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EXPLORING ETHICAL LEADERSHIP OF SCHOOL PRINCIPALS AND TEACHERS AT TWO SECONDARY SCHOOLS IN JOHANNESBURG EAST DISTRICT: A CASE STUDY.

BY

NOMSA NYABENI

2020

EXPLORING ETHICAL LEADERSHIP OF SCHOOL PRINCIPALS AND TEACHERS AT TWO SECONDARY SCHOOLS IN JOHANNESBURG EAST DISTRICT: A CASE STUDY

BY

NOMSA NYABENI

A research report submitted in partial fulfilment of the academic requirements for the degree of Master of Education to the Faculty of Humanities: School of Education at the University of the Witwatersrand, Johannesburg

Supervisor: Dr S.E. Mthiyane

2020

DECLARATION OF ORIGINALITY

I, Nomsa Nyabeni, declare that: **"Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East district: A case study**" is my own original work and that:

(i) This thesis has not been submitted for any degree or examination at any other university.

(ii) This thesis does not contain other person's data, pictures, graphs or other information, unless specifically acknowledged as being sourced from another person.

(iii) This thesis does not contain other person's writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

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N. Nyabeni

STATEMENT BY THE SUPERVISOR

I, Dr S.E. Mthiyane,

As the candidate's supervisor, agree/do not agree to the submission of this report.

Supervisor's signature	**Date**

ACKNOWLEDGEMENTS

I would like to thank the following people who had a positive impact throughout the completion of this study:

God, the Alpha and Omega who gave me the strength and perseverance to complete my study on time.

To my supervisor, Dr S.E Mthiyane, for his guidance, words of encouragement, open and honest critique whilst supervising me during this degree.

To my mother, Felicita, my father, Abram and my sister, Matlale: thank you for taking care of my children, Napogadi and Tshedza whilst I completed my study. Your love and patience have carried me thus far.

To my friends, for always encouraging me and standing by my side all the time.

To all the research participants who gave off their valuable time to participate in this study.

DEDICATION

This thesis is especially dedicated to:

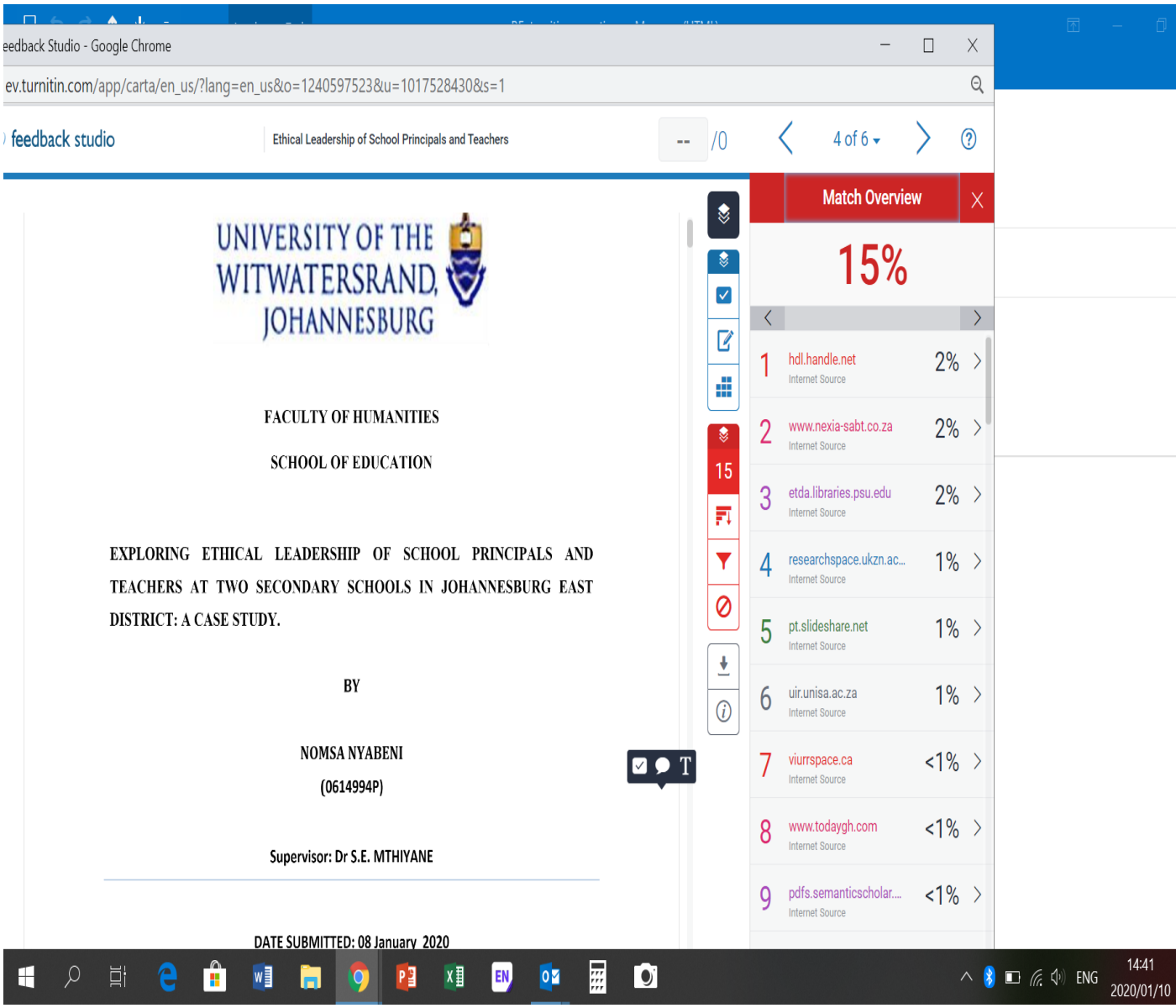
My late grandfather, Mr. Wilson Ndilitshi Langa Nyabeni (may his soul rest in eternal peace). I am forever beholden to you, for all the sacrifices you made for me against all odds. Your wish was to always see me succeed in academics and in life generally and I am proud to say that your wish is coming true. Above all, I am blessed that you instilled in me the love of education and there is no better way of me not making you proud through education. Your love and wisdom lives in me every single day of my life.

ABSTRACT

This purpose of this study was to explore the conceptualisation and experiences of ethical leadership among school principals and teachers in two secondary schools located in Johannesburg East District in the province of Gauteng. This study was underpinned by the interpretive paradigm and guided by a qualitative methodology within a case study design. The two schools were purposively sampled because of convenience, with two principals and six teachers serving as research participants. This study utilised Shapiro and Stefkovich's (2011) Multiple Ethical Paradigm and Khoza's (2012) Attuned Leadership–African Humanism as theoretical frameworks. All trustworthiness considerations and ethical issues were observed before the data was generated through semi-structured interviews and documents reviews.

The findings pointed to school principals and teachers having a good understanding of ethical leadership**.** However, the findings revealed that most ethical leadership challenges experienced by teachers emerged from parents, the school management team and learners in the researched schools, whilst the principals' challenges originated from teachers and school board members. There were various recommendations suggested that could be applied by the Provincial Department of Education, the Independent Schools Association of Southern Africa and schools internally to reduce unethical conduct in the researched schools. Some of the recommendations were that school principals and teachers' unethical behaviours can be reduced through professional development and reinforcement of educational legislation that underpin professional ethical behaviour. The findings also suggested that there was a consensus between teachers and school principals regarding ethical leadership as an effective approach in promoting a positive school culture and conduct in the researched schools. This study recommends the Department of Education and the Independent Schools Association of Southern Africa should provide workshops and training on ethical leadership, this will assist in reducing the unethical conduct of school principals and teachers within schools.

TURNITIN CERTIFICATE



CLEARANCE CERTIFICATE

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07 May 2018

Student Number: 0614994P

Protocol Number: 2018ECE003M

Dear Nomsa Nyabeni

Application for Ethics Clearance: Master of Education

Thank you very much for your ethics application. The Ethics Committee in Education of the Faculty of Humanities, acting on behalf of the Senate, has considered your application for ethics clearance for your proposal entitled:

Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study.

The committee recently met and I am pleased to inform you that **clearance was granted**.

Please use the above protocol number in all correspondence to the relevant research parties (schools, parents, learners etc.) and include it in your research report or project on the title page.

The Protocol Number above should be submitted to the Graduate Studies in Education Committee upon submission of your final research report.

All the best with your research project.

Yours sincerely,

MMaseko

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cc Supervisor – Dr Siphiwe Mthiyane

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CHAPTER ONE

BACKGROUND AND INTRODUCTION TO THE STUDY

1.1 Introduction

"Gudo guru peta muswe kuti vadiki vakutye."- Shona proverb (Munjanja, 1980)

This is a Shona proverb, which literally translated; means a big baboon must coil up its tail for the young ones to respect it. In this study on ethical leadership, it could be interpreted to mean that leaders should humble themselves and be exemplary to their followers if they are to earn their respect. This idiom is so apt for this study and propelled me to investigate the ethical leadership of school principals and teachers as leaders in the researched secondary schools in Johannesburg East District. This study is conducted against the background where recently there is a national apprehension of ethical conduct in public and private sectors in South Africa (Corruption Watch 2014/2015). This is also true for the schooling sector where Walumbwa and Schaubroeck (2009) posit that the academic society and the mass media industry have both developed an interest regarding the conduct of leaders within their principled and unprincipled management styles. Similarly, Brown and Trevino (2006) argue that corruption seems to be escalating globally, with the media being instrumental in revealing various forms of unethical practices and behaviours by educational leaders. These unethical practices persist in many schools despite the fact that there are regulatory laws and policies that define professional practices.

The South African media highlighted incidents that demonstrate that school leaders are conducting themselves unethically (Corruption Watch, 2015). Examples of corruption in schools include the dismissal of a school principal in the Western Cape Province for allegedly mismanaging school funds amounting to R5 million rand (Department of Basic Education, 2013). Additionally, Jansen (2012) reports that the Department of Education is conducting investigations on school principals for indirectly stealing food intended for needy learners and this was done through tenders with Department officials. Thirty school principals were investigated by the South African Council of Educators for misappropriation of school funds (SACE Annual Report, 2011/2012). Strike (2007) posits that the constantly changing world and its demands on the schooling system makes it imperative to educate school leaders about ethics and the importance of ethical and moral reasoning. This is also true in South African schools as there has been recent upsurges in cases of unethical conduct of school principals and teachers in (Corruption Watch, 2013).

Reported cases highlight that leaders are flouting expectations for ethical practices and behaviour, this is a role assigned to leaders by the state. To this end, the South African Constitution, Act No. 108 of 1996, Section 195 (a) stipulates that Public administration must be accountable and promote high standards of professional ethics. I opine that the Constitution expects all government departments and officials to execute their duties to the best of their abilities in a fair and ethical manner; Chapter 10 of the Constitution (1996) also encourages professionalism and good governance. The Constitution thus serves as an initial point of reference that establishes an ethical climate where government officials and public servants should function.

The South African Council of Educator's Code of Professional Ethics promotes ethical behaviour of its members, it also stipulates that an educator should conduct himself or herself in a manner that upholds the status of the teaching occupation and does not disregard or discredit the teaching profession. It is therefore important for school principals and teachers to obligate themselves and to act in line with the ideals of the teaching profession. In addition, the Employment of Educators Act 76, under the heading "*Serious Misconduct,"* lists all the transgressions that, if proven are dismissible offences for teachers and one of these refer to acts of corruption in examinations or promotional reports. The Act also lists theft, bribery and fraud distinctly from the specific mentioning of corruption in section 17(a); it addresses the expected conduct or behaviour of educators by stating the different forms of disciplinary measures that could be taken against them if found guilty. The above legislation also stipulates the school leader's responsibility to the state and subsequently defines the behaviour and acceptable practices for the delivery of educational services. Given this introduction, the study focuses on exploring the conceptualisation, experiences and practices of school principals and teachers regarding ethical leadership in the researched schools and what we can draw from this leadership theory to enhance school leadership and management.

1.2 Problem statement

Brown, Harrison and Trevino (2005) state that leaders should demonstrate thorough ethical leadership and help monitor the ethical leadership perceptions of their employees. However, this is not the situation in South African schools. Cases of unethical conduct within South African schools have been exposed through media reports.

On the 29 of January 2018, *The Citizen* newspaper reported on a school that was rocked by an alleged sex scandal following videos and pictures of the school principal having sexual intercourse with a schoolgirl in his office went viral on social media. In addition, a report presented by Corruption Watch (2015) exposed a school principal in the south of Johannesburg. The allegations laid against the school principal included among others, an illegal operation of the school bank accounts, misappropriation of school funds and increasing school fees with the aim of benefiting from the funds. The school principal also transferred an amount of R1.4 million to herself and other teachers in the school. The school principal alleges that these payments were processed under Section 38 (a) of the South African Schools Act, which states that extra payments can be made to educators when authorised. However, the school governing body did not approve the payments carried out by the school principal. The report further highlighted unethical leadership within South African schools, allegations of theft, corruption in employment practices and selling of test and examination papers for money or sexual favours were. The report alleges that school principals are the most corrupt members within the school community (Corruption Watch, 2015). The "South African Council of Educator's Code of Professional Ethics" requires all school principals and teachers to abide by professional ethics when executing their tasks. Given the above unethical practices in schools, this study explores the conceptualisations, practices and experiences of school principals and teachers regarding ethical leadership in schools. The study also seeks to explore the importance of practising ethical leadership and the challenges experienced by school principals and teachers in enacting leadership in their schools.

1.3 Purpose and rationale of the study

The motivating factor to assume this research is aspired by the researcher's passion and value of ethical conduct from the researcher's own perspectives and experiences as a female figure in the education sector. As a mother, I enjoy the duty of developing young minds to become responsible, positive and fitting individuals in the society. Through nurturing children, i have become mindful that children only fit into the world if they respect and conform to the values of the society. As a female teacher and woman, i consider myself lucky as I am experiencing two perspectives on ethical conduct. Firstly, as a female teacher exposed to the Western context and secondly as an African female teacher. I am of the view that both these perspectives have a mutual shared belief about caring and development, which have a deep connection rooted in the education sector. Both these perspectives drive my desire to apply ethical and acceptable

conduct in the teaching profession that enables me to provide a nurturing, vibrant and caring environment for learners and critical friends.

As a teacher, i am fervent about teaching and learning steered on positive acceptable values, beliefs and morals. These factors have an influence to develop the confidence of an individual and encourage the provision and purpose of effective and efficient education. However, through seven years of teaching in three secondary schools, the continued presence of unethical behaviour exhibited by leaders have poked me to realise that such behaviour should be gauged and reassessed. The first school that I was employed at was plunged with bad publicity for the principal's act on misappropriation of funds. The principal operated two separate bank accounts for twelve years and withdrew funds from the accounts without the knowledge and approval of the School Governing Body. The principal was dismissed after an investigation conducted by the District Office. In my third year of teaching, I was elected to be a teacher representative in the School Governing Body. I was puzzled at the fact that some school governing body members granted tenders to renovate the school and subsequently benefited financially from the school in the form of top-up monies. The tenders for the renovation of the school were corruptly granted to individuals who were not qualified for the job, when I raised this matter to the teachers; I was quickly taken to task by the principal. The negative pressure and comments from other teachers in favour of the principal pressured me to step down. In my current workplace, the school principal has filled five posts by appointing family and friends. Promotional management post are also granted not on merit but on financial favours and sucking up to the principal.

The unethical behaviour of educators and principals that I have witnessed as an educator is not uncommon to other educators. Through communication with other critical friends who are teachers themselves, it is clear that this issue is not an isolated one. It appears that unethical practices occur in most educational institutions. Further, through communication with critical friends, it is clear that some teachers offer sexual favours to be promoted to management positions. The Corruption Perceptions Index of 2013 by Transparency International (TI) ranked South Africa the 72nd corrupt country out of 177 countries globally. A report by the Institute of Security Studies (2014) reported in parliament that between R20-R30 billion was lost from the government procurement budget each year due to public officials mismanaging funds, which were allocated for service delivery. Mestry (2006) claims that many schools experience mismanagement and misappropriation of funds as well.

The upsurges on incidents of unethical conduct within schools has become more apparent as social media and the media at large exposes teachers and school principals. In August 2017, the South African Broadcasting Corporation news report exposed a school in the Northern Cape where several allegations of pregnant pupils were reported on. What was shocking about the reports was that the pregnant girls alleged that teachers were responsible for their pregnancies. The above unethical practices in schools have motivated me to do this study on ethical leadership and teaching, the constant occurrences of unethical challenges in the education sector must be explored, measures for curbing these unethical behaviours should be identified for the goal of education to be achieved.

1.4 Significance of the study

Starratt (2004) posits that there is strong emphasis on ethical leadership literature, leaders should introspect their morals, behaviour and practices. Similarly, Branson (2010) states that "The ethic of moral integrity is interrelated with the ethic of justice, care, critique, and profession". I am of the same view, as I believe that morality, care, justice and critique are important factors that can enable a school principal and teachers to shape and create ethical school environments. Further, Branson (2010) contends that a leader's moral integrity demonstrates their ability to control their awareness for sustaining positivity without selfish desires for others. Ethical leaders achieve their moral integrity through reflection and actions of attaining self-knowledge and how these can positively affect their surroundings. I am of the view that this suggests that ethical leaders take positive actions in their leadership style, they utilise their freedom and wisdom in decision-making and this requires commitment, reflection and deliberate action, as well as constant vigilance based on the principles of ethical leadership.

Begley (2006) believes that ethical leadership is linked with replication as it pulls on a leader's knowledge and consciousness to stimulate actions. However, ethical leadership is not restricted to individual's actions but also applies to their morals and beliefs. It is therefore in my opinion that ethical school principals and teachers must be genuine in their practices, understand the value of orientation of learners with the aim of understanding learner's behaviour, and engage with them not only through teaching but also in the school environment as a whole. In return, this will aid educators to understand challenges encountered by learners. Starratt (2004) purports that leaders must mirror their principles, values and beliefs, he believes that these qualities have an influence in establishing an ethical lifestyle; he further argues that such qualities can assist leaders to uphold justice and conform to morality as a practice and way of

life. According to Starratt (2014) ethical leadership is not an absolute state to be achieved but a state to be lived, drawing from the above literature, it is clear that there are vital aspects and qualities which constitute ethical leadership. Educational leaders should strive to be good public figures who uphold morals, values and be able to uphold the standards of the profession through practice (Bergman & Gravel, 2011). I opine that teachers should be able to reflect and introspect upon their own values and practices in order to uphold and improve on the positive values and school culture. Previous research has focused on ethical leadership and its relation to organisational climate and employee outcomes in the business world (Brown, Harrison & Trevino, 2005). To date, the research on the perspectives of school leaders on ethical leadership is limited, and that which does exist is either not research-based in South Africa or not based in the education system but rather in the business world context.

Little or no research has been piloted focusing on ethical leadership perspectives in South African schools, this limitation has gauged more researchers in reaching a consensus that more research is vital in the phenomenon (Brown, Harrison & Trevino, 2005). Ethical leadership remains largely unexplored, offering researchers new opportunities to improve their effectiveness, this study is invaluable because it determines and alerts school principals and teachers that their perspective and conduct on ethical leadership has an effect on their morals and values and on the success of their school. Finally, the study attempts to enhance the existing and growing body of rich information by exploring the perspectives of school principals and teachers on ethical leadership in secondary schools. Through this study, the researcher presumes that a modest contribution of ethical leadership will be offered through new empirically grounded knowledge that is descriptive and conceptual from the view of school principals and teachers.

The researcher takes on a qualitative approach by creating a diverse environment of teachers and school principals through interviews with the aim of understanding leader's experiences, conceptualisations and practices on ethical leadership. The findings and recommendations of this particular study will subsidise and add value on the existing literature on ethical leadership, subsequently; it may be used for further research on ethical conduct of leaders.

1.5 Objectives of the study

This study pursues to achieve the following research objectives:

- To explore the principals and teachers' conceptualisation, experiences and practices on ethical leadership at two secondary schools in Johannesburg East District.
- To find out what the participants believe are the causes of unethical conduct in schools and how these should be minimised.
- To examine challenges that teachers and principals encounter in enacting ethical leadership in their schools.

1.6 Key research questions

This study seeks to answer the following critical questions:

- What are the conceptualisation, experiences and practices of principals and teachers regarding ethical leadership in the researched schools?
- What do participants believe are the causes of unethical conduct in schools and how should they be minimised?
- What are the challenges (if any) do school principals and teachers experience as they enact their leadership, management and teaching in the researched schools?

1.7 Clarification of key concepts

The following key terms frequently used throughout this study are clarified to facilitate a mutual understanding as to what they mean as used in this study:

1.7.1 Morals

Kim and Brymer (2011) explain that principles and morals are a criterion of correct and immoral, worthy and wicked. Morals are concerned with what an individual should guarantee to achieve one's ethical responsibility. Walumbwa (2010) explains that there are two features to morals: being capable of controlling what is correct or immoral, virtuous or evil and pledging to undertake what is accurate and respectable. With respect to leadership, principles are about who managers are, their personality and what they do, their movements and conducts (Hesselbein, 2013).

I am of the view that moral beliefs are a method of self-regulation that inspires school principals and teachers to conduct themselves with fitting perceptions from one pronouncement to another.

1.7.2 Ethics

Ethics vary from morals because it is a practice of reflection and inquiry. Gyekye (2010) views ethics and morals similar. However, he also states that ethics is the exploration of morality, and morality is the substance matter of ethics**.** Haydon (2007) expounds that ethics is used with reference to professional codes or responsibilities**.** In this study, ethics is utilised to signify the experiences and reflections of school principals and teachers on ethical leadership. It is also used to show how school principals and teachers express their moral position as well as their personal values. It also refers to the professional standard or expectations of school principals and teachers defined in several ways including professional codes of ethics in the education sector.

1.7.3 Ethical leadership

Several authors posit that ethical leadership is the demonstration of normatively appropriate behaviour through personal actions, interpersonal relationships and the promotion of such conduct to followers through two-way communication and decision-making" (Brown, Trevino & Harrison, 2005 p. 120). The behaviours of school principals and teachers are mirrored in their actions and professional relations with learners and their effort to stimulate and encourage learners to upload positive values as enshrined in the Constitution of South Africa and its legal framework. Various theories of leadership refer to different ethical facet of leadership, these theories include among others; transformational leadership and authentic leadership (Brown & Trevino, 2006). Servant leadership, moral leadership, and value-added leadership are also well thought out as forms of ethical leadership (Davis, 2008). The reason behind this is that they emphasise the importance of beliefs and values of leaders in prompting organisational activities and ethical practices.

1.8 Delimitation of the study

Maree and Van der Westhuizen (2009) state that "Delimitations are formed from the deliberate and conscious decisions of the researcher to specify and define the boundaries and parameters of the research", the drive of this study is to explore the conceptualisations, experiences and practices of ethical leadership in South African schools from the perspectives of school principals and teachers. Therefore, one principal and three educators from the two secondary schools were selected to partake in the study. Only secondary schools were selected because they would probably share similar experiences of ethical leadership and two schools were specifically selected because it is in my opinion that the school principals and teachers from the two schools could potentially provide rich data to analyse, compare and contrast information on ethical leadership. Three teachers who have been teaching for more than five years were selected from each school as these teachers could possibly be well informed about ethical leadership and can provide a varied perspective on the topic. Two principals who have been teaching for more than ten years and practicing as principals for more than five years were also selected, as they are more knowledgeable and informed about ethical leadership. These above delimitations are stated to ensure that the study is manageable. Effective ethical leadership in schools could be one of the potent factors in improving education in South Africa. I am positive that this research will inspire more researchers to investigate this focus area in education.

1.9 Structure of the dissertation

Chapter One has delivered an overall background and abstract of the significant of this study. The grounds behind undertaking this study was presented. The declaration of the research problem, the drive of the study and the objectives were also stated followed by the key research questions. The chapter also stated the significance of the study and the definitions of the key concepts.

Chapter Two reviews the literature to comprehend what other researchers have written about the conceptualisations and experiences of school ethical leaders. Challenges of ethical leadership. The review begins by looking at the perspectives and experiences of leaders presented by other authors. It then scrutinises the importance of ethical leadership in schools by examining challenges experienced by school leaders. The chapter concludes with a review of two theoretical frameworks adopted for the study.

Chapter Three presents the research methodology adopted and achieves this by discussing the research paradigm, research design and the research methodology embraced in the study in order to respond to the fundamental research questions. Further, chapter Three presents a description of the case study schools and the participants and methods used to generate data. In addition, an account of ethical and trustworthiness issues are addressed and settles with a discussion on the limitations of the study.

Chapter Four provides an analysis data and this is achieved through an analysis of literature review and the preferred theoretical frameworks. The chapter is presented under key themes that arose from the data analysis.

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

1.10 Chapter summary

The above chapter conveyed the study background. It emphasised the drive and the basis for selecting ethical leadership as a phenomenon to be explored. Furthermore, justification was provided for focussing on the perspectives, experiences and conceptualisation of ethical leadership that school principals and teachers attach to ethical leadership. The aims and objectives of this study were put forward together with the basic research questions underpinned by the study. Definitions of key terms were also highlighted. Finally, this chapter briefly sketched the skeleton of the study. The next chapter presents the literature review and theoretical frameworks underpinning the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

The preceding chapter delivered an overall outline of the study on ethical leadership. Issues such as background on ethical leadership, problem statement, purpose and rationale, research objectives and questions, significance of the study, clarification of key concepts, delimitations of the study, outline of the study and chapter summary were presented. This chapter reviews literature pertinent to the study on ethical leadership in schools from international, continental and national perspectives. It concludes with a discussion of the theoretical frameworks relevant to the study.

2.2 The literature review on ethical leadership

Mouton (2012) explains that a literature review is carried out for a number of important reasons, the most pertinent one is to discover what the most recent and authoritative theorising about the subject is. The study focuses on experiences and conceptualisations of school principals and teachers on ethical leadership. I will present international, continental and national literature that underpins my study.

2.2.1 Conceptualisation Ethics, Values and Morality as a foundation for ethical leadership.

Before exploring the call for ethical leadership, i aspire to explicate connotations of the following concepts: values, morality and ethics and how these terms are assumed in the context of this study. These terms are regularly utilised in the study, as I believe that they form a foundation for ethical leadership in schools.

2.2.1.1 Ethics.

Although the concept of ethics has been discussed earlier, it is sensible to examine the concept comprehensively in the various contexts that it is used in this study in relation to the experiences and conceptualisation of school principals and teachers on ethical leadership.

The word, ethics, was once used for customs and practices distinguishing societies from one another. Later, it meant character and temper and certain individuals or rather societies began to utilise the term ethics to define good behaviour. Colnerud and Granstrom (2002) purports that ethics is derived from the Greek word Ethika, meaning a practice. The word ethics is mostly utilised in this study, meaning both theoretical actions and practical actions. Khoza (2005) states that "Ethics as a value theory concerns itself with the evaluation of human behaviour, with how human beings ought fundamentally to behave, particularly in relation to one another". Likewise, Starratt (2004) strengthens this claim by defining ethics as the pursuit of norms that are created and selected by members of a democratic social order and considered practical norms to guide the conduct of people's lives and behaviour. Further, Khoza (2012) purports that being ethical is a way of being in life. As a researcher, i opine that ethics in the teaching profession not only deal with the educator's behaviour, but it is also concerned with the process of being ethical and indicates what should and should not be done in a given situation.

Katz (1999) contends that the notion of right and wrong does not necessarily apply in the teaching profession, he further argues that educators are not only concerned with justice but also consider an ethic of caring. As an educator, I am of the view that in using the ethic of care, school principals and teachers respond to learners needs out of love and natural inclination. Human civilisation has caused people to keep human conduct in check with the aim of preserving peace in the society. Ethical norms are forever evolving because of cultural, technological and political changes. Ethics differ in all societies and these differences are affected by culture, religion, values and norms of that particular society. The differences embedded in ethics by different societies makes the evaluation of ethics a challenging task. However, this does not mean that societies should surrender because there are ways in drawing boundaries between right and wrong. Duska (2012) argues that where written law is used to govern organisations, ethics become an independent regulating system aiming to keep the good of society and human self-interest in balance because the eyes of the law is not always available to keep human conduct in check. The South African education sector **is** also governed by its own system of policies and legislation that assist in curbing the unethical behaviour of teachers and principals and these shall be elaborated on later in the chapter. Globalisation has brought about change in life, and this has affected human conduct and behaviour as well. Ethics of the olden days are inadequate in today's organisations due to developments. Gino and Bazerman

(2008) are of the view that some leaders lack ethical conduct, or they can simply abandon their morals and ethics if faced with economic incentive or enticements.

Cordeiro (2003) argues that the erosion of ethics is not only in the business sector but has affected all sectors of the economy including the education sector. I am of the view that if the erosion of ethics is not kept in check, there can be negative repercussions in schools. Human relationships function because people have a level of trust, cooperation and respect for one another (Cordeiro, 2003). I opine that if the erosion of ethics persist in the education sector, schools and the society will cease to function as they presently do. It should be noted that in addressing the erosion of ethics the educator's perception of ethics also has to be addressed as well, hence this study focuses on the experiences and conceptualisations of the participants on ethical leadership.

Gyekye (2010) argues that Africans have their own moral standards committed to the notion of ethics. Cultural diversities entrenched in the African continent make is a challenge to argue for a single conception of ethics. Further, Gyekye (2010) defines African ethics by referring to moral beliefs and presuppositions of the Sub-Saharan African societies and the philosophical explanation of those beliefs and presupposition. In his views, African ethics are defined in two facets. Firstly, by raising commonly shared moral beliefs of people below the Sahara. Secondly, by referring to the academic reflections and debates on the moral perceptions of Africans. However, his definitions do not presume that there is an absolute agreement about African moral thoughts but means sufficient unities and agreements among the people below the Sahara that justify the use of this phrase to capture a frame of work attempting to critically mirror these commonly held moral beliefs. Jegede (2009) defines African ethics as a social notion, meaning that the value of others and the community at large are a central aspect and the reason for close relationships. Gyekye (2010) is also of the same view as Jegede (2009) he states that African ethics are a product of reflections on the nature of human society, relationships, socialite and human goals, which led to the formation of a natural-humanistic ethic. The basic definition of ethics involves a framework of socially acceptable norms, morals and values, which control an individual's actions (Manyaka & Sebola, 2013). This framework on ethics can be seen as an aid for teachers and school principals to establish the difference between acceptable and unacceptable behaviour. In this study, the term ethics is used to refer to how school principals and teachers reflect, conceptualise and express their moral positioning in the wider society. It also refers to professional standards or expectations of school principals

and teachers demarcated in numerous ways including the framework of legislation, policies and professional codes of ethics in the South African schooling sector.

2.2.1.2 Values

Throughout history, researchers in different fields of studies have gauged and critically conceptualised values as a concept of ethical leadership. With the overwhelming growth of organisations, researchers exhibited interest in the concept of values and realised that values have a deep influence on a leader's performance. Calabrese and Roberts (2001) state that "Leaders' values are directly related to leadership in organisation". Similarly, in their theoretical study; Leithwood and Jantzi (2005) observed that social values are treated as implicit variables in Western management; they further accentuated values as being an important trait and factor in stimulating successful school leadership. Colnerud (2002) argues that values are linked to something that is good and worthy of respect and motivate principles of actions. Ethical, social, political, aesthetic and economic values are considered types of important values that schools should adhere to. Values are often connected to intrinsic values, autonomous of the reasons which stimulate the value. I believe that values are principles and actions which act as a guide to human conduct. Examples of values that school principals and teachers should have and embrace include peace, love, equality happiness, justice and security. I believe that school principals and teachers are expected to make use of social values as stimulating factors to create a positive school culture and climate. I opine that to achieve educational goals, school principals and teachers need values as they are basic resources in building a successful school that operate ethics and morality.

Daft (2007) defines values-based leadership as a relationship between leaders and co-workers based on shared and internalised values acted upon by a leader. I view a school as an environment which educators can emphasise and strengthen the importance of values through values-based leadership. In the context of this study, values-based leadership is the relationship between educators and their learners based on internalised values acted upon by school principals and teachers through their actions. Dolan (2006) argues that ethical values are forms of conduct that an individual has to live according to for desired goals to be attained. From this view, it is therefore critical to consider values as an important component in the process of decision-making. I believe that revising and implementing educational legislation and policies should be permeated with a strong set of values.

As a value led practice, ethical leadership necessitates school principals and teachers to make decisions that advocate certain values over others. School principals and teachers should be concerned with operating with a moral purpose, which in Fullan's (2003) words means to act with the intention of making a positive difference in the school as a whole. It is therefore in my view that in decision making, school principals and teachers should be guided by a set of coherent values in order to seek the paramount interest of learners and the school community. My postulation in this study regarding values is grounded on the understanding that values build the groundwork for the moral behaviour and practices of school principals and teachers. From the studied literature, it is clear that values form the basis for decision-making hence they are of interest in this particular study on ethical leadership.

2.2.1.3 Morality

Scholars and researchers in different fields have always defined morality as an important concept of ethical leadership. In common terms, it can be understood to mean a society view or an individual view of what is good or ethical. Morality refers to attitudes and views that promote respect, integrity and honesty in school principals and teachers. Brandt and Rose (2004) state that "Morality as a set of rules is based on traditions which are uttered to us by society to which we have to 'conform' to when deciding what is right or acceptable behaviour". Therefore, morality can refer to any facet of human act concerning the goodness of human behaviour that can affect humans or existing things.

The "South African Council of Educators" (SACE Act 31 of 2000) states that "Morality is alarmed with the standard of conduct that direct educators' behaviours in their profession". The "South African Council of Educators" (SACE), acting in terms of its statutory function and in line with the Constitution composed norms of professional conduct that school principals and teachers should follow in decision-making. The South African Constitution (1996) serves as a directory of crucial rights which all citizens should adhere to in order to ensure peace, harmony and success within the country. It is therefore in my opinion that school principals and teachers should always refer to the Constitution and other educational policies before crucial decisions are made. The Constitution of South Africa provides a legal framework for the creation of rules and laws that can aid in regulating human conduct in the country. Through the Constitution, the state can be seen as an all-encompassing curator of the nation's morality and it is obliged

to ensure that citizens do not behave in a manner that is incompatible with the moral values of the society. (Republic of South Africa, 2000a, section entitled Public and Private Sector).

In this study, the term morality is utilised to refer to the standards and principles of school principals and teachers when enacting ethical conduct in their schools.

2.2.2 Continental literature on ethical school leadership

In the education field, scholars such as Fullan (2003) Shapiro and Stefkovitch, (2005) provide a critical conceptualisation on ethical leadership. However, their interpretation of ethical leadership is mostly based in the Western context and not in the African context. From the studied literature both Western and African, there seems to be a central humanistic theme emphasising that ethical leaders should be good people who have positive values and qualities. Hester (2003) argues that school leaders are ethical people who conform and obey to the shared values of the school community. Similarly, Khoza (2012) states that "Leaders should embrace Ubuntu as a leadership style as it is community centred, promotes values, ethics and morals of the whole rather than an individual". Little literature addressing school ethical leadership in an African context is available and the little available literature focuses on businesses and organisations but not on schools. Udeani (2008) describes African leaders as "Corporate personalities", meaning that African leaders embrace the past, the present and the future. In his book titled, "Attuned leadership" Khoza (2012) shares the same views as Udeani. "Being" is one of the five principles that Khoza (2012) critically engages with in his book, he points out that as beings we are deeply interconnected created and in dynamic interaction with the universe. In the education sector, this means that school principals and teachers are symbolic creatures in the eyes of their learners and through their teaching process they represent the values and principles of the community. Nussbaum (2003**)** believes that leadership that is ethical is based on collective living and the interest of others, this symbolises that educators, as ethical leaders should adhere to the notion of Ubuntu. Nafukho (2006) states that "Ubuntu is a South African Zulu word contained in a maxim "Umuntu Ngumuntu ngabantu" which literally translated means you are who you are because of how you relate to other people around you or I am because of others. For school principals and teachers this means that they have to promote the values of their learners and adhere to the principles of Ubuntu in affirming their learners and responding to their learners needs.

Temple (2012) asserts that challenges faced by African leaders are due to the metaphysics following the colonisation of Africa. Further, he adds that colonisation led to the development of organisations that are grounded in foreign values, principles and cultures. Colonisation left very unfair power-sharing formulas that perpetuated politically dominant groups promoting domination on power. Organisations developed by Europeans in African colonies were structures of degradation and exploitation as they promoted divisions and inequalities in communities.

The emergence of such institutions and their embedded cultures and values were imposed on Africans and this eventually led to a gradual collapse of communal living that was long practiced by Africans long before colonisation. Salawu (2012) argues that Westernisation benefitted Africa but eroded the ethical foundations of the African culture and substituted it with a distorted value system of self -gain. It is in my view that the values of African leaders have eroded, this is evident in the behaviour of some African leaders who ruled for self-gain and not for their country as a whole. Some of these leaders include our very own former president Jacob Zuma and the late former president of Zimbabwe Robert Mugabe.

April and Peters (2011) argue that the little literature available on ethical leadership in African schools proves that there is a call for a different leadership style. Some African scholars are of the view that if African leaders adopt the concept of Ubuntu, it will enable Africans to re-engage and reconnect with their African values, cultures and communal ways of living. Khoza (2012) purports that the world is seeking new models of leadership, he believes that through Ubuntu Africa holds the key to an effective leadership style that can positively influence the world because of its communal way of thinking. Similarly, Mangaliso (2001) emphasises that the adoption of Ubuntu enhances organisational leadership and culture; he is of the view that Ubuntu principles such as respect, dignity and accommodating others will ensure that organisations are permeated with humanness and the spirit of kindness, love and hospitality. It is in my opinion that promoting ethical leadership in schools through Ubuntu with its embedded principles is about valuing learner's needs and differences. School principals and teachers can promote justice, communication and aid learners in building harmonious relationships within and outside the school environment. Jackson (2012) cautions that Africa needs to take cultural perspectives into account in managing African organisations, he further argues that Western approaches are applied in non-Western context and they are not effective because of demographics differences. This is supported by Khoza's views (2012) as he cautions that ethical leadership challenges are persisting in Africa because we are still rooted in Western

leadership styles that aims at promoting individualism rather than collectivism, which is an important factor in African leadership.

Jackson (2012) further argues that African problems are entrenched in different political, cultural, economic and social contexts which cannot be resolved using Western approaches. Nkomo (2011) also cautions against the use of Western approaches in resolving African leadership challenges; his dispute is based on the notion that Western leadership approaches have no record of traditional knowledge practices. It is in my view that both Western and African approaches have some similarities, they both emphasise leadership, as role modelling to followers and that leaders are agents of public trust. However, As an African scholar in the field of education, i am in favour of the African leadership approach, the reason why the African leadership approach is important for schools rather than the Western leadership approach is because the African leadership approach allows educators to draw important normative values that the school community can expect from its leader. On the other hand, the Western leadership approach allows individualised normative values to be drawn from their leaders. The African approach draws its values from the community, and this enhances oneness, the leader's decisions are made with the goal of ensuring stability in the community, this approach overrides the individualism in the Western leadership approach. The above review shows that African scholars are giving attention to ethical leadership, which is based on African values, specifically Ubuntu. Khoza (2012) encourages leaders to attempt and seek solutions to enhance their organisational cultures from an African approach. It is clear that there is an urgent call for African rejuvenation as the Western approach has failed in solving challenges faced by African leaders in their call of duty. My assumption for this study is that school principals and teachers should utilise Ubuntu as their leadership style, this approach allows the effectiveness of teamwork in classrooms and encourages teachers to serve whole-heartedly and remember that the goals of the school are important; this will enable open communication, collaboration and cooperation.

2.2.3 Empirical ethical leadership studies in Africa

Limited empirical studies have inquired ethical leadership in an African context. Cheteni and Shindika (2016) reported a quantitative study with the objective to measure ethical leadership in African countries, precisely South Africa and Botswana. Their study aimed to inquire the perceptions of leaders in identifying the shortfalls of ethical leadership, concentrating on public

organisations and to suggest strategies that can be used to improve leaders' behaviours. The respondents of the study consisted of 64 employees in South African public institutions and 44 public servants from Botswana. All respondents of the study were in management positions, they sampled purposively since distinct attention was given to leaders in public institutions. The study findings revealed a significant difference in the perceptions of leader's moral conduct. Leaders in South Africa were regarded as relatively weaker managers as matched to those in Botswana. In his article, Ayeni (2002) supported the perception of higher moral conduct indicating Botswana's record of performance larger than South Africa because of the quality of its public administration, which consist of a calibre of ethical employees. Further, this reflected in a survey conducted in Botswana in 2008, it indicated that 76% of the respondents to the survey rated government employees as doing fairly well**,** (Alexander & kaboyakgosi, 2012). The findings of the above studies corroborate with Rasheed's (2014) observations, he reported that corruption is pervasive in Africa and concludes that there is crisis in African institutions. Empirical studies detailing the perceptions and experiences of school leaders in Africa persist to be limited due to the lack of research in the education sector. Therefore, this study adds insights and widens the conceptualisation of ethical leadership; it achieves this by exploring the experiences and conceptualisations of school principals and teachers on ethical leadership as a phenomenon.

2.2.4 Policy landscape that promotes and supports ethical leadership in South Africa

South Africans are confronted with the brutal truth on the level of corruption and unethical behaviour on all levels of the society; this has been made clear by several commissions of inquiry appointed by the state since the departure of the former president Jacob Zuma. The increasing levels of unethical conduct in organisations has gauged the government to re-assess, develop and implement legislation and policies aimed at curbing unethical behaviours in the workplace. Among others, the important legislation developed to curb unethical behaviours include, the South African Constitution (Act No 108 of 1996), the Public Service Act (Act No 103 of 1994 and the Public Finance Management Act (PFMA), (Act No 1 of 1999). The South African education sector also has legislation formulated to curb the unethical behaviour of its members, this includes; the South African Council of Educators Act (SACE) and the Employment of Educators Act. I shall now debate the effectiveness of these legislative frameworks in the education sector.

The Constitution of South Africa provides the legal foundation for the existence of the country and sets out the rights and duties of its citizens. Naidoo (2012) states that Chapter 10 of the Constitution (1996) encourages the use of ethical leadership to decrease unethical behaviour in the workplace, leaders in different work environments should refer to the Constitution in creating ethical cultures in their workplace. In the education sector, this means that all school stakeholders either private or public must align their behaviours as outlined in the constitution. For principals, this means that they must influence the behaviour of their subordinates with the values enshrined in the Constitution. Chapter 10 of the Constitution (1996) encourages the use of ethical leadership to reduce unethical behaviour and foster good governance; it also promotes the creation of ethical climates within schools and the society. The Manifesto on values, education and democracy (2002) places emphasis on the National Department of Education to promote Constitutional values such as Democracy, Equity, Ubuntu, Accountability and Respect. Further, Chapter 10 of the Constitution states that "A high standard of professional ethics must be promoted and maintained", this is one of the important principles enshrined in the Constitution to govern public administration. As an educator, I am of the view that this principle can be utilised by school principals and teachers as a guiding compass in decision-making and a remembrance to them in staying responsible and good citizens of the country. The South African Constitution (1996, p. 175) in section 195 (a) states, "public administration must be accountable, and a high standard of professional ethics must be promoted". Naidoo (2012) also supports this statement by stating that the Constitution infers strict measures to ensure accountability, accessibility and transparency. It is in my view that the Constitution expects teachers and school principals to teach and execute their duties and responsibilities to the best of their abilities and in a fair and moral manner to ensure that learners become responsible citizens of the country.

Bruce (2014) purports that The Public Service Act No 103 was amended to encourage the ethical behaviour of public officials and to provide measures that can be taken in managing the unethical behaviour of public officials. Manyaka and Nkuna (2014) state that "The aim of the Public Finance Management Act (Act No 1 of 1999) is to regulate fiscal management in government offices in order to ensure accountability of public officials and decrease unethical conduct and promote accessibility". In the education sector The PFMA is an important tool in the management of finances in schools and the department of education, if the objectives of the Act are to be achieved successfully this means that unethical principals as financial officers of schools will need to change their ways of running finances and thinking.

It is in my view that the Act emphasises the importance of good management and accountability, it also recognises the importance of sound information for good management practices.

The Prevention and Combating of Corrupt Activities Act (PCCA) is another important Act governing corruption prevention in South Africa, it is designed to curb unethical conduct (Bruce, 2014). The act also requires public offices to engage in unplanned audits of departments and projects in order to expose possible unethical practices. Furthermore, the act also requires government departments to actively utilise preventative plans such as risk management and fraud prevention strategies. This act outlines procedures to be followed when investigating corruption; it provides limitations on individuals and organisations found guilty of unethical conduct and obligates government departments to report corruption cases involving R100 000 or more to the law officials.

The South African Council for Educators (SACE) (Act No 31 of 2000) provides for the establishment of this body. One of the requirements of SACE is that all school principals and teachers employed in all South African schools and higher institutions of learning must be registered with SACE. It clearly states, "It is illegal for any educator to work without SACE registration". One of the key functions of this council is to prescribe, preserve and defend the professional and ethical standards for educators, this means that educators need to be compliant with the Code of Professional Ethics developed by SACE; educators need to behave ethical in in protecting the dignity of the teaching profession. The professional conduct of school principals and teachers is structured within the Code of Conduct of Educators, this means that school principals and teachers who disobey and contravene the rules in the South African Council of Educators (Act 31 of 2000) are charged, suspended or either dismissed, if found guilty. Furthermore, the Department of Education printed the Policy Handbook for Educators (Education Labour Relations Council, 2003) containing the entire legal framework that regulates education in the South African education sector with the aim of keeping educators aware and informed of their moral duties within their profession. The "Employment of Educators Act" (Act No 76 of 1998) also addresses the ethical behaviour of educators by outlining the different forms of misconduct that could be displayed by educators in schools together with the relevant disciplinary procedures and due process measures. As an educator I am of the view that educators' professional conduct affects learners academically, emotionally and in their development as a whole, therefore learners' academic development and emotions direct educators to act in a professional manner at all times, as stipulated in the "Employment

of Educators Act". The above legislation is directed at improving the ethical conduct educators in the workplace.

2.2.5 Challenges facing educational leaders in schools

Campbell (2008) posits that challenges facing school leaders are part of the fabric of everyday life and have become an important topic in the academic and professional literature across the globe. An ethical dilemma arises when people involve choices between right and wrong, good or bad, Lyons (2006). I am of the view that school principals and teachers come across challenges that require the use of ethical principles and standards. Coleman (2012) argues that such challenges include; assisting to promote common visions and stimulating others to follow, nurturing encouragement and collaborative participation, resolving disputes and conflict management, and promoting genuine buy-in. Similarly, Shapira-Lishchinsky (2011) argues that educators decisively influence the ethical development of learners due to the interaction they have with learners on a daily basis. As an educator, I constantly find myself educating learners on ethics, values and morals. It is therefore important that as moral agents school principals and teachers conduct themselves in an ethical manner, as they are imparting knowledge and values to future leaders.

Bucholz (2007) believes that when a question of "What should you do?" appears, and there is not a straight way to answer the question, then, a moral dilemma emerges. A person facing a challenge has to choose between conflicting obligations, which cannot be discharged because failure on either of them would be morally wrong. Bucholz (2007) suggests that analysing cases of similar ethical dilemmas may aid school principals and teachers in decision-making when faced with similar challenges. This agrees with Jewell (2006) who argues that involving experienced people in the process of decision making to solve moral dilemmas is a more effective way of learning morality, integrity and values. I support the above authors because as a novice teacher i always involve experienced educators to help me in solving educational challenges that I experience in the school environment. Kohlberg (2010) purports that moral reasoning is not enough to convince people to be ethical, the society at large views school principals and teachers as role models and in doing so they assume that educators will always do the right thing. Assumptions made by the society about principles and morality of educators can be seen as part of the hidden curriculum, this means that the standards and principles which school principals and teachers act upon are embedded in their experiences and practices but

not analysed or discussed. However, Lyons (2006) mentions that school principals and teachers reported on the difficulties they come across in resolving real life challenges in the education sector.

Berghofer (2009) purports that certain ethical issues or challenges are resolved in a practical manner rather than in an ethically theoretical manner. Some challenges faced by school principals and teachers involve doing what is right in the best interest of the learners. Challenges presented by Kaiser (2004) are concerned with how teachers practice and conceptualise ethical leadership. I am of the view that school principals and teachers as moral agents should prepare themselves for ethical dilemmas by reflecting on appropriate standards and principles in treating diverse learners in different situations. School principals and teachers are faced with the challenge of treating learners in a fair manner and caring for learners at the same time. Educators need to be ethical towards all learners and not just the learners they teach, they need to develop learners' self-esteem and build a communication channel with the aim of developing a sense of ethical justice and kindness within their environment**.** Webb (2007) contends that professions such as law and medicine have developed their code of ethics to communicate the responsibilities of the profession, these codes help in defining professional responsibilities to the people they work with and for. This is also true for the schooling sector; South African educators have codes of ethics used to guide them in the day-to day running of schools. I believe that if educators refer to their code of ethics regularly and stay current to educational updated polices then decision-making can be effectively applied. Without an ongoing pursuit of updated knowledge regarding educational research on ethical leadership, school principals and teachers are unprepared for the multifaceted decisions to be made.

Starrat (2004) states that a leader who makes decisions based on outdated information is unethical because he/she is risking the well-being of those he/she serves. It is therefore important to note that school principals and teachers are responsible for the school community as a whole. Learners must be loved, respected and provided with all resources they need to succeed in the community. School principals and teachers need to be valued and recruited using fair employment practices. Parents must be treated fairly and be involved in their child's education through decision- making. Starrat (2004) contends that these relationships are referred to as "Healthy working relationships" and have a great contribution in creating successful relationships for effective learning. For an educator to find a moral compass, he/she must use replication to identify feelings of contradiction regarding a situation (Starratt, 2004). School principals and teachers need to reflect in order to have the ability to be present

to the situation, reflection helps leaders to dedicate attention to the situation and to avoid commotion and judgement until they have gathered all relevant information. During reflection, school principals and teachers need to focus on the shared school goal of educating learners and should be conscious of any personal agendas that do not benefit learners. After identifying one's personal moral beliefs, an ethical educator must stay true to their values, beliefs and convictions in order to be an authentic leader and agent of moral transformation.

2.2.6 Measures to reduce unethical behaviours

Kidder (1995) believes that decreasing unethical conduct of leaders should object to realise two results, firstly: conduct should be shifted from high unethical conduct to low ethical conduct and secondly, conduct should be shifted from less selected behaviour to more inclusive relative to growing the organisations ethical boundaries. These two outcomes can be addressed through laws and regulations such as codes of conduct, policies, systems, procedures, transparency and reporting. The following section critically analysis measures that can be used to reduce the unethical behaviour of school principals and teachers.

2.2.6.1 Laws

South Africa has several laws focusing on the reduction of unethical conduct. The pertinent being: The Constitution of South Africa is generally documented as an excellent Constitution. The Prevention of Organised Crime Act is focused on combating money laundering and racketeering. The Whistle-blower Act, aims to protect employees from occupational disadvantage. The Financial Intelligence Centre Act aims to identify the source of proceeds, which are possibly derived from illegal activities. The Prevention and Combating of Corrupt Activities Act, extends the legal definition of what constitutes a corrupt practice. This Act criminalises corruption in the private sector and criminalises corrupt practices by South Africans on foreign soil. The Companies Act provides protection for whistle-blowers who report a director or employees to the Companies Tribunal about a suspected contravention of the Act, or who is likely to endanger the health and safety of any individual or had harmed the environment or has unfairly discriminated against a person in contravention of the Constitution.

Kidder (1995) argues that despite having inclusive and strong laws as a country, the vital questions are: How active is the law at stopping unethical behaviour? How effective is the law as a deterrent? While observing current unethical conduct in the education sector.

The response to the above questions is that good law does not equal good compliance, nor does it entail good enforcement. In some cases, good law does not even mean fair implementation. Although laws are needed, they are not enough to reduce unethical conduct and other factors need to be considered in aiding the South African legal framework. Despite the above legislation, Manyaka and Nkuna (2014) explain that further legislation must be passed addressing greater transparency and the present gaps in current legislation. I share the same sentiments with the above authors unethical conduct in the education sector still persist, the Department of Education was one of the government departments which did not receive a clean audit in the 2013/2014 fiscal year.

2.2.6.2 Rules, regulations, code of conduct and policies

In any organisation, the aim of rules and policies is to outline employees' behaviour to prevent unethical behaviour by providing clarity about what is allowed versus what is not accepted. I opine that the legal framework of any organisation need to be clear, fair and understandable. Organisational policies need to be accessible to all employees and those they affect; they need to be relevant to the organisation and its context. One of the most important means of ensuring professional accountability among educators in South Africa and of ensuring that educators themselves administer such accountability is the Code of Conduct of the South African Council of Educators (SACE) (Act No 31 of 2000). Introduced in 1997, the Act establishes basic standards by which educators' professional conduct may be judged. The Code provides educators with many positive guidelines on professional conduct as well as purely prohibitive rules. The Act provides that all practicing educators be required to register with SACE. One of the key functions of this council is to prescribe, preserve and defend the professional and ethical standards of educators. SACE Code of Professional Ethics promotes proper ethical conduct of educators. The "Employment of Educators Act" (Act No 76 of 1998) also addresses the ethical behaviour of educators by stating the different forms of misconduct that could be displayed by educators in schools together with the relevant disciplinary procedures and due process measures. The above legislation is again directed at improving the ethical conduct of individuals in education. The South African Constitution also allows for the establishment of organisations to apply and enforce legislation concerning unethical behaviour and ethical leadership.

The Department of Education makes it unavoidable for all schools to formulate code of conducts and policies for their schools regarding ethical behaviour in the workplace. Irrespective of how these documents are defined and how they relate to each other, there is almost certainly going to be commonality on the purpose of a code of conduct and policies – which is to provide a guide for behaviour. The effectiveness of code of conducts and policies in reducing unethical conduct in schools' rests on a number of factors. They need to be inclusive in respect of articulating the rules and translating the values and rules into behaviours. However, the number of policies or the length of the code of conduct does not amplify the effectiveness. Through teaching, I have observed that majority of school policies suffer from information overload, educators tend not to read all the information in the policies, and this contributes to educators missing essential information.

2.2.6.3 Training and transparency

Teacher training and professional development are central mechanisms for the improvement of educators' content knowledge and their teaching skills and practices in order to meet high educational standards. (Darling-Hammond & McLaughlin, 2009). Ethical leadership training is a designed and planned activity and can be defined as the process of modelling or shaping the thoughts, ethical frameworks, moral codes, knowledge, attitudes, opinions, skills, abilities behaviours and actions of employees around the central philosophy of high ethical standards (Manyaka & Sebola, 2013). Therefore, it could play an important role in changing and modifying the ethical frameworks of ethical leaders. In accordance with the Constitution of South Africa, the workforce should undergo training in ethics and ethical leadership in order to maintain a high ethical standard in public administration. Ethical leadership training has been viewed as an important component of any ethical campaign (Manyaka & Sebola, 2013). I agree with the above authors as I believe that training can be used as a tool to promote ethical behaviour of school principals and teachers. Ethical training can form a strong basis on which legislation and regulations can be effectively implemented in order to curb unethical behaviour (Manyaka & Sebola, 2013). I am of the view that training can be used to reduce unethical behaviour by raising schools ethical awareness and informing educators about what behaviours are not desirable or acceptable according to policy and regulations. Bruce (2014) posits that although the necessity of ethical training is recognised there is still a deficiency of ethical development programmes in South Africa (Bruce, 2014).

Kroukamp (2014) concurs with this observation by correlating the rise in unethical behaviour of public officials with the lack of ethical training.

As a teacher, I have not undergone any training on ethical leadership in public and private schools that I have taught in. Transparency can be viewed as an important feature of ethical leadership in schools, it can reflect the organisation's approach to the degree of transparency to which there is a free flow of information within the organisation. I opine that an elevated level of transparency is synonymous with an open and honest culture, it serves as an approach to reducing unethical behaviour. In South Africa, the law promotes transparency. The Prevention and Combating of Corrupt Activities Act No 12 of 2004 enforces transparency by obliging company executives and government officials to report crime to the authorities.

Kidder (1995) expounds that many organisations are selectively transparent and have sufficient scope to develop their level of transparency. I am of the view that lack of transparency in the education sector is also a hindrance in reducing unethical conduct when schools choose not to publicise unethical behaviour (internally or externally) or refer it to the authorities, but rather handle the matter internally. A report by Corruption Watch (2013) expounded that such an approach can be defended on the grounds that publicising an unethical incident can have a detrimental effect on the organisation's reputation. If the scandal involves the school's leaders, the damage can be worse. However, the risk is far greater if the misconduct is exposed by another party, such as the media. In such a case, the school will not only have to deal with the incident, but also their secretive handling of the .Added to this, if the school discriminates about which incidents of misconduct are publicised, for example between senior management and employees, it will not only erode the facade of transparency, but also lose the benefits which this openness and frankness brings. A report by Corruption Watch (2013) recommended and advised parents, educators and principals to be transparent in reporting unethical behaviour of any stakeholder of the school community. If a school principal or teacher is suspected of wrongdoing, the suspect can report the matter to the circuit manager appointed by the district office under which the school operates. The matter will be escalated to labour relations for further investigation and a call for disciplinary hearing will be implemented if needed. If a school principal or teacher is found guilty in terms of the law this may result in suspension or even a dismissal. An alternative action would be to report the corruption to the police, where a criminal case would then be investigated.

2.3 Theoretical frameworks

Starratt (2004) states that "an ethical framework is a basic assumption about beliefs, values, and principles used to as a guide to research choices". This study is located in the ethical leadership arena, it utilises the Multiple Ethical Paradigm by Shapiro and Stefkovich's (2011) and Khoza's (2012) Attuned Leadership–African Humanism theory to understand how school principals and teachers conceptualise and experience ethical leadership within their environment. These two theoretical frameworks are utilised in the study to interrogate ethical leadership as a phenomenon from both the Western and African perspectives and thus deemed relevant for this study.

2.3.1 Shapiro and Stefkovich's (2011) Multiple Ethical Paradigm Approach

The foundation of Shapiro and Stefkovich's (2011) ethical paradigm emerges from a case study approach relevant to ethical challenges and so does this study. The researcher chooses this paradigm because it provides a diverse pedagogical understanding of ethics and ethical reasoning stemming from multiple paradigms. Dilemmas in the education sector can be multifaceted and can lead to the use of two or more paradigms to solve problems. The Education sector is faced with complex issues and it is paramount for school principals and teachers to go beyond self and understand others (Shapiro & Stefkovich, 2011). In the context of education, this means that school principals and teachers need to consider community morals and values before decisions are taken because decisions taken by moral agents have a big effect on the overall community.

2.3.1.1 Ethic of justice

The ethic of justice entails considering others in a fair and equitable manner to the standard of the law in all circumstances. Starratt (2010) argues that fairness is the fundamental concerned with the ethic of justice. Shapiro and Gross (2008) explain that the ethic of justice bring about questions of justness and fairness with the legislation. Authors like Haller and Solti (2005) opine that the ethic of justice ropes in the principle of due process and shields the civil and human rights of all individuals in the society. Strike (2005) claims that the effect of justice in educational decision-making based on maximum benefits is respect to individual needs. This is in conjunction with Shapiro and Stefkovich's (2011) proposal that educators who consider the feelings and thoughts of others before decision-making use the ethic of justice; it is in my view that such school principals and teachers strive for fairness and equity.

I opine that the ethic of justice mandates an examination of ethical dilemmas in terms of the rights and laws of not only the learners but also all school stakeholders. In the education sector the ethic of justice, focuses on a fair, equitable and democratic process followed by school principals and teachers in decision-making.

Starratt (2010) argues that ethical justice consist of two schools of thought, the first school positions individual's needs above all other needs, this relies on human reasoning to validate the passing up of personal rights for social justice. The second school of thought positions the state before the individual in which it is the responsibility of the state to 'teach' or train individuals how to behave in a community, likewise in a school environment it is the responsibility of educators to teach learners the right morals and values that will assist them to survive as responsible citizens, educators should treat all members of the school community with fairness, dignity and equality. Shapiro and Stefkovich (2005), argue that "the ethic of justice, considers a wide range of issue from either a traditional perspective or a contemporary one. I believe that school principals and teachers can view ethical challenges from both perspectives, and this can gauge one to inquire about questions related to the rule of law and justice (Shapiro and Stefkovich, 2011 p.13). School principals and teachers have to be fair in the decision-making process, the ethic of justice concerns itself with legal frameworks. This study agrees with the ethic of justice as it covers the aspect of law and rules through the discussion of legislative frameworks that underpin the education in South Africa. It is therefore in my view that school principals and teachers should pose the following questions to themselves before decision-making: Is there a specific policy or law that I can refer to in order to solve this case or issue? If the policy or rule exist, should I enforce it? Finally, if there is no policy or law, should there be one, which can help in solving issues of such nature in the future? This can relate to educators and principal's decision making, as they have to consider the law before making decisions that can affect learners. The law should be followed and in South Africa, the Bill of rights has to be utilised as it enshrines all the rights of people, which cannot be violated at any cost.

2.3.1.2 The Ethic of critique

The above ethic addresses the imbalances of the ethic of justice; therefore, there is a link between both ethics. According to Shapiro and Stefkovich (2005), the ethic of critique aims at awakening educators to society inequalities, particularly in schools. The focus of the ethic of critique is about challenges that can emerge and hinder fairness. The ethic of critique emerges

from the critical theory, which emphasises social class and inequities. A foremost argument posed by theorist in this field is based on the claim that schools reproduce inequalities in society (Shapiro & Stefkovich, 2011). I am of the view that school principals and teachers who operate from a critical theory perspective try to find a voice for learners who have been silenced or previously disadvantaged. I opine that school principals and teachers are required to confront issues of morality through the ethic of critique.

Shapiro and Stefkovich (2011) posit that the ethic of critique challenges the status quo of educators by involving social dialogue, this allows the previously disadvantaged a voice and therefore has a potential to expose inequalities in societies. Giroux (2010) defines the ethic of critique as an ethic that guides school principals and teachers to be passionate and principled when dealing with issues that concern learners, this will develop in learners a consciousness of freedom and recognise authoritarian conduct. The ethic of critique makes it imperative for educators to recognise inequalities in schools; it pursues measures to correct policies and regulations not consistent with sound educational practices (Shapiro & Gross, 2008; Shapiro & Stefkovich, 2011). It is in my view that the ethic of critique allows school principals and teachers to rethink and redefine concepts such as privilege, power, culture and social injustice. The ethic of critique gauges school principals and teachers to seek possible alternatives to the status quo; it is responsible for keeping educator's sensitive to inequities of social class, race, disability, gender, and other difference within the school community.

2.3.1.3 Ethic of care

According to Noddings (2005) the ethic of care challenges many premises of traditional ethics and moral education. The ethic of care finds its roots in feminist studies, Noddings (2005) expounds that the first job of schools is to care for children. It is therefore in my view that school principals and teachers need to consider the primary and basic needs of learners and this means that they need to respond to learners needs out of love, care and kindness. Furman (2004) posits that there is just balance between the ethic of care, the ethic of justice and the ethic of critique. Further, he explains that other ethics are more concerned with fairness and equity, but the ethic of care is less concerned with such and looks at caring. I opine that the ethic of care requires school principals and teachers to consider dignity; this necessitates respect and care for learners in an equal and fair manner. Noddings (2003, p.2) states that "caring is not just a warm fuzzy feeling that makes people kind and likeable".

This can imply that caring is a continuous process of kindness and care. When educators care for learners they do their very best to make sure their learners succeed. School principals and teachers who utilise the ethic of care consider how they can help learners meet their needs before decision-making. The ethic of care challenges school principals and teachers to consider values such as loyalty and trust, it requires educators to show care, concern, and connection with learners in solving moral dilemmas.

2.3.1.4 Ethic of the profession

Shapiro and Stefkovich (2011) advocate for educators to have professional preparation on ethics and especially on ethical decision-making, they argue that educational leaders should be well informed on putting the needs of their learners first. Similarly, Starratt (2010) argues that educational leaders' professional responsibility is to encourage the moral of learning and the moral of general education. The ethic of profession considers the moral foundations that are characteristic of the profession. Shapiro and Stefkovich (2005, p.26) quite succinctly expects educators to express their own professional codes of ethics irrespective of organisational policies and codes that exist. They further challenge leaders to place learners at the centre before decision-making. As an educator , i know that educators are faced with issues that vary in nature and size, their morals and values can also be tested in the way that they deal with the complexity of these issues, it is therefore important for educators to remember that they are agents of morals and the needs of learners come first.

Shapiro and Stefkovich (2011) posits that the ethic of the profession ponders moral aspects of professionals, leaders should become conscious of their personal and professional code of ethics. In South Africa, this could be referring to the South African council of educators and also the code of Conduct for educators in schools. School principals and teachers should utilise professional codes but need to draw upon ethical decision-making practices. Taking the above into consideration, the ethic of the profession gauges school principals and teachers to ask questions within the justice, critique, and care paradigms, but also cautions them to go past these questions and ask what the profession would expect of them considering the fact that learners should be considered first (Shapiro & Stefkovich, 2011). Therefore, educators ought to ask themselves the following questions: What does the teaching profession expect me to do? As a moral of agent, what would my community expect me to do? Moreover, what should I do that serves the best interests of the learners who are diverse and have different needs. Shapiro and Stefkovich (2005) go on to suggest that to many the ethic of profession is seen as an extension of another paradigm and not thought to stand alone. Utilising this professional ethic

enables school principals and teachers to become critical thinkers, who consider results and the effects of their decisions before they are taken. The above questions are pertinent to school principals and teachers in addressing issues related to social justice and to performance in their schools. When school principals and teachers work within the ethic of the profession, they become more effective and in return create a better overall school environment.

The ethic of the profession anticipates educators to analyse and examine their professional codes of ethics in light of individual personal codes of ethics, as well as standards set forth by the profession. It calls on educators to place learners at the centre of the ethical decision-making process. Shapiro and Stefkovich (2011) best summarize the ethical frameworks; they suggest that the ethic of justice includes equality and equity, while the ethic of care challenges impartiality and detachment, replacing it with compassion and equity. They further contend that the ethic of critique elevates questions concerning the treatment of diverse groups in society. Finally, they suggest that the ethic of the profession continually questions equity and the evolving needs of learners, and that a combination of both supports the best interests of the learner. Shapiro and Stefkovich (2011) believe that practical application of the Multiple Ethical Paradigm has a direct relational connection for understanding complex dilemmas. When these conflicts become apparent in the multitude of issues that arise throughout the principal and educators school day; they should consider using one or more of these ethical frameworks. Therefore, conducting this study through the theoretical framework of Shapiro and Stefkovich (2011), allows the researcher to explore the ethical conduct of principals and teacher's conceptualisation and experiences of ethical leadership. These critical attributes have been chosen as the theoretical framework for this study as it scrutinises ethics and ethical reasoning with a focus on two secondary schools in Johannesburg East District with the aim of filling a gap in the ethical decision-making literature.

2.3.2 Khoza's (2012) Attuned Leadership–African Humanism theory

The second theory used in this study is Khoza's (2012) Attuned Leadership–African Humanism theory. The theory suggests five ethical principles from an African perspective, and these are Being, Humanness, Individualism, Compassion and Moral necessity which are discussed below. I look at what these principles entails for ethical leaders in the education sector and critically explore the existing literature on the work of Reuel Khoza and what other researchers have said on ethical leadership in an African context.

2.3.2.1 Being

In laying out his African philosophical foundations, Khoza (2012) states that “In metaphysical terms, Ubuntu is first and foremost a statement of being – the 'I am' in all of us”. It confirms that as individuals, we draw our being from others and we are only persons through other persons. He further explains that as humans the everlasting spirit of Almighty unites us, while our ancestors are always present to remind us of our spiritual bonds and responsibilities within our communities. In concurring with Khoza (2012) I am of the view that to exist as an educator means to be so for the community, as human beings we emerge from the relationships that we have with others and the natural environment. An individual is always in constant communication with others and this is where we draw our strengths, values, morals and ethics. Khoza (2012) argues that reaching the metaphysics of Ubuntu is enormous as its repercussions flow through all subsequent statements about who we are and what we are. According to Michael Battle (2009) “African epistemology begins with the community and moves to individuality”. In Africa, the idea of knowledge is located in the community and not ii individuals that make up the community. As Khoza (2012) argues, being In an African context start with the community, in the school context teachers should teach learners values of respect, love and connectedness. Ramose (2010) argues that the powerful wisdom of Africa is the ontological need of individuals to know themselves, community and discourses on Ubuntu, it is therefore that traditional epistemology stems from this wisdom. He further argues that the African tree of knowledge emerges from Ubuntu philosophy. Thus, Ubuntu is a well spring that flows within African philosophies of being and epistemology in which the two institute a wholeness and oneness.” Just like Ubuntu ontology, Ubuntu epistemology is experiential. It logically requires school principals and teachers to be reasonable in decision-making, being attuned to oneself and to the expectations of others in the community on the basis of reason puts leadership on the path towards the common good. For teachers this means that the leader's sense of worth identifies him or her with the destiny of the learners, not just their short-term selfish wishes but also their long-term common good. Ethically implies that educators should be ethical and follow legislation before arriving at a decision. Politically means that educators should always remember to put the needs of the learners first and remember the due process that involves different stakeholders before major decisions can be taken.

2.3.2.2 Humanness

Khoza (2006) strongly believes that the word Ubuntu belongs to the Nguni group of languages, and has cognates in other Bantu languages, in Swahili it means Utu. Ubuntu is best translated into English as ‘‘humanness, or being human’’ (Khoza, 2006, p. 6). Khoza (2012) further argues that African humanism, or Ubuntu, arouses from both reason and empathy as the basis for ethical leadership. Khoza (2012) argues that mutual dependence is the foundation of African humanism; by this statement, he means that there should be a mutual relationship between a leader and the follower as mutual relationships stimulate caring and progressive thought and action. Khoza (2012) stressed that in order for African leaders to succeed in their leadership positions, they need to tap into their heritage and find their own leadership style as it seeks to revive itself. For educators, this revival, known as the African Renaissance, draws upon the African leadership concept of Ubuntu as a means of driving performance in schools.

Khoza (2011) purports that Ubuntu is about the “oneness of being human” and demonstrates one communal place that cohabits and encompasses the fundamental ethic of Ubuntu. Communities derive success from the strength of their members. Mnyaka and Mothlabi (2005) believe that through Ubuntu, priority is given to both duties and rights, which are absolute to each person. Learners have a right to be taught and equipped, while teachers have a duty to render their services. In the context of this study, learners rely on their leaders, which are educators and principals to teach those values, morals, and ethics that will help them to prosper and be able to succeed outside the school environment.

As an educator and a researcher in the field of education, i view Ubuntu as a call to service and participation. Educators and principals are called to serve in a practical way. Through their teaching of values, ethics and morals educators and principals are connected, bound and linked to their learners. Khoza (2012) argues that in African terms, it is our humanness that deliberates on a collective consciousness and forms the basis on which leadership is built. For educators and principal, embracing Ubuntu benefits the whole education community and not just the individuals. Leaders who embrace Ubuntu will see the public good as not just an aggregation of individual benefits, but as a gain for the whole community which is superior to the summation of its parts. Attuned educators acknowledge that they are not above or below their learners, but they are one of them and lead from within. Khoza (2012) points out that our humanness overrides our differences, meaning that the knowledge we have of ourselves is also knowledge of others as we come from the same human stem. This is what makes us ethical creatures by nature hence he contends that an attuned leader has a compelling vision, a sense

of destiny and is both empathetic and intelligent. An attuned teacher or school principal sets out to serve their learners pioneering them in the direction that they need to take and making them realise their dreams and turning them into a reality.

Khoza (2012) in his fervently argued book, makes a case for African humanism or Ubuntu to provide the moral and ethical basis that lacks in all spheres of leadership in Africa. Khoza (2012) calls for African leaders to practice African leadership, notably 'attuned leadership'. He argues that modern ideas of leadership in organisations tend to lack the component of humanness contained in Ubuntu. The core approach of attuned leadership is 'Ubuntu' or African humanism, which is a unique African leadership style that can be developed by drawing upon the principles of Ubuntu. Khoza (2012) purports that humanism or Ubuntu can serve as an antidote to the leadership collapse globally which means that through the principle of Ubuntu leaders can learn massively. In the context of this study, it means that South African educators and principals can teach the rest of the world what values, ethics and morals are in leadership through the promotion of community as a principle of leadership because the Ubuntu leadership style is centred on community values.

Khoza's (2012) argues that Attuned Leadership offers a compass for ethical leadership in the workplace, central to this perspective is that the metaphysical traditions of Africans offer an important role to the theory and practice of leadership worldwide.

2.3.2.3 Individualism

Khoza (2006) notes that in essence, Western leadership is centred on individualism, while African leadership is more focused on communism. The African leadership, which Khoza talks about, is Ubuntu. Khoza (2012) argue that Ubuntu as an African leadership posits a communal being while the Western worldview rests on individual identity. Khoza (2012) argues that in African terms, one's existence does not depend on what one thinks but how the actions and thoughts of an individual can influence the whole. This can be understood to mean that Africans are empathetic towards each other as they share common values and promote the principle of community within their leadership style. Similarly, Mbigi (2005) agrees that communism is the foundation of African thought when it comes to leadership style. An African is not a rugged individual, but a person living within a community. Turaki (2006) simply summarises it as follows: ''People are not individuals living in a state of independence but are part of a community living in relationships and interdependence".

I am of the view that the communal principle of African leadership style does not mean that the good of the individual person is compromised to that of the collective, as is the case with Marxist collectivism.

Khoza (2012) argues that Ubuntu emphasises our interconnected and our humanness over our individuality. For school principals and teachers this means that they should be aware that individuals could efficiently exist as fully functioning human beings when acknowledging the roles, they play in the lives of the learners. Through this acknowledgement and deeper awareness of Ubuntu, school principals and teachers can help the whole community to grow collective recognition and appreciation of common humanity. Van Zyl (2009) argues that for leaders to gain an understanding of what it means to speak about African leadership, it is necessary to look at Ubuntu as an African value system. Further, he concludes his argument by drafting a summary citing Khoza (2005) on cultural value system. According to Khoza (2005) collectivism has a preference above individualism, African leaders enjoy respect from a spiritual point of view. Khoza (2005) purports that leaders can expect to get humility and an attitude of service as part of the spirit of Ubuntu from followers, rather than a critical attitude challenging decision which individualism deals with. For school principals and teachers, this can mean that they will gain inherent trust and faith from their learners and an absence of critique. In arguing communalism above individualism Khoza (2005) expounds that the Western worldview looks different as it perpetuates the individual as the hero who acts as the hero through individual independence and courage. Van Zyl (2009) summarises the Western approach by stating that, "I am because I, the individual hero, dream and do". This view leads to the situation where the leader focuses on his or her own interests and by doing so also serves the society and the community in the best way. Broodryk (2006) best describe the differences between communalism over individualism in the following way: "the difference between the African and Western life approaches is based on the 'we' (African inclusiveness) versus the 'I' (Western exclusiveness) styles".

African leadership favours a group spirit as more valuable than individual aspirations. This explains the shared spirit of Africans. In the context of this study, educators should acknowledge that the strengths of individualism is in their ability to think for themselves, they need to be creative and empathetic but also act in accordance with their conscience. Khoza (2012) argues that the strengths of communalism are found in the assertion of the common good, educators and school principals should acknowledge that their primary duty is to use their creativity in the service of learners. They should acknowledge that a school is a

community and they need to be mindful of the need of equity and mutual respect. Khoza (2012) views himself as a man of two worlds, his work does not only draw its strengths from an African perspective but also from the Western context. He agrees that he draws some of his work from Western philosophers such as Aristotle and Immanuel Kant and is comfortable combining African and Western ideas where these contribute to the enrichment of communities through individual freedom. As a teacher I concur with the author, the history of our country as South Africans has inherited individualism from the European forebears and communalism from African forebears, it is in the best interest of leaders to extract the best from both these traditions, as it is a balancing act that African leaders are obliged to attempt.

2.3.2.4 Compassion

The word compassion originates from the Latin root com + pati (to bear, suffer). It therefore signifies "to suffer with" or "to bear with." Khoza (2012) conceptualises compassion from an African perspective, he argues that compassion does not only deal with emotions but also considers a response founded on wisdom embedded in an ethical framework concerned with the selfless intention of freeing others from misery. Broodryk (2002) argues that in an African milieu, compassion involves showing humanism and love to others so that healthy relationships can develop. The studied literature shows a deep concurrence of compassion involving feeling for a person who is suffering and being motivated to act to help them. For example, Dalai Lama (2001) states that "Genuine compassion is grounded on accepting or recognising that others, like oneself, want happiness and have the right to overcome suffering". Similarly, Mbigi (2005) defines compassion as a human quality of understanding the challenges and difficulties experienced by others and wanting to help them. These definitions have similarities as they expound that compassion is not only acting out of sympathy but gauges an individual to also show empathy through acts of kindness. It is on this basis that educators who are compassionate develop some kind of concern about the welfare of their learners.

Khoza (2012) explains that there is a connection between empathy and compassion because empathy is the foundation for compassion, he further intimates that empathy means loving and understanding applied to others. I am of the same view with the author as I believe that for educators, empathy means that I have to put myself in the shoes of my learners so that i can feel with them, it is only through empathy that an educator can gain an understanding and an awareness of what learners are feeling and be able to respond appropriately. Dalai Lama (2001)

maintains that for educators to bring compassion into schools, we first have to become educators who teach from the heart because caring and compassionate thoughts are precursors of caring and compassionate deeds. The compassionate approach that Dalai Lama is referring to means that educators should see themselves in their learners' actions, and vice versa; and together they can create schools where freedom, compassion, and respect rule. In such schools, educators attempt to nurture wise and compassionate individuals who lead their lives as whole people, connected to their intellect, emotions, body, and spirit. Khoza (2012) argues that compassion rest on the empathy that we feel for others, he further purports that we cannot deny the fact that we are because of others, we derive this from the principle of empathy, which leads to compassion. Similarly, in their book titled "The Compassionate Classroom", Hart and Hodson (2004, p.24) wrote that compassion has to start from oneself if it is to spread to others. They viewed compassion from the perspective of four types of relationships and connection: (a) teacher to self, (b) teacher to student, (c) student to student, and (d) student to his or her own learning process (Hart & Hodson, 2004, p. 23).

Ubuntu- inspires educators to be compassionate so that they can be able to cherish differences found in learners, they can then attempt to strengthen each learner and maintain unity in their classrooms. I am of the view that the truth in education quantities to combined shared values, ethos and cultural understanding of the way teachers ought to be. In summary, compassion is based on the recognition that others, like oneself, want happiness and have the right to overcome suffering. When educators witness suffering in learners they become empathetic towards them and develop a caring feeling and a desire to help alleviate their suffering.

2.3.2.5 Moral necessity

Moral necessity has strong implications for the philosophy of attuned leadership. Khoza (2012) argues that it makes sense to talk of a leadership imperative that is necessarily focused on the common good. If educators are in essence moral beings, then leadership must at all times strive to do well and avoid moral immorality. Udeani (2008) describes leaders within African communities as "Corporate personalities", this means that such leaders embrace the past, appreciates the present and look forward to the future. Further, he explains that African leaders are admired and respected as they are seen as a link between the living and the dead. The African humanist view impels us to regard community engagement as a pillar of a well-led organisation. Good leadership is attuned in action with all that it implies about ethics,

personhood, probity, humility and honesty. In short, through Ubuntu, educators come to understand that they are beings deeply interconnected, recreated through and in dynamic interaction with the universe and always in the process of being-becoming.

2.4 Chapter summary

This chapter provided a review of literature pertinent to the concept of ethical leadership from an international, continental and national perspectives. Further, the two theoretical frameworks that were deemed relevant to guide the study were discussed. The next chapter presents the research design and methodology of the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The preceding chapter reviewed literature and the theoretical frameworks of the study. This chapter discusses the philosophical assumptions and the design strategies underpinning the study. Further, the research paradigm chosen for this study, i.e. the interpretive paradigm is discussed; the research design and methodology, the research population, data generation methods, data analysis, issues of trustworthiness in research, ethical issues and the limitations of the study are discussed. The chapter concludes with a chapter summary.

3.2 Research paradigm

Nieuwenhuis (2007) posits that a paradigm is a set of assumptions or beliefs about fundamental aspects of reality which gives rise to a particular world-view and represent what individuals or society think about the world but cannot prove their thoughts. Similarly, Guba and Lincoln (1994) posit that a paradigm is the basic belief system or worldview that guides the researcher". De Vos (2010) posits that a researcher has to decide within what paradigm he/she is working in, know the nature of the selected paradigm very well to avoid ambiguity and unclear issues. It is also important for a researcher to know their paradigm to keep clear communication with the reading public. In addition, Creswell and Nieuwenhuis (2007) argue that there are four research paradigms, namely: positivism/post-positivism; interpretivism/social constructivism; emancipatory /critical and pragmatism /postmodernism. This research study is underpinned by the interpretive paradigm and reasons for choosing this paradigm are further discussed below.

3.2.1 Interpretive paradigm

This research study was underpinned by the interpretive paradigm, which is characterised by a concern for an individual. Interpretivism seeks to comprehend the subjective world of human experience and preserve the integrity of the phenomenon (Cohen, Manion & Morrison, 2011). The part of the researcher in the interpretivist pattern was to appreciate, expound, and translate societal authenticity over the appreciations of diverse accomplices. Researchers in this paradigm strive to comprehend rather than clarify reality. This study seeked to understand the conceptualisations and experiences that school principals and teachers attach to ethical

leadership; the study also seeked to discover their practices regarding the enactment of ethical leadership in their schools.

According to Terre Blanche and Durrheim (1999) a research process has three major dimensions, namely: ontology, epistemology and methodology. In addition, these researchers are of the view that a research paradigm is a system of interrelated practices that define the nature of enquiry. It is in my understanding that interpretive researchers believe that reality involves individual's subjective experiences of the world and this can trigger humans to adopt the ontological belief that reality is socially constructed. Myers (2009) contends that the principle of interpretive research is that access to reality is only through social constructions such as language, consciousness and shared meanings. As the researcher, i have employed the interpretivist paradigm in order to understand the subjective experiences of school principals and teachers when they execute ethical leadership in their normal routine at school. Creswell (2007) cements my choice of the interpretive paradigm when he argues that the intention of the researcher is to make sense of what others have to say about the phenomenon.

Ontology

Crotty (1998) posits that ontology is the science of existence and ontological expectations are concerned with what constructs truth. Qualitative researchers are concerned with the observations of how things truly work. Uschold and Gruninger (2006) argue that ontology is the collective and corporate understanding of the realm that can remain transferred amongst society and application structures requires a noteworthy influence on regions dealing with enormous quantities of material. Ontology also entails some kind of world to view. The world understanding is understood as a set of models, for instance; objects, features, routine, their meanings and their interrelationships and this is referred to as a conceptualisation. In this research study, ontology is essential in that it gives the researcher an opportunity to observe how principals and teachers view ethical leadership. Through interviews and focus group discussions, the researcher will be able to find out from participants if ethical leadership is conducted in their work environments and if so, do they have knowledge/conceptualisation on legislative framework underpinning the ethics of educationalist.

Epistemology

Cohen (2007) posits that epistemology focuses on the environment and formulas that deal with understanding. Epistemological suppositions are anxious within what way information can be generated, attained and interconnected, in other words what it means to know. Guba and Lincoln (1994) expound that epistemology needs the question, what is the nature of the connection concerning the individual would-be a knower and what can be acknowledged? Fumerton (2006) purports that epistemological inquiries embrace the notions of information, confirmation, and motives for considering, justification, possibility, what one should believe? Through epistemology, the researcher intends to enquire if principals and teachers embrace ethics and the importance of ethical leadership. The researcher also seeks to find out how the principal and teachers enforce ethics among other the staff members and learners and if the participants value the importance of ethics in their work environment.

3.3 Research design

Yin (2003) describes research design as an action strategy for getting from here to there, where 'here' may be defined as the initial set of questions to be answered and 'there' is some set of answers . According to McMillan and Schumacher (2001) a research design sets out how the research is to be conducted, who the research participants are and the conditions under which the data will be gathered. Van der Westhuizen (2002) discovered that the most typical application of qualitative research seems to be that of case studies. The case in this study was ethical leadership and a case of principal's and teacher's experiences as they enact ethical leadership in their schools.

3.3.1 Case study research design

Yin (2003) states that a case study is a pragmatic analysis that explores a current issue within its real-life context, especially when the boundaries between the issue and context are not defined clearly. A case study research design is deemed appropriate in circumstances where relative conditions of the phenomenon being deliberated on is dire and where the researcher has no control over the events as they unfold. McMillan and Schumacher (2001) argue that a case study observes a case over time, engaging numerous sources of data in the setting. All the composed data is collated and corroborated to arrive at the best possible answers to the research questions. Therefore, the researcher may gain an improved knowledge of why the case

happened and what might become imperative to look at more extensively in future research. Creswell (2012) posits that, in a case study, the researcher seeks to develop an in-depth understanding by gathering data of a particular case or small number of related cases through a variety of methods such as observations, interviews and documentary analysis. According to Merriam (2008) a case study could be conversant to various people; nevertheless, there is little arrangement on what precisely founds a case study. Anderson and Arsenault (2008) uphold that a case study is a complete exploration technique that utilises numerous bases of evidence to consider or weigh a precise occurrence or illustration.

Yin (2003) argues that a case study approach is deemed to be imperative if the conditions for understanding the phenomenon under investigation cannot be controlled. I deemed a case study appropriate for this study as it resonates sound with the assumption of this research, that a holistic perspective of the participant's experiences in their context is crucial for understanding challenges associated with ethical leadership. A case study has a potential to allow the capturing of reality and experiences of the participants about their situation in relation to the phenomenon under investigation (Cohen, 2007). Case studies "Encompass considering at a situation or occurrence in its physical life background, typically commissioning numerous varieties of information" (Robson, 2002, p.178). The case study approach is thus suitable for my research to explore the school principals and teacher's conceptualisations, experiences and practices of ethical leadership in the two researched schools. Yin (2003) further argues "Case studies allow for the use of multiple sources of data". Through this approach the researcher was be able to gather data through interviews from the research participants, this gave me an advantage of triangulation which had an impact on reinforcing the trustworthiness of the research. In addition, a case study approach allowed for different views of participants to be observable, which contributed to credible evidence. It should be noted that the Case study approach also has certain limitations just like any other approach. For example, Denzin and Lincoln (2000) contend that Case studies can be generalised, arguing that looking at multiple actors in multiple settings enhances generalisability.

According to Terre Blanche and Durrheim (2009), case studies are frequently straightforward in nature and provide rich longitudinal material about personalities or specific circumstances. My case study research was interpretive, contemporary and occurred in natural settings, which are schools. This was advantageous, as it will allowed the researcher to look at the differing perspectives of the participants per school who worked in the same context. Since learning is a procedure and at times necessitates an exploration technique that is progression positioned,

flexible, adjustable to fluctuating environments and a vibrant background, the case study method was appropriate to answer the question about how participants view the importance of ethical leadership. Case studies are defined differently in the literature, in this study; the case referred to a single phenomenon under investigation, which was the perceptions, experiences and conceptualisation of ethical leadership by secondary school principals and teachers in Johannesburg East District

I found a case study appropriate because it resonated well with the assumption of my research that a holistic perspective of ethical leaders‟ experiences in their context was crucial for understanding the issues and challenges associated with ethical leadership in schools. The approach therefore had potential for allowing me to capture the reality, experiences, and perspectives of the participants. Given its naturalistic style, Yin (2003) affirmed that case studies make it easy to study phenomena in their natural settings; the exploration of significant features of the case and meaningful characteristics of the events and the phenomenon are retained.

3.3.2 The research sites

The primary setting for this study was in two Secondary schools in the Johannesburg East District, in the province of Gauteng in South Africa. My choice of the district was influenced by familiarity and knowledge of the area and with which I would be able to interact with the participants. Both schools are independent schools characterised by favourable economic financial issues, to be specific the schools are situated in the rich suburb of Kyalami. The study was undertaken in independent schools, as they constitute the majority of schools attended by pupils in Midrand and the Sandton area. Independent schools are few in numbers, better endowed, and thus stand out as a separate category of schools. I specifically chose two independent schools who were established more than twenty years ago, these schools were both likely to be headed by teachers with maximum experience in teaching and a higher pupil percentage as compared to newer independent schools.

3.4 Research Methodology

Myers (2009) defines a research methodology as a strategy of enquiry that moves from the underlying assumption to the research design and data gathering methods. Although there are other different research methods, the most commonly utilised research methods are qualitative quantitative or mixed methods. Domegan and Fleming (2007) purport that the aim of a qualitative approach is to discover issues about the phenomenon as little is very known about that certain phenomenon. On the other hand, Myers (2009) posits that qualitative research is

intended to help researchers understand their participants and their social settings within the research site. Denzin and Lincoln (2003) argue that qualitative research is naturalistic in its nature, it tries to explore the everyday life of diverse groups of communities in their natural settings. Therefore, it is valuable to explore educational settings. Similarly, Creswell (2003) posits that qualitative research comprises of an interpretive naturalistic approach to its subject matter as it tries to interpret the phenomena in terms of the meaning people bring to them. I am of the view that qualitative research explores different knowledge, claims and enquiry of the participants.

Myers (2009) further argues that different research methods and research gathering methods can be employed in the research process; these include qualitative data sources such as interviews, observation, document reviews and focus group discussions. Denzin and Lincoln (2000) contend that while quantitative research presents statistical results represented by numerical data, qualitative research presents data as descriptive narration with words and attempts to understand a phenomenon in a natural setting. I opine that data gathering and analysis is the main difference between qualitative and quantitative research.

In selecting a research methodology, Guba (1994) believes that selecting a paradigm whose assumptions are met by the phenomenon being investigated is important.

He further cautions that qualitative researchers should be alarmed with the process of data gathering rather than the research outcomes. This study aims to explore the conceptualisations and experiences of teachers and principals at two secondary schools in Johannesburg East District. Events will be studied in their natural settings, ethical leadership as a phenomenon will be understood in terms of the meaning participants attach to it. A qualitative approach is therefore suitable for this study as it explores the world of the selected school principals and teachers, it is inductive and will allow participants data to speak. Eacott (2010) emphasises the necessity for research on leadership, ethics and values. Further, he believes that such research draws on a constructive approach, he further purports that currently available research tends to hide contextual experiences of school leaders. A Qualitative approach is deemed effective for this study as it allows for the exploration of ethical leadership as a phenomenon in schools as the natural setting. As a researcher, it allows me to interact with the school principals and teachers in their settings. This process will enable the generation of rich data and a holistic overview of a deep understanding of ethical leadership. A qualitative approach is also applied because of its evolving design, which allows for flexibility in data gathering

methods (Merriam, 2002). As a researcher, i will be able to make changes in the research process if one of the data gathering method fail to yield data as anticipated because qualitative research allows for reflection on the research process at every stage.

3.5 Research Participant

The selection of my research participants was influenced by Patton's (2002) contention as he argues that a qualitative inquiry has no rules for the sample size. This study was concerned with the richness of the case and having an in-depth understanding of ethical leadership as a phenomenon. I used Morse's (1994, p.229) suggestion as a guide as it states that "Each participant selected must have the knowledge, the experience and the time to be interviewed. Other than the above factor, my main criteria was founded on the fact that only individuals who engage with ethical leadership were selected. As a researcher, i was of the assumption that a teacher with more than five years teaching experience is knowledgeable with the SACE code of professional ethics and has had some form of training by either the department of education or the school in which they are employed at.

Purposeful sampling is a non-random method of sampling (Patton, 2002). As a researcher, one can select rich information cases for that specific case. Through studied literature, purposeful sampling appeared to be a common sampling technique; it seeked cases that provided rich information, which could be studied in-depth. Patton (2002) further expounds that the advantage of purposeful sampling allows for common patterns to emerge from a great variation in capturing experiences of the phenomenon. The school principals were of an advantage to access the research sites because they held a key position in the school administration. The two schools selected both met the sampling criteria; they both had a school board and a functioning teacher and parent association. Both schools had a large learner population, which made it likely to experience more ethical issues rather than in a school with a small learner population. Considerations about gender were also noted, not because the analysis is gender based, but because participants worldviews can be influenced by their gender identity.

3.6 Data generation Methods

To explore participant's experiences, perspectives, and experiences on ethical leadership, i decided to use two data gathering methods to generate data and to answer the research questions in order to meet the objectives of this specific research. They included; semi-structured interviews and documents reviews.

3.6.1 Semi-structured interviews

Shneiderman and Plaisant (2005) define interviews as a method of gathering data using a set of pre-planned essential questions. Further, they posit that interviews can be creative as they allow the interviewer to pursue issues of concern that may lead to constructive suggestions. According to Genise (2002) interviews have the following advantages, the interviewer can gather rich data from the selected participants and there is direct contact between the interviewer and the interviewee, which can lead to fruitful suggestions. Interviews allows for express of opinions and are useful for exploring the participants' personal experiences of the phenomenon.

This research study utilised semi-structured interviews as the primary research method for gathering data. Patton (2002) explains that it is important to explore participants worlds, and this includes exploring their feelings and thought about the phenomenon at hand. He further argues that the exploration of beliefs and values about sensitive issues also has to be gauged. This study explored school principals and teacher's conceptualisation and experiences of ethical leadership. This study challenged the participants to divulge and engage with sensitive information. Creswell (2009) posit that during the interview process, semi-structured interviews have the advantage of allowing the researcher to step back and examine the interpretations of the participants; this process gave the researcher time to seek clarity and additional information which assisted with generating rich data. Semi-structured interviews also has the benefit of allowing the researcher freedom to use diverse approaches while tackling the same information. One limitation of using semi- structured interviews is the potential for bias and subjectivity (Cohen, 2007). Patton (2002) advices that to avoid subjectivity and biasness, the researcher should engage open-ended questions to elicit the participant's worldview, thus I have decided to include open-ended questions together with closed questions in the interview schedule.

3.6.2 Documents reviews

Petty (2012) posit that documents reviews are undertaken to establish more knowledge and understanding about the topic of study. Creswell (2007) states that "The use of documents reviews facilitate the triangulation of data generated from the interviews with the participants". Similarly, Petty (2012) believes that documents reviews involve the examination and study of written documents pertinent to the study. Yin (2003) recommends that it is significant to draw data from two or more sources if the research is to be trustworthy. Further, he expounds that documents are generally relevant where a case study is involved. I purposely selected and studied documents directly linked to the research purpose prior to going out to the research sites. This assisted me in developing the research questions and gaining an understanding of the research context. The list of documents selected for reviewing included; The South African Council of Educators (SACE) Code of Professional Ethics for teachers. The code of conduct for teachers of the two schools involved in the study. The South African Schools Act (Act no 84 of 1996), the "Employment of Educators Act" (Act No 76 of 1998).

The SACE Code of Professional Ethics for teachers was reviewed because the document specifically addresses the acceptable ethical practices of teachers in South African schools. This document was also reviewed to determine the degree to which teachers know and practice the content of the document. The review of each school's code of conduct for teachers assisted in establishing the acceptable ethical practices of each school. The documents reviews were thus undertaken to gain more information about the types, causes, legislation and viable solutions to unethical conduct in schools. The documents reviews also assisted in understanding, explaining and interpreting the theoretical frameworks of ethical leadership and development. They in addition served as instruments to triangulate the data generated from the interviews of the participants, which increased the accuracy of the research process.

3.7 Data analysis

Bloomberg and Volpe (2008) expound that data analysis involves making sense of the extensive amounts of data collected from the research site, this reducing the raw data into rich information and identifying what is substantial to construct a framework for communicating what the data reveals. On the other hand, Cohen (2007) argues that qualitative data analysis deals with organising and making sense of data in terms of the participants' definitions of the situation and the themes that emerged. Further, he argues that there is no single way of analysing and presenting data, but the data must fit the purpose. The analysing

of transcripts can be done in three ways namely; thematic analysis, discourse and content analysis. De Vos (2005) purports that thematic analysis refers to the researcher being so immersed in the data that it enables him/her to identify themes and categories which should be internally consistent but distinct from one another. He further explains that identifying a set number of themes can be problematic when the data is voluminous but advises the sorting of data into small themes. Rule and John (2011) explain that data analysis refers to the researcher making deductions from what and how the participant articulates it. They emphasise that before thematic analysis can occur, coding of interview transcripts need to take place, Cohen ,et,al.,(2011) cements this by stating that content analysis involves coding, categorising, comparing and concluding from the text. Rule and John (2011) further expounds that vacillating from codes to themes is frequently used in case studies and referred to as content analysis. For this study, i utilised inductive thematic analysis as a method of analysing and interpreting data because I wanted to gain a deeper understanding of the different perspective of principals and teachers experiences on ethical leadership.

As this study was interested in the school principals and teacher's conceptualisation of ethical leadership, the analysis served to define how they understood and viewed their positions as ethical leaders. The researcher also used an inductive approach, which suggests that the themes in this study were drawn from the data (Patton, 2002). Findings and conclusions about ethical leadership were based on the interpretation of the participants drawn from the data. Data analysis took place throughout the whole research process. Merriam (2009) indicates that in qualitative research, data analysis is a recursive and dynamic process. For this study, this implied that the research was an on-going process which was dynamic.

3.8 Issues of trustworthiness

Merriam (2009) argues that there is a raging debate in different fields of study regarding the construct of reliability and validity. He is of the view that the construct of validity and reliability are of a quantitative nature and does not apply to qualitative research. This can be understood to mean that the findings of qualitative research is a complex task. However, there is an existence of possible strategies that can be used to validate and enhance the trustworthiness of qualitative research findings. Trustworthiness comprises of credibility, transferability, dependability and confirmability (Wellington, 2000). Petty (2012) posits that the faith, assurance and trust one has in a study and including its findings is referred to as trustworthiness.

Creswell (2003) states that 'the trustworthiness of a qualitative research can be recognised by using credibility, transferability, dependability and conformability. Credibility is considered as the extent to which the participants of the study believe the findings of the study and as to whether the study investigates the intended phenomenon (Petty, 2012). Credibility in this study will be ensured by selecting an appropriate methodology, instrumentation and sample. Credibility will also be ensured by triangulation of data generated through documents reviews and interviews.

Transferability is the degree to which the findings of the study can be utilised in other settings or contexts (Wahyuni, 2012). Transferability in this study will be enhanced by a detailed explanation of the experiences and conceptualisation of ethical leadership as a phenomenon. Other researchers can then use this rich source of information to determine the study's relevance to the context of their own studies. Transferability will also be strengthened by generating rich data from different participants who offer different perspectives on Ethical leadership. McMillan and Schumacher (2010) posit that reliability refers to the level of consistency that exists in the measures utilised in a study, reliability refers to the criteria of dependability and confirmability (Wahyuni, 2012).

Dependability are the measures to which a study can be replicated or repeated (Petty, 2012). Dependability in this study will be reinforced by triangulation. The interview schedule containing all the interview questions will be provided. Confirmability deals with the degree to which the findings of the study can be proved as being the product of the participants contribution to the study rather than the researchers own preferences (Wahyuni, 2012). Confirmability will be achieved by again using triangulation.

3.9 Ethical considerations

Creswell (2007) claims that throughout the research process researchers are sensitive to ethical considerations because they are asking participants to expose personal thoughts about their life experiences and to give off a lot of their personal time to the research study. Stake (2003) considers ethical consideration in case studies a step further by stating that "Research is morally obligated not to place participant in harm's way". It is for this reason that Rule and John (2011) claim that research ethics are developed by a community of scholars and researchers**.** Howe (2001) purports that when a researcher enters the world of participants with the aim of gathering data, they can intentionally or unintentionally unearth information that has ethical

implications. Similarly, Bloomberg and Volpe (2008) cautions that ethical issues could surface at any stage during the research process, because qualitative research is intimate and involves interaction with participants, Cohen (2007) cautions researchers to take precautions in minimising risk during the research process.

In the context of this study, taking precaution means that I as the research need to adhere to the defined ethical principles that defines what is suitable or not in undertaking a study of this nature. In undertaking this study, I envision several issues likely to consider ethical issues. I am aware that the research findings could result in a threat to participants who may feel insecure as leaders. I am also considering the action to be taken if participants reveal unethical practices, they were involved in. To curb the above-perceived ethical considerations and potential challenges, i shall undertake the following measures: I sought permission to conduct this research from the University of the Witwatersrand. Further to this, permission to conduct research at the various schools were given to the school principals who act as gatekeepers of the research sites. Added to this, letters of permission were given to the research participants outlining the purpose of the study. This is linked to one of the first requirement of ethics, which is autonomy and informed consent, that Kvale and Brinkman (2009) claim involves briefing the participants about the reason for this study and its main characteristics as well as any risk and remuneration from participants. Creswell (2007) cements this principle of autonomy by stating that participants have the right to move away or refrain from the study anytime they wish to do so. Rule and John (2011) further add that the second principle of ethics is non-maleficence with the researcher ensuring that participants are not harmed in any way. This study uses pseudonyms for both schools and participants to ensure confidentially.

3.10 Limitation of the study

De Vos (2005) argues that no matter how carefully planned a study is, there is potential for limitations regarding the instruments of data, generalisation and ethical issues. Creswell (2009) defines a limitation as a threat to the validity of the study, he further expounds that it is important for a researcher to state the research limitation as this will allow the research to be replicated and expanded. I am of the view that declaring the limitations of the study can help other researchers to judge to what extent the research findings can or cannot be generalised in another context. This research study is based on the experiences, conceptualisation and practices of school principals and teachers on ethical leadership. Lack of teachers in

participating in my study may be a limitation, i foresee teachers being sceptical in taking part in the interviews as they may have doubts or rather fears to answer questions about their school principals, this may limit the timing of the study especially if teachers have to cancel or postpone the interviews. The principals may be tempted to give answers they will think I expect as a researcher rather than those of their own thought and feelings. As a researcher, i will guarantee and encourage confidentiality through open, honest dialogue with the participants.

3.11 Chapter Summary

The purpose of this chapter was to outline the research paradigm, research methodologies, research design, as well as data gathering tools, analysis methods, and data credibility issues. This study adopted an interpretive paradigm. The research design for this study is an interpretive case study analysed through qualitative methods. The method of purposive sampling was then discussed and emphasised its importance of providing information rich sources of data. The chapter continued with examining the data generation methods of semi-structured interviews, focus group discussion and documents reviews by justifying how these methods could generate rich data. Finally, the concept of limitations within research was clarified and specific limitations within the study were outlined.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

The preceding chapter discussed the research design and methodology of the study. This chapter presents and analyses the data generated through semi-structured interviews and document reviews. The presentation and discussion of the findings are organised according to the themes that emerged from the data. A critique of the findings is facilitated through interrogating the research questions, literature review, the theoretical frameworks and the methodology explored in Chapters One, Two and Three respectively.

In order to remind the reader, the three critical questions that guided the study were as follows:

- What are the conceptualisations, experiences and practices of school principals and teachers regarding ethical leadership in the researched schools?
- What do participants believe are the causes of unethical conduct in schools and how should they be minimised?
- What are the challenges (if any) do school principals and teachers experience as they enact their leadership, management and teaching in the researched schools?

In addition, to reinforce the trustworthiness of the findings, i used the direct voices of the participants throughout the data presentation and discussion in this chapter, hence the verbatim quotations.

4.2 Data presentation and discussion

When analysing the data, the following themes emerged through content analysis. These were: the teachers and school principals' conceptualisations of ethical leadership; the causes of unethical leaders ; the challenges experienced by school principals and teachers as they enact leadership, management and teaching in the researched schools; the measures and suggestions to reduce the unethical behaviours of school principals and teachers in schools. In this discussion, I commence with a presentation on the demographics of the research participants of the two study schools.

4.2.1 Demographics of the participants

Participants		Pseudonyms used	Age	Gender	Number of years teaching	Number of years in the current position
	Jupiter Secondary School					
1	Principal	Mrs Justice	54	Female	26	9
2	Head of Department	Mr Pride	49	Male	25	5
3	Teacher	Mr Integrity	31	Male	9	9
4	Teacher	Ms Trust	27	Female	6	6
	Uranus Secondary School					
5	Principal	Dr Unity	52	Male	27	5
6	Head of department	Ms Wisdom	47	Female	20	4
7	Teacher	Ms Respect	33	Female	9	9
8	Teacher	Mr Success	30	Male	7	7

4.2.2 Description of the case study schools

Jupiter secondary school

Jupiter Secondary School is a pseudonym given to one of the schools in this study and is located in Midrand, Gauteng Province. There are 40 teachers employed at the school and the learner population is 840.

Description of the participants of Jupiter Secondary School

The principal of Jupiter Secondary School, Mrs Justice is a 49-year-old female who has 26 years' experience as a principal. She holds a Bachelor of Education Honours degree and has been a principal of the school for nine years. Mr Pride is a male teacher who has over 25 years of teaching experience with a teacher's diploma; he is currently heading the English Department and has been in this position for 5 years. Mr Integrity is a male teacher who has over nine years teaching experience, he holds a Post Graduate Certificate, (PGCE) and a Bachelor of Administration Degree. Ms Trust is a female teacher who has 6 years teaching

experience, she has a wealth of qualification such as a bachelor's degree in education, an Honours Degree in Education and currently completing her Master's degree in education.

Uranus Secondary School

Uranus Secondary School is a pseudonym given to the second school in this study and is located on the agricultural outskirts in Johannesburg East. There are 43 teachers employed at the school and the learner population of 906.

Description of the participants of Uranus Secondary School

The principal of Uranus Secondary School, Dr Unity, is a 52-year-old male who has 27 years teaching experience. He has a wealth of qualification such as a Bachelor of Education, an Honours Degree in Education, a Master's Degree in Education and a Doctor of Philosophy in Education. Head of Department, Ms Wisdom, has 20 years of teaching experience with a Bachelor Degree and an Honours Degree in leadership and management. Ms Respect, 33-year-old from the same school is a teacher with nine years teaching experience. She has a teaching degree. Mr Success is a 30-year-old male teacher with 7 years teaching experience. He holds a Bachelor of Finance and Certificate in Education

The documents reviewed included official school documents such as the participating schools' School Policy, the Code of Conduct for Teachers and pertinent educational legislation addressing ethical concerns. Refer to table B in the following page:

4.2.3 Documents reviewed

	Documents	Provisions noted
1.	Constitution of South Africa (Act 108 of 1996)	Chapter 10 of the Constitution (1996) promotes the use and maintenance of professional ethics in public administration to reduce unethical behaviour and foster good governance.
2.	The South African Schools Act (Act No 84 of 1996)	Provides data on the conditions of discipline and discharge of educators if they are found guilty of unethical conduct in schools.
3.	South African Council of Educators Code of Professional Ethics.	Outlines for the promotion of ethical conduct of teachers such as the rules of professional conduct of employees in the education sector.
4.	The Employment of Educators Act (Act No 76 of 1998)	Provides data on the conditions of service for educators and how they could be discharged if found guilty of misconduct.
5.	The Prevention and Combating of Corrupt Activities Act (Act 12 of 2004)	This law outlines the procedures to be followed when investigating corruption, it provides limitations on individuals and organisations found guilty of unethical conduct.

4.2.4 School principals and teacher's conceptualisations of ethical leadership

The data produced from the semi-structured interviews indicated that both school principals and teachers had a similar understanding of the term "ethical leadership". The participants' defined ethical leadership similarly as I had observed in the literature exposed to in the study. Ethical leadership was defined as leadership that is in line with ethics, integrity, morality and underpinned by a set of values and principles of Ubuntu. The majority of the participants further believed that ethical leadership encompasses a community where a leader cannot stand alone but must stand with the followers in reaching the goals of the school. Participants further expounded that ethical leadership is a form of leadership reinforced by policies, rules and legislation. In this regards, Mr Unity from Uranus Secondary School mentioned that:

Ethical leadership means leading within an ethical framework that is either established within an educational system or body, an example of this is leading according to the principles and standards set in the education legal framework….; it involves leading people with the correct values and morals.

(Mr Unity, Principal of Uranus Secondary School)

Similarly, Mr Peace, the Head of Department at Jupiter Secondary School shared similar sentiments as Mr Unity and mentioned that ethical leadership is underpinned by legislation and underscored by principles and integrity. He said:

Ethical leadership is the type of leadership, which is in line with ethics, it is basically a function of ethics…whatever that the leader does is underscored by ethical principles. The leader leads according to a set of policies, rules and legislation.

(Mr Peace, Head of department at Jupiter Secondary School)

On the other hand, Ms Respect, from Uranus Secondary School and Mr Integrity from Jupiter Secondary School shared similar sentiments about ethical leadership. They both expounded that ethical leadership was about serving in the best interest of the personnel, serving in the best interest of the school and not in the interest of the individual. They echoed that ethical leadership is concerned with a leader fulfilling his/ her responsibilities within the best interest of the people with morals and pride. Ms Respect said:

Ethical leadership is about leading and serving in the best interest of the people assigned in your care, it is about respecting the views and opinions of the people that you are working with and considering them in the decision-making process.

(Ms Respect, post level 1 teacher at Uranus Secondary School)

Likewise, Ms Trust, a post level 1 teacher at Jupiter Secondary School echoed Ms Respect's views on ethical leadership when she stated that:

Ethical leadership is a type of leadership that involves leading your stakeholders such as parents, learners, teachers and other members of the school community with love, respect, care and involve them before decisions are made so that they can feel as part of the school.

(Ms Trust, post level one teacher at Jupiter Secondary School*)*

While analysing the views of all the eight participants on their conceptualisation of ethical leadership, it was evident that the participants have an in-depth understanding of ethical leadership. The participants associated ethics with values, morals and integrity that should be possessed by an ethical educator. They understood that being an ethical leader is a journey that incorporates one's personal values and beliefs within one's professional way of being. What was important on ethical leadership was ethical behaviour. However, participants acknowledged that irrespective of behaving ethically, following or performing per the regulations, guidelines and policies set in legislation, educational codes and mandates, ethical leadership involves a constant awareness of the impact that decisions and actions have on people's lives particularly learners lives, and thus includes the ability to analyse and estimate that impact. Participants also interpreted ethical leadership as a type of leadership that accommodates people in decision-making and echoed that it embraced ways that continuously involve learning and thinking about what is right, and what is holistically best for the learners, teachers and other related communities involved within that specific community.

The two Secondary Schools that were part of the study had an inclusive Code of Conduct for Teachers. Uranus Secondary School used the SACE Code of Professional Ethics, while Jupiter Secondary School had formulated their own code of conduct for teachers. The cover page for Jupiter Secondary school code of conduct for teachers clearly stated that the code has been formulated in accordance to the SACE code of professional ethics. While examining the teacher's code of conduct for both schools, I noted the following principles: transparency; fairness, clarity, good morals and the promotion of values as stated in the Constitution of South Africa. The aim of the Code of Conduct of Teachers at Jupiter Secondary School was that "It promotes the Mission Statement of the school and works towards a well-balanced, broad education for learners, a professional environment for educators and an atmosphere for the extension of the school's ethos, this applies to all aspects of school life and incorporates both behavioural goals and ethical norms of teachers".

The findings from the interview suggested that participants from both schools have an exposure to the school's code of conduct, teachers highlighted their exposure to the code of conduct through teacher's orientation days before they begin formal teaching in the schools and through workshops organised by the schools. Both school principals indicated that they conduct training and workshops with the aim of reinforcing the importance of teacher conduct at the beginning of the year. It came to my attention during the interviews with both school principals that teachers have to undergo criminal checks or rather screening before they can be employed

at the school, a teacher can also bring a copy of their criminal check if the checking process was conducted six months prior to starting employment at the school. However, as a researcher I was unable to obtain or confirm this information as I was not granted permission to obtain minutes of any trainings or workshops as it is considered confidential information that can only be shared among the employees of the school.

During the interview session, each participant mentioned that they also had exposure to the South African Council for Educators (SACE) Code of Professional Ethics. The two schools have made it compulsory for all their teachers to have a registered profile with the SACE Point system. Teachers received an update on all relevant educational matters and an update on policies and other prominent issues through the SACE website. Jupiter Secondary School had given each teacher a copy of the Code of Professional Ethics located in the teachers' master file, while Uranus Secondary School has saved the code in the teacher's personal drive in the school's network for teachers to have access to it.

The SACE Code of Professional Ethics has clear guidelines on how teachers should conduct themselves within the education profession and how they should conduct themselves when interacting with various stakeholders of the community. In addition, it mentioned that teachers should uphold and promote basic human rights as entrenched in the South African Constitution. When the researcher examined the code of conduct of Jupiter Secondary School, majority of the content was extracted from the South African Schools Act and the SACE Code of Professional Ethics. Through the interview session with the school principals it was easy to establish their understanding of the term ethics and ethical leadership, both school principals kept on reinforcing policies and legislation during the interview process. It was evident that they have been in leadership positions for a while and they have dealt with ethical issues in their conduct. The teachers had an understanding of the term "ethics and ethical leadership" but the majority of them did not refer to policies and legislation, rather they differentiated between right and wrong and gave scenarios that they have dealt with as ethical leaders.

The reviewed literature corroborates with the interpretations of the participants regarding the term ethical leadership. Brown, Trevino and Harrison (2005) define 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. For Brown, et al. (2005), ethical leadership implies that a leader should be both a moral person and a moral manager always promoting and living

ethical standards by word and deed. This definition authenticates the conceptualisations of participants in defining ethical leadership, participants such as Mr Integrity from Jupiter secondary school and Ms Respect from Uranus secondary school echoed that an ethical leader sets an example in leading the people and serves in the best interest of the people. Likewise, Khoza (2012) is of the view that ethical leaders strive to put their followers' needs and aspirations before their own; they derive satisfaction and identification from being of service and leading in the interest of the common good. Stefkovich and Begley (2007) share similar views on ethical leadership as they believe that ethical leaders work for students' best interest, which involves treating all students fairly with respect and care. Browns (2005) definition of ethical leadership also corroborates with the participants views as they opinionated that ethical leader's conduct serves as role-modelling behaviour for people that look up to them and follow in their footsteps, it also proposes that ethical leaders communicate and justify their actions to followers, this means that they set ethical standard and behave according to those standards.

The definitions of ethical leadership provided by literature is therefore strongly aligned with the responses provided by participants on ethical leadership. The participants aligned ethical leadership with ethics, morals and values that a leader should have in leading the school community. This substantiates Khoza's (2012) definition of ethical leadership as he defines ethical leadership as leadership that promotes communal values, ethics and morals. Similarly, Nussbaum (2003) expounds that in Africa, ethical leadership is based on communal living and shows concern for others. The above literature on communal living corroborates with the views of Ms Trust, a teacher at Jupiter Secondary School who echoed that ethical leadership is a type of leadership that involves leading the school with love, respect, care and involving in decision-making. In substantiating humanness Khoza (2012) expounds that communities derive success from the strength of their members and this is referred to as Ubuntu, he further purports that being an ethical leader is about embracing the "oneness of being human" and therefore demonstrates one community that cohabits, shares, and is interdependent, which comprises the fundamental ethic of Ubuntu.

The participants described ethical leadership as a type of leadership that is based on socially accepted morals and value system. Mrs Justice, the Principal of Jupiter Secondary School acknowledged that ethical leadership is underpinned by rules, policies, mandate and legislation, which a leader has to lead according to. Lawton and Paez (2014) posit that ethical leadership deals with normatively appropriate behaviours underpinned by transparency, fairness, justice,

integrity, honesty, authenticity, compassion, courage and mutual respect, this resonates with Brown and Treviño (2006a) views as they describe ethical leaders as people that exhibit traits that are consistent with normative ethical principles such as honesty, fairness, and trustworthiness.The descriptions of the participants regarding ethical behaviour included characteristics outlined by authors in the literature review such as values, morals and integrity. In concluding the first theme on conceptualisation of ethical leadership, the responses and views provided by the participants were very similar. Their responses corresponded with the literature review of the study, the responses recommended an inclusive and in-depth understanding of ethical leadership. I now discuss the next theme which is; causes of unethical leadership.

4.2.5 The causes of unethical behaviour among school principals and teachers at schools

The causes of unethical conduct among school principals and teachers in the participating schools were analysed and discussed as separate sub-themes. The pertinent reviewed literature and aspects of the theoretical frameworks outlined in Chapter Two were infused into the discussion after all the two sub-themes under this main been presented.

4.2.5.1 The causes of unethical behaviours among school principals in schools

The data gathered from the teachers in the interview sessions indicated that there were many different causes of unethical conduct among the school principals. The findings generated from the data seem to indicate that some of the causes of school principals' unethical conduct in the researched schools were due to the fact that they had too much power invested in them by the board members, lack of morals and values, lack of leadership skills, favouritism, nepotism, temptation, greed and dictatorship as a form of leadership style. Mr Pride, Head of Department at Jupiter Secondary School stated that:

> *The board of members have abdicated their powers to the principal trusting that he will do the right thing, instead; he just hires and fires people as he pleases, he is just over empowered and leads as a dictator.*
>
> (Mr Pride, Head of Department at Jupiter Secondary School)

Mr Integrity and Ms Respect also asserted that the abuse of power and greed were factors that triggered school principals to act unethical. Mr Integrity went on to mention that:

> *The principal of this school is so unethical, his brother in-law is the vice principal of the school and his son has a consultation firm which conduct moderator and assessor courses for the school teachers.*

(Mr Integrity, teacher at Jupiter Secondary School)

The participants of Uranus Secondary School also shared similar opinions regarding the causes of unethical behaviours of school principals. Ms Respect added that:

> *As a principal of a school, you cannot have your unqualified family members work for the school and pay them more than the teachers, this shows that you are unethical and corrupt, and you need to be disciplined accordingly. Teachers are overworked by the system and expected to produce excellent results.*

(Ms Respect, teacher at Uranus Secondary school)

Ms Trust shared her thoughts and mentioned that*:*

> *It's very funny that our principal favours male teachers more than female teachers, maybe it's because she is not married and enjoys making life difficult for the women in the school. She will overlook the views and opinions of the female teachers buy always takes into consideration the views of the male teachers.*

(Ms Trust, teacher at Jupiter Secondary School)

In comparison to the views of the other participants, Mr Pride and Ms Wisdom similarly agreed that lack of leadership skills was a bigger contributing factor to the unethical conduct of school principals. Ms Wisdom claimed that:

> *Open communication and engagement are very important variables in leading professionals, as a Head of Department I cannot be told what to do and be informed of decision without proper engagement, this is incompetency from the principal side.*

(Ms Wisdom, Head of Department at Uranus Secondary School)

The findings regarding the causes of unethical conduct of school principals within the school community is aligned with much of the literature review.

One of the responses from the participants was that the principal expects teachers to produce excellent results while he sits in his office and delegates duties, likewise Mr Pride from Jupiter Secondary School echoed his views when he stated that "The board of members have abdicated their powers to the principal trusting that he will do the right thing, instead; he just hires and fires people as he pleases, he is just over empowered and leads as a dictator". Literature on the unethical leadership by Khoza (2012) explains that unethical leaders do not strive to put their follower's needs and aspirations before their own, they tend to be self-serving and self-indulgent.

Khoza (2012) further argues that ineffective leadership in Africa is so because it fails to produce the desirable change, it is not transformative, and the reasons include the fact that some leaders lack skills and expertise and driven by greed.

Some of the other causes can be effectively addresses by following policy and legislation such as the South African Schools Act (Act No 84 of 1996), The Prevention and "Combating of Corrupt Activities Act" (Act 12 of 2004), the Employment of Educators Act (Act No 76 of 1998), the SACE Code of Professional Ethics and the school teachers code of conduct. In addressing abuse of power as a factor contributing to unethical conduct of school principals, the SACE Code of Professional Ethics states that: "An educator: uses the appropriate procedures to address issues of professional misbehaviour; uses the correct language and behaviour in his or her interactions with colleagues". The code also addresses commitment and states that: "The educators who are registered or provisionally registered with the South African Council for Educators either in a private or public school commit themselves therefore to do all within their power, in the execution of their professional duties". In addition to school principals adhering to the SACE Code of Professional Ethics they were obliged to report to the school board. The PFMA and the school's financial policies address the causes of unethical behaviour of school principals such as greed and temptation. As indicated earlier, the two schools alleged that they possess a sound financial but none of the school provided me with a copy as they consider their financial policy to be confidential. Therefore, I am of the view that many of the underlying causes of many of the unethical behaviours of school principals could be as a result of not completely studying and complying with the relevant legislation, school documentation and policies.

4.2.5.2 The causes of unethical behaviours among teachers in schools.

The causes of unethical conduct among teachers that emerged from the interviews with the school principals varied but the most common emerging concept focused on teacher's discontent with their salary, frustration and pressure from demanding parents. A possible financial gain, mark adjustment to keep complaining parents satisfied, teachers are over-worked, lack of passion, accountability, morals and ethics, incorrect choice of employment, personal problems from home, ineffective disciplinary procedures to replace corporal punishment, misbehaviour of learners, insufficient intervention on the part of school principals, a lack of leadership from school management. Mrs Justice summed up her experiences of the causes of unethical behaviour of teachers as follows:

> *As a principal, I have noticed that most teachers behave unethical because of the pressure they get from parents especially in private schools, teachers adjust marks just to make sure that parents are happy so that they don't have to deal with challenging parents.*
>
> (Mrs Justice Principal of Jupiter Secondary School)

Mr Unity echoed the same views as Mrs Justice and added that most of the time there is excessive parental involvement in private schools compared to public schools, parents are more involved, and they go the extra mile to make sure that their children achieve what the parent envisions or pay for. He added that:

> *Some teachers are guilty of mark adjustment with the aim of keeping demanding parents happy. Teachers are faced with a lot of pressure from parents, most parents expect their children to achieve high marks and if they don't, the teacher becomes the victim. , I think this based on the notion that parents at private schools pay more school fees than those in public schools, and as a principal It is a challenge for me to stand up for the teacher because a private school is run like a profit making business, if a parent decides to remove their child from the school it means the school has lost a customer.*
>
> (Mr. Unity Principal of Uranus Secondary school)

Both school principals highlighted that the dissatisfaction of teachers with low salaries was another factor that triggered teachers to behave unethically, the discontent, frustration and

hopelessness of teachers in the profession were major causes of some of their unethical conduct. Mrs Justice was adamant that:

> *I am of the view that teachers in private schools are overworked and underpaid, although there are few learners in private schools the reality is that there is a lot of administration and the work as learners require individual attention and this causes teacher to be impatient and frustrated and end up behaving unethical.*

(Mrs Justice, Principal of Jupiter Secondary school)

Mr Unity, from Uranus Secondary school had similar views regarding discouraging salaries of teachers and non-incentives, he remarked that:

> *Teacher salaries are pathetic and frustrating across the board, with some private schools it is even worse because there are no allowances such as housing allowance and medical aid assistance, the salary looks good on paper but when a teacher has to pay for their medical aid, disability cover it just makes the salary ridiculous, the salary belittles teachers integrity and pride in the communities.*

(Mr Unity, Principal of Uranus Secondary School)Both school principals mentioned that some teachers never chose teaching as their first-choice degree, if you have to look at the qualification of teachers in both schools, they studied for a first degree in a different profession and when they could not secure a job in their career, they decided to complete a post graduate degree in education and then come and teach. Both school principals expounded that such teachers lack the passion for teaching, they struggle with the workload and they are not accountable because teaching is the incorrect choice of employment. The removal of corporal punishment without an effective replacement has triggered some teachers to revert to the use of physical abuse or even to resort to absenteeism because of increased stress levels. Mr Unity echoed his views and stated that:

> *Some teachers struggle with implementing disciplinary measures, completing a four year teaching degree is different from completing a one year certificate in teaching, during those four years teachers are taught the psychology of teaching and I believe that you cannot learn the psychology of teaching in one year… some teachers have lost the passion of teaching and they are not accountable and they sometimes fail to deliver the expected outcomes.*

(Mr Unity, Principal of Uranus Secondary School).

Similarly, Mrs Justice echoed similar views as Mr Unity and elaborated that:

> *Teaching is a highly stressful job especially if you are not passionate about it. Teachers need to be patient and if not, patient they can end up acting unethical towards other stakeholders of the school. In many occasions I have dealt with teachers that still apply corporal punishment and at the end they lose their job because corporal punishment is not an option no matter how frustrated you are as a teacher, there is legislation and policies to follow, but again there appears to be a gap in the legislation because teaches continue to behave unethical.*
>
> (Mrs Justice, Principal of Jupiter Secondary School)

Some of the causes of unethical behaviour of teachers mentioned by the school principals during the interview sessions were influenced by the board of members in the researched schools. Factors such as salary, allowances and medical aid could therefore be fully addressed by the Board of members as it relates more to the school structure and environment. The school principals mentioned that the removal of corporal punishment without an effective disciplinary measure had caused teachers to unduly go back to corporal punishment that has resulted in job losses. The responses of the school principals clearly indicated that in terms of disciplinary procedures the teachers were exposed and effectively trained on the legislation to follow at the researched school.

Teachers that are highly stressed by the profession and sometimes fail to practice the contents of the available legislation and codes which triggers them to act unethical. Besides the SACE Code of Professional Ethics and the code of conduct of teachers at the researched schools' teachers should be aware of legislation and measures that can be taken if they behave unethical. The Employment of Educators Act (Act No 76 of 1998) clearly outlines the different forms of teacher misconduct, disciplinary procedures and due processes to be followed. Section 17 (1d) of this Act states that: "An educator must be dismissed if he or she is found guilty of seriously assaulting, with the intention to cause grievous bodily harm to, a learner, student or other employee". The SACE Code of Professional Ethics outlines the disciplinary procedures to be followed if the code is contravened by an educator. It is in my view that teachers that continue to contravene the law and still behave unethical in these schools are ignorant because the principal of both schools and the teachers did mention that the policies of the schools are revisited through training termly.

The South African Constitution further infers that there should be strict measures to ensure accountability, accessibility and transparency (Naidoo, 2012). One principal responded that unethical behaviour of teachers is caused by the lack of effectiveness of legislation in disciplining teachers. Bruce (2014) supports this suggestion by stating that lack of effectiveness of legislation and established organisations could possibly be due to the gaps in legislation, which still allow for unethical practices by not implementing necessary punishable measures.

4.2.6 The challenges experienced by school principals and teachers as they enact leadership, management and teaching

The challenges experienced by school principals and teachers as they enact leadership, management and teaching are now examined and deliberated on as separate sub-themes. The relevant reviewed literature and pertinent aspects of the theoretical frameworks outlined in Chapter Two will be infused at the end of the sub-theme's discussion.

4.2.6.1 Challenges experienced by school principals when enacting leadership in schools

The participating school principals in the researched schools indicated that they often came across ethical challenges in their interactions with different stakeholders of the school community. The data gathered through the interviews indicated that work-related ethical challenges in the researched schools emerged between teachers, staff, parents, learners, ground staff, administration staff and district office officials. School principals indicated that they had to mediate in such instances such as professional conflicts over teaching loads, staffing, supervision and extra-curricular often occur between school principals and the teaching staff. School principals also indicated that professional misconduct such as inappropriate behaviour with other staff, parents and learners was also a challenge that they had to deal with most frequently. Participants indicated that they were also faced with teacher challenges such as stealing of school property, misuse of leave days, gossip, dishonesty, fake qualifications and assessment adjustments. Mrs Justice mentioned that:

> *Sometimes absenteeism is not taken according to the regulations stipulated in the Labour Relations Act; some teachers have friends or family that are doctors. They get booked off and take additional sick leave which they do not qualify for.*
>
> (Mrs. Justice, the principal of Jupiter Secondary School)

Mr Unity mentioned that in 2016 the school board decided to give teachers incentives. Teachers who achieved the highest percentage on each subject received an incentive of one thousand rand (R1000) termly. The principal stated that since this decision was taken, he had to deal with cases of lying, fabricating of marks, manipulation and marks adjustment. Mr Unity contended that:

> *During the June exam, the grade ten History papers had to be remarked after moderation was done on ten percent of the exam script. The teacher moderator picked up that the marks were incorrectly added, and learners were marked correctly where they were actually incorrect. The History teacher had to be taken for a disciplinary hearing just to set an example for the other teachers in the school.*

(Mr Unity, Principal of Uranus Secondary School*)*

The two school principals mentioned that some common ethical challenges arose between teachers and parents and between parents and the administration staff. The school principals described these tensions as related to parental reactions to measures taken by teachers in resolving disciplinary issues with learners. Mr Unity from Uranus Secondary School mentioned that it is a challenge to discipline learners in private schools. Majority of the parents are well equipped, and they are familiar with education legislation regarding discipline in schools. For example, legal action was taken against a teacher who sent a learner out during a lesson as a form of discipline, the parent argued that her child was denied her Constitutional right to basic education. The school management decided to dismiss the teacher instead of facing legal action in court. The Head of Department responsible for discipline was accused of not fairly administering suspension, two learners were involved in a fight and only one learner was suspended. This created conflict between the parent of the child suspended and the Head of Department and the principal had to intervene in resolving the issue. Mr Unity observed that:

> *The parent walked into the staffroom on a Tuesday morning, she swore at the Head of Department in front of everyone. I had to intervene and luckily the teacher did not retaliate at all as she was in shock.*

(Mr Unity, Principal of Uranus Secondary School)

Mrs Justice from Jupiter Secondary School also shared a similar incident. He verbalised that:

One of the parents simply went into a teacher's classroom without notifying the office of his presence, the father of the child handled the teacher and accused him of being a racist.

(Mrs Justice, Principal of Uranus high school)

The finding from the data appear to suggest that school principals are caught between following policy, making a point or doing what is socially and ethically acceptable. Both school principals shared the same sentiments when it comes to decision making and involving parents. Mr Unity highlighted that it is a challenge to call parents when their child has to face harsh discipline measures because most parents take their child's side of the story before listening to the other side of the story. Mr Unity said that:

> *One morning a parent had to be escorted out of the school grounds for slapping me at assembly because I gave his son break detention the day before.*

(Mr Unity Principal of Uranus Secondary School)

The school principals indicated that sometimes following policy on taking ethical decisions without consulting the parents has affected their image. One principal reported that during the school annual general meeting a parent stood up and voiced allegations regarding the principal management style and performance claiming that it was ineffective and impacting negatively on the school. To his surprise most of the teachers and part of management supported the parent despite the excellent academics achieved by the school, the principal resigned from the school because of the pressure. Another principal argued that ethical decision-making commonly hinged on giving priority to policy and legal procedures rather than showing care and using professional judgment as to what outcome would serve the best interests of the learners.

Both school principals indicated that the least frequently ethical challenge that they have to deal with is associated with the school board. The findings from both school principals indicated almost identical forms of challenges in their schools. School principals felt that the members of the school board make decisions based on the financial status of the school. The school principals indicated that decisions made at the board level are taken without regard to what is in the best interest of the teachers. Mrs. Justice, principal of Jupiter Secondary School indicated that:

> *I had to release three hardworking and dedicated teachers because the school board informed me that the school has to cut down on expenditure and the best way to do this is through retrenchment of teachers.*

(Mrs Justice, principal of Jupiter Secondary School*)*

Likewise, Mr Uranus, principal of Uranus Secondary School stated that:

> *Last year I had to inform the staff that they will not be getting bonuses at the end of the year because the finances of the school are almost depleted, teachers could not fight this decision because it is clearly stated in their contract that the bonus is discretionary.*

(Mr Unity, principal of Uranus Secondary School)

4.2.6.2 Challenges experienced by teachers when enacting ethical leadership in schools

The participating teachers in the researched schools indicated that they regularly came across ethical challenges in their relations with different stakeholders of the school community. The data gathered through the interviews indicated that teachers come across challenges with learners, parents, other teachers in the school and also the management of the school. The participants mentioned that the most difficult challenges that they have to deal with come from the management of the school, specifically school principals in their schools. Participants indicated that the school principals in their school are given too much power and they sometimes abuse this power by ill-treating teachers, being dictators, managing funds inappropriate, favourism and nepotism. Mr Pride, the Head of Department from Jupiter Secondary School said that*:*

> *Last year I enthusiastically applied for the post of Deputy Principal as I have been in the school for more than five years and thought that I was ready to move to a higher post, to my surprise the principal unfairly appointed his sister's husband who was employed at another school as a vice principal.*

(Mr Pride, the Head of Department from Jupiter Secondary School)

Similarly, Ms Wisdom from Uranus Secondary School echoed the same views when she stated that:

> *A few years back I was denied a principal post because I refused to offer a sexual favour to a board member of the school.*

(Ms Wisdom Head of department at Uranus Secondary School)

The participants' allegations authenticate the idea that undeserved appointments and sexual favours were dominant in the participating schools particularly for teachers seeking promotional post. Likewise, Mr Integrity's views denoted similar forms of unethical conduct by school principals. He articulated the following about the principal of his school:

> *The principal of the school is a dictator, if you go against him in any decision that he makes he will go beyond the call of duty to intimidate you and then get rid of you.*
>
> (Mr Integrity, teacher at Jupiter Secondary School)

Furthermore, the participants responses proposed that the challenges experienced by teachers in the hands of management proves that the unethical behaviour of school principals occur regularly and are still persisting. Both Mr Integrity and Ms Trust from Jupiter Secondary School also agreed with the views of Mr Success. Both of them were of the views that teachers that are overwhelmed by school principals receive incentives in the form of cash, better classrooms and latest school equipment. Ms Trust from Jupiter Secondary School added that*:*

> *In our school, teachers get a discretionary bonus at the end of the year and if you want to get your hundred percent or more you have to be a puppet to management.*
>
> (Ms Trust, teacher at Jupiter Secondary School)

The participants indicated that learners' social issues are also a major factor that they have to deal with when they have to enact ethical leadership in their teaching. Some participants indicated that they are placed in a position that requires them to find justifiable mechanism for determining the right, the good and the moral decision as they seek to decide ethically in the best interest of the learner. Some participants indicated that when dealing with learner's external social issues their focus shifts from being teachers to that of being parents and putting the learners first. Ms Wisdom indicated that:

> *When I moved from a public school to a private school, I thought my problems of comforting and dealing with learners will be minimal, to my surprise; most children at private schools seem to have a lot of social issues compared to those in public schools…. The money is there but the parents are hardly at home as they are out making money.*
>
> (Ms Wisdom, Head of department at Uranus Secondary School)

Similarly, teachers from Uranus Secondary School also shared similar opinions on the challenges they have to deal with when enacting ethical leadership in their teaching and learning. Mr Success from Uranus Secondary School articulated that:

> *Most of our learners come from rich families, the parents are hardly at home and we as teachers eventually become their parent acting in loco-parentis, it is sad because some of our learners are easily exposed to negative social issues such as drugs because of parental absence and we as the teachers have to take the necessary measures in reporting such matters…..we can't just make assumptions but the law requires us to report any situation that appears to be harmful to the wellbeing of the learner.*
>
> (Mr Success from Uranus Secondary School)

The findings from the participants support the usefulness of categories of ethical orientations: Which are; the ethics of justice, care, critique, profession, and community for real-life ethical dilemmas in leadership practices by ethical leaders presented in chapter two of this study. The participants strengthened the interconnectedness of the ethics within the challenges they face on enacting ethical leadership in their schools. Starratt (2004) reasoned that each ethic needs the strong influences entrenched in the other, meaning that we cannot talk about one ethic without including the other three ethics because they are reliant on each other. The data collected from the school principals proved that various ethics were prevalent among the data. In numerous cases the participants responses exhibited the complexity and layering of ethical interconnectedness. Participants indicated that they have to try and balance policy and law requirements and also consider fairness in decision making (ethic of justice) when mediating conflict and consider the needs of the learners as they are to be considered first (ethic of caring), consideration has to be thought of to the benefits and hurts of decision outcomes for various stakeholders (ethic of critique) and to withhold the laws and legislation before final decisions are taken (profession).

The relationship between the various ethics is thoughtful of the challenges experienced by school principals and teachers – the tension between their professional responsibilities to advocate for learners as they convey the difficulties of the learning process and the demands of the school system and its authorities for uniformity, predictability, control, efficiency, and effectiveness (Starratt and Leeman 2011). Furthermore, these findings may be attributed to the years of experience, as the school principals and teachers interviewed in this study have more

than five years and more in their positions. The interconnectedness of ethics allows for fuller expression of ethical leadership and is linked to the number of years gained as a principal.

4.2.7 Measures suggested to reduce the unethical behaviours of school principals and teachers in schools

The findings generated from the data regarding measures that can be taken to reduce the causes of unethical conduct of teachers and school principals will now be presented as two separate subthemes. The pertinent aspects of the reviewed literature and the theoretical frameworks from Chapter Two will be infused after the discussion of the two main subthemes.

4.2.7.1 Reduction of unethical behaviour among school principals

The school principals and teacher's responses regarding the suggestions on reducing the unethical behaviour of school principals in school were informative and enlightening. Some of the propositions included implementing a body which can monitor schools, another suggestion proposed by the participants was to do a background check before the appointment of school principals in order to verify that school principals are ethical and don't have any criminal records. Another suggestion mentioned was the appointment of school principals should be fair, transparent and that experienced and knowledgeable principal who understand the concept of communism and humanity should be employed. Some teachers suggested that the Bursar and the principal cannot be the only two people that run with the books of the school, two or more board members should be made signatories in regard to the books of the school. School principals need to go on constant training workshops especially on ethical leadership and financial training to ensure accountability and transparency in the finances of the school. Ms Wisdom strongly suggested that:

> *The board of members need to do a thorough background check before employing a head of school, the members of the board are hardly in the school environment, they abdicate their powers to the principal hoping for the smooth functioning of the school and this is not the case in our school, our leader is just a dictator.*
>
> (Ms Wisdom, Head of Department at Uranus Secondary School)

Mr Trust also shared similar sentiments and mentioned that there needs to be a more transparent selection process of school principals especially in private schools because school principals

in such schools have more power invested in them by the board of directors. He articulated that:

> *The board of directors or rather the people involved in the selection process of school principals need to look at the ability and knowledge of the principal before they can make a final decision, another option that they can use is to put the principal under a probation period and do observations before they can permanently hire the candidate and use a criteria of merit, skills, knowledge and experience of the individual before hiring.*

(Mr Trust teacher at Jupiter Secondary School)

Likewise, the responses of Mr Integrity from Jupiter Secondary School reiterated Mr Trust opinions on proper and effective selection procedure and monitoring, he stated that:

> *Supervision of school principals must be done frequently to avoid further development of unethical behaviours, the board of directors must send out questionnaires to teachers or learners anonymously to find out how things are operated at the school because the board of director doesn't see to the day to day running of the school as they have abdicated their duties to the principal and assume that everything is perfect while it is not the case.*

(Mr Integrity, Teacher at Jupiter Secondary School) Dr Unity and Mr Success from Uranus Secondary School both believe that there should be continuous training and professional development for school principals, they expounded that school principals can be capacitated through training to improve their leading and management skills and this can contribute to decreasing the unethical behaviour of school principals. *Dr Unity stated that:*

> *I believe that it is only through networking and learning from each other that school principals can stop their unethical behaviours; school principals need to be provided with a platform where they can be reminded about the values and the importance of education ad this can only be achieved through continuous training and workshops.*

(Dr Unity, school principal at Uranus Secondary School)

Most participants were of the view that school principals need to be constantly capacitated and reminded through workshops about documentation such as the SACE Code of Professional

Ethics, the South African Schools Act (Act No 84 0f 1996), the Employment of Educators Act (Act No 76 of 1998) and the schools' financial policies so that they can strictly adhere to them, this can potentially decrease some of the unethical behaviours of school principals. Mr Pride stated that:

> *As a teacher I am of the view that school principals need refresher courses on legislation and the legal framework that govern the unethical behavior of school principals, I feel that it is only through reminders that some school principals can respect the law and stop their unethical behaviours.*
>
> (Mr Pride, Head of Department at Jupiter Secondary School)

With regards to the mismanagement of funds, most teachers agreed that in private schools, funds were a delicate issue and they were handled with care hence there was a bursar hired to oversee the finances of the school with the principal, however; two participants from Jupiter Secondary School concurred that the board of members needed to be involved with finances and possibly become signatories. Ms Trust stated that:

> *I feel that there should be a third signatory allocated from the board of members to oversee the finances of the school together with the principal and the bursar of the school, in this case the principal will not have the power over the bursar and only give incentives to his favourite teachers.*
>
> (Ms Trust, teacher at Jupiter Secondary School teacher)

4.2.7.2 Reduction of unethical behaviours among teachers

The findings generated from the interviews about reducing the unethical conduct of teachers included; paying teachers a decent salary and giving them incentives. Providing professional development workshops to motivate and increase teacher moral. Initiate trainings that will reinforce the importance of educational policies and legislation on the consequences of unethical behavior. Teachers' workload needs to be reduced. Participants also highlighted measures that can be taken by schools internally to motivate ethical conduct of teachers and these included; providing continuous training to teachers in order to reinforce school policies and the importance of legislation policies in the education sector. Motivating teachers and improving teacher moral through activities such as team building, teacher mentoring by experienced and ethical senior teachers and running courses that can professionally uplift

teachers such as moderator and assessor courses accredited by Sector Education and Training authorities. Teachers' skills can be capacitated through continuous training on effective disciplinary measures that can be implemented by teachers in their environment, this can reduce teachers stress levels and prevent unethical disciplinary measures that are currently being utilised by some teachers. The last measure that can be implemented to reduce the unethical conduct of teachers is to create a professional body that need to review teachers' qualifications to ensure that teachers are not falsifying qualifications. Mrs Justice from Jupiter Secondary School stated that*:*

> *The government and private schools need to realise the importance of teachers in our country and compensate them accordingly, at the moment teachers are underpaid and I believe that this is one of the factors that triggers teachers to be unethical in their conduct Mrs Justice also recommend that teacher incentives which can boost teacher moral and encourage young people to pursue teaching as a profession.*
>
> (Ms Respect, teacher at Uranus Secondary School)

Likewise, Dr Unity reiterated the suggestions of Ms Respect on teacher incentives and added that:

> *The teaching profession needs to be respected like other professions, teachers' salaries need to be decent and sustain teachers for the whole month, it quiet disturbing that we have teachers that will take leave and fake doctors notes because they don't have fuel money towards the end of the month.*
>
> (Dr Unity, principal of Uranus Secondary School)

Both Dr Unity and Mrs Justice recommended the use of professional development workshops in order to reinforce school polices and legislation that underpins unethical behaviour of teachers. Mrs Justice stated that:

> *Schools need to remind teachers about the consequences of unethical behaviours and the best way to achieve this is through compulsory professional development workshops where teachers can be reminded about the legal consequences and punishment that applies to unethical teachers. Teachers need to be reminded about measures that can also be implemented by schools in disciplining unethical*

conduct, and this can be achieved by revising the teachers' code of conduct in the school.

(Mrs Justice Principal of Jupiter Secondary School)

Mr Pride proposed that all universities that offer teaching as a profession need to have a course for final year students where they educate them about educational legislation relating to the unethical behaviour of teachers: He added that:

Final year student at universities need to be educated about the consequences of unethical behaviour and this can be done through real life situations, students can be shown videos on teachers that are unethical and also keep this real by using the media because most of the time there are cases of teachers and school principals unethical conduct, the important thing Is that they need to know that once you have behaved unethical and found guilty you will never teach in South Africa.

(Mr Pride, Head of department at Jupiter Secondary School)

Mrs Justice believed that the school leadership and management team can be influential in addressing the unethical conduct of teachers because they do not only have the authority to deal with unethical conduct of teachers, but they are also required to provide support and guidance on how to behave ethical in the workplace. Mrs Justice added that:

The individuals in the *school management can be a good influence on teachers, if the management has a vision, motivate and respect teachers this can motivate teachers in achieving the goals of the school and work as a team, team building can also be used to create a relationship between teachers and the management of the school.*

(Mrs Justice Principal of Jupiter Secondary School)

Mr Success summed up his recommendations on the reduction of unethical behaviours as follows:

The South African council of educators need to implement a body to review teachers' qualifications yearly, I am of the view that teachers that falsify qualifications can be taken off the system and this will open up space for teachers that are skilled and knowledgeable which can decrease falsifying qualifications.

(Mr Success teacher at Uranus Secondary School)

Some of the suggestions provided by all the participants can only be addressed by the Department of Education and the Independent Schools Association of Southern Africa as this research was conducted in Independent schools. I am of the view that the participants' suggestions were valid and informative and deserve to be investigated by ISASA and the Department of Education. The suggestions of establishing a professional body to review teacher's qualification can be effective in reducing the unethical conduct of teachers and school principals. The suggestions of revisiting and reinforcing pertinent teacher legislation that deals with teacher misconduct can also be instrumental in reducing the unethical behaviour of teachers and school principals.

I am of the view that revisiting and reinforcing the SACE code of Professional ethics and other pertinent legislation can be effective in reducing the unethical behaviour of school principals and teachers. I think the suggestions of continually revisiting and enforcing the SACE Code of Professional Ethics, school documents and legislation regarding ethical conduct within the teaching profession such as the Employment of Educators Act (Act No 76 of 1998) and the South African Schools Act (Act No 84 of 1996) is important as it contains information that can improve the ethical conduct of teachers and other information that is important during the disciplinary procedure of teachers.

The Employment of Educators Act (Act No 76 of 1998) also addresses the ethical behaviour of educators by stating the different forms of misconduct that could be displayed by educators in schools together with the relevant disciplinary procedures and due process measures The Employment of Educators in section 18 (5f) states that: "An educator may be dismissed if he or she is found guilty of contravening section 10 of the South African Schools", and section 10 subsection one and two of the South African Schools Act states that: "no person may administer corporal punishment at school to a learner". Any person who contravenes subsection (1) is guilty of an offence and liable on conviction to a sentence which could be imposed for assault. The SACE Code of Professional Ethics in terms of disciplinary action states that: "The Council may impose the following sanctions on an educator who is found guilty of a breach of the code; the removal of the educator's name from the register for a specified period or indefinitely, or subject to specific conditions" (p. 11). A teacher in South Africa by law must be in possession of a SACE certificate to be employed in the profession. The South African Schools Act could also offer useful guidelines to facilitate the ethical behaviour of members of the school community.

The findings from the data generated from all interviews on measures that can be used to reduce the unethical behaviour of school principals and teachers corroborates with much of the literature that has been reviewed. Teacher suggestions that management should respect and involve teachers in their work life through developing professional team building activities to improve ethical behaviour is corroborated by literature. Literature on the ethical leadership principles by Northouse (2010) corroborates with the participants views on the five principles that are required by an ethical leader. Strike (2007) argues that educational leaders have the responsibility of creating effective learning communities that are built and sustained by ethical leadership. Literature from Ubben, Hughes, and Norris (2007) also strengthens this by advising that a school leader in a learning community must structure an organization in a way that allows individuals to "continually expand their capabilities to shape their future—leaders are responsible for learning" (p. 25).

The view that teachers and school principals needed to undergo continuous training and development was reflected in literature where Manyaka and Sebola (2013) posit that, in accordance with the Constitution of South Africa, the workforce should undergo training in ethics and ethical leadership in order to maintain a high ethical standard. Literature from Darling-Hammond and McLaughlin (1995) also concur with Manyaka and Sebola's views (2013) as they expound that teacher training and professional development are seen as central mechanisms for the improvement of teacher's content knowledge and their teaching skills and practices in order to meet high educational standards. Naidoo (2012) explains that chapter 10 of the Constitution (1996) encourages the use of ethical leadership in order to curb unethical behaviour in the workplace and foster good governance. Naidoo (2012) also supports ethical leadership as one of the effective methods to reduce unethical conduct. He further affirms that ethical training and development programmes allow institutions to develop a climate which promotes ethical development by providing rules and regulations and maintain a culture of high ethical standards. Manyaka & Sebola (2013) add that ethical training is perceived as a significant and critical element of an intricate strategy to reduce unethical conduct. These authors go on to mention that ethical training can form a strong basis on which legislation and regulations can be effectively implemented in order to curb unethical behaviour. Bruce (2014) affirms the necessity of ethical development programmes in South Africa and as an educator with interest in ethical leadership I deem this as an important factor in the reduction of ethical leadership.

4.3 Chapter summary

In this chapter, I analysed the findings of the study. The findings suggest that unethical behaviours of school principals and teachers in schools persist. The findings further suggest that the causes of unethical conduct are extensive. The findings of the study proposed methods to reduce the unethical conduct of school principals and teachers and this included paying teachers a decent salary and revisiting the ethics of education through teacher workshops and training. These propositions relate to factors within the school and outside the school environment. The findings showed that most participants had a fair conceptualisation of the term "ethical leadership" while, in contrast, unethical behaviours of teachers and school principals were persisting. Various causes of unethical conduct and measures to reduce them were discussed. The findings seemed to indicate that teachers were aware of legislation that applies to ethical conduct. However, the gap that exist on ethical leadership is that participants are not fully aware of the implications and the punishable measures entrenched in these documents because if they did, they would adhere to and comply with the ethical conduct of teachers. The next chapter presents the conclusions and recommendations of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter focused on the presentation of the data and a thorough critique of these findings through the literature review and the lens of the two theoretical frameworks. The focus of this chapter is to present the summary of the study and thereafter the conclusions and possible recommendations. The summary of the study provides an outline of the main focus areas from Chapter One to Four. The conclusions of the study are drawn stemming from the findings linked to the key research questions. This chapter suggests areas that may require further exploration.

5.2 Study summary

The focus of this study was on exploring the principals and teachers' conceptualisation, experiences and practices of ethical leadership in South Africa and what we could draw from this leadership theory to enhance school leadership and management in the researched schools.

Chapter One introduced and presented the overall background and rationale of the study. The grounds behind undertaking this study was presented. The research problem, the drive and the objectives and key research questions of the study were outlined. Key terms and concepts were also defined and contextualised, the chapter concluded with the delimitations and the organisation of the entire study.

Chapter Two presented a review of relevant literature relating to ethical leadership and included content relating to the legislative framework that underpins ethical conduct in South Africa and a critical argument on the conceptualisation of ethical leadership. Furthermore, the challenges experienced by teachers and school principals, the measures to mitigate the unethical behaviour of school principals and teachers were presented. The chapter concluded with a detailed description on the lens of two theoretical frameworks, the Multiple Ethical Paradigm Approach (MEP) by Shapiro and Stefkovich (2011) and the Attuned Leadership–African Humanism theory by Khoza's (2012)

Chapter Three discussed the research design and methodology that underpinned the study. The interpretive paradigm was utilised as an analytic lens of the study. Other issues that were

tackled in this chapter included the research population, data generation methods, data analysis, the measures that were engaged to guarantee reliability and trustworthiness of the findings, ethical considerations and the limitations of the study.

Chapter Four presented, analysed and discussed the research findings. This was structured according to themes and sub-themes that emerged from the data. The findings showed that most participants had a fair conceptualisation of the term "ethical leadership" while, in contrast, unethical behaviours of teachers and school principals were persisting. Various causes of unethical conduct and measures to reduce them were discussed.

Chapter Five summarises the study by providing a brief overview of each of the preceding chapters. Conclusions are drawn from the findings in chapter four. These conclusions inform recommendations pertinent to this research study. Finally, implications for further research are discussed.

5.3 Conclusions

The conclusions that arose were enlightened by the key research questions and the findings of the study.

5.3.1 Teachers' and school principals' conclusions of ethical leadership

The findings of the study seemed to suggest that all the participants had a clear understanding of ethical leadership. The participants linked ethical leadership with values, morals and integrity for that an individual should have as an ethical leader. They had a conviction that one must go through experiences and situations that will shape them into being an ethical leader. Most participants shared the view that although ethical leadership involves leading according to policy and legislation, an ethical leader must also consider what is in the best interest of their stakeholders before making any decisions. Participants also emphasized the importance of communalism rather than individualism in their responses. Participants interpreted ethical leadership as leadership that continuously analyses and estimates the impact that their decision have on the overall functioning of the school. They emphasized that ethical leadership accommodates ways that continuously involve learning and thinking about what is right, and what is holistically best for the learners, teachers and other related communities involved in education.

5.3.2 The causes of unethical behaviours among school principals and teachers

The findings seemed to suggest that the causes of school principals and teachers' unethical conduct mostly occurred at the schools than outside the school environment. This is significant because leadership is a concept which is pertinent and arises mostly in the workplace.

5.3.2.1 The school principals' perspectives on the causes of unethical behaviours among teachers in schools

The findings generated from principals about the causes of unethical behaviour of teachers suggested that most teachers behaved unethically because they were not happy with their salaries and did not receive incentives or allowances as other professionals. Principals indicated that teachers' unethical behaviours were triggered by factors such as demanding parents, ineffective disciplinary procedures and increasing workloads.

One principal mentioned that private schools were profit-making businesses, so it was a challenge to lose a learner hence they would rather take the side of the parent but still try to retain the teacher. This caused stress among the teachers and forced them to be unethical. Both schools had a code of conduct for learners, but teachers were of the view that the learners' code of conduct was not utilised effectively as there were hardly any disciplinary hearings for learners and this meant that learners got away with disrespecting teachers and this stressed teachers more.

The findings further suggested that all participants of the study had exposure and access to the SACE Code of Professional Ethics and the teacher's code of conduct in the respective researched schools but, despite this, teachers and principals continue to behave unethically.

Participants of the study were aware and knowledgeable of legislative policies and the measures that could be taken against them if they behaved unethically. Therefore, I believe that another cause of unethical behaviour of school principals and teachers was the lack of punitive measures to stop their unethical behaviour.in reviewing the legislation, it is evident that it is well documented and not weak at all, the enforcement of the legislation is the one which is weak and unethical leaders fail to implement the set legislation.

5.3.2.2 The causes of unethical behaviours among teachers in schools

The findings generated from the teachers about the causes of principal's unethical behaviour suggested that principals wield too much power. Some teachers believed that the board members abdicate most of their powers to the principal and this over empowerment triggers principals to treat teachers unfairly.

Some teachers indicated that principals are involved in acts of corruption such as nepotism, favourism and greed. Other participants indicated that some principals lack leadership skills, values, integrity and are dictatorial.

The findings from the teachers suggested that some incompetent principals are appointed, and this is one of the causes of unethical behaviour .Teachers highlighted that principals are aware of legislation, but they do not adhere to it. Both schools failed to provide me with a copy of their financial policy as it is considered confidential. The Public finance Management was not present at both schools and this can be an indicator that both principals were not aware of the guidelines contained in the document or they simply chose to ignore it.

5.3.3 The challenges experienced by principals and teachers as they enact leadership, management and teaching

Most challenges experienced by teachers seemed to emerge from the school management and learners in the schools, while principals' challenges seemed to be from teachers and schoolboard members.

5.3.3.1 Challenges experienced by principals when enacting ethical leadership in schools

The findings of this study seemed to indicate several types of challenges experienced by principals in the two researched schools. These challenges included dealing with teacher conflicts among each other over teaching loads and staffing. The findings also showed that principals had to deal with teachers that falsify qualifications and engage in inappropriate behaviour with other teachers. The abuse and stealing of school resources by teachers was one of challenges that principals had to deal with. The most difficult challenge that principal experienced seemed to come from parents that think that the school principals were not capable of running the schools.

5.3.3.2 Challenges experienced by teachers when enacting ethical leadership in schools.

The findings indicated that some of the challenges that were experienced by teachers included dealing with unfair treatment from management, especially if a teacher disagreed with decisions taken by management without consulting them. There was a generally feeling that principals were given too much power and in turn abused them on teachers. Some challenges involved perceived too much parental involvement in assessments of their children. The findings indicated that the most stressful challenge for teachers to deal with was that of learners with social problems such as drug abuse and neglected learners by rich parents.

5.3.4 Suggestions to reduce the unethical behaviours among various stakeholders at schools

The research findings generated in chapter four suggested different methods and solutions that could be implemented in reducing the unethical conduct of school principals and teachers in the researched schools.

5.3.4.1 Reduction of unethical behaviours among teachers

The findings from the research indicated different approaches and methods that could be used by the Department of Education, ISASA (write in full) and schools to reduce the unethical conduct of teachers. The main idea surrounding methods and strategies to reduce unethical behaviour centred on the continuous development of teachers, paying teachers a decent salary and allowances.

Workshops were also suggested as a strategy that could be implemented in training teachers. Through workshops the schools' Code of Conduct for Teachers and education legislation that deals with unethical conduct of teachers could be revisited to strengthen its importance. Legislation such as the SACE Code of Professional Ethics, the South African Schools Act (Act No 84 of 1996) and the Employment of Educators Act (Act No 76 of 1998) should be revised continuously to ensure that teachers understand the measures that can be taken against them if they behave unethically. Another strategy that can be implemented by schools is to motivate teachers by conducting team-building activities and implementing a mentor and mentee programme that pairs a senior ethical teacher with a junior teacher in order to motivate teachers and build their morals in the education sector.

The findings seemed to indicate that teachers were aware of legislation that applies to ethical conduct. However, they seemed not fully aware of the implications and the punishable measures entrenched in these documents because if they did, they would adhere to and comply with the ethical conduct of teachers.

5.3.4.2 Reduction of unethical behaviours among school principals

The research findings indicated that unethical behaviours of principals could be minimized by employing school principals that have the necessary qualifications, knowledge, experience, skills and the ability to manage people and a school. This can be done through different elements such as employing school principals they have a clean police clearance and no history of unethical conduct. Another strategy that can be used is to thoroughly check that school principals' qualifications are legit and not falsified. The findings also suggested that the school board members should use an effective selection process and place the principal on a three months' probation period before permanently employing them. Appointments should be based on experience, qualifications and level of professional development. The appointment process should also be transparent. Although ISASA provides training for school principals, the findings suggest that principals need professional development courses and workshops where legislation that underpins unethical behaviour can be reinforced and revisited. The findings also indicated that the school principal and the bursar of the school should not be the only signatories to the finances of the school but rather include a school board member as this will be a more transparent procedure in the finances of the school.

It is in my opinion that school principals need to stay abreast with the changes in the education sector and this can only be done if principals further/continue with their studies and keep abreast with current legislation so that they can lead by example and direct their teachers to behave ethically.

5.4 Recommendations

The following recommendations are informed by the conclusions discussed above. In the interview sessions, the participants brought forward compelling suggestions on reducing the unethical behaviour of school principals and teachers. Most of the suggestions can only be addressed by the Department of Education and ISASA as both schools that were studied were independent private schools. Some of the suggestions include introducing an effective

disciplinary strategy that can assist principals and teachers to deal with disciplinary issues. Another suggestion was that of continuously reviewing educational legislation pertaining to ethical conduct and also promoting professional development courses for both teachers and principals that will promote ethical conduct through reinforcement of policies and legislation. The recommendations provided by the participants were important and useful and they deserved to be probed and analysed by the Department of Education and ISASA to help reduce the unethical conduct of school principals and teachers. I propose that these recommendations should be submitted to both the Department of Education and ISASA.

The following recommendations are those that can be achieved within the school environment. I am of the view that if the recommendations are taken into consideration by schools, they can help curb unethical behaviour among school principals and educators.

5.4.1 Recommendation One

It is recommended that the Department of Education and ISASA approach educational consultation companies to provide training and workshops on ethics and ethical leadership to educators that are already in the teaching sector. These trainings and workshops can help teachers to better understand the consequences and the punishable measures that apply to unethical behaviours, the benefits of these workshops include the potential of uplifting the morals, values and integrity of teachers.

The Department of Education needs to approach universities and recommend that a course on ethical behaviours of teachers and principals be taught as part of the curriculum for the duration of the education degree, through this continuous learning, new teachers will broaden and deepen their knowledge of education legislation that applies to unethical behaviours of teachers and principals. It hoped that this can help in curbing the unethical conduct of young teachers that enter the teaching sector. In addition, schools could encourage ethical behaviours through professional development courses for teachers and school principals. I am of the view that teaching is one profession where people learn new things every day and it is through training and workshops that teachers can impact positively on each other and curb the unethical conduct that seems to be persisting.

5.4.2 Recommendation Two

The independent schools that were part of the study indicated that they provided training and workshops that reinforced the importance of legislation and school policies; however, these workshops seemed not to be effective because the unethical behaviours of teachers and school principals were persisting.

I am recommending that schools need to implement an effective approach that will continuously motivate teachers through workshops and training to encourage ethical behaviours. The school management and the teachers need to collaborate in such trainings because through these trainings underscore the importance of legislations and policies that apply to the unethical conduct of principals and teachers in schools.

Legislation such as the Employment of Educators Act (Act No 76 of 1998), the South African Schools Act (Act No 84 of 1996) and the SACE Code of Professional Ethics need to be reviewed to tighten weak aspects (if any) and ensure that principals and teachers know the steps that should be taken against them if they behave unethically.

I recommend that trainings and workshops should be continuously offered to ensure that each specific content of legislation could be explained in detail for clarity and understanding purposes. Teachers and principals need to be knowledgeable of the disciplinary procedures of each type of offence that they may be guilty of and the sanctions that apply to unethical conduct.

School policies on the disciplinary measures that apply to unethical conduct need to be included to strengthen the effectiveness of school policies. I am of the view that schools should provide training and workshops on a termly basis but also include activities such as team building, social ethical development of teachers and bring in educational experts to address teachers and motivate them about being ethical in the school environment.

5.4.3 Recommendation Three

The third recommendation is that the Education Department needs to review the disciplinary strategies that are currently in place. Teachers are frustrated by the treatment they receive from learners and this triggers teachers to apply unacceptable disciplinary measures that get them into trouble. I am of the view that the government should implement a disciplinary strategy that should protect both the teacher and the child. Such a strategy can be achieved by reviewing legislation that applies to learner discipline. There appears to be a gap in legislation hence teachers are constantly ill-treated by learners and if the teacher retaliates, they lose their job.

The Department of Education needs to investigate the main causes of learner misconduct then come up with strategies that work for the millennium learner and the teacher without violating the SA Constitution as the main law of the land.

5.4.4 Recommendation Four

The last recommendation is that the Department of Education and ISASA need to implement a professional body which will look into the appointment of teachers and principals. This professional body need to ensure that principals are employed on the basis of knowledge, skills, ability and experience. Such a strategy can prevent unethical principals entering the system and issues such as nepotism, greed and ill treatment of teachers can be avoided.

The Department of Education and the South African Council of Educators need to have a system that will verify that authenticity of teachers' qualifications. This system needs to begin with teachers and principals that are currently in the system and also verify qualifications of teachers that enter the system as new teacher graduates.

All teachers need to undergo criminal record checking and receive a clearance certificate to ensure that learners are not surrounded by teachers that can behave unethical towards them. The effective implementation of this recommendation can raise the ethical standards of the teaching profession and bring back respect to the education sector as a whole.

5.5 Implications for further research

5.5.1 A bigger study on the ethical leadership of principals and teachers within secondary schools in South Africa is proposed to probe the conceptualisations and views of more teachers and principals, as this can provide researchers with an in-depth understanding and rich information into ethical behaviours and practices in schools.

5.5.2 Researchers can also expand their knowledge by researching on effective disciplinary measures that can be utilised by the Department of Education or schools in dealing with the unethical conduct of teachers and principals. This research can focus on reinforcing and reviewing existing legislation that deals with unethical behaviour of teachers and principals.

5.6 Chapter summary

Chapter Five provided a concise summary of all the previous chapters of the study. Subsequently, conclusions informed by the critical questions of the study and the findings of the study were formulated. Recommendations were also made as well as implications for further research.

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APPENDIX A

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

3320 Zone 10
Meadowlands

Langa Street

Soweto

1852

24 July 2018

ATTENTION: The Principal

[redacted]

Dear [redacted]

My name is Nomsa Nyabeni. I am a student at the University of the Witwatersrand in the School of Education. I am conducting a qualitative research titled: ***Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study*.**

I am [redacted] to participate in the research study and the reason why I have chosen Cedarwood College is that it has a positive culture and climate, which are conducive to teaching and learning. Cedarwood School is also suitable for me to conduct my research as it is within my vicinity.

The research involves exploring the experiences, conceptualisations and practices of principals and teachers on ethical leadership. In addition, the study seeks to investigate strategies that can be used by educational leaders in reducing unethical behaviour in schools. I shall conduct semi-structured interviews with the principal and three teachers from the school. Participants will be interviewed for approximately twenty minutes and each interview will be recorded. Questionnaires will also be handed out to the participants of the study. Participant's responses will be treated with confidentiality and pseudonyms will be used instead of the actual names

of the participants. Participants will be contacted well in time for the interviews and they will be purposively selected to participate in this study. The questionnaires will be emailed to the participants. Please note that all data collection procedures will be conducted after school, this study is not intended to take away teaching and learning time.

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. The participants will not be paid for this study. The names of the research participants and identity of the school will be kept confidential always 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 have applied for ethical clearance with the University of the Witwatersrand. Clearance has been granted and the protocol number of the student is 2018ECE003M.I look forward to your response as soon as it is convenient.

If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at 011 717 3092 or at siphiwe.mthiyane@wits.ac.

Yours in education

Nomsa Nyabeni

APPENDIX B

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

3320 Zone 10
Meadowlands

Langa Street

Soweto

1852

24 July 2018

ATTENTION: The Principal

[redacted]

Dear Principal.

My name is Nomsa Nyabeni. I am a student at the University of the Witwatersrand in the School of Education. I am conducting a qualitative research titled: ***Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study*.**

I am inviting [redacted] to participate in the research study and the reason why I have chosen Pinnacle College is that it has a positive culture and climate, which are conducive to teaching and learning. Cedarwood School is also suitable for me to conduct my research as it is within my vicinity.

The research involves exploring the experiences, conceptualisations and practices of principals and teachers on ethical leadership. In addition, the study seeks to investigate strategies that could be used by educational leaders in reducing unethical behaviour in schools. I shall conduct semi-structured interviews with the principal and three teachers from the school. Participants will be interviewed for approximately twenty minutes and each interview will be recorded.

Questionnaires will also be handed out to the participants of the study. Participant's responses will be treated with confidentiality and pseudonyms will be used instead of the actual names of the participants.

Participants will be contacted well in time for the interviews and they will be purposively selected to participate in this study. The questionnaires will be emailed to the participants. Please note that all data collection procedures will be conducted after school, as my study is not intended to take away teaching and learning time.

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. The participants will not be paid for this study. The names of the research participants and identity of the school will be kept confidential always 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 have applied for ethical clearance with the University of the Witwatersrand. Clearance has been granted and the protocol number of the student is 2018ECE003M.I look forward to your response as soon as it is convenient.

If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at 011 717 3092 or at siphiwe.mthiyane@wits.ac.

Yours in education

Nomsa Nyabeni

APPENDIX C

LETTER TO PARTICIPANTS

3320 Zone 10
Meadowlands

Langa street

1852

27 October 2018

Attention: The Principal

REQUEST FOR PARTICIPATION IN A RESEARCH PROJECT

Dear Sir/madam

My name is Nomsa Nyabeni. I am a master's student at the University of the Witwatersrand in the School of Education. I am conducting a qualitative research titled: ***Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study*.**

The research involves exploring the experiences, conceptualisations and practices of principals and teachers on ethical leadership. In addition, the study seeks to investigate strategies that could be used by educational leaders in reducing unethical behaviour in schools. As a participant of the study you will be interviewed for approximately twenty minutes and each interview will be recorded. Your responses will be treated with confidentiality and pseudonyms will be used instead of your actual name.

Please note that the interviews will be conducted after school as my study is not intended to take away teaching and learning time.

As a research participant you will not be advantaged or disadvantaged in any way. You can withdraw from the study at any time during this project without any penalty. There are no foreseeable risks in participating in this study and you will not be paid for this study. The names of the research participants and identity of the school will be kept confidential always 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 have applied for ethical clearance with the University of the Witwatersrand.

Clearance has been granted and the protocol number of the student is : 2018ECE003M.I look forward to your response as soon as it is convenient.

If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at: 011 717 3092 or at siphiwe.mthiyane@wits.ac.

The interview schedule is attached for your perusal, your positive response will be highly appreciated.

Yours in education

Nomsa Nyabeni

DECLARATION

I…… (Name and surname of participant) hereby confirm that I understand the contents of this document and the nature of the research project.

I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study. I also understand that I can withdraw from the study if I wish to do so. Finally, I consent to this interview being voice-recorded.

Signature of participant…… Date…….

You will be contacted in time about the interviews. If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at: 011 717 3092 or at siphiwe.mthiyane@wits.ac.

Yours in education

Nomsa Nyabeni

APPENDIX D

LETTER TO PARTICIPANTS

3320 Zone 10
Meadowlands

Langa street

1852

27 October 2018

Attention: The Educator

REQUEST FOR PARTICIPATION IN A RESEARCH PROJECT

Dear Sir/madam

My name is Nomsa Nyabeni. I am a masters student at the University of the Witwatersrand in the School of Education. I am conducting a qualitative research titled: ***Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study*.**

The research involves exploring the experiences, conceptualisations and practices of principals and teachers on ethical leadership. In addition, the study seeks to investigate strategies that could be used by educational leaders in reducing unethical behaviour in schools. As a participant of the study you will be interviewed for approximately twenty minutes and each interview will be recorded. Your responses will be treated with confidentiality and pseudonyms will be used instead of your actual name.

Please note that the interviews will be conducted after school as my study is not intended to take away teaching and learning time.

As a research participant you will not be advantaged or disadvantaged in any way. You can withdraw from the study at any time during this project without any penalty. There are no foreseeable risks in participating in this study and you will not be paid for this study. The names of the research participants and identity of the school will be kept confidential always 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 have applied for ethical clearance with the University of the Witwatersrand.

Clearance has been granted and the protocol number of the student is : 2018ECE003M.I look forward to your response as soon as it is convenient.

If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at: 011 717 3092 or at siphiwe.mthiyane@wits.ac.

The interview schedule is attached for your perusal, your positive response will be highly appreciated.

Yours in education

Nomsa Nyabeni

DECLARATION

I…… (Name and surname of participant) hereby confirm that I understand the contents of this document and the nature of the research project.

I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study. I also understand that I can withdraw from the study if I wish to do so. Finally, I consent to this interview being voice-recorded.

Signature of participant…… Date…….

You will be contacted in time about the interviews. If you have any queries concerning this study, you can contact me on 0845062067 or 0764304131 or at 0614994p@students.wits.ac.za. You may also contact my supervisor Dr S.E Mthiyane at: 011 717 3092 or at siphiwe.mthiyane@wits.ac.

Yours in education

Nomsa Nyabeni

APPENDIX E

Cedarwood School College
113-117 Dunmaglass Road,
Glenferness PO Box 812,
Witkoppen, 2068
Telephone: (011) 465 9830, (011) 467 4889, (011) 467 4657 / 072 617 5291 Fax: 086 654 9727
E-mail: collegehead@cedarwoodschool.co.za

Be the  Best that You can Be

Letter of Authorization to Conduct [redacted]

[redacted]

Dear Office of The University of the Witwatersrand.

[redacted] school; acknowledge that I have reviewed the request letter presented by Ms. Nomsa Nyabeni, to conduct her research titled: Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg East District: A case study. Permission is hereby granted by Cedarwood School authorizing the researcher to proceed with her study in the school.

If you have any concerns or require additional information, please contact the principal at: [redacted]

Yours in education
[redacted]

APPENDIX F

INTERVIEW SCHEDULE FOR PRINCIPALS

Topic: Exploring Ethical Leadership of School Principals and Teachers at Two Secondary Schools in Johannesburg East District: A Case Study.

Standard Open-Ended Interview for teachers

This Interview schedule is designed to explore the ethical leadership of teachers and school principals in schools and how principals and teachers experience, conceptualise and experience ethical leadership.

1. Biographical Information of the Participant

1.1 Age: ☐

1.2 Gender: Male ☐ Female ☐

1.3 Number of years as school principal: ☐

1.4 Years of experience in the teaching profession including various positions held: ☐

INTERVIEW SCHEDULE FOR PRINCIPALS

1. What is your personal understanding of the term "ethical leadership"
2. Have you ever received training on ethical leadership in the school?
3. Do you practice ethical leadership, both in the school environment and outside the school environment?
4. In your opinion, what do you think triggers/ causes teachers to behave unethical?
5. Teachers sometimes behave unethically in schools, what are some of the unethical behaviours of principals that you know about?
6. In your opinion, do teachers practice ethical leadership in their teaching and learning process?
7. In your teaching profession, what has been the most common unethical behaviour of teachers that you had to deal with as a manager?
8. How does the ethical leadership of teachers influence the expected results in the school? Both academically and socially

9. What are some of the measures taken by teachers in ensuring that the ethical leadership produces the expected results?
10. As a principal, how do you practice ethical leadership?
11. What are some of the challenges that you have come across as you try to enact/implement ethical leadership with your learners and colleagues.
12. What effective measures do you think can be taken to decrease the unethical behaviour of teachers in schools?

APPENDIX G

INTERVIEW SCHEDULE FOR TEACHERS

Topics: Exploring ethical leadership of school principals and teachers at two secondary schools in Johannesburg east district: a case study.

Standard Open-Ended Interview for teachers

This Interview schedule is designed to explore the ethical leadership of teachers and school principals and how principals and teachers experience, conceptualise and experience ethical leadership.

1. Biographical Information of the Participant

1.1 Age: ☐

1.2 Gender: Male ☐ Female ☐

1.3 Number of years as a teacher: ☐

1.4 Years of experience in the teaching profession including various positions held: ☐

INTERVIEW SCHEDULE FOR TEACHERS

1. What is your personal understanding of the term "ethical leadership"
2. Have you ever received training on ethical leadership in the school?
3. Do you practice ethical leadership, both in the school environment and outside the school environment?
4. In your opinion, what do you think triggers/ causes teachers and principals to behave unethical?
5. Principals sometimes behave unethically in schools, what are some of the unethical behaviours of principals that you know about?
6. In your opinion, does the school principal practice ethical leadership in the running of the school? please elaborate
7. In your teaching profession, what has been the most common unethical behaviour of teachers and principals that you have experienced or heard of?
8. How does the ethical leadership of teachers and principals influence the expected results in the school? Both academically and socially
9. What are some of the measures that can be taken by teachers and principals to ensure that ethical leadership produces the expected results?
10. As a teacher, how do you practice ethical leadership in your teaching process?
11. What are some of the challenges that you come across as you try to enact/implement ethical leadership with your learners and colleagues.

12. What effective measures do you think can be taken to decrease the unethical behaviour of teachers and principals in schools?