to enrol in post graduate diploma programmes in education to make them skilled professionals. The Federal, State and Local Government should be seen to uphold the basic tenets and ideals of the TRC, if we must have ethical and professionally efficient/skilled teachers to run the Nigerian schools, especially primary schools being the foundation phase. This way, we will encounter minimal unethical practices daily in the Nigerian schools.

At this juncture, it is important to emphasise the need for ethical school leaders to formulate policies that will be based on grounded ethical concepts to lead the school organisation to greater heights. Odland (2008) postulates the need for school heads to engage with instruments that will push the strategy planning to evade the standards from becoming decayed and numb. The author goes on to submit that ethical leaders express to us about our distinctiveness, what we stand for and what we can turn out to be, how we live and how we might live better.

Because the average person is not grossly immoral but often tempted, and sometimes confused, by what appears to be a virtuous path. “When temptations are significant, when the price of adherence (in terms, for example, of the sacrifice to our interests) is high, when the social consequences of violation (harm to others) are relatively slight, when the costs of violation are low – under such circumstances it is easy to be led from doing what you ought to do . . .” (Lichtenberg, 1996). Therefore, it is vital to design policies that encourage morals at the workplace because, moral governance is about improving standards, assisting persons to comprehend their anticipations and visions, constructing the importance for participants, and undertaking these responsibilities with the strength and significance that principles imply. It supposes that there should be an area for faults, for humour and care that is occasionally absent

in our present leaders. Olson (2007) submits that in a model workstation, assembles and interactions will labour together around core values that surpass self-interest. Central values will motivate value-creating determinations as personnel feel motivated to do what is accurate, even when the right thing is tough to do. Hence, measures to safeguard the values should be formulated in the form of policies. On this note, headmasters and teachers must by way of priority discharge their duties and responsibilities through professional guidance as envisaged in both International and especially, the National Codes of conduct. The school principal who stands as the manager or administrator, must deal with school's resources to achieve educational goals, and by that position accelerate the process of school's development or can demolish the progress of education (Adeyemi, 2004).

2.3 Theoretical frameworks

In this study, I adopt two theoretical frameworks to underpin this research, namely: the Multiple Ethical Paradigm articulated by Shapiro and Stefkovich (2005) and Khoza's (2011) African ethical framework-Ubuntu (Humanism). These two frameworks were deemed relevant to identify and aid in grappling with the complexities, uncertainties and diversity found in the Nigerian education system.

2.3.1 The Multiple Ethical Paradigm by Shapiro and Stefkovich (2005)

Shapiro and Stefkovich (2005) contend that by using a multiple ethical paradigm approach in analysing complex and diverse issues, researchers are better able to see the entire picture and not be influenced by perceptions and misleading untruths. Further, we are prompted to say that, the study of ethics is needed for all school leaders, particularly considering changes in Nigerian society. Shapiro and Stefkovich (2005) articulate "the seriousness and importance of ethics in educational administration thus each administrative decision carries with it a restructuring of human life: that is why administration at its heart is the resolution of moral dilemmas". According to them, this is a framework that offers different viewpoints to assist educators solve real life dilemmas they most often encounter in their schools and in their communities.

The four paradigms by Shapiro and Stefkovich (2005) include the *ethics of justice* (headmasters and teachers be peace and justice ambassadors), the *ethics of critique* (enable critiquing of acts

and behaviours by both headmasters and teachers), *the ethics of care* (both headmasters and teachers are to stand in as *loco-parentis* to learners, and lastly *the ethics of the profession* (headmasters and teachers are obliged to abide by all forms of professional codes of conducts). Though the ethics of justice, critique, care and the profession are familiar to many in the field of educational leadership, all too often however, professional ethics is an extension of another (Shapiro & Stefkovich, 2005). This framework will aid me as a researcher in analysing how educational leaders (headmaster and teachers) reflect on their own personal values and professional beliefs to disengage and caution against perpetuating unethical conducts in the schooling environment, thus safeguarding and protecting the best interests of learners always.

2.3.1.1 The ethic of justice

This is more of the legal and democratic process followed by the people. According to Starratt (1994), there are two schools of thought on ethical justice. The first puts the individual's needs above the general populace, therefore relying on 'human reason' to justify the passing up of personal rights for social justice. The second thought is what this research aligns with. That is, it places the state before the individual (headmasters and teachers) in which it is the responsibility of the state to 'teach' or train headmasters and teachers on how to behave in the school community. However, Sergiovanni (1992) speaks of justice not as a rule, rather as a moral principle. This moral extends well beyond the borders of our schools and influence the families and greater communities of our nation. Accepting this notion Sergiovanni states, "that every parent, teacher, student, administrator, and other member of the school community must be treated with the same equality, dignity, and fair play". In other words, both headmasters and teachers must be seen to position themselves as caregivers in the day to day running of schools because "caring is the very bedrock of all successful education and contemporary schooling can be revitalized in its light" (Noddings, 1992).

2.3.1.2 The Ethic of critique

It enables researchers to ask the difficult questions thus, pinpointing/raising the inequities within the schooling society. Therefore, the ethic of critique aims to challenge school practice, thought and direction. In asking, "Who makes the laws? Who benefits from the law, rule, or policy? Who has the power? Who are the silenced voices?" The ethics of critique forces us

especially, the researchers to look for possible alternatives to the status quo. For educators, whether it be the tracking or streaming of students, social, gender or race inequities, the difficult questions must be asked. The ethic of critique gives voice to the suppressed (learners).

The movement toward a fourth ethical paradigm is embedded in the increased emphasis on moral reasoning within the works of numerous contemporary educational writers. For application purposes, as school administrators/leaders are expected to have their own personal ethical code, it is only recently that professional educational organizations have developed codes for the teaching profession. The difficulty with standard codes is that they often serve to limit educators as they are universal in nature and do not conform to the day-to-day dilemmas we face. Professional codes should only serve to act as a 'guidepost', stating image and character. According to Shapiro and Stefkovich (2005), of utmost importance is the process of developing a personal code of ethics that is based on past experience and personal triumph. This personal code when combined with the professional code should serve as our 'ethical toolkit' to dissuade educators from jeopardising the best interest of learners by not transmitting the proper/required knowledge. This ethical paradigm makes emphasis on the moral reasoning of the educational leaders. For application purposes, as school administrators/leaders are expected to have their own personal ethical code, it is only recently that professional educational organizations have developed codes for the teaching profession. The difficulty with standard codes is that they often serve to limit educators as they are universal in nature and do not conform to the day-to-day dilemmas we face. Professional codes should only serve to act as a 'guidepost', stating image and character. According to Shapiro and Stefkovich (2005), of utmost importance is the process of developing a personal code of ethics that is based on past experience and personal triumph. This personal code when combined with the professional code should serve as our 'ethical toolkit' for educators to guard against any form of professional misconducts thus, serve in the best interest of the child.

2.3.1.3 The ethic of care

The ethic of care is a strategy that is to be implored by educators to capture, retain, and reinforce the values and morals of society through schools (Noddings, 1992). Well renowned ethicist Noddings (1992) believes that 'caring' should surpass 'achievement' as the fundamental goal of our education system in order to lessen the competitive nature of our current system. Other

theorists concur with Noddings and believe that the inclusion of reason and emotion within our curriculum would serve to strengthen the leadership qualities in educational leaders.

Stakeholders at Nigerian schools must behave responsibly thus, “promote, protect and transmit values of high ethics, peak performance and excellence in the students”, this is achievable if, headmasters and teachers are professionally and morally fit. Values that leads to these include “fairness, dependability, integrity, honesty, truthfulness, achievement, contribution, self-development, creativity, synergy, quality and opportunity”. In this vein, schools be seen to imbibe good values by furthering good beliefs like excelling brilliantly in academics all through the land; excelling in sporting activities (games); promoting environmental hygiene; having zero tolerance to indiscipline, ensuring peaceful coexistence amongst school stakeholders; coming out with the best results in internal and external examinations; showing total commitment to students and public service with best innovative and entrepreneurial ventures. Students, staff, parents and the community should be taught to acknowledge these beliefs and expectations about schools. Behaviour management principles of rational-emotive therapy “demonstrate that, teachers’ and students’ behaviour can be changed by helping them make positive, thoughtful internalised statements in place of the negative unproductive statement they often make” (Jones & Jones, 2004).

If the school headmasters and teachers can become people of integrity because, integrity as a personal and organisational characteristics, comprises of honesty and dependability. “When an individual or an organization has integrity, ethical behaviour is seen to automatically follow. A reputation for integrity is earned only through doing what has been agreed to, doing it on time, and with completeness”. Integrity depicts moral uprightness and good character traits; hence it is the characteristics of “all true manhood, wholeness and wellbeing” (Rivers State Government: RSG, 2009). A man of integrity will, regardless of circumstances, promptly meet/discharge every obligation on his shoulder. Hence, display of good character shall be his utmost goal and satisfaction. This no doubt places him in the most favourable position for life race. “There is no substitute for honesty and there is no success without it. Enduring success depends upon one’s integrity – when character is sacrificed, we lost all. More lives have been destroyed by suicide of character than by disease or wars” (RSG, 2009).

On this background, headmasters and school teachers must ensure that school organisations make integrity their hallmark. Zietlow (2000) emphasises that integrity is the foundation/bedrock of an organisation’s accountability and stewardship. Furthermore, he

posits that “integrity is having steadfast adherence to a strict moral or ethical code; it is the state of being unimpaired or soundness; and the quality or condition of being whole or undivided, completeness. In other words, school organisations that possess integrity are ordered and thus managed in a sound and appropriate manner, including fair and honourable treatment of students and all school employees. Also, most often we see that there is a whole or undivided pursuit of the mission statement of the school organisation, with employees (headmasters’ and teachers’) if self-interest is kept secondary” to that of learners. In conclusion, any school that is founded on ethical and moral values is *sine qua non* (in the right direction) to achieving education success. Stueart and Moran (2002) note that organisations that are well respected and profitable are almost always marked by good ethical cultural practices.

Basically, the headmaster must be seen to demonstrate the importance of ethics by his own behaviour, otherwise he can’t give what he does not have. He should be certain that appropriate codes of behaviour are in place and that teacher and students are well informed of them, and he should monitor their behaviours to ensure compliance. Specifically, he should imbibe the following leadership responsibilities in the day to day running of schools thus: He should set an excellent ethical example in his own behaviour and establish a tradition of integrity. The school decisions must be seen as ethical because “actions are construed to speak louder than words”. Further, the headmaster, teachers and students should be educated about what is right and wrong; they should be given adequate training on ethics. Sensitisation programmes on ethical teachings and leadership be established in grey areas. Everyone should be at liberty to raise issues of ethical dimensions, and such issues raised must be acknowledged as an important topic in the schooling environment. The headmaster and teachers should intermittently emphasise its clear support of the school’s mission statement which embodied the ethical code. They must keep monitoring and enforcing ethical compliance by all. Most importantly, those in breach must be reprimanded either by admonishment, removal of erring teachers. Therefore, successful codes stipulate strict standards for public servants giving them a sense of responsibility which they must honour/oblige to. “The value of ethics codes comes from both cognitive (reasoning) demands in understanding such codes as well as its ability to appeal to the emotions” (Hume, 1996). In other words, guilt, shame, conscience and pride in profession can be every bit as important as reason in motivating ethical behaviour.

2.3.1.4 The Ethic of the profession

The basic requirement of a teacher from the community's view is his ability to fulfil the unique position of trust and influence bestowed on him. Teachers should be morally upright because the community and school organisation hold them to a high standard of behaviour. Teachers must conduct themselves in a manner that depicts honour and integrity. They should look after the well-being, "rights and best interests of students, parents, colleagues, their employer and the teaching profession" in general. (Okeke, 2004; Shapiro & Stefkovich, 2005; Salawu, 2011). The Standards for ethical practice in the Teaching Profession signify "a vision of professional practice". A good, effective and efficient teaching profession demonstrates total commitment towards students and good learning techniques. School heads and teachers in their position of trust, should on a daily basis show accountability in their dealings with "students, parents, guardians, colleagues, educational partners, other professionals, the environment and the public" respectively (Ejikeme, 2012; Osuji, 2007; Salawu, 2011).

The Ethical Standards for the Teaching Profession as postulated by Shapiro and Stefkovich, (2005) are:

Care

"The ethical standard of Care includes compassion, acceptance, interest and insight for developing students' potential. Members must be seen to express their commitment to students' well-being and learning through positive influence, professional judgment and empathy in practice".

Trust

"The ethical standard of Trust symbolises fairness, openness and honesty. Members' professional relationships with students, colleagues, parents, guardians and the public should be based on trust".

Respect

It is very fundamental that the "ethical standard of respect are trust and fair-mindedness. Members of the profession should be seen to honour human dignity, emotional wellness and cognitive development of learners as well as colleagues. In their professional practice, they

should model respect for spiritual and cultural values, social justice, confidentiality, freedom, democracy and the environment”.

Integrity

It is vital to include “honesty, reliability and moral action in the ethical standard of Integrity. Hence, continual reflection will assist members in exercising integrity in their professional commitments and responsibilities” (Shapiro & Stefkovich, 2005).

2.4 Khoza’s (2011) African ethical framework-Ubuntu (Humanism)

The second theoretical framework that was deemed useful to analyse the phenomenon under study is Khoza’s (2011) Attuned Leadership (African Humanism - Ubuntu) which I indulge with below. Khoza (2011) posits that Ubuntu connects our spiritual being to our social being as a moral statement. It signifies the humanness component in us. It emphasises that leaders serve their followers in representative and consultative ways, whereby decisions are only reached by consensus. All this humane component features of Ubuntu, expresses the philosophy of ethical leadership in an African way. In other words, if both headmaster and teachers can imbibe this African spirit of humanness (being, individualism, compassion and moral necessity) in their day-to-day running of schools, then we will only have to deal with minimal unethical behaviours/practices in the schooling systems because, we all are the same (we are each other’s brother-keeper), hence we will guard against harming rather respecting one another (Khoza, 2011). In other words, as a starting point to achieving ethical behavioural changes in the schooling systems, we must embrace our basic component of common humanity to adhere to sound ethics Khoza (2011).

Khoza (2011) posits further that, “leadership is about sense and sensing, about thought and feeling, about insight into and harmony with the followership. He refers to this as attuned leadership”. A leader must not seclude himself, rather he must carry his followers along, caution and guide them, be compassionate and ready to grant assistance to them, thus, “be their champion in the struggles of life”. Hence leadership is achieved, not given. Therefore, the leader’s moral authority should be fashioned in a manner to safeguard the interest of his followers because “an ethic of service lies at the heart of Attuned Leadership”. It has been said that ‘good leaders lead from the inside’. What I think this means is that “the privilege of true

leadership is given to those whose energy derives from deep within, in the spiritual dimension of the self, rather than in the managerial or technical expertise” (Khoza, 2011).

Furthermore, “Attuned Leadership focuses on people’s allegiances and trust, and because it is fundamentally a relational approach to leadership, it is essentially ethical. What is due to me is due to you and to all of us: the same universal principles of respect and fair treatment apply to all of us”. We are all interdependent closely on one another. It is very unfortunate that this principle of interdependence and mutual trust has been eroded in the school environment crises. principle of mutual trust and dependence has been lost sight of in the school leadership crises. This unfortunate situation begs the need to invoke the philosophy of African humanism or Ubuntu, to come to the rescue. To further quote Nelson Mandela: “All big ideas are simple. Ubuntu is a simple big idea” (Salawu, 2011). Ubuntu is focused on our being, proclaiming that “I am because you are; you are because we are – we could not exist in isolation, we would not be ourselves and we would have no human community”. And where human communities are not in existence, quality education will be in jeopardy hence the domineering unethical practices in most African schools. Leaders and followers are interdependent, hence the quote “For the strength of the pack is the wolf, and the strength of the wolf is the pack”. Ubuntu shows appreciation for the inner creative life of all team members, an organisation confers freedom to think, to try out, and to make connections. Ubuntu is highly appropriate to modern society because it promotes decentralisation of power and in business, spreads decision making authority (Khoza, 2011).

The fact that headmasters and teachers practice the culture of Ubuntu in their day to day practices at schools, does not mean that the culture is “soft”. Paradoxically, through its inclusive nature, it engenders a profound sense of purpose and mission in teams. It engenders a greater appreciation of the challenges of competition, hence it is a driving force propelling all (headmaster and teachers) towards superior performance by ensuring that all adhere to the strict professional and ethical etiquettes as enshrined in the National and school policies. Khoza, (2011) posits further that excellence (academic) is achievable if leaders maintain a generally high quality and hard-working mind-set, not because of ruthless management but because they take heed to their inner mind (Ubuntu).

Furthermore, the philosophy of Ubuntu ensures that good leadership is realised in practice because where good governance and proper management isn’t realised or breaks down, leadership is at fault (governance and Ubuntu – are connected vitally through their joint

emphasis on human dignity and rights). And where school leadership fails, we will find that schools are over flooded with unethical practices which most often, do not safeguard human dignity and rights. Therefore, “the more one explores Ubuntu from a philosophical perspective, the more depth and breadth its proverbial wisdom begins to assume” (Khoza, 2011). Ubuntu no doubt, may have answers to many of the ethical dilemmas being encountered in a world that is confused thus, searching for new models of leadership. Definitely, Ubuntu “holds the key to ethical, forward-looking, effective methods of governance in Africa”, especially the Nigerian schooling systems.

According to Khoza (2011), the headmaster and teachers must not act in a way that will depict they are below the followers, rather he acts as if he’s one of them thus, he leads from within with passion and care for his subordinates. Though, he may occasionally boldly step ahead in response to a beckoning compelling vision, a sense of destiny. He should be both empathetic and intelligent, having insight into the lives and dreams of the followers because it comes from the ability to identify with them and share their perspectives. It is evident that African humanism, which seeks to strike a balance between material and spiritual realities isn’t alien to Africans. Hence, Ubuntu affirms “the dignity and worth of all people based on the ability to determine right and wrong by appealing to universal human qualities including rationality and emotional intelligence” (Khoza, 20011). It is appropriate to say then that, the spirit of Ubuntu makes it possible to separate thought and reason, language and culture, consciousness and critical awareness and our sense of chronological time and change further distinguishes us from animals (Khoza, 2011). This therefore affirms the International regulations on humanism, and Nigeria isn’t an exception to its adoption. Hence Nigerian government must ensure strict adherence to this African ethics to regulate its citizenry.

Khoza (2011) urges all to imbibe the characteristics embedded in an attuned leader. He is of the belief that attuned leaders lead from within. “It has been said that good leaders lead from the inside. What I think this means is that the privilege of true leadership is given to those whose energy derives from deep within, in the spiritual dimension of the self, rather than in the managerial or technical expertise, important as these are”. According to him, most often people lack the dimension of inwardness in our world. An Attuned Leader does not trample on his followers, rather he mingles and interacts with them. He is seen occasionally is seen to boldly step up to his tasks and responsibilities. Attuned Leaders do not shy away from what I call “courageous conversations” to reveal “brutal facts”. These good decisions flow from the fact

that school management makes a consistent and thorough effort to confront reality, internalising the facts relevant to their setup objectives.

Nigerian teachers (headmasters inclusive), must by way of priority disengage from this animalistic attitude, thus imbibe the embedded teachings of Ubuntu in their daily role as teachers and school leaders. Ubuntu re-emphasises that each of us in our separate lives, draws existence from the collective. In other words, we all have spiritual bonds and duties towards the community. Human beings are not simply a physical entity or body, rather a whole person with a moral, intellectual and emotional life. Furthermore, through the spirit of Ubuntu, human beings are able to co-exist and interact with innate ethical sense. Drawing from all the above, it is right to say that, headmasters and teachers imbibe this African ethical framework of leadership and teaching, to caution and guide them appropriately in discharging their daily professional duties and responsibilities in the running of schools. That is, “ethical centeredness does not ensure that we necessarily act morally, rather it does mean that virtue has authority over our entire being” (Khoza, 2011).

Impliedly, we must envisage school leadership as a universal calling which has some element feature of politics, business, civil society and family matters. Hence it is everywhere and it must carry along all stakeholders at school. If school leaders view themselves as co-ordinators rather than controllers, then this will create a nurturing environment in schools. Yukl (2013) presented the following questions to determine followers’ attitudes and perceptions of their leader: How well does the leader satisfy their needs and expectations? Do followers respect and admire the leader? Do followers trust the leader and perceive him or her to have high integrity? Are followers strongly committed to carrying out the leader’s requests, or will they resist, ignore, or subvert them? Does the leader improve the quality of work life, build the self-confidence of followers, increase their skills, and contribute to their psychological growth and development” (Yukl, 2013)?

If followers can give positive answers to the above questions posed by Yukl (2013), then by implication, it means that teachers will follow suit. Thus, are influenced/forced to imbibe and practice or conduct themselves in the most ethical and professional ways. The reason is, moral stature arises from dedication to our cause. On this note, headmasters must be seen to provide clear vision and positive direction to its teachers through demonstration of moral values because leadership represents a meeting of the spirit between persons and communities. Hence moral values are those ideals that aid peaceful coexistence amongst members of the society,

“While moral actions are the overt expressions and applications of these underlying values”. However, organisational ethics becomes questionable “when moral values or the accompanying moral actions of organisational decision making conflicts with the commonly accepted standards of society” (Khoza, 2011). In my opinion, school leadership is a mechanism tasked with the responsibility of instilling appropriate conducts and characters at schools (Buckley, Beu, Dwight, Howard, Berkson, Mobbs & Ferris, 2001). In other words, “the rationale for ethics as a good practice in school organisations is that the ethical context in the organisation will create the appropriate climate for teachers to exhibit ethical behaviours” (Buckley, et al., 2001).

Hence to invoke the philosophy of African humanism as a special contribution to the universal paradigm of leadership is not to excuse the many shortcomings of leadership in Africa itself. Rather it serves as a reawakening from the deep slumber we Africans often find ourselves overwhelmed in thus, neglecting the African moral codes of conduct transferred to us by our forefathers who worked hard for our independence, unity and success. It is unfortunate that we get engulfed in the western jargons which will not avail us in anyway, somewhat it is the root evil/cause of our disunity and irresponsibility generally. It is a thing of grief to find out that most schools in Nigeria, and Africa at large have miserable governance (leadership). Hence school leadership is undermined by the exploitative behaviour of both headmasters and teachers in schools. Attuned leaders by contrast will engage and rely on moral authority to discharge their professional duties. Therefore, the challenge and privilege of leadership comes with enormous responsibility. Attuned Leaders live not only for themselves but also for those who choose to follow them (Khoza, 2011). Educational leaders stand in the position to induce change in their teachers’ behaviour. This can be achieved by invigorating “teachers’ higher-order needs and encouraging them to go beyond their own self-interest for the benefit of the learners in school” (Boonzaier, 2008). Hence the need to emphasise national and school ethics code of conduct in the school organisations. The reason is, if organisations clearly state its ethical standards, its members will easily recognise its “do’s and don’ts” hence, deters them from it. However, offenders are often cautious to perpetuate unethical behaviours knowing well that everyone is aware that it is wrong or improper. Hence, they are very cautious in environments that stress ethical behaviour. Thus, re-emphasising it will serve as a watchdog in curtailing the recurring unethical practices that have engulfed most of the Nigerian schools especially primary schools being the basic foundation-laying phase.

2.5 Chapter summary

This chapter reviews related literature based on International, Continental and National literature for the study on the importance of ethical leadership and teaching in two Nigerian primary schools located at Bauchi state. Furthermore, this research discussed the importance of ethical leadership and the strategies to promote it based on international, continental and national literature. At the end of the chapter, the researcher engaged with the Multiple Ethical Paradigm articulated by Shapiro and Stefkovich (2005) and Khoza's (2011) African ethical framework-Ubuntu (Humanism) as the theoretical framework underpinning this study. The next chapter shall deal with the exploration strategy and approach engaged to conduct this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In the preceding chapter, the review of related literature was presented. In this chapter, the research design and methodology aspects of the study are presented and these are the research paradigm; introduction; research design and methodology; research paradigm; research design; narrative research; methodology; selection of research participants; data generation techniques such as semi-structured interviews, questionnaires and documents' review; data analysis; issues of trustworthiness; credibility; transferability; dependability; confirmability; ethics in research; no harm or risk to participants; communication of results and honesty with professional colleagues; informed participation; right to privacy and limitations of the study. This chapter will be concluded with a chapter summary.

3.2 Research paradigms

Research paradigms “represents a worldview that defines for its holder, the nature of the ‘world’, the individual’s place in it and the range of possible relationships to that world” (Guba & Lincoln, 1994 p.107). They further claim that paradigms demarcate the boundaries for the research study that is conducted (Guba & Lincoln, 1994). Paradigms serve as lens or organising principles by which reality is interpreted (Nieuwenhuis, 2007). Guba and Lincoln (1994) as well as Creswell (2007) point out that there are four research paradigms and these are: positivism/post-positivism; interpretivism/social constructivism; emancipatory/critical and pragmatism/postmodernism and these have competed for recognition as the main paradigms that qualitative researchers choose to inform their research.

In this study, I use the interpretivist paradigm to achieve the objectives of this research. Interpretive paradigm seeks to understand the subjective world of human experience by retaining the integrity of the phenomenon (Cohen, Manion & Morrison, 2011). That is, they seek to understand the researched phenomena from the point of view of the people involved as is the case in this study; voices of headmasters and teachers (Crotty, 1998). “Interpretivists avoid rigid structural frameworks such as in positivist research and adopt a more personal and flexible research structures” (Carson, Gilmore, Perry & Gronhaug, 2001) they make sense out

human communication (Black, 2006) thus makes meaning out of what is sensed as reality (Carson, et al., 2001). They believe that the researcher is distinct and separate from his informants thus, are mutually interactive (Hudson & Ozanne, 1988). Therefore, it is important for me to use this paradigm to understand motives, meanings, reasons and other subjective experiences of all study participants which are time and context bound (Hudson & Ozanne, 1988). According to Lincoln and Guba (2005), every social research is underpinned by ontology that is, nature of actuality, epistemology that is, in what way we know what we know, methods (the approach/procedure of investigation). I employed the interpretivist paradigm to enable me in understanding the subjective experiences of the two headmasters and the teachers of both schools regarding their conceptualisations, practices and experiences on ethical leadership in their day to day practices at school.

3.2.1 Epistemology

Fumerton (2006) states that, through epistemological inquiries, the researcher embraces the kind of information, confirmation, and motives for considering, justifying the possibility of what should be believed, or there is the need for some additional perceptions that can be agreed upon through additional enquiry/information. Therefore, by way of epistemological enquiry, I intend to find out if the two schools under study embrace ethics, thus imbibe ethical leadership in the day to day running of the schools. I will enquire further from the two headmasters how they go about enforcing ethical policies amongst his staffs and students, and if his leadership values/recognises the importance of ethics in his school?

3.2.2 Ontology

Ontology implies issues relating to the nature of reality and its characteristics (Creswell, 2013). In other words, it denotes the science of existence. That is, its expectations are concerned with what constructs truth, in other words what is (Crotty, 1998). By way of ontology, I will basically make enquiries from the research participants about what their observations of the things going on in their schools are, if the set goals/objects of the schools are achieved or not. This way, revelations/findings about importance of ethical leadership in both schools will unfold/manifest.

3.2.3 Axiology

Axiology connotes the role values and ethics play in research (Creswell, 2013). I believe in the value-laden nature of my study and the information I will gather in the field of research. The study will represent my interpretation and representation as much as that of the study (Creswell, 2013).

3.2.4 Methodology

Methodology is the strategy employed by the researcher to support the choice and routine of his approach to the research conducted (Nieuwenhuis, 2007). Methodology assists the researcher to find out the why, what, from where, when and how information is accrued and scrutinised (Crotty, 1998). According to Anderson (2008), there are many practices that a researcher can employ while generating data from study site/participants namely; qualitative, quantitative and mixed forms of inquiry. This research will use the interpretive paradigm by way of qualitative methods to understand the researched phenomena from the point of views of the people involved in the study: headmasters and teachers (Crotty, 1998). Qualitative enquiry underscores elaborate explanation of communal or instructional locations (Flick, 2007). Qualitative methodology is interactive and informative; it questions how the investigator can go about generating his findings.

The narrative experiences of the two primary school head teachers in Bauchi State will be generated from my interview with all participants. They are to give narratives about their conceptualisations, experiences and practices regarding ethical leadership and teaching in their various schools. The narratives will be conceptualized as empathy-based stories which will relate to their experiences. They will narrate their experiences on how they are dealing with the ethical and unethical practices within the school environments, in relation to teacher practices/attitudes. Interviews are particularly useful when qualitative data are required (Yin, 2012). I will give out questionnaires to all teachers in the two schools. The questionnaire data will be analysed using both descriptive and inferential statistics (Cohen, Manion & Morrison, 2011). I will also have a documents' review of all the teaching policies regulating both schools. While the theoretical framework of practice will be used to find out what the relational aspects of ethical and unethical practices occurring in the various schools as a means of analysing the data. These three methods will help me out with all the explanations needed to ascertain the

why, what, from where, when and how information regarding unethical practices in the two schools (Crotty, 1998).

The argument put forward for qualitative methods is that individuals have consciousness and are not just puppets who react to external social forces as positivists believe (Cohen, Manion & Morrison, 2011). The interpretivist researcher views individuals as “intricate and complex, hence different people experience and understand the same ‘objective reality’ in very different ways and have their own, often very different, reasons for acting in the world” (Cohen, Manion & Morrison, 2011). In other words, human beings are unique, hence they view the world differently. This study values and holds vital every data obtained from all research participants. In this study, the headmasters have different and separate views of ethical and unethical practices going on in their schools from those of teachers. Hence the object of this research is to have an in-depth insight into those practices to gain an empathetic understanding of why they act the way they do, that is the reason behind those unethical practices in the selected schools. Furthermore, I will use this method because it allows me to have a close interaction with all participants.

3.3 Narrative research design

This qualitative research adopts a narrative design through which data is generated directly from the sources (McMillan & Schumacher, 2014). In this approach, everything said is considered very important because every thought in the narrative is presumed to add value/contribute to better understanding of the behaviour under study. Thus, providing detailed descriptions. Doing so ensures that nothing escapes scrutiny (McMillan & Schumacher, 2014). I believe this approach will give detailed and clearer explanation/view of what the conceptions, practices and experiences of headmasters and teachers are on ethical leadership and teaching in their various schools. Creswell (2012) defines a narrative research as a study of experiences “as expressed in lived and told stories of individuals”. This approach emanates from “literary, storytelling tradition whereby researchers collect stories, documents, and group conversations about the lived and told experiences of one or two individuals”. These stories are recorded precisely using interview and documents. Then the experiences are chronologically reported in a manner depicting meanings of those experiences. Data generated from the narratives will be synthesized inductively to generate generalisations. Emphasis is placed on inductive reasoning and the theory is developed from the bottom up. Data is then worked on to obtain more specific

findings. Reality is constructed from the narratives of the headmasters and teachers. The complex practices involved in the leading of schools in an ethical manner will be best captured using the narrative form (Moller & Eggen, 2005). This encapsulates traditions, organizational characteristics and teacher cultures that are often overlooked (Slater, 2011). Narratives will capture best those subtle unethical behaviours by both headmasters and teachers. I will be able to have a clearer view of their conceptualisations, practices and experiences of all research participants (Slater, 2011). Although, narrative approach cannot be said to completely capture everything said by research participants because, the researcher may miss out on some of the spoken words. I as a researcher is fully aware of this limitation. I decided to use tape recorders to capture all conversations without missing out on any information relayed.

3.4 Selection of research participants

Nieuwenhuis (2007) defines selection of research participants as a process used to identify and select a portion of the study population for the study. Nieuwenhuis further states that qualitative research is generally based on non-probability and purposive sampling rather than probability or random sampling approaches. Purposive sampling simply means that participants are selected because of some defining characteristic that makes them the holders of the data needed for the study (Nieuwenhuis, 2007). Hence, it is a way of engaging with participants who are knowledgeable about the topic. Decisions on selecting research participants are purposely reached to obtain the best source of information to give answers to the research questions. In this research, a stratified purposeful sampling will be adopted. This means selecting participants according to pre-selected criteria relevant to a particular research question (Nieuwenhuis, 2007). In this study, headmasters and teachers shall be selected thus; I will use purposive sampling to select two headmasters while three teachers from the two primary schools in Bauchi state, Nigeria will be selected based on the quality of the information they provide (strength of the data they make available to me). And because of their work experience of teaching at their respective schools for more than ten years, I am optimistic that their responses will be helpful in providing answers to the dilemma of unethical behaviours in schools. Learners are excluded because, they don't serve the intended objective of this research. Also, to ensure a balanced gender distribution, one of the head teacher will be a male and the other one a female (headmaster and headmistress), doing so will enable me reach out fairly to both male and female participants respectively without bias (McMillan & Schumacher, 2014). Thus, it is a qualitative research involving only one headmaster, a headmistress and six teachers from two different primary schools in Bauchi State, Nigeria. Both headmasters and teachers

were purposively selected on the assumption that, they shall be fit for the purpose, Wahyuni (2012), explains that purposive sampling involves the premeditated selection of participants based on their ability to provide data in order to answer the critical research questions of the study. Bauchi State was conveniently chosen. Convenience sampling involves participants being chosen because of convenience and ease (Cohen, et al., (2011). To ensure confidentiality of the research sites and participants, the following pseudonyms shall be used: The Headmistress of Sunshine Primary school: shall be referred to as Mrs Bilkis, while headmaster of Stars Primary School will be referred to as Mr. Abu. Corresponding teachers in each school shall be identified as per the quality of their responses in the Questionnaire. This way, representativeness is ensured (Salo, Nylund & Stjernstrom, 2015).

3.5 Data generation techniques

Data gathering and information examination is as an on-going, recurring and interactive non-linear activity, the reason being, we get to convey to the fore what our thoughts and understandings are. In this study, I will indulge in semi-structured interviews, questionnaires and documents review (Nieuwenhuis, 2007).

3.5.1 Semi-structured interviews

A semi – structured interviews will be adopted to acquire data from the participants. The interviews will help with cross-examination of participants for a deeper and clearer thoughts in a free manner. Therefore, I adopted the semi-structured interviews over the unstructured and structured because, it will give participants the opportunity to tell their stories in a way that conveyed meaning of their own experiences (Rubin & Rubin, 2005). Further, with the semi-structured interviews, a forum for a few selected central issues, key questions and potential prompts to direct and channel the conversation is created (Wellington, 2000). Wahyuni (2012) concurs and states that semi-structured interviews consist of a set of themes and prearranged open-ended questions which allow for flexibility in how the participant answers the questions. The semi-structured interviews in this study utilised interview schedules which outlines the pertinent issues and important questions. The interview process still adopted a very flexible approach in order to prompt in-depth knowledge from the participants. The interview process began with a pre-interview meeting with each participant in order to establish a rapport and trusting relationship and to set the scene for the actual interview (McMillan & Schumacher, 2010). Hence, both headmasters and teachers were very much aware and confident that any

data they provided me with was not to bring down any of them, rather it is to help in curbing the menace of unethical practices in Nigerian schools. Participants were also provided with an information package regarding the interview. Hence, the interpretive paradigm, case study research design and qualitative approach to this study promote maximum interaction between the researcher and the participants (Creswell; 2007; Lee, 2012).

3.5.2 Questionnaires

A questionnaire is a data generation instrument consistent of a series of questions and other prompts for the purpose of gathering information from respondents (Leung, 2001). It allows for the generation of both subjective and objective data in a large sample of the study population to obtain results that are statistically significant (Leung, 2001). Questionnaires will be distributed accordingly to all the teachers at the two schools who will be expected to give some unbiased revelations about the ethical and unethical happenings in their various schools. These questionnaires will ensure protection of privacy of research participants. No name or gender of teachers will be required rather, the basic requirement will be the age range of teachers, teaching experience and the questions to be asked. The choice of this method allows the researcher to have a deeper search into additional profound and multifaceted questions and subject or enquire on areas that need further clarification.

3.5.3 Documents review

Documents review is a systematic way of “reviewing or evaluating documents, both printed and electronic material” (Rapley, 2007). Document review involves the examination and interpretation of data to “elicit meaning, gain understanding, and develop empirical knowledge” (Corbin & Strauss, 2008). The advantage with using a documents’ review include first, that document analysis is an effective and efficient method of generating data because they are manageable and practical resources. “Documents are commonplace thus, come in a variety of forms, making documents a very accessible and reliable source of data. Obtaining and analysing documents is often far more cost efficient and time efficient than conducting your own research or experiments” (Corbin & Strauss, 2008). Hence, documents are reliable, “non-reactive” data sources. Impliedly, they can “be read and reviewed multiple times and remain unchanged by the researcher’s influence or research process” (Bowen, 2009). Therefore, this study will systematically review school policies of participating schools to verify whether they

have anything that relates to ethical behaviour (of teachers and other stake-holders at the school); further, I will make enquiry about documents like the National Policy on Education and the Teachers' Regulatory Act of (1993;2004), to verify how often they engage with the policies and how these have impacted on them.

3.6 Data analysis

Data analysis means ways the researcher utilises to make sense of the data and images so that the he/she can formulate responses to his/her study questions (Creswell, 2008). By implication, data analysis ensures that the information gathered from all study participants are critically analysed or put under scrutiny (Creswell, 2008). In other words, I will make sense of all data by picking only those that address/speak to my critical questions in the research, thus establishing operational understanding and intellectual proficiency on the part of the researcher (Hesse-Biber & Leavy, 2010). The narratives obtained shall be analysed using the following steps by Creswell (2009): Organize and prepare the data for analysis; "Read through the data to have a general knowledge and reflect on it; in other words, analysis shall be carried out based on the specific theoretical approach and method chosen (e.g. narrative). Most often this includes "coding or organizing related segments of data into categories; Generate a description of the setting or people and identify themes from the coding. Search for theme connections; Represent the data within a research report". And lastly, the larger meaning of data is interpreted (Creswell, 2008).

Firstly, I will begin by *organizing and preparing the data for analysis* – the data is basically transcribed from the recorded interviews. I will make sure that each transcription represents what was said by the participants to avoid confusing data. I will also listen to the audio to verify the interviews and make corrections where necessary.

Secondly, is to *read through all the data*, begin to question it while at the same time making a "general sense of the information and reflect on the overall meaning". I will thereafter marry the data with available literature or frameworks of ethical leadership to give meaning to the data generated. Here, the data could verify whether ethical leadership in Nigerian schools (specifically the two primary schools) are functional or not.

Thirdly, *analysis will be carried out based on the theoretical approach and method chosen*. (e.g. “narrative, content and phonemic analysis techniques”). This often involves coding or organizing related segments of data into categories”; this involves coding and categorising study participants in their rightful order of quality presentation of data. In other words, the going back and forth between data generation and its exploration.

Fourthly, is to “*generate a description of the setting or people and identify themes from the coding*”. Search for theme connections; this implies that a researcher should have a deeper assimilation/appreciation of data presented by study participants’ as evidence for their assertions.

Fifthly, is to represent the data within a research report; here the researcher can embark on extensive methods to generate data. The reason is, no stringent acknowledged way of examining data.

Lastly, is to interpret the larger meaning of the data. This is done through explaining in detail the study through peculiar evaluation to an account that best fits the condition or problem, being ethical leadership in Nigerian primary schools (Creswell, 2008).

3.7 Issues of trustworthiness

La Blanca (2010) posits that trustworthiness ensures and confirms to the reader that consequences stated in the research is comprehensive and the argument made or the position taken by a researcher, was grounded on the result that is strong. Furthermore, Lincoln and Guba (2000) indicate that credibility, transferability, dependability and confirmability are vital components of trustworthiness in a qualitative research study. In my research, I will ensure that these issues are implemented as follows:

3.7.1 Credibility

Credibility refers to the capacity/ability of the researcher to establish/prove that outcomes from the research conducted are substantial and believable (Lincoln & Guba, 2000). Different data sources generated from semi-structured interviews, questionnaires to all teachers in the two schools, documents review of the schools’ policy documents are techniques of gauging that all data generated from the schools are accurate (thus ensuring quality not quantity) All the three methods of data collection are defining techniques of whether the information was accurate or not thus ensuring triangulation through multiple analysts and ‘member checks’. This will

enable me to ascertain if they develop their practice as ethical leaders as well. According to Shenton (2004), the qualitative investigator's equal impression, that is, credibility answers the question, "How corresponding are the findings with reality?" Lincoln and Guba (2000) argue that safeguarding credibility is one of utmost significant elements in establishing trustworthiness. The recorded information which was composed throughout the interview will be sent back to the participants to guarantee that the answers the participants contributed are a genuine indication of what emerged throughout the interviews. However, the research participants are the only ones who can reasonably judge the credibility of the results.

3.7.2 Transferability

Refers to the extent a research can be put to other contexts (Bitch, 2005). In other words, "the reader notes the specific details of the research situation and methods, and compares them to a similar situation that they are more familiar with" (Bitch, 2005). Lankshear and Knobel (2006), posit that transferability is accomplished through generating comprehensive and rich portrayals of the contexts. Transferability denotes the amount to which the outcomes of qualitative investigation can be transmitted to further backgrounds with additional participants, it is the informational equal of generalizability (Bitsch, 2005). According to Bitsch (2005), the "investigator expedites the transferability conclusion by a prospective user through 'thick description' and purposeful sampling" (p. 85). Applying this to the context of my study is very essential, the research process will enable the researcher to acquire the detailed data and thorough report about the practice, the importance and the value that the school leadership put on ethical leadership. If we can compare the specifics, then the original research will be deemed more credible.

3.7.3 Dependability

Dependability ensures the consistency in research findings. This is measured by the standard of which the research is conducted, analysed and presented. Yin (2012) states that dependability refers to the amount to which the reader can be persuaded that the findings did actually occur as the academic says it did. Dependability encompasses participants' assessing the outcomes, the understandings and recommendations of the research to make sure that they are all reinforced by the information established from the study participants (Tobin & Begley, 2004). A detailed report should be given of each process in the study to allow another

researcher to repeat the inquiry and achieve comparable results. This will assist researchers understand the various methods and their effectiveness. Therefore, this research will pass the dependability test because in the process of generating data, I interacted with different participants who work in different capacities in the school, and the expectation is that they behave differently and express different opinions concerning the importance of ethical leadership and teaching in their schools.

3.7.4 Confirmability

Confirmability “questions how the research findings are supported by the data” (Cohen, et al, 2011). Through the process, it ascertains “whether the researcher was bias during the study” or had fabricated the data from his imagination, and not resulting from the data (Tobin & Begley, 2004). That is, “qualitative research allows the research to bring a unique perspective to the study”. Lincoln and Guba (2000), state that confirmability denotes the drill by researchers to go back to the participants with an understanding to authenticate whether or not original explanations by the academics are precise. To ensure confirmability in the study, after I have completed the data gathering and initial analysis, I went back to the research site to check whether my research findings were accurate when the need arise. Confirmability makes it possible for an external researcher to judge whether this is the case by studying the data collected during the original inquiry (Cohen, et al, 2011). To enhance the confirmability of the initial conclusion, an audit book can be completed throughout the study to demonstrate how each decision was made. In this study, my questionnaire and interview questions oblige the participants to elaborate further on the topic, build knowledge and state their own perspectives on how they support the practice of ethical leadership and teaching in their schools.

3.8 Ethics in research

Qualitative research by its nature engages with research participants’ personal lives to obtain quality data from them (McMillan & Schumacher, 2010). The implication of this is that, due care and precaution must be exercised by the researcher so he/she does not intrude into the participant’s personal life. Hence, ethics signifies what is the right and appropriate thing to do when conducting research (Fraenkel, Wallen & Hyun 2012). In other words, the researcher must have recourse to the important ethical issues to avoid ethical dilemmas. This study will take care and consider all the ethical issues that may be involved. This research shall tackle all ethical issues as posited by Leedy and Ormrod (2014) as follows:

3.8.1 No harm or risk for participants

This research has taken into consideration the “no harm principle”. It shall take care not to incur/occasion any form of physical, psychological, emotional harm and embarrassment to participants in the study, and if it must have any, then the research should have minimal risk or no harm at all Polansky and Waller (2011). This study has taken further steps to inform participants about the research in advance, and that only pseudonyms will be used to ensure anonymity of headmasters and teachers in the study (Leedy & Ormrod 2014).

3.8.2 Communicating results and honesty with professional colleagues

The researcher is under a fiduciary duty to act honestly in the research process (McMillan & Schumacher, 2010). The implication of this is that, he must indulge with all participants regularly, at the same time inform them regularly on the progress of the research. No one should be side-lined or abandoned halfway into the research. In this study, I am obligated to be honest and sincere with all the participants by ensuring that that they are abreast with the progress of the research. In other words, both headmaster and teachers must willingly participate and grant access to the needed data. And where need be for withdrawal from the study by either participants’ approval must be granted by the researcher.

3.8.3 Informed participation

All participants in the study will be informed that they participate in the study voluntarily. They shall be well-informed about the planned research and its goals before their acceptance to join in the study. This is a demonstration of exercise of freewill either to participate or not in the study (McMillan & Schumacher, 2010). However, if there are participants who have conflicting interests in this study, their removal from will be done immediately with other participants to ensure the quality of data generated.

3.8.4 Right to privacy

To ensure privacy in this research, I shall have recourse to the principle stated by McMillan and Schumacher (2010) which states that both participants’ and their settings should not be disclosed. Rather, pseudonyms be used to protect identity of participants thus ensuring anonymity (Leedy & Ormrod, 2014). Participants’ identity will be kept private and all data generated from them will be kept secured in my locked cabinet and utilised with due care and caution exercised. No conflict of interest shall be entertained in the study because it will be

declared at the start of research in clear terms to all participants. Informed consent will be obtained from the participants without undue influence or coercion. I will include a clause in the consent form ensuring participants that all information gathered from them shall be kept confidential with me. Deceptive acts or information shall not be entertained. In other words, a researcher must be fair and sympathetic in his dealings with research participants. He should not be seen using them to achieve his objectives in the research, rather he should be fair as well (McMillan & Schumacher, 2010). I will obtain written permission from Bauchi State school's board of education and the schools where the research will be conducted before I begin to generate data for the research. In this study, ethical clearance shall be obtained from the Research Office of University of Witwatersrand; thereafter the relevant authorities in the Department of Education Bauchi State Nigeria, will be contacted to obtain official permission and approval to pursue the study in the schools. In addition, the researcher will contact the headmasters to obtain permission and support to continue with the study at their schools. The researcher will also discuss the nature and scope of the projected study. Written permission shall also be requested from the teachers who shall be study participants. Informed consent forms and issues of privacy and anonymity will also be explained to all the participants.

3.9 Limitations

Limitations are potential weaknesses in your study and are out of your control (Leedy & Ormrod, 2014). The first delimiting factor in this research will be distance. The reason is, the bulk of this research will be primarily conducted here in South Africa, but data collection will be done far away in Nigeria, thus putting a strain on my finances and time schedules. Another fear I envisage from the research is that, it is possible that some headmasters and teachers do not necessarily know the meaning of ethical leadership and teaching, hence their refusal to give optimal cooperation that will enable me to obtain necessary data for the research in their various schools. However, despite these constraints, I will generate all narratives from them to enable me analyse data to add on to the existing literature on theory of educational leadership. Another constraint I envisage is that some headmasters and teachers may perceive/believe that, this study is conducted to find scapegoats to hand over to the National authorities, pinpointing their failures or wrong doings or a test of their abilities as teachers and educational leaders.

3.10 Chapter Summary

In this chapter, I have discussed the research design and have taken steps to accomplish the object of this study. Firstly, I discuss the qualitative approach and the interpretive paradigm as used in the study. Furthermore, I provided the content in which I did the study, and also motivated for the choice of the content, participants and the data collection methods that I employed. The next chapter (chapter four) is aimed at data presentation and discussion of findings.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

In the preceding chapter, I discussed the research design and methodology adopted for this study. Consequently, this chapter focusses on discussion and analysis of findings from the data generated from the research participants through questionnaires, documents reviews and semi-structured interviews in two primary schools in Bauchi State, Nigeria.

Further, I utilise verbatim quotes to underpin and validate the research findings. In presenting the data, pertinent findings are analysed and evaluated utilising literature reviewed and the theoretical frameworks as engaged with in Chapter Two. In order to remind the reader of the broad critical questions underpinning this study, these are reiterated below:

- What are the conceptualisations, practices and experiences of headmasters and teachers regarding ethical leadership and teaching in Nigerian primary schools?
- What do school headmasters and teachers believe are the causes of unethical conduct in the Nigerian primary schools?
- How do school headmasters and teachers believe the Department of Education should address the unethical conduct of some school headmasters and teachers?

The study included two primary school headmasters/headmistress and six teachers from the participating schools. The headmasters ranged from ages 35-60 years, and teachers from ages 25-60 years. The other participating teachers in each of the schools were chosen based on the quality of their responses in the Questionnaires I distributed to them. In addition, I did documents reviews at both schools. The documents I reviewed were: The Code of Conduct for Nigerian teachers, as well as the laws that govern teacher behaviour in Nigerian schools such as the National Policy on Education, FRN 2004, Teacher's Registration Council of Nigeria, Act 1993 s.10 and finally, the two schools' policies to evaluate and verify whether they are adhered to safeguard strict adherence to ethical behaviour by teachers and school headmasters.

4.2 Data presentation and discussion

The data generated is presented under themes I obtained from the field and analysis of data generated through questionnaires and interviews with three teachers and one headmaster from each school.

4.2.1 The teachers and headmasters' conceptions of ethical leadership

Based on the data I generated from the semi-structured interviews, questionnaires, and documents reviews, both headmasters and teachers involved in the study seemed to have a comprehensive understanding of what “ethics” and “ethical leadership” entailed. In a nutshell, they understood ethics as doing the right things and dissuading from all wrongs. They stated further that, ethical leadership means fair dealings with staff members who ought to be treated with compassion.

On a broader level, they described ethics as an array of morals, values and principles which ought to guide or govern an individual's way of life that is inclusive of his thoughts and actions. At the same time, they construed ethical leadership as a form of leadership that is reinforced by the constructs of ethical standards and ideals. In this regard, the headmistress of Sunshine Primary School, Mrs Bilkis, said the following:

Appropriate attitude towards one's work in a respectable standard of the organization. Hence it is where the school as an organization sets out the job description for its workers who are to carry it out in an ethical and professional manner. Thus, it is right to say that ethics serves as a code of conduct that aids and guides every teacher to deliver in his utmost best capacity. On the other hand, ethical leadership can be described as a leadership with foresight, that is transparent, participative and compassionate.

(Mrs Bilkis, Headmistress of Sunshine Primary School)

From the interviews, I conducted at Sunshine Primary School I understood that both teachers, Mrs Ruth and Madam Lucy had similar conceptualisations with Mrs Bilkis, the headmistress. They explained that ethics refers to a set of guiding principles that tasks persons with moral accountability that aids to determine what is acceptable and unacceptable. Mrs Ruth had the following to say:

Ethics means norms or ways of doing things that is generally accepted by the school's organisation. Ethical leadership is a type of leadership that is compassionate, honest, sincere, and a good role model to all his subordinates, this way he/she can, through team work, be able to build and harness compliance from subordinates.

(Mrs Ruth, Primary 1 teacher at Sunshine Primary School)

In unison, Madam Lucy from Sunshine Primary School stated that:

Ethics is a code of conduct or how things should be done in an organisation. While an ethical leader is supposed to have a good and healthy relationship with both teachers and learners, there should be a positive interaction between the leader, the teachers and the learners. The leader must also possess qualities such as: competency, be considerate, understanding of his tasks, confident and be well informed about ethics and ethical leadership.

(Madam Lucy, teacher at Sunshine Primary School)

Mr Blue of Sunshine Primary School also stated that:

Ethics is all about moral consciousness which serves as a guide towards good or an instant instinct that dissuades us from perpetrating evil and chaos. An ethical leader who conscientiously lead his subordinates accordingly without fear, favours or bias.

(Mr Blue, teacher at Sunshine Primary School)

In the same vein, Mr Abu, who is the headmaster of Stars Primary School reiterated the points made by Mrs Bilkis of Sunshine Primary School on ethics and ethical leadership thus:

Ethics is the code of conduct or guiding principles that speak to our moral consciousness to act or behave in a professional and humane manner. In other words, this moral consciousness inherent in us ensures that a leader carries out his respective duties in an ethical and professional manner.

(Mr Abu, Headmaster of Stars Primary School)

Equally, Mrs Fatima from Stars Primary School opined that ethical leadership seeks to engage with or showcase traits like compassion, clearness, sincerity and accountability. While ethical leadership is a form of leadership that is overseen by above ethical beliefs, Mrs Fatima had the following to say to buttress her points further:

For me, ethical leadership is about honest leadership. It implies that, one should be responsible and be a role model who will set good example for his or her followers. Hence, he/she should be accountable for his/her actions especially in a school setting. It is also very important to set very high standards of example to teachers and learners such as honesty, morality and values.

(Mrs Fatima, teacher at Stars Primary School)

Further, Mr Eze from Stars Primary school have the following to say about ethics and ethical leadership thus:

Ethics denotes set out rules or how things should be done or carried out in a particular environment which ought to be understood and accepted by all working in that particular organisation. While ethical leadership connotes policies made by the leadership of an organisation which must be strictly adhered to by its subordinates. Ethics entails the do's and don'ts of an organisation. Hence, an ethical leader should be persuasive, transparent, straightforward, dedicated and proactive person who can easily lead and be followed. He must be democratic and allows for teamwork.

(Mr Eze, teacher at Stars Primary School)

Mr Audu simply puts that:

Ethics is a code of conduct that governs the running of a given organisation. While ethical leadership signifies a leader who should have foresight, adheres strictly to

the stipulated code of conduct of the organisation he is overseeing, he must be seen to be passionate about the organisation he is leading and lead by example.

(Mr Audu, teacher at Stars Primary School)

In examining the views postulated by all the eight participants in the interviews, it is clear that all participants were conversant with the terms “ethics” and “ethical leadership”. All the participants equated ethics to good moral values and principles every individual should possess. Most of the participants submitted that these beliefs oversee an individual’s conduct to know what is right from wrong. They understood ethics to be those moral values that drive, guide an individual’s conscientious mind to act aptly. While ethical leadership is not just about being professional, rather what is paramount is that these values should be made known, simplified and acceptable by all stakeholders in the school organisation.

4.2.2 Digestion or fusion of data from questionnaires and interviews

Both schools I engaged with had comprehensive codes of conduct that govern the behaviour of both learners and teachers, in other words they are fully abreast with its content (Osuji, 2007; Okeke, 2004). For instance, at Sunshine Primary school, each class had a separate Code of Conduct pasted on the wall that was distinct from the other classes. Teachers had a code of conduct management book that regulates and penalises erring teachers from the school’s laid down policies or mission statements. Essentially, these policies were geared at instilling and promoting good ethics, morals and values amongst both teachers and learners.

From the questionnaires and interviews conducted, it is evident that both schools have strictly laid down ethical requirements which are renewed and re-emphasised intermittently. Furthermore, both schools have given room for continued professional education to all its teachers, the schools occasionally organise leadership training courses which reminds them of their role as ethical leaders (role models). These courses and seminars serve as a knowledge acquisition process to all teachers and headmasters alike. They get informed about new strategies that will enhance their roles as ethical leaders and professionals at the same time. I found out from the interviews and questionnaires that Sunshine Primary Schools had staff meetings on a weekly basis. Similarly, Stars Primary School had staff meetings thrice in a month. Hence, these meetings were organised intermittently to sensitise staff members that at

all times, there is the continued existence and compliance to the basic values instilled/inbuilt amongst both learners and teachers at all times.

Participants in the interviews affirmed that they had gone through teacher training colleges hence, they had sufficient exposure to ethical leadership and teaching requirements. They also had exposure to the Teachers Regulation Council of Nigeria (TRCN) Act 31 of 1993 which promotes ethical conduct by all involved in education. Both participating schools aligned with the TRCN Act 31 as the code regulating the conduct of all their teachers in Nigeria. All participants in the interview held on to their respective copies at the inception of interview. Participants from both schools intermittently engaged with some of the provisions of the policies. I had the chance to peruse some minutes of several workshops they participated in. Basically, it was a forum for all participants to self-develop, correct or disengage in any teaching practices or techniques that are outdated/ineffective and inefficient, to embrace new knowledge and skills that will instil rightful conducts, effective and efficient learning. Also, one of the Departmental heads at Sunshine Primary School disclosed that, in a few months' time three of their teachers had been sponsored to attend a conference at Cambridge on harnessing effective and efficient teaching strategies in schools. Hence, the TRCN Code is explicit on the way and manner teachers should conduct themselves within the parameters of the school organisation. Most importantly, every citizen of Nigeria whether male or female, child or adult is required to accept, honour/uphold and promote the fundamental human rights as enshrined in the 1999 Constitution of Nigeria. In both schools, I found the Constitution of Nigeria 1999, the school's manual code of conduct management book and a logbook recording all activities the schools had engaged in all through the academic session. Like the logbook, it contained the good and the ugly happenings in the schools. Here, I got to know the erring teachers from various misconducts and awarded teachers of good conducts. In other words, they stand as a mirror into the activities of both schools. While the Constitution of Nigeria 1999, and schools' manual code of conduct together with other essential documents checkmates every good or bad conducts by all stakeholders in both schools. I am of the view that the above documents were the reason for the participants' comprehensive understanding of ethical leadership in their schools. The findings presented seem to be congruent with the literature I have engaged with in Chapter Two on ethical leadership. Fundamentally, ethics is a structure of those communally approved or acceptable norms, morals and values that stirs the actions of an individual. In other words, an ethical individual takes precautions from trampling on values held supreme by his community (Manyaka & Sebola, 2013). It is

noteworthy that in Manyaka and Sebola (2013), the authors posit that ethical leadership not be restricted to a particular profession or organisation, rather to all public servants and leaders who ought to abide by the ethics of their various professions and organisations respectively. Hence, considering the various definitions of participants who understood ethics as a collective moral principles and values that determine an individual's behaviour, in my view is in conformity with various definitions given by literature. Similarly, Brown, Trevino & Harrison, 2005, defines Ethical Leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (Brown, Trevino & Harrison, 2005, p. 120).

With reference to various understandings postulated by all research participants in the questionnaires and interviews, summarily an ethical leader is one who has foresight and demonstrates all positivity towards the promotion of all the embedded ethical values of the organisation. Most of the participants mentioned and emphasised that an ethical leader ought to have the following: compassion, transparency, fairness, justice, integrity, honesty, authenticity, courage and mutual respect. He should also have foresight, be passionate about his job and position and must encourage teamwork amongst his subordinates and this was in line with what Lawton and Paez suggests (2014).

Hence, I conclude that the theoretical framework of what ethical leadership entails as posited by Brown, et al. (2005) aligns with what I gathered from all the participants about their conception and perception of ethical leadership traits/characteristics. For instance, in Okeke (2004) and Osuji (2007), reaffirms assertions made by research participants that there is need for the Education boards and various school stakeholders to initiate and advance relevant education and the training of primary and secondary school teachers to promote or instil good moral behaviour, attitude, knowledge and skills towards will ensure effective performance by teachers. Furthermore, many participants in the questionnaire emphasised that an ethical leader should have knowledge about human resource management and should apply it appropriately. He should be seen to hear the voices of all teachers irrespective of their position. Further, favouritism or strata fragmentation should be avoided. The headmaster should encourage success by celebrating it, at the same time frown at misconducts or failures. Therefore, it is my submission that, both the headmasters and headmistress and teachers had comparable

conceptions and perceptions of what ethics and ethical leadership connote because, their responses were consistent with the principles found in literature (Okeke, 2004 & Osuji, 2007). The next theme which explores the causes of unethical behaviour by either teachers or headmaster/headmistress, the participants have ever seen, heard or witnessed.

4.2.2.1 The causes of unethical behaviour amongst teachers and school headmasters

The findings of this research seem to suggest that various forms of unethical practices are existing in the two participating schools. My focal lens for this study was unethical practices among teachers and school heads. Hence, unethical behaviours among headmasters and teachers occur when they make decisions that enable them to gain at the expense of the school organisation (Kazeem & Ige, 2010). It is observed that teachers in public primary schools deliberately hold back at teaching their pupils on time. They are usually preoccupied with hawking of their wares during official periods. When they eventually settle to teach, they hardly have enough time to cover the syllabus. They usually fall back at organising “extra lessons” with its attendant financial implications to make up for lost time. According to Ajayi and Adeniji (2009), the major cause of unethical practices in our educational system could be attributed to many factors like: laxity in home control and parental supervision, hence today’s parents have abandoned their primary responsibilities of raising their children in the way they themselves were raised to educators. Further, there is the school factor whereby, majority of schools in Nigeria are confronted with massive increase in students’ enrolment with no corresponding increase in both human and material resources thus, bringing about congestion of learners in the classroom. The implication is that, teachers become over utilised/overpowered, hence they pay meagre attention to learners academic and moral wellbeing. It is evident that, most physical conditions of most schools promote indiscipline (Asinya, 2012).

There is also the teacher factor: The attitude of teachers in schools, especially the public schools promote indiscipline among learners. Such attitudes like sexual harassment, favouritism amongst learners, astute display of irresponsibility such as: use of vulgar language, disrespect among teachers, disregard to parents, fighting between teachers, etc can promote indiscipline in schools. Moreover, inadequate commitment to duty by teachers, as well as inadequate incentives and teacher welfare policies are also factors that promote indiscipline and unethical behaviours in most Nigerian schools.

In addition, societal factor could have an immense negative impact on the teachers. Hence, the societies in which the learners develop and operate also have tremendous influence on their behaviours. Issues such as inadequate transportation, water, accommodation and electricity in host communities as well as massive poverty in the land can engender indiscipline and unethical behaviours in the educational sector (Kazeem & Ige, 2010).

4.2.2.2 Unethical behaviours found among teachers in schools

The findings from the interviews with the participants appear to indicate that some of the unethical behaviours demonstrated by teachers include absenteeism, the use of corporal punishment, verbal abuse of learners, teachers demanding learners to exit the classroom, abuse of school equipment and resources for private tuition, a poor work ethic, unfair marking of learner's assessments, teachers going to class late, teachers leaving the class unnecessarily, teachers not going to class, teachers using their cell phones during class, alcohol abuse, gossiping, extra marital affairs between staff members and also intimate relationships between teachers.

The following findings from interviews conducted with the participants indicate that some of the unethical behaviours demonstrated by teachers include unwarranted absenteeism, corporal punishment levied on learners, verbal abuse of learners and parents, teachers asking the notorious learners to leave the classroom, partiality towards learner assessments, teachers going to class late, teachers leaving the class unnecessarily, teachers getting distractions from their cell phones during class, gossips, teachers not coming to class with their lesson notes etc. Most of the participants affirmed that while late-coming appeared to be prevalent, respective teachers have varied work ethic in their respective schools. Mrs Bilkis had the following to say:

Many teachers hide under the guise of scarcity of fuel and have made it a habit of reporting to school late. It has come to our notice that their assertions are untrue.

(Mrs Bilkis, Headmistress of Sunshine Primary School)

Similarly, Mrs Ruth of Sunshine Primary School, asserted further that:

Most teachers are very impatient especially when a learner is naughty, rather than use diplomacy to calm the kid down, they resort to either corporal punishments or

verbal abuse. This is sure unethical. A teacher should be a caregiver and show compassion.

(Mrs Ruth, teacher at Sunshine Primary School)

Madam Lucy also added that:

Teachers sometimes are found to use harsh words, or abusive words on one another. In extreme cases, they assault/fight one another in the presence of learners whom they ought to stand as role models to.

(Madam Lucy, teacher at Sunshine Primary School)

Further, Mr Blue said that:

Male teachers should adhere strictly to morality when they are in schools that have female learners, any little mistake on their part could spell doom for them and learners as well. Hence morality should be exercised against self-interest at all times.

(Mr Blue, teacher at Sunshine Primary School)

Similar views were expressed at Stars Primary School, where teachers shared with me what they considered unethical behaviours among teaching staff:

So much time is wasted on gossip by teachers. They rather gossip than to carry out effective teaching. Some even engage in hawking during school hour. How then can we witness effective learning amongst learners?

(Mr Abu, headmaster of Stars Primary School)

Mrs Fatima said:

I have seen where a teacher, due to a misunderstanding, exchanged verbal abuse with a parent. Utterly unethical.

(Mrs Fatima, teacher at Stars Primary School)

Mr Eze opined that:

Many teachers who should have their lesson notes prepared and have it signed by a Departmental head failed to have it signed hence they cannot use it as a guide to teach learners.

(Mr Eze, teacher at Stars Primary School)

Similarly, Mr Audu stated that:

Many teachers lack the compassion for teaching hence, the dedication to instil academically sound knowledge on learners is not found.

(Mr Audu, teacher at Stars Primary School)

Evidently, above revelations from participants in the interviews and questionnaires connote the reason for the recurring unethical practices found in most Nigerian schools, especially primary schools. I am optimistic that, even if everything had been put in place to ensure effective teaching and learning, where teachers lack the dedication and commitment to do things right, all that will be a waste of time and resources. Further, the two schools that participated in the research had their own code of conduct management book. They also have the Nigerian Teachers' Code of Conduct (2004) which they aligned with. The Nigerian Teacher's Code of Conduct (2004) is explicit on the requirements expected of teachers who must be well-behaved (ethically) always within the school organisation.

The Nigerian Teacher's Code of Conduct (2004) affirms the provision of National Policy of Education for professionalisation of teaching and Teachers' Registration Council of Nigeria Act 31 of 1993. The basic components of the Policy include: "Standards that describe effective leadership and what counts as meeting the standards; an infrastructure for professional learning that enables school leaders to develop the attributes and capabilities embodied in the standards; methods for assessing and providing professional certification to school leaders who meet the

standards and recognition from school authorities for those who gain professional certification". From my interaction with all participants in both schools, via questionnaires and interviews, it is glaring that they all had the basic knowledge of this document which they engaged with intermittently the need arose. Further, workshops were organised to assess and get feedbacks from all teachers. I was also able to access several minutes of such workshops which task all teachers to abide by the policy and profession respectively. Basically, the policy ensures that law and order is maintained accordingly. Furthermore, the questionnaires distributed amongst teachers in the participating schools evidenced, thus backs all findings from the interviews because, they correspond with one another.

4.2.2.3 Unethical behaviours by school headmasters

School headmasters were said to exhibit numerous unethical practices such as: intolerance, partiality amongst teachers, absenteeism, closing schools before closing time, unsupervised appointments and dismissals, poor management of school funds and other resources, theft, bribery and corrupt practices, intimate/sexual relations with learners and teachers. According to the participants, it is a recurring phenomenon because both headmasters/headmistress and teachers alike keep indulging in unethical behavioural practices. Mrs Bilkis, headmistress of Sunshine Primary School opined that:

Many heads of schools are guilty of maladministration. They syphon school resources and channel them towards self-enrichment. They tend to neglect the professional and ethical obligations entrusted to them.

(Mrs Bilkis, headmistress of Sunshine Primary School)

Mrs Ruth posits that:

Numerous school heads lack compassion, tolerance and do not support teamwork amongst their subordinates. Hence, he/she is not democratic but autocratic. And at times teachers tend to do whatever they like.

(Mrs Ruth, teacher at Sunshine Primary School)

Madam Lucy said thus:

School organisations will have been better places for teaching and learning if school heads are ethical and professionally viable. Unfortunately, most of them are very corrupt. Hence, they condone the perpetration of the said menace.

(Madam Lucy, teacher at Sunshine Primary School)

Furthermore, on Sunshine Primary School, Mr Blue believed that:

Sexual relations must be completely eradicated from the schooling environment which ought to be a nurturing ground for learners. Both school heads and teachers must stand as role models to learners at all times.

(Mr Blue, teacher at Sunshine Primary School)

Similar findings were noted at Stars Primary School, where the School's headmaster, Mr Abu had the following to say:

School heads should stand as role models to his subordinates. Equally, when he wants his staff to be punctual, he must demonstrate same punctuality. When he does not want teachers to be corrupt, his character must showcase no atom of corrupt practices. In other words, he must be a leader with fairness, dignity, honour and foresight. A leader by example.

(Mr Abu, headmaster of Stars Primary School)

Hence, Mrs Fatima in her view opined that:

The educational system has totally broken down. It is in a serious mess. Leaders and subordinates alike are all full of corrupt practices. Who is to guide who? Because you cannot give what you do not have.

(Mrs Fatima, teacher at Stars Primary School)

Equally, Mr Eze stipulated further that:

Most male school headteachers are either found impregnating pupils or doing drugs or some come to school with a hangover of alcohol. This is truly disheartening. What kind of future lies ahead for our learners with leaders of this calibre?

(Mr Eze, teacher at Stars Primary School)

Mr Audu, concurred with all that has been posited, and he sadly put it thus:

No doubt, we have a decayed educational system in Nigeria, and all hope must not be lost if our leaders would cease from harming us and restore our lost glory. Then the Nigerian education system will return to its prestigious reputation it earned over several decades.

(Mr Audu, teacher at Stars Primary School)

On a general note, it is found that many school headmasters are found perpetuating unethical practices because they either failed to acquire the basic ethical knowledge or improper appointment of school headmasters or their refusal to adhere strictly to known regulations as carved out in these educational policies or other school documents (Pate, 2010). However, the TRCN (2004), the TRC Act Section 9(6), the National Policy on Education (2004) Section 8(b), the Nigerian Teacher's Code of Conduct (2004) and Teachers Registration Council of Nigeria Act 31 of 1993 are conclusive on the ethical and professional requirements of school heads and teachers, the penalties to be strictly imposed in the event of breach such as professional incapacity, abuse of office or position, the schools' finances in the event where they are found to be engulfed by greed and temptation. In other words, the principal must be seen to be transparent, accountable and have the skills of effective management of the schools' resources. Furthermore, improper behaviour within the school organisation are all covered by the Nigerian Education Policy. School heads, in addition to adhering strictly to all educational policies must intermittently give feedbacks to the education boards and Ministry to ensure effective management of their schools respectively.

Both schools I engaged with have in place strict financial policies which they adhered to. One of the participating teachers confided in me that, *"this is a private school with several*

hierarchical heads, who checkmate its subordinates, hence it is very difficult to have any form of unethical behaviours established in the school". This, in my opinion will make all the teachers become responsible, who in turn will serve as a watchdog to their colleagues. In my analysis, I realised that, this in return helped to curtail unethical behavioural practices in both schools.

Evidently, many school heads are found engaging in unethical behaviours that do not speak well about their morals nor the profession. I believe the motivating factor could be resulting from lack of basic knowledge or sensitisation about ethics hence, all school stakeholders are reluctant to comply with the laid down legislation and disregard for schools' policies.

Findings in this research (questionnaires and interviews) reveal that the reviewed literature enumerating the causes of unethical behaviour is congruent with findings I generated from research participants regarding the causes of unethical behaviour of teachers and headmasters within the school organisation. Therefore, unethical behaviour of teachers and headmasters could have its root from the absence of good morals, good values and work's ethics because "*charity begins at home*": "*therefore, you cannot give what you don't have*". By evidence, literature suggests that most African leaders whether in education or in government have become very corrupt and lacks conscientious characters. Therefore, they lack all possible humane characteristics like justice, humanity, dignity, altruism, hard work, productivity, fairness and honesty, hence they are overwhelmed by inhumane characteristics like greed, materialism and egocentrism (Eisenbeiss & Giessner, 2012; Manyaka & Sebola, 2013).

Furthermore, Khoza (2011) and Salawu (2012) posit that westernisation has helped the African continent but at the same time has eroded the humanness among the Africans. They suggest that most people engaging in unethical conduct lack the prior basic ethical knowledge. Evidently from the questionnaires and interviews conducted, many participants agree that most teachers and headmasters are lacking in the basic ethical knowledge hence, they are not expected or obliged to be ethical in their dealings/mannerisms. Hence, they have no moral code or conscience to drive them towards righteousness. This is the reason why we see a distorted value system of bribery and corruption that leads to self-enrichment and materialism in the Nigerian education system, especially primary schools (Salawu, 2012). This contravenes the provisions of the Nigerian Constitution, 1999 which mandates all to be good citizens who must execute their duties to the best of their ability in fairness, justice, morality and good conscience. Further, the Nigerian Constitution, 1999 has put in place strict measures to curtail recurrence

of unprofessional and unethical conducts. Hence, transparency and accountability must be ensured always regardless of the personality involved (Salawu, 2012). The majority of participants agreed that proper laws are put in place, but what is lacking is proper supervision that will ensure strict adherence to the enacted policies, and since no one is there to ensure compliance, everyone feels comfortable to misbehave and go scot-free (Pate, 2010).

The findings, viewed from Shapiro and Stefkovich's (2005) The Multiple Ethical Paradigm and Khoza's (2011) African Ethical Framework-Ubuntu are the best feasible options we can apply to grapple with unethical behaviours of teachers and headmasters in the Nigerian education system. In my opinion, the multiple ethical paradigm by Shapiro and Stefkovich (2005), has helped in grappling with the ethics needed for all school leaders, particularly considering the numerous changes we are witnessing in our society on a daily basis. In my opinion, if all stakeholders at schools will hold on to these tenets (the ethics of care, justice, profession and critique), it will stand as a tool to checkmate activities of stakeholders at schools. This way, it can influence, change and possibly improve the standards of ethics in both headmasters and teachers, by exploring what the implications for practice are, what programmes are aimed at preparing educational leaders ethically. Foster (1986, p.33) takes us through the seriousness and importance attached to ethics in educational administration. He puts that: every administrative body/organisation has within it the willpower to either restructure (excel), or be the cause of moral dilemmas within itself. That is, when a school is seen excelling, it is because of its good administrative strategies. By applying this framework to the educational system of Nigeria, we will have varying perspectives which if applied by educational leaders will help in solving the real-life dilemmas often faced by teachers in schools respectively. The four paradigms by Shapiro and Stefkovich (2005) which include "the ethics of justice (headmasters and teachers be peace and justice ambassadors to learners), the ethics of critique (enable critiquing of acts and behaviours by both head teachers and teachers), the ethics of care (both headmaster and teachers are to stand in as *in loco-parentis* to learners, and lastly the ethics of the profession (head teacher and teachers are obliged to abide by all forms of professional codes of conducts)". Consequently, both participating schools had several write-ups placed at various points in the schools which affirms and complement the position taken by Shapiro and Stefkovich (2005). At Sunshine Primary School reads thus: *"Dear pupil...you are important, you are special, I believe in you, I trust you, you are listened to, your opinion matters, I care about you, I respect you, you are a winner, I will help you succeed and your success is my pride"*. While at Stars Primary Schools had these 5 discussion

guidelines agreed upon by their respective teachers thus: *“take turns to speak; allow a speaker to finish before you start speaking or disagreeing, respectfully disagree by speaking politely and calmly even when disagreeing with someone’s idea; focus on the idea, not the person, respect the views of others; avoid mocking or condemning the views of others, avoid disagreeing in the presence or within the earshot of students, respect the time of others while speaking, teaching or sharing ideas”*. Hence, educational leaders (headmasters and teachers) by this theory are tasked to reflect on their own moral values and professional beliefs to disengage and caution against committing unethical behaviours in the school organisation, this way the best interest of learners’ will be protected and safeguarded always.

The African ethical framework of Ubuntu leadership as posited by Khoza (2011) is another part that will speak appropriately to the human morals and consciousness. According to Khoza, it speaks to the humanness in us thus emphasising that leaders serve their followers in a representative and consultative ways, so that decisions are only reached by consensus. Khoza (2011) opines that leadership isn’t dictatorial rather, a leader should be able sense, feel and have foresight into the needs, feelings and worries of his followers. In other words, leaders need their subordinates to help them coordinate the affairs of the school organisation. Thus, s/he cannot stand alone but must stand with his/her subordinates to guide, interpret, strive to fulfil their hopes by being compassionate and understanding, and be their champion in the struggles of life. Therefore, leadership ought to be achieved (earned?), not given. Leaders’ conscientious mind must be designed to protect the best interests of subordinates because there is no doubt that an ethic of service lies at the bottom of Attuned Leadership. Therefore, good leadership is achieved or derived from within (humanness) and not by managerial or technical expertise (Khoza, 2011). Hence, leaders must be individuals whom followers can trust with high integrity, so followers will feel obligated to carry out any of the leader’s requests. A good leader will always carry everyone along by supporting team work. He is seen to boost the self-confidence of his followers, he strives to improve their quality of work life, build and increase their skills thus, contributes to their psychological growth and development (Yukl, 2013). According to the findings of these research, questionnaires and interviews revealed that teachers need to be treated as humans thus, carried along by headmasters alike. They should be given good welfare packages to deter them from any form of temptations. This way they will always uphold their dignity and integrity of the profession (Okeke, 2004).

4.2.3 Ways to reduce the recurring unethical behaviours among headmasters and teachers

This section presents and discusses the suggestions made by research participants to reduce unethical practices in schools. The relevant features of the reviewed literature and theoretical frameworks previously discussed in Chapter Two shall be revisited to use as theoretical lenses through which the data was analysed.

4.2.3.1 Suggestions to reduce unethical behaviours among teachers

The data seemed to identify several ways to reduce the recurring unethical behaviour amongst headmasters and teachers in the researched schools. These included: the need for more staff development programmes that would be geared at educating teachers on several ways to effectively curtail and manage psychological imbalance emanating from either personal or professional stress, need for intermittent review, re-enforcement and supervision of the TRCN Code of Professional Ethics and other official local documents created by the school, consistency in the payment of teachers' salaries and benefits regularly, available opportunity that encourage teachers' professional development programmes by organising workshops, conferences and teachers' leadership training courses, hence teachers are more focused and more effective, enacted laws that are effective thus supports the discipline of learners with stringent disciplinary actions on teachers, the provision of teachers with all the needed resources to steer meaningful development into schools through a supportive, consistent and meaningful leadership.

Mrs Bilkis believed that, a skilful and capable head with enacted strict policies will go a long way to curtail unethical conduct of teachers because, every school leadership is in control/in authority to approve, accept or denounce any unethical conduct displayed by teachers. In other words, they are to lead the way through exemplary conducts and guidance. In her words, she said that:

Every teacher is a human being like any other. They need both emotional, psychological and moral support to put in their utmost best. Hence, they need an exemplary leader who will motivate them to do better and shun unethical conducts. A leader with foresight.

(Mrs Bilkis, Headmistress of Sunshine Primary School).

Similarly, Mrs Ruth commented that:

All schools' need to function better is to ensure uniform application of the laws and policies. Every teacher or head must be accountable before the law. There should be no partiality. This way, many unethical practices will be avoided because everyone is aware that whoever is guilty of any offence will face the wrath of the law without bias.

(Mrs Ruth, teacher at Sunshine Primary School).

In addition, Madam Lucy shortly put her views thus:

A leader must be one who carries everyone along. He should be patient, tolerant, persistent and democratic. Where people are allowed to explore, make mistakes and amends. This way, he can iron out any emanating misconduct before harm is occasioned on anyone.

(Madam Lucy, teacher at Sunshine Primary School).

Likewise, Mr Blue said:

If teachers can search their conscience, it will be hard for them to perpetrate any evil on learners' whom they ought to be their custodians, their nurturer. Because "what goes around comes around". "you reap what you sow".

(Mr Blue, teacher at Sunshine Primary School)

The findings from participants from Stars Primary School concurred with those of Sunshine Primary School. Unanimously they agreed that, a good leader with good managerial skills will go a long way in curtailing most unethical misconducts bedevilling the schools.

Mr Abu, headmaster of Stars Primary School, had the following to say:

There is the need for more education on ethics either through workshops, teacher training colleges or at conferences because, majority of teachers are ignorant about it. Why shouldn't we experience recurring unethical practices in schools when those to educate/enlighten learners are also ignorant?

(Mr Abu, Headmaster of Stars Primary School)

Likewise, Madam Fatima said:

Teachers' welfare must be emphasised because, the meagre basic salaries they earn are insufficient, thus makes them greedy. This leads many teachers to temptation by accepting bribes from parents whose kids get more favours, sleeping with learners for money and award of unjustified marks to learners, etc.

(Madam Fatima, teacher at Stars Primary School)

Mr Eze also opined that:

New teachers should be given a sense of belonging. They should be carried along through guidance as to what works or not in the school. Otherwise, they might be in error because they have not received adequate guidance and sensitisation to act appropriately.

(Mr Eze, teacher at Stars Primary School)

Mr Audu also affirmed all the positions taken thus far and said:

To achieve quality teaching and learning in schools, all hands must be on deck to stimulate the needed change. The need for all to act consciously in an ethical way and desist from all unethical conducts/mannerism.

(Mr Audu, teacher at Stars Primary School)

Therefore, there is a dire need to keep revisiting and enforcing that the National policies with the schools' local policies are in place to eradicate this menace called unethical conducts in schools. Another problem enumerated is that, many teachers are aware that the code of conduct for teachers does exist but are not necessarily well versed with its contents (document). It is a general knowledge that a few of teachers at public schools are not conversant with schools' official documents and legislations regarding ethical conduct within the teaching profession such as the (Teacher Registration Act No. 31 of 1993; TRC, 2004).

Going by the provision of the Teacher Registration Act No. 31 of 1993; TRC, 2004): all educators are tasked to uphold their dignity and that of the profession to avoid bringing disrepute to the noble profession. Further, in the event of any breach perpetrators may face the wrath of law through sanctions, suspension or, cutting of salary, dismissal respectively. Educators are required by the policies to strengthen and develop themselves academically to ensure satisfactory teachers' productivity that will bring about qualitative teaching and learning processes. In my opinion and based on the findings of this research, many perpetrators of unethical acts are not ignorant of the law, rather they feel since no strict measures are put in place to ensure a categorical/unconditional application or compliance. More so, even if there were strict laws, they can always find a way to bribe themselves out of the situation. Therefore, the solution in the interim could be the application of the theoretical frameworks by Shapiro and Stefkovich, 2005: The Multiple Ethical Paradigm and Khoza's (2011): African ethical Framework-Ubuntu (humanism). These frameworks have the capability to amend/moderate the recurring unethical conducts by teachers and substitute them with acceptable and good ethical principles (Salawu, 2012). Like in the case of Ubuntu, teachers are required to reflect and use their imbedded humane characteristics to carry out their respective professional duties. While the Multiple Ethical Paradigm will complement the humanness in us because teachers will be seen to be nurturers thus loving, caring, just, a critique and at the same time professionals (Shapiro & Stefkovich, 2005).

4.2.3.2 Suggestions to reduce the recurring unethical behaviours of headmasters

There were several findings from both schools suggesting how to reduce unethical behaviour among the school headmasters. They suggested that all school heads must be qualified and appointed by due process through the Education Boards and not by any political influence. School headmasters must provide support to teamwork and complement dedicated teachers. Headmasters must not be biased but be fair (and just) in carrying out their respective duties. They should be responsible and accountable for any of their actions. S/he must be a good manager who will adequately manage all resources whether limited or in abundance.

Mrs Bilkis of Sunshine Primary School had the following to say:

Headmasters/headmistresses must stand as role model to all. He/she should be upright always. He must not be bias at all. This way, his subordinates will emulate

his ethical and professionalism which in turn be instilled in all stakeholders at school. This is truly achievable with an ethical leader.

(Mrs Bilkis, headmistress of Sunshine Primary School)

Similarly, Mrs Ruth advised thus:

Headmasters should be appointed on merit and not based on who you know. He should be skilled, knowledgeable and full of wisdom. Otherwise, a corrupt practitioner will yield unethical administration and mannerisms.

(Mrs Ruth, teacher at Sunshine Primary School)

Likewise, Madam Lucy commented that:

Unethical practices will keep emanating if the top is corrupt, unjust, and unprofessional. The reason is, "you cannot give what you don't have". Hence headmasters alike must run a background check on themselves before they extend it to others. It should not be like leaders "who say do as I say, but not as I do".

(Madam Lucy, teacher at Sunshine Primary School)

In addition, Mr Blue stated that:

For a smooth and successful running of any school organisation, there must be the separation of powers. Finances must be seen handled by the schools' finance officer, etc. Teamwork and cooperation must be encouraged. Where the other is seen aiding another. School should be run as community where every opinion matters.

(Mr Blue, teacher at Sunshine Primary School)

Mr Abu, the headmaster of Stars Primary School emphasised that morality in schools must be entrenched back into the Nigerian education system. He stated thus:

A leader ought to be morally upright. He must be seen to exemplify equitable values for his subordinates to follow. He should be compassionate, at the same time a critique of unethical conducts. He must enjoin equitable values in his school. This way, quality teaching and learning will be witnessed in schools.

(Mr Abu, headmaster of Stars Primary School)

Similarly, Madam Fatima explained that:

A headmaster should showcase punctuality and politeness to his subordinates. He should not be harsh nor hard to penetrate good changes; otherwise meaningful innovations will not be witnessed in schools. Innovations like abolishment of corporal punishments replaced with admonishment and guidance counselling, chalkboards replaced with smart boards for quick and easy access to quality information etc.

(Madam Fatima, teacher at Stars Primary School)

Likewise, Mr Eze opined thus:

Male heads must ensure a healthy and cordial relationship with all learners, especially the females. No special treatment, priority or attention be given to a particular learner. Rather all learners be treated equally and fairly. The schools' mission statement/environment must not be such that condone immorality or sexuality of any sort.

(Mr Eze, teacher at Stars Primary School)

Mr Audu also concurred and said:

An ideal leader is such that appreciates his position and is proud of it. Hence, he is deterred to bring his profession to disrepute. He will do everything possible to uplift its nobility. He is seen aligned to ethical principles.

(Mr Audu, teacher at Stars Primary School)

The above findings suggest that many findings from the data and theoretical frameworks interrelate. The suggestions made by research participants are supported by literature. Okeke, 2004 and Osuji, 2007 postulates that more provisions be made to regulate or standardise what counts as effective leadership, whether or not its standards have been achieved, whether or not an infrastructure has been put in place to professionalise learning, as it will arm school leaders with necessary tools to “develop the attributes and capabilities as embodied in the standards; also methods for assessing and providing professional certification to school leaders who have met the standards and recognition from school authorities for those who gain professional certification” (Osuji, 2007). In this vein, only qualified and knowledgeable educational leaders will have the merit to be appointed whom automatically will be ethical and instil only good ethical leadership and teaching policies in the school. Further, the need to emphasise more exposure of leaders and teachers who in turn will ensure strict adherence or enforcement of existing legislation and documentation at school (Salawu, 2012). In the research field, both schools are very familiar with the contents of both National and schools’ local policies. All that is lacking is intermittent supervision by higher coordinating authorities who are tasked with the responsibility of ensuring total adherence.

Furthermore, Shapiro and Stefkovich (2005), advocated for The Multiple Ethical Paradigm thus tasking all educators to be loving, caring, just and critiques of unethical conducts/acts. These paradigms have the potential to stimulate the needed change to instil ethical attitude/outlook of learners, teachers and headmasters respectively. Furthermore, Khoza’s (2011): African ethical framework-Ubuntu (humanism), tasks all educators to be conscientious beings. They must shun every inhumane act. Rather, they should stand as role models to learners who look up to them for guidance (Adeyemo, 2001; Oyekan, 2000). Hence the Nigerian Board of Education together with the schools’ proprietor/governing bodies are tasked with the need to review all suggestions/recommendations given by research participants. They recommended that recurrence of unethical conducts within the school organisation can be eliminated or reduced by enforcing the use of effective legislation of International, National and local documentation of respective schools. This however, will boost the potential of realisation of a definite radical change in ethical policies in schools. I will like to discuss the type of ethical leadership that is appropriate to fight unethical conducts in schools.

4.2.3.3 The use of ethical leadership to curb unethical behaviours in schools

Participants through questionnaires and interview questions were asked what their understanding of ethics and ethical leadership is? And their suggestions on how to curb the recurrence of this menace (unethical practices) at schools? The participants' responses from both schools made me understand that, most of them had the training on ethics and ethical leadership during their course of studies in school or had been sensitised/trained by either the Education Board or the teacher unions or school organisations they work in. They all reaffirmed the need for a formal training in ethical leadership for all in the school organisation (learners, teachers and headmasters) because when all stakeholders in the school are exposed to ethical leadership, they will use its tenets effectively as a tool to curb all forms of unethical behaviours. Participants from both schools stipulated that, they frequently went for workshops, seminars, conferences and leadership training courses to remain on the right track. Furthermore, participants gave varying suggestions ranging from: the need to ensure strict compliance of formal training by any aspiring teacher to undergo training on ethical leadership. Both teachers and principal must continue attending workshops that will sharpen their thoughts, actions and mannerism on ethical leadership. Mrs Bilkis, headmistress of Sunshine Primary School opined thus:

I am optimistic that if the top leadership is ethical (good), definitely the subordinates will tread on the right path or towards it. Hence the school leadership ranging from the headmaster, to the teachers, down to proprietors must show exemplary qualities thus, leading by example who eventually will instil ethical qualities in learners.

(Mrs Bilkis, headmistress of Sunshine Primary School).

Similarly, Mrs Ruth stated that:

Every leadership who is ethical isn't hidden because, he is seen to be just, patient, tolerant, innovative, compassionate, thus making the school environment ideal and conducive for both teaching and learning. He is even concerned about your welfare and wellbeing that you don't feel used for academic excellence only.

(Mrs Ruth, teacher at Sunshine Primary School)

Madam Lucy explained further that:

An ethical leader is seen to dispense justice with fairness all the time. He concerns himself with establishing and enforcing the instructional core. In the event of erring teachers, strict measures are applied. This way, others are deterred from emulating or practicing it. Thus, a serene and ethical environment is achieved.

(Madam Lucy, teacher at Sunshine Primary School)

Mr Blue said that:

An ethical leader must maintain the status-quo. He should be seen to respect and value his position of leadership. He should be ashamed to mislead the entire organisation. Hence his humane characteristics will deter him from every misconduct.

(Mr Blue, teacher at Sunshine Primary School)

Likewise, Mr Abu, Headmaster of Stars Primary School stated that:

It is very crucial that seminars, workshops or conferences are organised for school heads. The reason is, they get abreast with innovative ideas, new information that will aid in deepening ethical ethos that will equip all stakeholders in schools with tools for effective teaching and learning.

(Mr Abu, headmaster of Stars Primary School).

Madam Fatima was also of the view that:

An ethical leader carries out his/her duties effectively and efficiently. He is a good manager of resources. He is focussed and determined to carry out the duties and responsibilities on his shoulder through consultation and team work.

(Madam Fatima, teacher at Stars Primary School)

Mr Eze on the other hand opines that:

An ethical leader shuns all forms of vices. He has zero tolerance for late coming, corrupt practices, award of fake marks, child molestation, corporal punishments, hawking in school premises etc.

(Mr Eze, teacher at Stars Primary School)

Mr Audu conclusively added thus:

I advocate for the continuous professional development of all school heads and teachers. The need for more awakening on ethical teaching and leadership. I believe it is the core to eradicate all unruly practices(unethical) by school heads and teachers respectively. No doubt, these etiquettes will pass down to the learners.

(Mr Audu, teacher at Stars Primary School)

Surprisingly, many of the participants from both schools supported and emphasised that ethical leadership, if applied, many schools would reduce the recurrence of unethical practices. This was buttressed in the literature of Oyekan (2000) and Khoza (2012), who said that we cannot run away from the fact that ethics and ethical leadership is the most appropriate tool to be applied to curtail misconducts perpetuated in many schools. Hence the need to reincorporate and re-emphasise its study and practice at schools, colleges of education or the university. The reason is Ethical Leadership study speaks to our subconscious mind thus, obligates us to do the needful by taking rightful actions and decisions (Iroegbu, 2005). Hence, leadership development should focus on development to produce leaders who will be in the middle with personal ethical competence, who will stand as good role models for their subordinates. This way, they are seen to be influential and effective leaders. They can also empower others to get their work done in ways that promote harmony and maintain good relationships. All participants succumb to the idea that it is ardent to call all stakeholders at schools for leadership development which specifically must focus on training ethical leaders throughout the school organization (Perreault, 2010).

4.3 Chapter summary

This chapter contained the analysis of the findings of the study. According to the findings of this research, unethical behaviours of teachers and headmasters in schools are increasing at an

alarming rate. Further, they suggest that the causes of unethical behaviour are numerous and unending, and if precautionary measures are not taken to eradicate these quickly, the malaise shall eat deep into the Nigerian education system. The participants suggested several solutions such as adequate and strict laws put in place, intermittent supervision by schools' board, well trained and sensitised teachers to reduce unethical conduct. The next chapter presents the study summary, conclusions and recommendations of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The preceding chapter presented and analysed data which was obtained through semi-structured interviews and questionnaires with the participants as well as review of documents. The findings from the data analysis were also discussed in terms of the critical questions as presented in Chapter One. In this chapter I begin by presenting the summary of all the chapters and thereafter the conclusions drawn from the findings of the study. At the tail end, I proffer possible recommendations informed by the findings which were discussed in Chapter Four and the conclusions that are presented in this chapter.

5.2 Summary of the study

The purpose of this study was to explore the school headmasters and teachers' conceptions, perceptions and experiences of ethical leadership in two primary schools in Nigeria and what implications this leadership theory has for school leadership and management in Nigerian schools.

Chapter One basically presented the background knowledge to the study, problem statement, purpose and rationale, study objectives and critical research questions underpinning the study. Further, this chapter discussed the significance and the delimitations of the study as a whole.

Chapter Two entailed the review of the relevant international and national literature to the study. In addition, the chapter presented the theoretical frameworks underpinning the study. These were the Multiple Ethical Paradigm articulated by Shapiro and Stefkovich (2005) and Khoza's (2011) African ethical framework-Ubuntu (Humanism) in the context of Nigerian primary schools.

Chapter Three constituted the discussion of the research design and methodology which framed and applied in the study. Accordingly, the following aspects were presented: the research paradigm; the qualitative research approach; methodology; selection of research participants;

data generation methods; data analysis; issues of trustworthiness; ethical considerations and limitations of the study in accordance with guidelines suggested by McMillan and Schumacher (2010).

Chapter Four focussed on the analysis of the research findings which were organised in accordance with the themes and sub-themes from the generated data. The findings generally constituted the participants conceptualisations, experiences and practices of ethical leadership in the two researched schools.

Chapter Five presents the overall study summary, conclusions and recommendations of the entire study.

5.3 Conclusions

Having carefully interrogated the findings, the following conclusions are made informed by the research questions and findings that emerged from the study.

5.3.1 The conceptualisations of ethical leadership by headmasters and teachers

The findings seemed to suggest that the participants had a comprehensive knowledge about “ethics” and “ethical leadership”. They understood ethics as the guiding beliefs or morals that oversee an individual’s behaviour at a particular point in time. They aligned good traits like compassion, trustworthiness, sincerity, integrity, justice and accountability to “good” ethics. Further, they perceived ethical leadership as the demonstration of good leadership character traits. Going by the above assertions and submissions by participants, my conclusion is that, an ethical leader must have sufficient and basic understanding of ethics which will be his/her guide to steer the affairs of the organisation he’s leading. In other words, he should possess good character traits that are worthy of emulation by teachers or learners alike. He should be a leader by example. Further, when a leader lacks in ethical knowledge, he and his organisation becomes overwhelmed by many unethical behaviours. Hence more emphasis be placed on the acquisition of ethical knowledge by teachers and all aspiring school heads prior to appointment.

5.3.2 Unethical conducts emanating from teachers and headmasters

The findings of this research revealed that schools have been engulfed with an unending unethical behaviours.

5.3.2.1 Unethical behavioural practices by school teachers

Both participating schools in the research showed that they were aware of their ethical duties as enshrined in the National Policy as well as schools' local code of conduct and applicable regulations. They were optimistic that strict adherence to all education regulations could go a long way in curtailing this menace of unethical practices in schools. However, many teachers at public schools very unethical and did not show any remorse. The following were the generally practiced unethical behaviours mentioned by participants: buying and selling of snacks or clothing materials during school hours, absenteeism, late coming to school and class, corporal punishment meted on learners, abusive words used on learners and parents, gossips, misuse or mismanagement of school resources or its diversion to personal usage, fighting amongst teachers, unfair treatment meted on learners by teachers or headmasters, etc. Amongst these unethical behaviours, late coming or absenteeism by teachers under the guise of poor health was the commonest practices by teachers in both schools. It was worrisome that, regardless of strict policies put in place like the schools' local documents and the Teachers Regulation Council of Nigeria (TRCN) rules, teachers were still found practicing late-coming and absenteeism. However, both schools had embarked on more stringent penalties to curb the recurrence of this unhealthy practices among school stakeholders. My conclusion therefore is that, many unethical practices witnessed in schools are not as a result of lack of laws or policies put in place, rather absence of effective tools or mediums of penalising offenders to will ensure strict compliance. Penalties like, warnings, suspension, reduction of staff salary, dismissal and prosecution of erring members where need be. This will serve as a deterrence to others.

5.3.2.2 Unethical behavioural practices by school headmasters

Findings of this research showed that school heads (headmasters) were no exception to unethical conducts in their respective schools. Participating teachers enumerated several unethical practices by their school heads as well as those of other schools such as: partial and unfair treatment on teachers, autocrat decision-making about the schools' welfare, lack of

compassion towards teachers, abuse of powers, appointment of staffs not by merit but through corrupt mediums and siphoning of school funds and resources to wastage or personal use, unhealthy relationship with staffs or learners alike, etc. The commonest practice was lack of compassion towards teachers and learners, lack of teamwork which results into dictatorship, hence the school is not seen as unified but disorganised where everyone does a different thing from the other. Hence, a distorted school is not a conducive place for effective teaching, learning and good moral conducts to be impacted. Therefore, it is important that a leader carries along his subordinates, whom will feel obliged to submit to all his/her duties and responsibilities willingly. Many of the research participants also posited that, where their efforts are not acknowledged and appreciated, their morals die down. They don't feel enthusiastic to do more.

5.3.3 Reasons for unethical behaviour by teachers and headmasters at schools

The findings suggested that the causes of unethical behaviour by teachers and headmasters emanated either from within or outside the school community.

5.3.3.1 Causes of unethical behaviour by teachers at schools

From the findings, participants lamented that the main cause of unethical behaviour amongst teachers was the neglect of their welfare by the schools' governing body. This, in their opinion pushed them to fall prey to all sorts of unethical conducts. Participants agreed that teachers who are well taken care of would never be tricked into taking bribes in whatever form. Further, learners' ill behaviour, meagre salaries paid to teachers who most often look elsewhere to top-up their salaries, teachers being over worked and inadequate measures taken to ensure that learners face disciplinary actions, were all causative factors why teachers were mostly unethical. Findings revealed that, the two participating schools did their best to adhere strictly to the school local rules (state) and National policies (Federal), yet they sparingly witnessed unethical practices. Further, from the findings it is evident that participants were conversant or abreast with the Teachers Regulation Council of Nigeria (TRCN) Act 31 of 1993, the provisions of the Nigerian Constitution 1999, etc. The Teachers Regulation Council of Nigeria (TRCN) Act is definite thus, addresses most types of unethical conduct of teachers with accompanying penalties and sanctions meted on defaulters. I also believe that, if school

stakeholders and education board can ensure the intermittent supervision of all National policies, then we shall begin to sparingly witness unethical conducts by school stakeholders. My conclusion therefore is that, both State and Federal government must step up to its respective duties and roles as the keepers and those who safeguards laws and its citizenry as enshrined in the Constitution of Nigeria, 1999. They must not be seen to only pass laws or bills, rather ensure strict adherence to such laws. This must be followed by intermittent supervision to ensure continued compliance. Otherwise, it will be a back and forth thing, where people will still go back to their old habits after a while.

5.3.3.2 Causes of unethical behaviours by school headmasters

The findings from this research revealed that, the root causes of unethical mannerisms/acts by headmasters is due to their disqualification. That is, they are appointed, not by merit rather by their political connections. Hence, they end up being inexperienced and unethical in the running of school affairs. This prompts the adage which says that: “you cannot give what you don’t have”. Therefore, if the headship is unqualified, the subordinates will lack the guidance and expertise or ethics to carry out their respective duties appropriately. That is, “birds of same feather will surely flock together”. Further, the rampant occurrence of unethical practices by headmasters clearly indicated that they failed to consult or receive guidance from schools’ local regulations and the Teachers Regulation Act of Nigeria (TRCN) Act, etc. It is impressive to note that the two schools who participated in this research managed their finances adequately because they had a bursar who recorded every financial transaction in the finance management book overseen by several heads to contain any misnomer. My conclusion therefore is that, every holder of a position must be appointed by merit, hence he shall be seen to carry out his duties adequately without any misnomer. Like in the case of a bursar, he’s aware that for every transaction conducted or carried out in the school organisation, he must keep records to avoid discrepancies or irregularities. If this is seen applied to all school leaders, ranging from appointments to dismissal, misconducts will be minimal at schools.

5.3.4 Proposals to curtail recurrence of unethical behaviours in the two researched Nigerian schools

Many suggestions were made by research participants to curb the persistence of unethical practices amongst teachers and school headmasters. These are discussed below:

5.3.4.1 Ways to reduce unethical conducts by teachers

The findings from this research proposed numerous ways to reduce the unethical behaviour by teachers. The basic recommendations made was the need to reinforce compliance to the codes of conduct of the teaching profession, compliance to schools' local documents, need for more sensitisation and self-development programmes such as leadership courses, conferences and workshops to keep reminding teachers of their delicate role in the lives of learners thus keep them on track, and taking appropriate measures to ensure good welfare of teachers (work conditions). In my view, teachers tend to disregard the known provisions of the laws because they lack supervision by appropriate authorities hence, they are unenforceable. Basically, the conclusions is that if teachers can comply to the provisions of the law despite lack of supervision, it will go a long way to reduce the unethical conducts by teachers.

5.3.4.2 Ways to reduce unethical conducts by headmasters

The findings from this research suggest that headmasters who are leaders must be seen leading by example, thus ethical in their dealings. However, this can be achieved if school heads are appointed by merit and not through bribe or political affiliation. Therefore, unethical conduct of headmasters could be reduced if they are seen to act fairly. They should be compassionate to teachers and show dedication towards work. Headmasters should engage in self-development, go for leadership courses, seminars, conferences, etc. It was important that school leadership be distributive where power and authority were separated, hence another could not interfere with the responsibility of the other (e.g. financial management of the school should be strictly handled by the bursar). Hence, the separation of power would ensure transparency and accountability by all school stakeholders. The Teachers Regulation Council of Nigeria (TRCN) Act, 31 of 1993 comprises of all rules that will aid and guide headmasters alike discharge their responsibilities diligently. It informs them of all the "Do's and Don'ts" of the profession to be ethical.

5.3.4.3 Applying ethical leadership to curtail unethical conducts

Consequently, participants approved of ethical leadership as an effective tool to eradicate unethical behaviour among teachers and headmasters in schools organisation. Further, ethical leadership training should be infused into the curriculum for teacher education and training. In conclusion, participants emphasised the need for school heads to regularly attend workshops on ethical leadership to sharpen their ethical mannerisms. My conclusion is that, acquisition of adequate ethical knowledge is the key/answer to keep teachers and headmasters away from misconducts and on the right track. The reason is, they cannot play ignorant of its tenets (ethics). They are appointed with full knowledge/awareness of the do's and don'ts of the profession. Hence the expectation from them is high, and in the event of any breach attracts heavy penalty. This way, the profession shall continue to be known for its repute and glory.

5.4 Recommendations

Based on the conclusions, the following recommendations are made.

5.4.1 Recommendation One

The participants had divergent suggestions to curtail recurring unethical conduct of both teachers and school headmasters. I believe these recommendations can only be addressed if teachers and headmasters together with learners are willing and ready to have a positive attitudinal change towards teaching and learning. That is, if school stakeholders abide by all regulatory policies, only a few discrepancies of misconducts or breach shall be witnessed. Because no good comes out from a lawless society or organisation. Thereafter, the Education Boards or the government authorities should come into the picture of ensuring strict adherence to the Local and National policies. Furthermore participants opined that if classes are decongested, if religion which plays a vital role in the lives of Africans can be introduced to speak to our morality/humanness, strict measures be put in place to ensure discipline of learners, the need to ensure good welfare and better working conditions of teachers, appointment of school heads must be by merit, need for further professionalisation or development of school heads and teachers, etc. no doubt, these recommendations are capable of curbing most of the unethical conduct of all school stakeholders. Government and alike should pay good attention to these recommendations by proffering solutions to them.

Therefore, my recommendations are those that can be utilised inside the school organisation or its nearest community.

5.4.2 Recommendation Two

It is my recommendation that more awareness be created to remind and enforce compliance by all stakeholders at school to be professional and ethical at all times. These laws are already put in place but lacks supervision by respective educational bodies, like the Universal Basic Education (UBE), the Education Ministry or Board, etc. Hence teachers and school heads are at liberty to behave unethically and unprofessionally because they lack an overseer of their affairs. Hence the need for more seminars, workshops, leadership training courses and staff meetings that will keep them abreast with all ethical teachings thus, tasking all to be professionals and upright in their respective duties. While at the same time, in case of any breach, sanctions or penalties be imposed in accordance with the provisions of the TRCN Act, 31 of 1993.

5.4.3 Recommendation Three

The third recommendation goes specifically to headmasters. They are the school heads who ought to stand as role models thus lead by example. Therefore, they need to be strictly professionals who will uphold the dignity of the profession. It is basic therefore that they engage intermittently in workshops, seminars, leadership courses, conferences that will serve as an eye opener to them. This medium will allow for rubbing of minds the sharing of useful information. This way, they will be able to shade more light on the application of any relevant legislation and local school policies. Hence, it is important that this meeting forums aid in giving guidance and experience to headmasters who are to apply effective strategies to curb the menace of unethical conducts in the Nigerian education system.

5.4.4 Recommendation Four

It is my recommendation that “ethics” and “ethical leadership” be included in the curriculum at teachers’ colleges, polytechniques and universities. Further, workshops on “ethics” and “ethical leadership” should be organised sporadically for teachers and headmasters to be fully

conscious of the tenets of the profession. This will speak to the conscientious mind of participants, thus develop their minds to correct ethical principles and frameworks. This will allow for teamwork in building ethical standards within schools.

5.5 The implications for further research

This was a small-scale study hence; its findings cannot be extrapolated to other schools in Bauchi State in Nigeria. I recommend that there is a need to undertake all-encompassing and voluminous study on ethics and ethical leadership involving many Nigerian primary schools. This way, more data will be generated to showcase the conceptions and perceptions from more divergent teachers and headmasters who could give clearer insights into what constitute ethical practices and ethical leadership in Nigerian primary schools. This could allow for more generalisation of findings to other Nigerian contexts.

5.6 Chapter summary

This chapter contained the summary of the entire study, conclusions, the recommendations and its implications. The conclusions on each critical question were established in line with the findings of the research study. This was immediately proceeded by the suggestions on the phenomenon of ethical leadership in Bauchi State which, has could assist in the better comprehension and enactment of this theory in school leadership and management.

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APPENDICES LIST

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- 2. APPENDIX B: PERMISSION LETTER TO THE BAUCHI STATE EDUCATION BOARD**
- 3. APPENDIX C: PERMISSION LETTER TO SCHOOL HEADMASTER**
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**APPENDIX B: PERMISSION LETTER TO THE BAUCHI STATE EDUCATION
BOARD**

LETTER TO THE BAUCHI STATE MINISTRY OF EDUCATION

DATE: 02/06/2017

Hauwa Muhammad

Flat 401, Mostyn Hall,
7 Princess Place,

Johannesburg, South

Mayaki,

Parktown,

Africa.

The Ministry of Education
PMB 2060, Bauchi State,
Nigeria

Dear Director,

LETTER OF REQUEST

My name is Hauwa Muhammad Mayaki, Nigerian and a Master's student in the School of Education at the University of the Witwatersrand, Johannesburg, South Africa.

I am conducting a research titled "Ethical leadership and teaching at two schools in Bauchi State, Nigeria: Voices of school principals and teachers".

My research involves obtaining narrative experiences and perceptions of the headmasters and teachers regarding ethics of leadership in two primary school in Bauchi State, Nigeria. The information obtained will be analysed based on Creswell's (2008) principle of analysis as I explained to you. The process of obtaining information will commence from 1st August 2017 to 30th August 2017.

I wish to formally inform your Ministry about my research with the basic object of ascertaining what the headmasters and teacher's conceptualisations, practices and experiences are about ethical leadership and teaching in the various primary schools. I assure you that, this research will benefit the knowledge base on school leadership in Bauchi State, and Nigeria.

I give my further assurance that, the research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study either. The participants will not be paid for this study.

The names of the research participants and identity of the school will be kept confidential at all times and in all academic writing about the study. Their privacy will be maintained in all

published and written data resulting from the study. Furthermore, research data will be destroyed between 3-5 years after completion of the project.

Please let me know if my letter of notice seeking your approval to commence and conduct the study in the two schools in Bauchi State is considered and approved by your ministry. Please notify me should you require any further information about the whole study. I look forward to your response as soon as is convenient.

Yours sincerely,

Hauwa Muhammad Mayaki
haawamayaki@yahoo.com
0747692604

APPENDIX C: PERMISSION LETTER TO SCHOOL HEADMASTER

LETTER TO THE HEADMASTER

DATE: 2/06/2017
Hauwa Muhammad Mayaki
Flat 403, Mostyn hall,
7 Princess Place Parktown,
Johannesburg, South Africa.

Sunshine Primary School,
PMB 2063, Bauchi State,
Nigeria.

Dear Headmaster,

My name is Hauwa Muhammad Mayaki, I am a Master's student in the School of Education at the University of the Witwatersrand.

I am conducting a research titled "Ethical leadership and teaching at two schools in Bauchi State, Nigeria: Voices of school principals and teachers".

My research involves obtaining narrative experiences and perception of the headmasters regarding ethics of leadership in two primary school in Bauchi State, Nigeria. The information obtained will be analysed based on Creswell's (2008) principle of analysis as I explained to you. The process of obtaining information will commence from 1st August 2017 to 30th August 2017.

I am inviting your school to participate in this research as this will benefit the knowledge base on school leadership in Nigeria.

The research participants will not be advantaged or disadvantaged in any way. You will be reassured that you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study. The participants will not be paid for this study.

The names of the research participants and identity of the school will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Hauwa Muhammad Mayaki

haawamayaki@yahoo.com
0747692604

APPENDIX D: PERMISSION LETTER TO THE PARTICIPANTS

INFORMATION SHEET FOR TEACHERS

DATE: 02/06/2017

Dear Sir/Madam

My name is Hauwa Muhammad Mayaki and I am a Master's student in the School of Education at the University of the Witwatersrand.

I am conducting a research titled "Ethical leadership and teaching at two schools in Bauchi State, Nigeria: Voices of school principals and teachers".

My research involves obtaining narrative experiences and perception of teachers regarding leadership and ethical practices in two primary school in Bauchi State, Nigeria. The information obtained will be analysed based on Creswell's (2008) principle of analysis as I explained to you. The process of obtaining information will commence from 1st August 2017 to 30th August 2017.

Would you mind if I invite you to participate in this research, as this will benefit the knowledge base on school leadership in Nigeria.

Your name and identity will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for this study.

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Hauwa Muhammad Mayaki

haawamayaki@yahoo.com
0747692604

APPENDIX E: QUESTIONNAIRES TO HEADMASTERS

Ethical Leadership Questionnaire (2017)

Section A: Biographical Information

Place a CROSS (X) in the appropriate box

Gender: Male _____ Female _____

Age _____

21-30		31-40		41-50		51 +	
-------	--	-------	--	-------	--	------	--

School type:

Primary

Section B

Instructions: Place a cross (X) in the column that most closely describes your opinion in respect of your school teacher's implementation of the ethical principles and values described below in terms of his/her leadership practice.

Scale: 1= Strongly Agree, 2= Agree, 3= Neutral, 4= Disagree, 5= Strongly Disagree

I believe that my school headmaster		1	2	3	4	5
1	Acts with integrity, fairness and honesty when handling school matters.					
2	Makes decisions based on legal implications (frameworks) of policy options.					
	Makes decisions based on moral and ethical implications of policy options.					
3	Manifests a professional code of ethics and values when leading and managing the school.					
4	Creates, models and implements a set of ethical values for the schools.					
5	Understands the legal and ethical concerns facing education in our country.					
6	He/she makes decisions that are lawful, reasonable and procedurally fair.					
7	Understands the laws governing the basic education sector and implements them to the best of his/her abilities.					
8	Ensures that teachers are familiar with the contents of the Teachers Regulatory Council of Nigeria (TRCN) Act 1 of 1993 provision on Professional Ethics.					
9	Regularly reminds teachers about the TRCN Code of Professional Ethics.					
10	In his/her dealings with teachers and learners, he/she manifests a personal code of ethics embracing					

	diversity, integrity, respect, dignity of all people and adherence to democratic principles.					
11	Is always transparent, especially when managing school finances and other school resources.					
12	Serves all people equally and ethically irrespective of their affiliations or/and whether they are teachers or learners.					
13	Is highly respected by the school community because he/she is fair when making decisions.					
14	Seeks to instil trust, respect and a sense of service rather than insecurity in the entire school.					
15	Promotes values that transcend self-interest.					

Section C

How do you think headmasters can/should demonstrate the following in their daily leadership practice?

1. Professional ethics: _____

2. Trust and respect: _____

3. Group togetherness _____

4. Compassion: _____

5. Human Dignity: _____

Section D

In your opinion, what are some of the obstacles headmasters face in putting into practice the following:

1. Developing relationships based on trust and respect

2. Promoting collaboration/teamwork among staff

3. Encouraging staff and parents to be loyal to the school

4. Being compassionate to staff and learners

APPENDIX F: QUESTIONNAIRES TO TEACHERS

Ethical Leadership Questionnaire (2017)

Section A: Biographical Information

Place a CROSS (X) in the appropriate box

Gender: Male _____ Female _____

Age _____

21-30		31-40		41-50		51 +	
-------	--	-------	--	-------	--	------	--

School type:

Primary

Section B

Instructions: Place a cross (X) in the column that most closely describes your opinion in respect of your school headmaster's implementation of the ethical principles and values described below in terms of his/her leadership practice.

Scale: 1= Strongly Agree, 2= Agree, 3= Neutral, 4= Disagree, 5= Strongly Disagree

I believe that my school headmaster		1	2	3	4	5
1	Acts with integrity, fairness and honesty when handling school matters.					
2	Makes decisions based on legal implications (frameworks) of policy options.					
	Makes decisions based on moral and ethical implications of policy options.					
3	Manifests a professional code of ethics and values when leading and managing the school.					
4	Creates, models and implements a set of ethical values for the schools.					
5	Understands the legal and ethical concerns facing education in our country.					
6	He/she makes decisions that are lawful, reasonable and procedurally fair.					
7	Understands the laws governing the basic education sector and implements them to the best of his/her abilities.					
8	Ensures that teachers are familiar with the contents of the Teachers Regulatory Council of Nigeria (TRCN) Act 1 of 1993 provision on Professional Ethics.					
9	Regularly reminds teachers about the TRCN Code of Professional Ethics.					
10	In his/her dealings with teachers and learners, he/she manifests a personal code of ethics embracing					

	diversity, integrity, respect, dignity of all people and adherence to democratic principles.					
11	Is always transparent, especially when managing school finances and other school resources.					
12	Serves all people equally and ethically irrespective of their affiliations or/and whether they are teachers or learners.					
13	Is highly respected by the school community because he/she is fair when making decisions.					
14	Seeks to instil trust, respect and a sense of service rather than insecurity in the entire school.					
15	Promotes values that transcend self-interest.					

Section C

How do you think headmasters can/should demonstrate the following in their daily leadership practice?

6. Professional ethics: _____

7. Trust and respect: _____

8. Group togetherness _____

9. Compassion: _____

10. Human Dignity: _____

Section D

In your opinion, what are some of the obstacles headmasters face in putting into practice the following:

5. Developing relationships based on trust and respect

6. Promoting collaboration/teamwork among staff

7. Encouraging staff and parents to be loyal to the school

8. Being compassionate to staff and learners

APPENDIX G: INTERVIEW SCHEDULE FOR THE HEADMASTERS

Interview questions with headmasters

1(a) What is your understanding of ethics and ethical leadership (EL) in your school? Please elaborate on your views.

1(b) Without giving names, would you please share with me experiences/practices that you would regard as unethical that you have heard of/observed in your school? In your opinion, what are the causes of unethical conduct in schools? Please elaborate on your views.

2. Why do you think those ethical leadership practices are important? Please elaborate.

3. Do you believe the perpetrators of unethical behaviour in the school while training to become headmasters/teachers, acquired sufficient education on ethical conduct or do you believe they are receiving adequate in-service training on ethics in education? Please elaborate on your views.

4. The Teachers Regulation Council of Nigeria (TRCN) Act 31 of 1993, promotes ethical conduct by all involved in education but despite this we read daily that educators/officials at various levels are expelled by the Ministry of Education regularly. In your view, what explains for the school headmasters and teachers disregarding/ignoring known rules and acceptable ethical behaviour and get involved in unethical practices? Please elaborate on your views.

5. To transform the Nigerian education, the Ministry of Education at various levels in the system is attempting to introduce changes (in the way schools are led/managed and governed and in general how the Ministry of Education is run). Do you think these changes are likely to succeed and be sustained if there is no atmosphere of trust, integrity and honesty among the various stakeholders? Please elaborate on your views.

6. What are your views about what should be done to arrest unethical behaviour of some the teachers? Please elaborate on your views.

7. In conclusion, is there any other issue related to this interview that I have not asked but you feel strongly that you would like to share with me? Thank you very much for taking part in this Interview.

APPENDIX H: INTERVIEW SCHEDULE FOR TEACHERS

Interview questions with teachers

1(a) What is your understanding of ethics and ethical leadership (EL) in your school? Please elaborate on your views. Please elaborate on your views.

1(b) Without giving names, would you please share with me experiences/practices that you would regard as unethical that you have heard of/observed in your school? In your opinion, what are the causes of unethical conduct in schools? Please elaborate on your views.

2. What ethical leadership practices are inherent in your headmaster if any, and in your capacity as a teacher, what ethical teachings do you try to inculcate/promote in your students? Please elaborate on your views.

3. Why do you think those ethical leadership practices are important? Please elaborate on your views.

4. Do you believe the perpetrators of unethical behaviour in the school while training to become teachers, acquired sufficient education on ethical conduct or do you believe they are receiving adequate in-service training on ethics in education? Please elaborate on your views.

5. The Teachers Regulation Council of Nigeria (TRCN) Act 31 of 1993, promotes ethical conduct by all involved in education but despite this we read daily that educators/officials at various levels are expelled by the Ministry of Education regularly. In your view, what explains for the school principals, teachers, departmental officials and school governing bodies disregarding/ignoring known rules and acceptable ethical behaviour and get involved in unethical practices? Please elaborate on your views.

6. To transform the Nigerian education, the Ministry of Education at various levels in the system is attempting to introduce changes (in the way schools are led/managed and governed and in general how the Ministry of Education is run). Do you think these

changes are likely to succeed and be sustained if there is no atmosphere of trust, integrity and honesty among the various stakeholders? Please elaborate on your views.

7. What are your views about what should be done to arrest unethical behaviour of some the headmasters and teachers? Please elaborate on your views.

8. In conclusion, is there any other issue related to this interview that I have not asked but you feel strongly that you would like to share with me? Thank you very much for taking part in this interview.

APPENDIX I: DOCUMENT REVIEW SCHEDULE

Documents Review schedule

The document that will be reviewed will include:

1. The National Policy on Education, FRN 2004 (areas that speak to ethical conduct of teachers).
2. The Teacher's Registration Council of Nigeria, Act 1993 (areas that speak to ethical conduct of teachers).
3. School Code of Conduct for teachers.
4. School register/time book to look out for frequency of absenteeism or late coming by teachers.
5. Ethical Charter or Service Charter.

Official documents will be used to corroborate the interviews thus improving the trustworthiness of the findings. The documents may reveal aspects that were not found through the interviews. They may even "shape new directions for interviews" (Glesne & Peshkin, 1992, p.52). Fitzgerald (2007) also states that documents can provide valuable information about the context and culture of institutions and frequently provide another window for the researcher to read between the lines of official discourse and then triangulate through interviews and questionnaires.

Extensive notes will be taken on matters relating to discipline and school-based violence.

APPENDIX J: TURN IT IN CERTIFICATE

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ORIGINALITY REPORT			
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